

Islamic Model of Progress

Selected Articles

(1st to 6th Conferences, 2012-2017)

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Progress
(Selected Articles)
(1st to 6th Conferences, 2012-2017)*

Center for the Islamic- Iranian model of progress

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Preface

In an era featured with the fall of meta-narratives and universal meta-models in all realms of human thought and practice, attempting to obtain local, national, or civilizational models is not only an intellectual value but also a practical necessity. Such a necessity is more greatly manifested in discussions on development as the universal requirement of humankind in the 21st century. Several centuries of human experience of various civilizations and countries, and the over one and a half centuries of thoughts and theories of development, which have resulted in several micro- and macro- theories of development in various dimensions, all indicate that development does not necessarily follow the same, universal, linear, and expected path. The feasibility as well as the necessity of proposing new models and paths are more fully recognized when one is reminded that the paths and models of development are not only numerous, but they are different in terms of fundamentals and principles, stages, as well as objectives; therefore, what is regarded as progress in one model may be interpreted as a flagrant failure in another model. Objective fields, namely geography, climate, and economic, social, and political conditions, may overshadow the possibility of realization of a development model in a certain context, whereas cognitive backgrounds as well as cultural and civilizational conditions determine the possibility and, regarding the priorities, the favorability of each model. Originating from the Islamic culture, civilization, and thoughts and complying with the objective and subjective backgrounds of the Iranian community, the Islamic-Iranian Model of Progress is given the opportunity to be duly proposed and developed as a new civilizational-national approach to the issue of development. As the fundamentals, objectives, and the value system of this model spring from the rich Islamic resources, the basic and underlying parts of this model can also be applicable in other Muslim communities. However, each society should develop its own specific model on the basis of its cultural, social, economic, and territorial requirements.

Since the establishment of the Center for Islamic-Iranian Model of Progress, thinkers, scholars, and elites from various scientific fields and numerous research branches have strived to reinforce the newly-founded fundamentals of this model by accumulating their research and contemplations. This widespread contribution has converted the advancement of the Islamic-Iranian Model of Progress into a collective elite movement; the annual conferences on the Islamic-Iranian Model of Progress partly shows the outcome of this grand movement. These conferences are targeted events which are held annually, according to the design-and-develop a road map of the Islamic-Iranian Model of Progress, and provide assistance to knowledge generation and scientific synergy in the relevant discussions on progress.

What is presented here is a selection of the intellectual efforts, viewpoints, and comments of over 1,300 professors and thinkers and over 1,000 articles, which were gathered from 2012 to 2017 in the course of the annually-held conferences of the Center for Islamic-Iranian Model of Progress. The aim of presenting this volume is to provide the non-Persian audience with a gist of the thoughts and intellectual discourse of the thinkers in the field of Progress.

It is hoped that this selection will create a setting for the expansion of intellectual interactions of researchers, thinkers, and elites who are interested to pursue the issue of Progress at the international level.

Hadi Akbarzadeh
Deputy of scientific affairs
and national division of labor

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The Principles of the Islamic-Iranian Model of Progress

Ahmad Ahmadi¹

I take refuge in Allah from the accursed Satan.

“So direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of Allah upon which He has created [all] people. No change should there be in the creation of Allah. That is the correct religion, but most of the people do not know” (Ar-Rum (The Romans), verse 30).

“And [mention] when your Lord took from the children of Adam – from their loins – their descendants and made them testify of themselves, [saying to them], “Am I not your Lord?” They said, “Yes, we have testified.” [This] – lest you should say on the day of Resurrection, “Indeed, we were of this unaware” (Al-A’raf (The Heights), verse 172).

Allameh Tabataba’i in his “Tafsir al-Mizan” (al-Mizan exegesis), Motahhari in his “Fetrat”, and Imam Khomeini in all his works have addressed the subject of fitra (human nature) and innateness of religion. Even in rulings, conducts, and prayers, inclination towards God is considered natural and innate.

In the 5th volume of his book entitled *The Principles of Philosophy and the Method of Realism*, Motahhari deems this inclination to be one of the reasons to prove the existence of God. It means that there is an inclination to an exalted origin in human nature, and if this inclination is present in human nature (whoever he may be), he will be a theist. For example, Gandhi read some of the Vedas, some of the Quran, some of the Torah, and some of the Bible every morning. The Upanishads are a grand book wherein some of its parts, the exact contents of Al-Ikhlassurah (The

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Purity of Faith) are seen and it then states that there is a reality. It is also stated in the history of discovery of America that when Christopher Columbus and his friends quarreled with the native people there, those people would turn to the sky when they were in trouble and sought assistance from God. Therefore, if there is human, there is fitra (human nature); and if there is a fitra, then there is definitely an inclination towards God.

Descartes has a significant discussion in which he considers 7 to 10 ideas which originate from human nature; that is, he deems them to be concepts and mental images, but idea is different from inclination. As Mowlana states, inclination is “like the inclination of babes towards their mothers: it (the babe) does not know the secret of its desire for suckling” (Mowlana (Rumi), Masnavi, book 4, part 135); it means that human knows that he is demanding something but has no conception of it; because a concept is generally some acquirable knowledge. That is, there should be something first, of which human mind and body will take images. But this will be a concept. It was mentioned that man’s tendency to God is an inclination, not a concept, meaning that without an idea and image, he will unconsciously show some reactions. For instance, when a baby is born, it will take its mother’s breast and suckle milk. The baby has no image of suckling and has not experienced it before. Therefore, human is naturally God-seeking. Moreover, Imam Khomeini asserts in the interpretation of Al-Fatiha surah (The Opener) that everything is God’s Name. Everything is a Sign; “by Thy Names, which have filled the foundations of all things” (Dua (Supplications of) Kumayl, part 7); Name is not a term, it is a reality. In fact, it is the Names and Attributes of the True Essence which have been manifested in this world, and if everything is God’s Names, this inclination is an inclination towards God’s Names and Essence. Like Descartes, many believe that there is a concept named God, which is within the human from the very moment he is born. Descartes brings the example of people in whose family gout is a hereditary disease. This disease has no manifestations in those people up to a certain age, but it will surface as they age. Therefore, it cannot be claimed that a newborn baby in this family develops gout, but it has the underlying factors. The concept of God follows the same pattern. Descartes talks of the ‘idea’ but Motahhari and Mowlana call it inclination of which there are no mental images taken. “Like the inclination of babes towards their mothers: it (the babe) does not know the secret of its desire for suckling.”

The other subject is the noble verse of “and [mention] when your Lord took from (the children of Adam) – from their loins – their descendants and made them testify

of themselves, [saying to them], “Am I not your Lord?” They said, “Yes, we have testified.” [This] – lest you should say on the Day of Resurrection, “Indeed, we were of this unaware”” (Al-A’raf (The Heights), verse 172). The verse clarifies that an offspring is taken from the essence and loins of the human - whether a man or a woman- (which is not, of course, a materialistic taking) and there is a witness to God’s Lordship in the essence of these people.

It is stated in some narratives that God took the descendants from the back of Adam and they were like ants; but Allameh Tabataba’i and other interpreters argue that the verse addresses the sons of Adam and not Adam. Everyone has confessed this, and this is a different subject. According to this verse and the verse on fitra, there is an inclination towards God in human’s essence and this does not belong to any specific person. For example, in the second part of his book, *the Dialectic*, Descartes criticizes the reasons for proving the existence of God, he proves God through practical wisdom, and says that he himself had never lived without God. “And they rejected them, while their [inner] selves were convinced thereof” (An-Naml (The Ant), verse 14). This certainty exists even in the nature of a philosopher who spent many years writing *The Dialectic* and criticized those reasons. Wittgenstein also states that he is not a common religious person, but he believes in God.

Human nature is God-seeking. If the nature is as such, then there is always the inclination towards God in human essence till the end of humanity. For example, someone like Einstein would also say that there are voices in the universe that they as physicists did not perceive but the prophets would perceive. It shows that pioneers in theoretical physics also believe in God. Even Heisenberg, who denied causality, assumed a mystic mood in the last years of his life. If this fitra and nature exist in the essence and the creation of all humans, then religion always exists. As late Mulla Sadra said, this Substantial Motion that exists in the matter, needs a bearing; that essence is always alive and as long as human exists, he believes in God and he has a religion.

It is quoted that Lenin delivered a historical speech in a hall in Moscow, where he said that, “religion – the opium of the people – is eliminated from the world”; but during the same years, a large conference was held in the same hall where it was said that, “religion still exists”. Most Russian people are religious. Yeltsin said that, “I would be embarrassed if I met an atheist person somewhere I would go”. In Russia, people’s participation in ritual acts and churches is outstanding. Religiosity is still alive in a country where atheism was promoted for seventy years.

The other topic is about human himself. Human has some features, demands, and

essence which testify to *firta* and “Am I not your Lord? (Al-A’raf (The Heights), verse 172)”. The other thing in human essence is that human always loves kindness and hates hurting people. Imam Ali (A.S) says to his son, Imam Hassan (A.S.), that “O my child, make yourself the measure (for dealings) between you and others. Thus, you should desire for others what you desire for yourself and hate for others what you hate for yourself” (Najul Balagha, letter 31). Following suit, the great poet Saadi has also mentioned this principle in the last line of his Ghazal No. 23 where he literally states that the world is not worth breaking people’s hearts. The principles in the verses of “verily we have honored the Children of Adam” (Al-Isra, verse 70) and “speak fair to the people” (Al-Baqarah (The Cow), verse 83) as well as kindness shall be established in the Islamic model. “Speak fair to the people” not only to Muslims; the verse says that one shall also speak fair to an atheist and observe good manners. “And is religion other than love?” (Bihar al-Anwar, vol. 27, pp. 94 and 95), “religion is nothing but Love, and love is religion”. Thus, man loves kindness innately and hates annoying or being annoyed. Allameh Tabatabaei had eradicated rage within himself, and it was one of his prominent features. Therefore, the basis of an Islamic-Iranian model of progress should be founded upon these perspectives. Sheikh Abulhassan Kharaghani had written on the door of his *khangah* (building for gatherings of Sufis), “Anyone who comes to this house, give him food and do not ask about his faith. Because, as he merits a life next to the exalted God, no doubt he deserves a meal on my table”. It was also due to Mir Seyyed Ali Hamedani’s kindness that hundreds of thousands in India, particularly in Kashmir and North India, converted to Islam. He never received anything from anyone. Seven hundred devotees accompanied him who had ordered to make a living by knitting scarves and making handicrafts and help others as well. His kindness created a multitude of Muslims and Shias in Kashmir. Therefore, the other principle that should be considered and should echo all over this Islamic model is human; the honored human – atheist or theist. Salafis’ approach, in which they kill humans to establish religion, does not conform to any logic. Islam is the religion of peace. In Ali’ Imran (The Family of Imran), verse 113, the holy Quran says, “Among the People of the Scripture is a community standing [in obedience], reciting the verses of Allah during periods of the night and prostrating [in prayer]”. There is a narration stating that Hatam Ta’i, accused of atheism, was taken to the stakes, but due to his generosity, the fire did not burn him. Hence, attention to human is another principle; one who is honored by God shall be respected by all. It illustrates that man should be viewed from a different perspective. All creatures should be considered Divine Names.

There is another principle that, “to Allah We belong, and to Him is our return” (Al-Baqarah (The Cow), verse 156) which forms the foundation of the holy Quran, prophets’ invitations, and essentially the basis of Creation. Religion is the gist of prophethood and the mission of the prophets. This principle perfectly conforms to human nature and his honorability. Indeed, humans should oblige to the Divine rules in all their conducts, and they will not reach any destinations if they do not follow the Divine rules. Ibn Arabi in his *al-Futuh al-Makkiyya* and Adb al-Wahab al-Sha’rani in his *al-Yawaqit wa al-Jawahir* (the book of rubies and jewels) state that any intuition for the mystic is evil if it is anything other than surrendering to Sharia (rules of religion). As these scholars were also aware of this principle, people shall obey the religious rulings, but view creatures from a fresh perspective.

Progress and Ethics

Reza Davai Adakani¹

Progress appears to be an ethical concept, which for us who are concerned more with concepts and less with meaning, is not to ignore its ethical aspect; because it contains values and is a desired matter. However, when the idea of historical progress was proposed, the founders of the new world did not hold that adopting the path of progress is an ethical task; rather, they deemed it as a more or less essential and inevitable matter. Indeed, progress had an ethical position in the world and history as well, for it guaranteed improvement and completion in knowledge and life. What is less accounted for, and perhaps is not so appealing to account for, is that upon the advent of the idea of progress, ethics turned into a historical matter whose completion would be realized in the future which would not have mattered if it had not happened; what mattered was that science and technology progress. The positivist philosophers and even Marx and Marxists believed that history was the history of Inevitable progress. It is evident that Inevitable and essential progress in history is not necessarily related to ethical perfection, which is prior to freedom. For instance, when Ernest Renan *The Future of Science*, the French writer Romain Rolland, who was a young man at the time, visited him and wondered or argued that “regarding the image you have sketched of the future of science, it is unknown what will happen to the dreams and ethical, religious, and spiritual attachments of people”; “Who cares about the feelings and dreams of mankind! Science should progress,” Ernest Renan had replied. What was said is different from the common idea and belief about science and progress; science and progress belong to us and are in our possession. It is us who adopt and traverse their path and, strangely, this notion is not denied in positivism and not even in Marxism, where the necessity of progress is proven. It is

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as though two opposing quotes are juxtaposed; in such fields of thought, however, one cannot refuse progress in the first place, and in the second place, one cannot determine the path of progress at his own will, as this progress is determined through the innate process of history. Therefore, in the best situation (e.g. in Marxism), stating that mankind adopts and traverses his path would mean that people understand the requirements of the process of history and a sketchy view of the future, they step in the path of future and endeavor to make history; that is, their determinism is coupled with an understanding of time, a feeling of urgency, and following the innate path of history. In fact, progress is an Inevitable Matter, through which the daily needs are fulfilled, And ethical satisfaction gained; in this case; however, the ethicality of progress is only manifested on the surface. Is it possible to assume (not imagine or hallucinate, whose possibility is not denied) a form of progress in which scientific, social, and economic progress is associated with the maintenance of ethical freedom (which was apparently Kant's desire)? In a world where additional and painless facilities, possession, and consumption are among the first values of human life, turning away from the idea of progress and development is very difficult—if not impossible—and perhaps even against practical wisdom. However, the Islamic Republic has not emerged to merely compete against other nations over the manner of socioeconomic development; rather, it seeks to achieve a form of development and progress in which there is a balance between the soul and the body, freedom and necessity, meaning and not ion, and ethics and enjoyment. Islamic theorists have been talking about sustainable development for some decades. Such a development is not realized anywhere, Nor have any significant attempts taken place towards its realization. Due to the domination of economy over politics and the entrapment of politics in everyday affairs and its inability in forming the future, a sustainable development remains to be only an illusion and a romantic desire to the extent that it can be claimed that sustainable development has no theoretical bases; rather, it is a reaction to the unsuitability of development plans and unbalanced growth of economic and social aspects—particularly in the developing world. Sustainable development is a requirement to harmonize and adapt with the social, economic, and cultural aspects in compilation and execution of a development plan. This is a good and proper requirement as nations and their people have the right to live in a balanced and just system; however, the desire of a just system does not necessarily lead to its realization. Now that a worry is formed and intensified in the entire world that the interference of academy and science scholars in the world's affairs is not as effective as it used to be, and the link between the academy and society is weakened,

politicians have also failed in resolving the crises. Nevertheless, it can be generally stated that in order to reach a comprehensive, sustainable, and ethical development, a Policy maker should:

1. overcome the worry that they cannot maintain power;
2. enjoy the public trust and contribution for implementing their policies and plans;
3. walk ahead of the people, who are determined to pave the path to future and to build their future.

These three conditions are not parallel to one another; the first two are underlying conditions which set up the ground, and the third one is an executive condition. If the third condition is not satisfied, the first two will not be realized either or will not last long even if they are realized. However, should the third condition be fulfilled, the political affairs will be attended to by free will—and not by force—and enjoy people’s approval and support. This future-seeking vision paves the ground for public supervision of affairs by trusting others. This supervision should not be limited to monitoring the individual and groups’ speeches, deeds, and customs; it should rather monitor the proper implementation of laws and observance of people’s rights and dignity; it is indeed supervising the deeds and functions of those who possess more power and authority. This supervision can guarantee the wellbeing of the system and life. We are currently in a situation where observance of ethics, which also embeds maintenance of the interests of the country, should pave the way to socioeconomic progress. The world cannot completely turn away from ethics because human life, in whatever form it may be shaped, will not degrade to a mechanism.

Theological Principles of the Religious Model of Progress

Mohammad Hassan Ghadrđan Gharamaleki¹

The relation of religion with the world is considered to be one of the theological discussions which have been addressed since many centuries ago from different perspectives, including solidarity and the separation of religion and the world. Upon the advances in the experimental sciences in the past four or five centuries and the development and progresses of communities in different areas, economics scholars in the West have proposed various theories to define development and its principles. Since most of them have interpreted the principle of progress within materialism, regardless of spirituality and religion, their views of progress and its principles are also relatively empirical and materialistic. However, after the establishment of a religious government in Iran and manifestation of development and progress in its various dimensions, the question raised has been: What is the role of religion in defining the theory of progress and its realization?

The hypothesis of the present study relies on the principle that since its birth, religion—which is Islam in this study—has not only claimed solidarity with the world and worldly prosperity of human beings, but it has also advocated the theory of progress in its general sense (development and change in industrial, agricultural, cultural, political, legal, and military fields); hence, the religion itself has accounted for principles, solutions, orientations, and objectives of progress. In other words, a religion-oriented progress differs from the progress with a non-religious approach in principles, strategies, and objectives. Therefore, the present paper provides a brief definition of the theological principles of progress.

First: Epistemological Principles (deeming two-dimensionality in religion)

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What is the relation between the world and progress in various arenas of society, including economy, politics, and law? In response to this question within religious epistemology, two general approaches may be conceived.

The first approach claims that there should be no relations or distinctions between the two fields of spirituality and the Hereafter and the world, and consequently, progresses; meaning that religion is only descended for human guidance and spiritual and the Afterworld felicity. It suggests that the domain of Islam be interpreted according to this basis, meaning that Islam is an integrated and complete religion in providing the spiritual and the Afterworld felicity for people, and in this regard, there are no vacuums or defects in religion. However, secularists advocate the second approach and, by proposing their secular theory, exclude Islam from the arenas of the world, politics, and government.

The other view asserts that religion is not silent in defining the materialistic and worldly human needs; rather, a part of the prophets' goals is to provide the worldly prosperity for human beings, and Islam, which is the complete and last religion, plays a serious main role in providing human beings with felicity. However, a delicate and noteworthy point is that the role of religion in providing worldly prosperity is not to present certain plans and rules in various fields; rather, by presenting fundamentals, principles, and general orientations, a religion attempts to assist in providing the worldly prosperity of human beings, but it leaves it to human beings themselves to extract rules, plans, and solutions which suit their times. In other words, a faithful person should comply with what is addressed in religion about fundamentals, principles, orientations, and occasionally the methods pertaining to worldly prosperity, but it should not be expected of a religion to establish all macro- and micro-fundamentals, principles, methods, and solutions pertaining to worldly affairs.

Before the emergence of this view, pioneer scholars would formerly present the interpretation that the *Qur'an* has, briefly and not in detail, defined worldly affairs and their details shall be deducted by referring to the Prophet (s.a.w.) and Imams (a.s.)—in the Shia school of thought— as well as to reason and *Ijtihad* (reasoning by a mujtahid (Muslim jurist)).

Second: Ontological Principles

Having analyzed the relation of economy and progress with religion within the domain of epistemology, the mentioned relation shall be defined from an ontological perspective.

1. God's Ownership and trustworthiness of human beings: in the Divine worldview

of the world and particularly the very existence, the human being is both the creature and property of God. Deeming God the Absolute Owner of the entire existence necessitates important requirements that distinguish the worldview and the theory of religious progress from non-religious progress:

- A. The necessity to observe the rights of the Owner of the world and obey His Demands (*Sharia*).
- B. Preservation of wealth for succeeding generations.

2. The dominance of the principle of causality: the second feature of the universe, specifically the material world and its plans, is based on the principle of cause and effect, meaning that: events and incidents in the world do not occur accidentally or by chance or by mere determination and Divine fate; rather, they are all caused by a certain cause or causes and have natural origins.

The outcome of the dominance of the causality principle is that human beings consider themselves effective in determining their acts and fate, and are not merely content with prayers and leaving their future to fate; rather, they should attempt to ease their primary needs and pave the way for progress and development in the materialistic life.

3. The Impact of “extraordinary” spiritual factors: it was mentioned that the principle dominating the world is the principle of causality, but it does not suggest denial of the effect of extraordinary causes. In the religious context, a series of factors has been addressed within the two private and social scopes which, in terms of development and the success or lack of development, plays an important role in the private and social life. Mutahhari terms them “spiritual factors”.

4. The world is regarded as an instrument and path, not a destination and residence: in the religious worldview, existence is not null and vain; not meaningful here, it has an objective and an ultimate goal, with its main objective being to lead human beings to spiritual and the Afterworld felicity (nearness to God). In this regard, Muslims’ private and social planning and consequently the principles of the development theory should be as such that the rights of both phases are taken into consideration. However, it must be noted that the role in the world and the significance of development in materialistic life is so interwoven in obtaining the Afterworld felicity that it is difficult to make distinctions between them. The matter is further explained below.

Third: Anthropological Principles (progress, foundation, and necessity of religion and religiosity)

The nature, status, and philosophy of creation, and the ultimate end of human beings are among the important and debatable points in religious and anthropological discussions. Attention to various dimensions of the human being will have a significant effect on the manner of outlining the theory of Islamic progress. The main dimensions are addressed below:

1. Two-dimensionality of the human being: in a religious worldview, the human being is composed of two dimensions (body and soul), each of which has its own distinctive paths and needs in such a way that by purification of soul, the human being can achieve the status of God's vicegerency and supremacy over the universe. In the religious worldview, however, the world and materialistic needs are deemed just as means and instruments, meaning that the purpose of the Creation of human beings is the Afterworld felicity and nearness to God, and materialistic needs are effective and noteworthy on the course of reaching this objective. Therefore, in case of contradiction between worldly and the Afterworld felicity, the Afterworld felicity enjoys a greater priority and authenticity. However, the materialistic world and its effect on the spiritual dimension and the Afterworld felicity is so tremendous that for some people, it overshadows the spiritual dimension.

2. Human dignity: Religion-wise, the human being is God's vicegerent and enjoys self-dignity and honor, and the religious Community and country also, following suit, possess dignity and honor. Therefore, the theory of Islamic progress should be devoted to maintaining the innate dignity and honor of the human being whether in the personal aspect or in the domain of society and government. In other words, religion and statesmen should administer society in a way that allows obtaining and preserving the human being's honor, particularly the honor of the theist human being.

3. The responsibility of the human being: it was mentioned in ontology that the human being is God's vicegerent and trustworthy creature on the earth and enjoys the right to seize and utilize Divine blessings. However, the human being does not merely enjoy these rights, rather, he has a duty and responsibility in return for this right, which is to utilize the Divine blessings optimally and within the permitted boundaries.

Fourth: Political and Social Principles (necessity of progress in the domain of politics and people's rights)

It was mentioned earlier that progress is not dedicated to the economy; rather, true

progress of a society is developing in all individual and social dimensions. One of these dimensions is progress in politics, government, and society which is why along with development of societies and different sciences, including law and politics, we observe different developments such as various models of government, including autocracy and democracy, different ways of law-making and administering the country, most of which claim to have proposed the theory of progress in this domain. Now the question raised is: What are the theological principles of progress in politics and government? In other words, how should the theory of Islamic progress be conceived in the field of politics, and what are its principles?

Due to the limitations of the present paper, the headings are only listed below:

1. The role of people in choosing the ruler and determining the manner of governing the country,
2. The necessity of people's supervision over officials,
3. Meritocracy,
4. Maintaining interior security, and
5. Tolerance and peaceful coexistence.

Fifth: Economic Principles (necessity of paving the way for economic progress)

It was mentioned earlier that the holistic religion is not silent and neutral towards the world, economy, and progress; rather, as the world and the economy are under the domination of religion, religious principles require believers to have an active participation in this field too, as they do with the spiritual aspects of religion and prevent religion from the blows of secularism. Maintaining the second dimension of religion (providing worldly prosperity for people) depends on the success of religion in this field; otherwise, religion itself or at least its claim of holism will be tarnished. Mentioned below are the headings of the main theological principles that oblige religion and the religious pay attention to the economy, progress, and worldly prosperity of people:

1. Encouraging learning empirical sciences and economics,
2. Encouraging prosperity and development,
3. Appreciating laborers and labor work,

4. Maintaining physical hygiene of citizens,
5. Respecting ownership,
6. Distributing and balancing wealth,
7. Principle of cooperation,
8. Priority of social rights to individual rights, and
9. Status and authorities of the government.

Conclusion

The said points illustrate that the ultimate innate goal of Islam is to provide the Hereafter felicity for people, but due to solidarity and intermingling of the Afterworld felicity with worldly needs and prosperity, religion has intervened in the domain of the world and progress to achieve its ultimate innate goal; in other words, the domain of the worldly affairs and achieving progress are a part of the ultimate goal and plan of religion which are based on specific fundamentals whose outcome is “religious progress”; therefore, religious scholars are supposed to define the principles of religious progress, and statesmen are supposed to execute them.

Keywords: progress, development, secularism, the world and the Hereafter, principle of causality, human being, human dignity, religion and faith, poverty, liberty, justice, tolerance.

Fiqh (Islamic Jurisprudence) and Progress

Abolghasem Alidoost¹

The subject of discussion is fiqh (Islamic jurisprudence), Islamic laws, and progress. We seek to know how fiqh or, in other words, Islamic laws, relate to the progress in mind; how fiqh can cause or hinder progress; and what institutes, elements, and components exist in fiqh, which can be relied on to achieve the desired progress. Laws here do not determine the rights, which are collections of entitlements, privileges, and authorities; what is meant here is the science of laws corresponding to Islam. Therefore, similar to the application of fiqh, which is used as a science in many cases, Islamic laws convey the same function here.

In a macro-categorization, Islam is divided into two parts: A part in which faith must be placed (the part of beliefs) and the part which pertains to conduct. Fiqh is a science that discovers Sharia (Islamic laws); for instance, imagine a science that intends to present Sharia to those bound to Islamic obligations, the natural presupposition holds that clearly, Sharia is not directly presented to accountable people (mukallaf); a process shall take place and a science shall be defined in order to present Sharia to accountable people. The science is called “fiqh” and its process is termed “deduction and Ijtihad (independent reasoning)”. As a result, fiqh and Islamic laws should not be equated with Sharia. Sharia is Divine, unique, and innocent, whereas fiqh is human, but contains its own holiness. Therefore, what is meant by fiqh in this discussion is the science of discovering Sharia. Further, what is meant by progress is definitely not any kind of progress, but the progress that is oriented towards God’s purposes in appointing apostles, descending Books, and giving rules. We believe that if a progress is not in line with the objectives of Sharia, it is not progress at all. Adding a prefix of ‘Islamic’, we can redefine an Islamic progress. Having explained that, another point

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is raised which states that faqih (Islamic jurist) is not a lawmaker. When we said that fiqh discovers Sharia, we meant that a faqih cannot be a lawmaker. If fiqh were the science of lawmaking, and if the percipient of texts sought to be a lawmaker, then there would be no discoverer and discovered; a faqih is the percipient of the text, not the legislator. A faqih is the explainer of laws and Sharia, not a lawmaker. When fiqh means the knowledge of the discoverer, and faqih means the percipient of Sharia, the role of documents shall be discussed; that is, what should a faqih do to perceive Sharia? Here is where the subject of documents, evidence, and sources is addressed. What documents should Sharia refer to in the discovery process? The *Qur'an* is an undeniable document of which all fiqh-based religions approve. There are, of course, few faqihs who have stated that the physical *Qur'an* does not serve as a proof, but they do not claim that the *Qur'an* is not a source of deduction; they say that we must perceive the *Qur'an* in line with the descended texts. In fact, they say that the *Qur'an* has an evidential function, but it needs an interpreter who can be the prophet or the innocent people. Thus, the authenticity of the *Qur'an* is the red line of all fiqh-based religions. The other document that is observed in all fiqh-based Shia and non-Shia, and Imamia and non-Imamia religion, is the tradition of the innocent. Of course, there are discrepancies between Sunnis and Imamas as to whether the tradition of innocence solely applies to the Prophet; because Sunnis only believe in the innocence of the Prophet, but since we Shias believe in the innocence of the fourteen Innocents, our belief extends and adds to the tradition of the innocent. However, we know that we have another document in Imamia fiqh named reason, but the function of reason in deductions shall be investigated. Four functions have been assigned to reason in the book entitled "Fiqh and Reason": documentary and independent function, the instrumental and interpretive function where reason serves texts; that is, we interpret a Quranic verse or some narrations by resorting to reason; the other function of reason is the causative function in which many rules of fiqh relate to reason, and finally the supplying and discharging function in which reason is used as nastiness punishment without a statement. If we regard this faculty, i.e. the faculty of reason, and its four above-mentioned functions, a substantial relation will be established among fiqh, Islamic laws, and progress.

There is another way in fiqh through which fiqh relates to the issue of progress. The issue is the purposes of Sharia, and texts explain these purposes. It will be briefly mentioned that there are two kinds of texts in Quranic verses and narrations: texts which explain Sharia, such as "Pilgrimage thereto is a duty men owe to Allah, -those who can afford the journey" (Ali' Imran, verse 97), which is the illuminating text on

a Sharia verdict named ‘the obligation of performing Hajj’. “And establish prayer and give zakah” (Al-Baqarah (The Cow), verse 110)-“O you who have believed, fulfill [all] contracts” (Al-Ma’idah (The Food), verse 1); these verses are also texts that explain the Sharia. However, a large number of texts in the *Qur’an* or narrations explain purposes, as in “It is He who has sent among the unlettered a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book and wisdom” (Al-Jumu’ah (Friday), verse 2). In a general view, the *Holy Qur’an* addresses three main objectives for prophets: teaching (edification), tazkiah [purification] (piety and nurture), furqan [criterion] (insight), which altogether present edification, nurture, and insight and ultimately bring out human beings from darkness to light, “from the depths of darkness He will lead them forth into light” (Al-Baqarah (The Cow), verse 257). There are plenty of verses and narrations which explain God’s purposes in appointing messengers, descending Books, and giving rules. The question raised here is, how Imamiafiqh relates to these texts? Can a faqih use a text which explains purposes, i.e. a text for the ultimate destination, as a document for deduction? Can it only have the instrumental and interpretive function or Is there an alternative? We can use this purpose-explaining collection in fiqh as an instrument, as a tool, or as the explainer of enlightening texts of Sharia; and it is in the shade of purpose-explaining texts that many texts describing the general Sharia are interpreted, although it is not general at first. It is presented as specific or is interpreted specifically (despite appearing general at first), and if used carefully, purpose-explaining texts are the main principles of progress. That is, if the issues of teaching, purity and piety, and insight are addressed in the *Qur’an*, each serves as a principle of progress. If the issue of freedom is addressed, “He releases them from their heavy burdens and from the yokes that are upon them” (Al-A’raf (The Heights), verse 157), it is yet another principle for progress, and purpose-explaining texts are the main elements of progress. The third way that an Imamiafiqh can resolve the issue of progress and lead to progress is resorting to the concept of ‘public interest’ (Maslahah) in case of clashes which I call the “second deduction”.

If a faqih is asked about the wisdom behind some issues, for instance, if he is asked: what is the ruling for the government or intelligent services’ entrance into people’s private properties? What is the ruling if systems or institutes related to the regime or other systems tend to control people, control commutes, bug conversations, or control city entries? The faqih replies that it is forbidden (*haram*). Another question is asked, “What is the responsibility of the government in providing public interests? What is the responsibility of the government before the people?” the answer is clear;

the government is obliged to establish welfare (security, freedom, justice, etc.) for people. A faqih issues these two rulings. However, a question is raised that if the government or the ruler decides to observe a certain public interest, it should exert some restrictions; what shall be done in this case? This situation is the case of contradiction of two interests, and sometimes there is a clash of two vices or a clash or an interest and a vice. This is the case where a faqih enters the scene again and can resort to public interest. In fact, the manner in which fiqh can use public interest has been the basis of compiling the book entitled “Fiqh and Maslahah” (Islamic Jurisprudence and Public Interests). Using *maslahah*, which must not be confused with Sunni’s *Masālah Mursalah* (interests which are not mentioned in religious texts), is an alternative to relate fiqh to the issue of progress. Therefore,

- Presence of the faculty of wisdom with its quadripartite functions in the arena of deduction,
- Fiqh’s relation to verbal texts, i.e. the *Qur’an* and narrations, as explainers of purposes,
- Fiqh’s utilization of *Maslahah* (public interests) in cases of clash between two interests, or two vices, or an interest and a vice,

Allow fiqh to treat the issue of progress rationally and fundamentally.

In the second part of this issue, fundamentals and principles of progress will be addressed. We separate fundamentals from principles of progress. Its fundamentals are the lower layers of rulings which are formed as interests, whereas principles are those conditions and rules which are stated in the form of a proposition.

There are four bases in the issue of fundamentals, meaning that if a progress does not contain them, it will not be progress at all:

1. Attention to all spiritual and materialistic dimensions of human beings; because we believe that deeming only spiritual or materialistic progress leads to an inadequate and defective progress.
2. The dominance of Sharia-based criteria over all approaches and policies, any subject proposed as progress must fit within the legitimate Islamic criteria.
3. Deeming the human being to have rights and duties; the human being shall not be described merely by his rights or duties.
4. Monotheism in legislation; we believe that there is no legislator but God.

Others either are institutes appointed by God, or make plans; otherwise, we will not have any institutions or authorities as the legislature in this sense (no one can command except Allah/ judgment belongs to none except Allah. (Al-An'am (The Cattle), verse 57)).

The subject of progress begins on the basis of these fundamentals and we will reach the principles of progress for which twenty principles are addressed. Indeed, these discussions are only the initial step.

From Knowledge to Wisdom: A Quranic View

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Abstract

Advances in physical and biological sciences in the past two hundred years have unprecedentedly expanded our knowledge of the world. Moreover, advances in the applied aspect of science have granted human beings a great power in utilizing the nature and in controlling the human minds. However, the obtained findings of science and technology have been both useful and harmful for the mankind; on the one hand, scientific and technical knowledge has, for instance, increased the means of human welfare and significantly elevated the standard of living, but on the other hand, it has been applied to annihilation of human beings and destruction of environment, where the heavy weight of such evil deeds threatens the future of humanity. The reason such events occur is that a countless number of scholars in military research centers have been producing mass destruction instruments towards which academic societies have mainly played a passive role. Briefly stated, scientific knowledge has led to insecurity, anxiety, immorality, and downfall of the spiritual dimension of humanity rather than establishing welfare and fulfilling the spiritual needs of human beings.

There is a question raised as to why science and technology have not increased human welfare and happiness. It seems evident that it is not solely science and technology which upgrade the quality of human lives, it is rather the objectives of science and technology and their applications that play a determinative role, and are set by world views of scholars.

The occurrence of such evil deeds appears to be caused by the separation of

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knowledge from wisdom. This is why all religions of the world have suggested that scientists intermingle knowledge with wisdom; because it is wisdom which helps knowledge to be employed in good deeds, to serve as a life guide, and to give meaning to life.

It is believed that absence of wisdom of contemporary scholars is rooted in the dominance of the secular worldview over current scientific societies. Empiricist epistemology, naturalistic ontology, and relativistic ethics have produced knowledge without wisdom, power without virtue, and welfare without mental peace.

Theoretically, wisdom addresses a perception that corresponds to the reality, and practically, it refers to calculated and praiseworthy deeds. As a result of wisdom, affairs are performed decisively, distinctions are made between right and wrong and between good and evil, and no evil deeds are allowed to be committed. In other words, being equipped with wisdom allows an individual to identify the main aspects of reality and distinguish between truth and falsehood, and between good and evil. The main causes of separation of knowledge from wisdom are as follows:

(a) Narrowed specialties Specialties

Due to excessive specialization in the present age, human knowledge has been fragmented and, thus, a comprehensive view of human societies to themselves and to their environment has been neglected their responsibility towards other creatures has been neglected.

(b) Ethical negligence in Scientific Work

The idea of separation of value from knowledge and neutrality of science towards ethical values has been promoted since Hume's time. This insight has resulted in the separation of science from ethical values, which has in turn led to the fading of ethical considerations in scientific work, and ultimately to the expansion of ethical relativism in today's societies.

(c) Thirst for Power and Wealth

In the Middle Ages and at the onset of new sciences, knowledge was pursued with the desire to contemplate about the Divine creations rather than with its materialistic benefits for mankind. In many cases, however, the dominance of secularism over contemporary academic communities has resulted in pursuit of science as a means of gaining power and control over the nature and societies.

(d) Overlooking Higher Levels of Reality

Contemporary science is solely oriented towards an empirical approach to reality in which only sense-based knowledge is considered authentic. Such a vision to science recognizes the physical world as the only reality, assumes no place for God, ignores or denies the spiritual aspect of human beings, and sets no objectives other than providing for the materialist demands of the human.

(e) Ignoring Fundamental Questions

A popular idea among scientists is that science suffices to explain everything. In the past few decades, however, many top scholars of the world have admitted that science is not able to answer all questions of mankind, it cannot answer some of the questions raised in the science itself, and it requires a comprehensive metaphysical source to explain its successes. It is the negligence to these extra scientific questions that has made the science inhumane. Resorting to witchcraft, astrology, and mysticism in the West is good evidence to the failure of science in satisfying the profound human needs. Nowadays, the priority in scientific research is set on fulfilment of the desires of academic societies or authorities, and the separation of knowledge from wisdom has resulted in anxiety, a sense of insecurity, and enfeeblement of ethics and spirituality. The scholars holding to this secular worldview are content with the outcomes of their work and seem to have forgotten that science should serve human beings, not act as a means of their exploitation. In the Islamic worldview, however, science is accompanied by wisdom and is utilized to solve the issues of human beings and human societies—an objective that involves the satisfaction of God and the prosperity of human beings. In this vision, the nature is considered a Divine endowment that man is responsible to preserve. As a consequence, all plans for scientific and technological advances must comply with the God-given order and satisfy the legitimate needs of human beings and their societies.

Vicegerency of God and the Islamic Model of Progress

Ghodratollah Ghorbani¹

It appears that valuable anthropology is the most important constituent of the Islamic model of progress, because not only is anthropology superior to all human sciences, but also the entire human knowledge will be rather incomplete and inefficient ineffective without a proper anthropology; particularly if the anthropology related to those sciences is limited and unable to represent a complete image of human being. Alternatively, true anthropology is associated with the perception of human being's existential and epistemological nature, as well as with his status in the entire system of existence, including his status before God. Because it is only through understanding the existential dimensions of human being, particularly his soul and body, and then determining the essence of his attitude and Worldview; That judgment can be made about the value and status of human being in the system of existence.

Therefore, illustration of the dimensions of human being's vicegerency of God (being Allah's caliph) proves that the human being possesses a divine and unbounded greatness and his existence is so indefinite and complicated that God the Almighty has appointed other creatures as his subordinates; and such a magnanimous and exalted creature cannot be treated by means of empirical theorizing, and through biological, and materialistic sociological attitudes; rather, due to our epistemological limitations, using Quranic doctrines, new and anthropological views in human sciences must be reconstructed and, while keeping in mind the broad aspects of humanity and its complicated mysteries, a new Quranic image of human being must be sketched; an image and view that can be employed in supplying the

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anthropological fundamentals of the Islamic model of progress.

As a comprehensive book on monotheistic anthropology, the Holy Qur'an highlights the existential and epistemological dimensions of humanity in various situations and by different means illustrating the unique status of human being. In one of its verses, God the Almighty addresses the angels informing them that He has appointed the human being as His Divine vicegerent¹, emphasizing the angels' inability to understand His Selection and the inherent supremacy of human being over them. In another verse, God addresses human beings themselves to evaluate their behaviors as God's vicegerents. In yet another verse, the prophets David and Abraham are announced as Divine prophets, caliphs, and Imams (leaders) of people, and it is mentioned that rightful judgment is one of the requirements of God's vicegerency and success in the numerous Divine tests is one of the prerequisites of appointing Imams (leaders). The above-mentioned verses demonstrate that all human beings, with no exceptions, are God's addressees, and the important point in being God's vicegerent is that it is, primarily, an inherent dignity bestowed to all human beings, but in practice it may not be manifested in all of them. In other words, God's vicegerency is a common honor and dignity for all human beings making all of them worthy of respect, but it is not necessarily exhibited in all of them indicating its acquisitive aspect.

Moreover, man is the only creature in the universe that enjoys the blessings of wisdom and thought and is capable of reflecting upon and reasoning about the realities around him; he is also the only creature that can possess sciences which are not inherent in other creatures or are not otherwise bestowed upon them by God. This is why besides putting great emphasis on the human faculty of reasoning and thought and distinguishing between a wise human being and an unwise one, the importance of human being's acquisition of knowledge is frequently addressed in many verses of the Qur'an; this is while human beings' acquisition of knowledge is only closely related to possession of the faculties of wisdom and thought. In addition to the teaching of Holy Names and Mysteries to human being, attention can be paid to the Quranic verses about the rationale and other reasons of human being's eligibility in accomplishing the status of God's vicegerency. In this regard, man's two-dimensionality, the blowing of the Holy Spirit into human, and his possession of wisdom, free will, and freedom are the main reasons of his eligibility for such a high status, which will be briefly studied in this paper. In fact, man is a two-dimensional creature whose true essence is created of two physical and spiritual

1. caliph

dimensions. Therefore, one of the primary inherent characteristics of human being is that not only is he a creature of God, but the Creator has also blown His Holy Spirit into his essence.

Hence, man's Holy creation and his possession of the Holy Spirit demonstrate his divine and inherent status in the system of existence and reminds us that such a creature is eligible to obtain the position of God's vicegerency, as it is only the human being who bears the Divine mark and is an image of Divinity on the earth.

Besides the Divine creation, the free will is also one of the most significant inherent characteristics of the human being, which not only distinguishes him from the other creatures of the universe, but it also grants him a unique status and serves as an evidence to his vicegerency of God. Because it is in the light of free will that man can determine his destiny and gain a temporary or permanent felicity or adversity for himself. This fact illustrates that man is not a stable creature with an invariant nature; rather, wisdom and free will allow him to alter his existential, epistemological, and ethical qualities and assume a new shape at every instance.

On the rationale and reasons of human being's vicegerency of God, reference can be made to the significance of human perfection as the ultimate goal of creation, remarking that he is the essence and cause of existence and that he is the only creature with endless qualities. It is illustrated in the Quranic verses that during the process of human creation, the Holy Spirit is blown into human being, and God calls Himself the Best of Creators, which is indicative of the transcendental purpose of creating such a creature. Moreover, the never-ending evolution of all epistemological, existential, and ethical qualities inherent in man illustrates his quality of seeking eternity and his insatiability in gaining excellence or even vices. That is, the features of being endless and seeking eternity can explain the existential structure and the unique status of man in the system of existence. In a bid to gain ultimate perfection, man goes as far as stepping into the stage of nearness to God and His vicegerency where he becomes a righteous servant and vicegerent of God and a perfect human being; or on the opposite extreme, he starts a rebellion and deems himself in the position of God. As the consequences of God's vicegerency, reference can be made to the man's status as the representative of God on the earth, his dominance over Divine creatures, his glory over the phenomena of existence, the angels' prostration before him, and the practical realization of man's Divine government.

Therefore, outlining a correct model of progress from an Islamic perspective involves a precise definition of an efficient anthropological system. This is because an Islamic model of progress monitors all aspects of the man's worldly life and his

afterlife, while the centrality of human being in this model accentuates the necessity of introducing a logical and rational theory of our view of anthropology. Because an unreal image of man will replace his position with other beings, such as God and the world; further, the dominance of humanism will be assumed materialistic, which is the problem of today's advanced Western civilization.

As stated earlier on this issue, the Qur'an-inspired anthropological system offers an exact frame of human being's origin and resurrection, outlining his status and role in the system of existence. The doctrine of human being's vicegerency of God in the Holy Qur'an is able to introduce all epistemological, existential, ethical, social, and political dimensions of human being, hence, presenting an effective divine monotheistic anthropology. The emphasis of this doctrine is on the divinity of man's soul, his supremacy over other creatures, and the feasibility of his materialistic and as much spiritual eminence as to reach the potential status of God's vicegerency. Moreover, equipping man with knowledge, free will, and autonomy, and particularly subjecting other creatures to him demonstrates that the existence of all beings, except God, is to serve man for the prosperity of his materialistic life and sublimation of his spiritual life. Thus, although human beings have the right to utilize all the natural blessings to grow and progress in all aspects, their right of exploitation is directed at their spiritual sublimation and establishment of the Divine government of God on the earth, and not merely at exploitation of blessings for greater materialistic possession and materialistic pleasure. Further, even though all Quranic doctrines indicate that human beings are God's vicegerents by essence, this is a potential, and not an actual, essence that reaches its full manifestation in human beings through a gradual hierarchical process and only through their autonomous efforts. In other words, the status of God's vicegerency potentially exists in all human beings, but its ultimate unique realization takes place within a few individuals who are called perfect human beings and God's friends (*awliya*). Therefore, the doctrine of God's vicegerency determines the position, role, function, and the ultimate purpose of human life, as well as the relation of human being with God and other creatures leading to the definition of features and orientations of the anthropology for the Islamic model of progress, which can be considered metaphysical foundations in all materialistic and spiritual dimensions of the Islamic model of progress. If such an end is realized, human progress will no longer be promotion in materialistic aspects of the worldly life; rather, it will be progress and sublimity in culture, ethics, education, upbringing, and giving a divine orientation to all these efforts as well as raising prosperous human beings; as raising of such individuals paves the ground for

the realization of the divine government on the earth by man, as God's vicegerent. Briefly stated, anthropology is the basis of a model for any materialistic and spiritual progress of human beings in the world. Meanwhile, anthropology in the Islamic worldview has a very important component and variable known as God's vicegerency, in which the Islamic doctrines illustrate the origin, the destination, and the process of human evolution; that is, man has a divine origin and the course of divine evolution is aimed at reaching nearness to God. Therefore, any affair in this world, including any model of progress, should be defined and explained in the light of human being's vicegerency of God to assist the realization of the spiritual perfection of human beings.

Principles and Elements of Spirituality in the Discourse of Martyr Mutahhari And Its Relation with the Islamic-Iranian Model of Progress

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Abstract

Spirituality is one of the doctrines which has a central infrastructural role in religious epistemology and the exaltation of human essence. Despite its “easy yet difficult” conceptual definition, spirituality is an essential and decisive factor. Spirituality means the nobility of the “World of Meaning”, or the “Unseen World” while regarding the significance of the “World of Matter” and the “World of Sense and Intuition”. In the sense of believing in God and the Unseen World, passing the appearance, and attending to the essence of the world, spirituality is one of the most fundamental issues of religious existence, all-inclusive progress, and philosophy of the Islamic life. In the Islamic worldview, the Divine and Monotheist human nature is the door to spirituality, in close relation to which the scientific and practical evolution of human being is attainable. Therefore, the significance of spirituality shall be sought in its key role in all aspects and fields of life. Spiritual conduct is the important infrastructural factor in the existence of religious science and appropriate constructive progress in all fields and dimensions. Therefore, science, economy, and politics gain a spiritual essence and identity when placed beside the institutions of the family and society. Life without spirituality is void of stable peace, although it may enjoy a relative or greater degree of welfare. Since welfare lacks peace, it cannot fill the existential and inner vacuum in the human being and it may even divert life to pure materialism and result in the downfall of human beings. As a consequence, welfare without spirituality will also be the source of many harms and hazards. In Mutahhari’s view, the founding concept of spirituality is actually the Unseen of the World and the Unseen World, and the Inside of the World and the World of the

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Inside. He believes that faith is a truly spiritual subject, meaning that it is a vision manifesting a unique type of world recognition, and following that recognition, realizing a type of inclination within itself. About the relation of human essence and spirituality, Mutahhari deems man to be the door to spirituality, the Unseen, and the Heavens. He also believes that, in the view of the Quoran, spirituality is the basis of evolution. On the relation of spirituality and justice and the role of justice in the manifestation and reinforcement of spirituality, he states that it is the Islamic rationale to concurrently establish spirituality and justice in the society. He further believes that the Iranian Revolution will need Islamic social justice in the future as well as a widespread inclusive spirituality; a type of spirituality that is seen in the Prophet and Imams. Spirituality and freedom enjoy a unique position and a special relation in the intellectual and the epistemological discourse of Ayatullah Mutahhari. In his opinion, external or social freedom without internal or spiritual freedom is not only incapable of objective and real manifestation, but also it will end in its opposite extreme, i.e. despotism. In Mutahhari's discourse, which is based on the Islamic divine worldview, although the world is divided into the Manifested World and the Hidden World, or the Nature and Metaphysics, or the Visible and the Unseen, the world is not discrete and fragmented; it is continuous and intermingled. The maxim of Mutahhari's spiritualism theory is based on the "theory of human essence". About humankind's visions and inclinations which form the basis of his "humanity", and according to the aforementioned principles, Mutahhari also believes that humankind enjoys some features such as "theism" and "belief in Resurrection". Therefore, it does not suffice to recognize, know, and perceive the truth, and it is essential to believe in and surrender to that truth as well. Servitude will mean the spiritual mentality of "serving God", which is truly the real freedom. Servitude is indeed human's honor, dignity, and nearness to God, and worship serves as the ladder to man's nearness to God, evolution, and ascension. The essence of Divine servitude is "Divinity" or attaining "custody" (*wilayat*), custody over the inner, and custody over the outer. Servitude is the sole means of reaching human elevation and moving on the path to God. In the Islamic spirituality, "wisdom and reason" enjoy supreme nobility and authenticity, because when Mutahhari holds that "nobility belongs to wisdom" in the Islamic doctrine, wisdom shall be free as to gain an epistemological and spiritual achievement. Therefore, there is a mutual relationship between wisdom and spirituality, as in the discourse of Mutahhari, where a spiritual human is a moderate human; because spirituality without moderation and balance will turn against itself. In the view of Mutahhari, spirituality is what arises from the "context

of Sharia (religious law)” in its general sense and is realized on the basis of Sharia (religious Do’s and Don’ts) in its specific sense. The result is that religion and Divine Sharia ensure ethics and spirituality and serve as the means to self-control, self-purification, intuitive epistemology, and true spirituality. It shall also be mentioned that the Islamic spirituality is not in conflict with “living” and being in the society. Mutahhari believes that it is essential to attend to life, the world and the Hereafter, and be oriented towards the other world in all stages and aspects of life¹. Such a vision originates from the integrity and all-inclusiveness of the Divine religion; he believes that religious people truly enjoy greater social sensation (social spirit) than others. One of the essential components of true spirituality is “*Wilayat* (custody)”, that is the custody of a complete and complementing human which is attainable through his awareness of his position and his love and devotion. Furthermore, *Wilayat* allows the establishment of an affectionate, rational, mystic, loving, or existential relationship with that Holy Divine Essence.

Keywords: spirituality, progress, Mutahhari, human nature, justice, Sharia (religious law), freedom.

1.

The Scope of Religion and the Islamic Model of Progress

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There are numerous theological principles according to which the holy religion of Islam is designated as the basis for the compilation of the model of progress. The Islamic model of progress is related to two levels of theological principles: there is a set of theoretical principles and infrastructures at the underlying layer which justifies the development of a model based on of the holy religion of Islam. At the upper layer, the civilizing and inspiring principles of Islam are investigated to be employed in developing a progress model and resolving its issues. The present paper endeavors to briefly examine one of the principles of the first layer, namely the study of the scope of religion. This category of principles clarifies the extent of the divine religion's credit, capability, and capacity for progress and civilizing, and its degree of responsiveness to the human needs in the scope of religion.

In the study of the scope of religion, the following four theories are discussed: (1) the Hereafter-oriented theory; (2) minimal universality; (3) absolute world-orientation; and (4) the theory of comprehensiveness.

In the author's view, the Hereafter-oriented theory creates disjunction between religion and the world and between the world and the Hereafter obstructing and discouraging the tendency to refer to religion in the development of civilization and the model of progress.

The ultimate goal of minimal universality is eventual prosperity, which draws the attention of religion only as much as the world can assist or hinder the affairs of the Hereafter. According to this approach, referentiality of religion in the development of civilization and progress is only confined to its coordination with general goals

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and eventual prosperity, while religion provides no assistance in other affairs. Alternatively, the relation between the world and the Hereafter in this view is very limited where a minimal role is assumed for religion in the domains of civilization and progress. World-oriented religious trends consider no restrictions for the referentiality of religion in the pattern of civilization and progress; however, due to their partial materialistic view of religion, they dismisses religious spiritualities, and inevitably, creates an entirely materialistic civilization calling it religion, which has no proportionality with the fundamentals of the religious worldview and higher religious values. Among the afore-mentioned approaches, the present article recognizes the comprehensive attitude as the most compatible theory with the reality of the holy religion of Islam. In this insight, the divine religion deals most finely both with human perfection and his afterlife prosperity, and with his worldly welfare and benefits. This view holds that besides its primitive role in afterlife salvation or adversity, the worldly welfare and depravity have a value and innate significance themselves, where both roles have been included in divine teachings. The main significant civilizing functions of religion in the comprehensive vision are as follows: (1) giving awareness; (2) setting goals; (3) setting legislation; (4) systematizing; and (5) arranging plans. The religion, therefore, has a vast capacity and an extensive referentiality for the development of civilizations and model of progress. It shall meanwhile be mentioned that:

1. The comprehensive widespread referentiality of religion does not suggest abandoning human science, experience, and wisdom; rather, human wisdom itself is one of the resources of religion; religion revives, nourishes, and orients the reason and wisdom.
2. In the comprehensive view, many of the problems, particularly the varying affairs, must be resolved with the aid of human wisdom, experience, and knowledge; however, wisdom and science are used in the light of religious principles and norms and among the alternatives, the method which bears most compatibility with religious rulings and norms shall be Chosen, avoiding anything that may be in possible conflict with religion.

Recognizing the “Role of Religion in Development”

Alieza Shojaei Land¹

The proposed relation between religion and development is basically compromised because it is wrong and because religions do not share a common view about development as to allow a general study of the relation between religion and development. In fact, this issue is where one of the significant differences among religions rests. Therefore, what is meant by religion in the entire paper is the religion of Islam.

Many discussions have been conducted since the onset of the establishment of the Islamic republic in Iran. These discussions can be categorized into three subsets:

1. The view of religion to development
2. The effect of development on religion
3. The role of religion in development

The issues of the “view of religion to development” and the “effects of development on religion” are not very popular these days and they can be claimed to be greatly resolved. Religion had a passive attitude towards these two issues as it either had to take a stance or protect itself against the harmful changes in development. In the third issue, however, religion actively enters negotiations as to gain the position it deserves and exert influence on the development model and the process of its realization. The level these discussions have reached in Iran is indicative of both the increase of scientific knowledge and the upgrading of the position of religion in the macro-levels of society.

The following questions shall be answered in negotiations of the “role of religion in development”: Is it possible and basically essential to assume a role for religion in development? If yes, what is this role? In what stages or segments of development

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and how is this role performed? In defining the concept of development and determining its dimensions? In motivations to seek development? In goal-setting and assigning priorities? In outlining the path? In choosing the means and arranging the appropriate mechanisms? In setting principles and conditions dominating plans? It is essential to resolve doubts concerning the first question about the “necessity of religion playing a role in development” before answering the above-mentioned questions.

“Assuming a role for religion in development” encounters three serious doubts: secular doubts, intellectual doubts, and pragmatic doubts. These three doubts are traceable and recognizable in the experience of the Islamic Republic of Iran with each having periods of dominance.

Secular doubts have been raised by those who, firstly, have a negative and ineffective view towards religion, and, secondly, consider development to be a mere scientific, technical, and managerial attempt which is independent of not only religion but also other ideological elements.

In Iran, intellectual doubts have been raised by religious intellectuals. This type of doubt is suggested, firstly, in the “domain of religion” and, secondly, in its “strategies”. It prompts discussions on the minimalist-maximalist religion and on favoring self-refinement to society-refinement or the governance of the pious to the religious government. Following seculars, religious intellectuals approve of the mere scientific, technical, and managerial nature of development and assume general and universal indicators for it. They also believe that development can be adopted from others with any ideas and ideologies.

Pragmatic doubts, however, have emerged from the incapability or negligence of statesmen in an ideological system who have encountered the requirements of their actions resulting from the difficulties in propelling new plans. They have, thus, resigned from pursuing the ideological goals which were set at the onset of establishing the government, and limited the matter to the experimented, low-costing, and available models of development. Having changed the universal atmosphere and conditions, they have undergone theoretical-ideological transformations and attempted to theorize the realistic, scientific, technical, and managerial assumptions towards development. They believe that religion shall be allowed to affect development within the scope of “domestication”, trivial manipulations, and some not-so-unconventional omissions and combinations. Seculars do not have a correct understanding of religion and the requirements of development, because according to a Christian pattern, they deem religion to be avoiding the world and be oriented

towards dogmatism.

Religious intellectuals' reading of the domain and strategy of religion originates from their expectation of religion which has been adopted from a modernist approach to religion.

The doubts of pragmatists can be largely removed by reminding them of the purpose of establishing a religious government and illustrating the capacities of religion and the capabilities of the pious.

The last part of the paper is devoted to determining the position of religion in development from which the following findings are obtained:

Development has three main parts:

1. Providing a specific definition for this development;
2. Outlining the ultimate goal and objectives of development;
3. Preparing appropriate instruments and conditions to achieve it.

In its large sense, the "pattern of development" is nothing more than an integrated view in all the three above-mentioned aspects. If the third part of these three parts is technical, scientific, and managerial, it will make the other two parts totally philosophical and ideological. The reason is that science is not able to define development, and the objectives and ultimate goals of development is set outside the realm of science.

People's perception of development is based on their understanding of human, the world, and their existential requirements which emerge from their specific philosophical viewpoint. As well as keeping with the definition, the objective and ultimate goal of development are also based on a type of axiology and evaluation and result from an important decision in the private and social life which gives them an ideological color. Therefore, development is, anteriorly and posteriorly, i.e. by definition and ultimately, based on philosophical and ideological foundations; a feature which relates it to religion, i.e. religions with philosophical and ideological essences, and makes it somehow dependent on religion.

As a consequence, the claim which seeks to generalize the meaning and objective of development, reduce the issue to the third part of discussion and, hence, introduce development, in its entirety, as a scientific, technical, and managerial attempt is redundant and unjustified, as it relies on the common method of neglecting the philosophical foundations, concealing the ideological intentions, and presenting development under the rubric of science or a meta-ideological approach.

Therefore:

1. It is unacceptable that like science, technology, and managerial experiences, development is also universally adaptable and that it is in the interest of under-developed nations to import and imitate its successful experiences.
2. It shall also be noticed that even its third part, i.e. the instrumental and operational aspect of development, is not readily adaptable without some modifications, as the paths are not unconditional and neutral towards the origins and desires, and not all means will take seekers to the intended destination.
3. Religion is not only oriented towards desires and objectives; it is rather more mindful of the ways and methods of achieving goals.
4. The level that is excluded in all religious and ideological inclinations and maintains its independence under all conditions, is the rational and technical requirements of adopted paths and methods.

Keywords: religion, development, theocracy, secularism, religious intellectualism, religious pragmatics, Iran.

Transcendent Model of Transcendent Politics:

The Paramount Substitute for the Mundane Model of Mundane Politics

Alieza Sadra¹

Abstract

In the world of wisdom and governance, there are two opposing rival models: one is the political model of progress and political progress which is the “transcendent political model”, and the other is the political model of development and political development which is the “non-transcendent or mundane political model” or in other words, it is “materialistic” or “mundane”.

The model of progress is and is accounted for as transcendent development which is a two-dimensional monotheistic model consisting of two balanced and transcendent aspects materialism and spirituality. It is a true model and a real certainty. The model of materialistic or mundane development or progress is a one-dimensional atheist (Freudian)-controversial (Darwinist-imperialist) unbalanced and non-transcendent model. It is an apparent assumed (imaginary meaning fictional) model of pleasure seeking or the illusionary pseudo-model of domination. The first type at the present time is the “model for the politics of transcendent progress of the Islamic Republic of Iran”, which is in accordance with the requirements and contains the “model of transcendent political progress in the progress plan for the Islamic Republic of Iran”.

“The model of transcendent politics is the only and the paramount, optimal, orderly, efficient, and influential substitute for mundanepolitics”.

***The main subject of the paper is the “principle of a transcendent political model”** which is the optimal and orderly substitute for the model of mundane

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politics. It also touches on “materialistic (instead of a materialistic and spiritual view), natural, and humanist (instead of transcendent human) foundations, and secularist, dual (separation of materialism from spirituality, politics from religion, etc.), egoist (instead of altruism and benevolence), and rationalist (instead of wisdom) criteria. Its scope includes private and collective—particularly family, group, social, domestic, foreign, transnational, international and global—domains. It encompasses the three parts of economic development coupled with political balance directed at cultural, spiritual, and ethical transcendence of the transcendent progress model. It may also be cultural development and citizen-making directed at political development, establishing order and dominance for economic and instrumental development, and producing profit (utilitarianism), wealth (welfare), and pleasure (hedonism) for the non-transcendent, one-dimensional, controversial model of mundane development.

***The main hypothesis** is the adequacy and inherent adaptability resulting from efficiency such as productivity and effectiveness of the transcendent model of politics or the model of transcendent politics, which is the only and paramount optimal and orderly substitute for the mundane model of politics or the model of mundane politics.

*** Presupposition** is that there is shortcoming, defect, and inadequacy, or in other words, there is the flaw of inherent inadequacy and disorderliness in politics and the model of mundane politics. Ferdowsi describes it in his Shahnameh as shortcoming and perversity. As a consequence, the model suffers from the inadequacy and inadaptability which in turn results in inadequate and disorderly efficiency. These are the very one-dimensional Freudian aspect of development and the controversial dominance-seeking Darwinist-Imperialist aspect of the mundane model. This mundane model has created problems, both for the oppressed world and, particularly nowadays, for the Arrogant World itself, because today’s objective world is currently dealing with the increasing crisis for which no solution is conceived and there is no way out except by the model of transcendent progress.

*** Model:** textual, conceptual, critical, fundamental, and comparative analysis of the rival model, and outlining an Islamic-Iranian model for both political progress and transcendent political progress.

***Keywords:** model, politics, transcendent, mundane, paramount, substitute.

*** Results**

*** One. The objective (and ultimate goal):** scientific-theoretical definition, and scientific-practical, strategic, and applied outlining of the civic and political model

and the transcendent Islamic-Iranian politics of progress for scientific, objective, executive, and operational realization of the model as mentioned earlier, particularly:

- First) By
 - o A. Studying the model and criticizing the model of the modernist mundane politics, that is the politics of the modernist model.
 - o B. Modeling and restoring or updating the model of politics in the old Iranian- Islamic thought and civilization from the time of Farabi to Imam Khomeini.
 - o C. Modeling the new transcendent politics by new definable scientific-theoretical and scientific-practical, strategic, and applied theorization. This is specifically conducted on the basis of the transcendent Quranic and Islamic narrative principles, as well as the scientific-political interpretations and plans.
- Second: by
 - o A. Strategic engineering and strategic engineering of the civic and political model and transcendent politics; realizable, objective, executive, operational, and affordable (inspiring and effective) institutionalizing and systematizing, by
 - o B. Strategy of management and strategic management of the model, organization and advancement are developable and transcendental. And by
 - o C. The strategy of pathology and immunology, strategic political pathology and immunology are realizable and guaranteed.

*** Two. Using it for the following purposes:**

- A. Substitution of the mundane model of politics or the non-transcendent model of politics which is a one-dimensional (Freudism), controversial (Darwinism), modernist, and ultimately arrogant (imperialist) model, specifically in the process of globalization, Westernization, market-making, and Americanization, from liberalism and socialism to epistemological, methodological, political, and post-modernist nihilism, particularly global pessimistic post-modernism.
- B. 1. The model of general scientific-political development and the development of the general scientific-political model for scientific, humanitarian, and social revolution, and particularly mundane political development in the transcendent political science. This is particularly devoted to theoretical definition, scientific-strategic-applied outlining,

and objective-executive realization, operationalization of the view, theory, and the scientific system, science, and transcendent sciences of economic development, political balance, and cultural, spiritual, and ethical transcendence.

- 2. Transcendent model of progress and also the model of transcendent progress are designed for transcendent economic, political, and cultural progress of the Islamic Republic of Iran to replace the mundane model of development and the model of mundane development, that is, the dominating one-dimensional global and controversial development of the West.

3. The model of the transcendent civilization is intended to restore and update the old civilization background and restore, update, and establish the new Islamic civilization to replace the materialistic civilization of the modern mundane model.

Remarks on the Islamic-Iranian Model of Progress

Abdolkahim Gavahi¹

Introduction

1. Anyone speaking of the Islamic-Iranian model of progress shall inevitably be familiar with Islam, Iran, economy, and progress in both theory and practice and be aware of the present state of affairs in Iran, the Muslim world, and the world in general.
2. We mostly address those who claim that science is science and there are no religious or non-religious ones (*The Religious Science*, Hassani, et. al, 2007 (1386 SH), p. 77) or that progress is progress and there are no Iranian, Islamic, etc. trends (*Philosophy and Foresight*, Davari, 2013 (1392 SH), p. 149).

• Remarks on Progress

1. It is essential to establish the meaning of progress as to whether it is the very progress in freedom and technological knowledge or not?
2. That, in the modern era, progress has separated itself from religion and its affiliation to science, politics, etc. is merely non-religious.
3. The progress in our mind is progress in both materialistic and spiritual, mental and ethical, and its worldly and the Hereafter (felicity) dimensions.
4. Every progress has its own requirements, which may include: altering the human's view of the world and people, having a correct perception of time and feasibility of progress, readiness and capability to carry out the development schemes, getting rid of domestic and international constraints

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and requirements constraints and domestic and international requirements, modifying the society's management system, considering social harms, and looking for their solutions.

In addition to the aforementioned general conditions, the grand philosopher of contemporary culture, Dr. Davari, proposes the following specific conditions in designing the Islamic-Iranian model of progress: that the said progress does not require secularism; that in technological research and occupations as well as in utilization of objects, the boundaries of the religious world and epistemology of the world of Creation are also taken into account; that the progress exceeds the boundaries of technological and scientific research and military might to encompass epistemology, ethics, and manners; that the progress emancipates itself from means of subsistence and production for consumption, and begins to produce what is essential for an ethical and spiritual life (ibid, 164-5).

• **Feasibility and Necessity of Designing a Domestic Model**

The necessity of designing a domestic model of progress (Islamic/Iranian, Christian/European, etc.) is so evident whose imagination amounts to its confirmation. How can it be possible to propose a model for a population, community, nation, and country if it is not fabricated for the people's customs, culture, beliefs, historical-civilizational background, and geographical and biological requirements?

We know that there are various types of economic doctrines and systems (Jasbi, *Economic Systems*, 1985 (1364 SH); Namazi, *Economic Systems*, 1995 (1374 SH)) and numerous models of economic growth and development (Baher, *Foundations of Macroeconomics: National Economy*, 1979 (1358 SH), Chapter 9) from which the most appropriate doctrine and model of progress shall be selected.

We also know that there is no single economic doctrine, system and development model for the entire world. Moreover, none of the preexisting ones, such as the famous socialist and capitalist doctrines, was entirely successful and each had their own specific defects and shortcomings to the extent that some of the Western scholars have spoken of the Death of Liberalism (Anthony Arblaster), the End of Capitalism (Lester Thurow, 1996), Globalization of Poverty and the New World Order (Michel Chossudovsky), and finally Civilized Man's Eight Deadly Sins (Konrad Lorenz), and the recent Clash of Civilizations (Samuel Huntington).

(It is needless to say that our purpose of presenting and designing a domestic model of progress by no means negates their achievements in the West and within their own culture and civilization.)

• Objectives

Since the *Qur'an* juxtaposes the materialistic and spiritual (worldly and Hereafter) felicity of human beings (2/201), the Prophet of Islam (*s.a.w.*) recognizes his mission to be completing good virtues, and Imams (*a.s.*) introduce kindness as the basis of religion, any kind of Islamic model of progress shall be founded upon promotion of friendship and affection, moral virtues, and providing worldly and afterworldly felicity of individuals.

Besides containing the requirements of scientific progress, as in Japan, such a model should also preserve the tradition while gaining modernity or mingle tradition and modernity. Furthermore, the Islamic-Iranian model of progress should neither be totally based on the profit-oriented liberalist economy, nor should it be based on socialist economics and economic socialism; rather, it should be founded upon principles and regulations of the Islamic-monotheistic economy whose elaboration is not feasible in this paper.

• Challenges of the Islamic-Iranian Model of Progress

The majority of people who may oppose to such a domestic model of progress belong to two groups of scholars and intellectuals of the society: one, the liberal and secular academic scholars who are against adding any such prefixes or suffixes as Iranian, Islamic, or religious to scientific, economic, social, etc. The other group is made up of some religious-seminary scholars who do not agree to mixing and restricting religious subjects with scientific concepts (non-religious sciences) would like everything to originate from and within religion. They require everything from A to Z from religion. They are unaware of the fact that religion only elaborates on specific subjects and leaves exploring the details in non-genetic (pertaining to God) and non-religious (non-Sharia pertaining to God and His Messenger) affairs to human mind, asserting that “*wa amruhum shūra baynahum*” (and their system is based on their consultation) (42/38).

It is clear that the first group, namely the secular and liberal scholars, worry that the scheme of a domestic model of progress may hinder the Westernly development of the country which they deem as true progress. The second group, i.e. the religious scholars, fear that adoption of such a style may lead to total secularity of the country.

• Summary and Conclusion

Despite all obstacles and challenges, our responsibility as intellectuals, experts, and

scholars of Muslim communities is to set domestic (Iranian-Islamic, etc.) models of progress; models that are compatible with science and rationality, associated with religion and spirituality, and based on the native culture and civilization (Iranian or of other Islamic countries) and the Islamic culture and civilization of our own countries, people, and tribes; thoughtful, futuristic, humanitarian, pluralistic, and advanced models which arise from the Prophet's "easy and allowable" doctrine that guarantee growth, welfare, progress, eminence, and perfection of the entire community.

In our view, setting an Islamic-Iranian model of progress is essential and feasible. We believe it is basically necessary for all countries to set a domestic model whose imagination amounts to its confirmation. We definitely do not deny the growth and progress of Western industrial communities in many fields; however, we assume the aforementioned progresses to be in materialist domains and believe that they suffer from serious defects in other fields—particularly in mental, spiritual, and ethical matters.

On the other hand, since all principles and inferences of various sciences are based on a series of background and mental knowledge of individual sciences and their related fields, such as the secular science, materialistic science, science of evolution, physical science, etc., therefore negating the religious quality of science, or Islamic and Iranian nature of the progress model is not deemed to be so rational.

Regarding the texts of lofty Islamic teachings and doctrines, we hold that the ultimate goal of designing any type of model of domestic growth and development for Islamic countries should provide both the worldly welfare and the Hereafter felicity of all members of society. It is a possible, necessary, and extremely crucial matter. The world and the Hereafter shall be juxtaposed as these are the two sides of the coin of providing the materialistic and spiritual welfare, peace, and comfort of human beings. It has been truly said that, "*ad-dunya mazra'atul akhirah* (the world is the farm of the Hereafter)" and taking one into consideration and ignoring the other creates a situation that we currently witness. On the one hand, there is the science and progress deprived of the divine revelation, human being separated from ethics and virtues and void of spirituality (Davari, *ibid*, 169-70), and on the other hand, there are a number of underdeveloped third-world Islamic countries, most of which are drowning in poverty, corruption, bribery, unemployment, addiction, and misery.

Epistemological Debugging of the “Relation between Divine Traditions and Progress”

Reza Akbari¹

The new era witnesses controversies between naturalism and supernaturalism in various scientific fields. Naturalists hold that what is seen in the present state of the world is rooted in a natural selection throughout a long process; super naturalists, however, deem the world to be rooted in a Divine plan which is directed towards a specific destination.

In a super naturalist view, the world order allows human beings to discover its rules, each of which is regarded as a Divine tradition. The super naturalist view contends that regarding His Perfect Features, God has created man in such a way that he is able to know himself and his God and to step in the path of reaching God. The Testament states that God has created man like Himself; whereas the *Qur'an* explains that God has placed man on the earth as His vicegerent. One can use his senses, experience, wisdom, intuition, imagination, epistemological confidence, etc. to discover Divine rules. The resources of extracting such traditions are the natural order of the world and God's *Sharia* (jurisprudent rules).

The *Qur'an* presents the various Divine traditions dominating human beings. For instance, the following points may be mentioned: gradual strangling and annihilation of oppressing societies by the impacts of their oppression, God's assistance to righteous people, the rise and fall of the status of a society due to its conduct, testing the human beings and the society to reach perfection and to separate good people from bad people, concealing the bad evil with the merit, and the relation between the efforts of each individual or society and what they deserves to reach.

It shall be noticed that due to epistemological vices, the human being is often misled

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on the course of cognition. It is also likely that various epistemological errors occur in the cognition of Divine traditions, including:

1. **Negligence to tradition:** this is where the human being neglects some Divine traditions.
2. **Underestimation of traditions:** this is where the human being is negligent to different impacts of a Divine tradition and does not know it properly.
3. **Deeming traditions restricted:** this is when a person deems a Divine tradition restricted to a certain time or a certain person. Divine traditions are general with many impacts. For instance, the fact shall be mentioned that human deeds have intergenerational impacts.
4. **Deeming traditions segmental:** sometimes, there is this incorrect idea that Divine traditions exist in a certain part or parts of human life and not in all dimensions of life.
5. **Misconception of traditions:** an individual, group, or society, that is included in a Divine tradition, mistakenly regards itself attached to another tradition. For instance, a person, who may be on the path of gradual fall due to social sins, assumes Divine blessing has been bestowed upon it. In a religious view, he is condemned to gradual revocation of blessings but considers himself as receiving God's blessings.
6. **Deeming oneself excluded from traditions:** some people consider themselves above Divine traditions as though Divine traditions only belong to others and not to all. This flaw is observed in different levels including private and social levels and is a result of epistemological or ethical self-deception.
7. **Deeming traditions related to Hereafter:** sometimes, a shallow view of religion leads to this mistake that traditions are restricted to Hereafter. The individual believes in the Divine tradition, but confines its impacts to Hereafter as though Divine rules have no applications in the world.

The algorithm dominating human behavior illustrates that for optimal performance, an individual needs to have cognition, ability, determination, as well as knowledge of his epistemological abilities, knowledge of his acting ability, his purpose and the rules dominating the world. An individual's knowledge of affairs results in the formation of his emotions and consequently formation of his wills. These wills in turn lead to the realization of a specific action.

This algorithm teaches that awareness of Divine traditions has a unique role in human deeds. God has created the human being in a way that he builds himself. The human being's future is shaped in the light of his present existence and his cognitive, emotional, and acting dimensions. Strengthening human beings' awareness of Divine traditions and avoiding epistemological mistakes in this course can be an effective step in more precise human acts and shaping a future which corresponds to his God-given innate capacities. God has created the human being as such that he shall achieve the highest levels of perfection and this objective is obtained through correct cognition of the world rules, enthusiasm to move on this path, and conducting accordingly.

Society is composed of human beings. Reaching an advanced society is linked to paying attention to Divine traditions, discovering Divine traditions and regarding them in various aspects of policy-making. Religious intellectuals will act within the domain of cognition, to give awareness of Divine traditions; scientists in various natural and human sciences will perform as discoverers of Divine traditions, and policy-makers will be responsible to give awareness of Divine traditions in policy-making, and lead the society to higher summits.

**A Study of the Paradigm of the Islamic-Iranian Model of Progress:
The necessity to identify the relation between
the capitalist system and the demise of spiritu-
ality**

Ebrahim Souzanchi Kashani¹

Nowadays, the outcomes and accomplishments of the Western capitalist system are much clearer than in the late 18th century, when Adam Smith began theorizing this system, or in mid-19th century, when Karl Marx directed his fundamental criticism at this system, or in the first half of the 20th century when Schumpeter began anticipating the capitalist system in an empathetic view. One of the main accomplishments of the modern civilization can be the enormous progress in materialistic and technological aspects, achieved through vast investments of businesses in the development of technology. On the other hand, spiritual crises are ever increasing in the Western system, where attention to materials has shaped the main foundation of this system. One of the fundamental questions about the capitalist system is if there is a relation between the downfall of spirituality and the capitalist system or if the emerging dead-ends in this regard have been formed independently of the Western capitalist system and whether the causes of this collapse shall be sought somewhere outside the Western civilization. Due to its specific complexities, the modern world has some features which separate it from the old world. These features are manifested in both the view and thoughts of human beings and in their creations which hold the values and views of their creators. Undoubtedly, one of the most significant aspects of this world is the formation of a new structure of economic production and activity which is referred to as capitalism. Since its formation to the present date, it has always been the topic of many arguments and negotiations, both in the academic and the epistemological arena as to how the mechanism of capital

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functions and in the prescriptive domain as to whether it is appropriate to follow such a system. Capitalism, whose most important outcome can be claimed to be the industrial revolution and industrialization of societies, has had such an extensive scope that its influence on various dimensions of human life, whether economic or non-economic- is undeniable.

The capitalist system has two mutual features with countries that call themselves capitalist; one is the ideology and the other is an external reality (Nelson 2010). Its ideology is very simple as it asserts that the mechanism of the market is the best way to manage economic activities, whereas its reality in utilizing the mechanism of market is very complex and the relation between the government and the market is managed differently in every country (ibid.).

In practice, the capitalist view is founded upon the view of Schumpeter, who asserts that capitalism, in its essence, is a dynamic system with forces from within. Schumpeter believes that there is a power supply in the economic system of capitalism which is the cause of eliminating any type of balance, and it is by essence inclined towards avoiding balance. Therefore, Schumpeter holds that the static and balance-oriented, analytical frameworks are not able to perceive the main principles of the capitalist system (Schumpeter 1937). Admitting that such a view is also present at the heart of Marx's analyses, Schumpeter states that, "the issue which is often raised is how capitalism manages the existing structures while the related issue is how it has created them and how it eliminates them. As long as this point is not perceived, the researcher is working in vein."

Nevertheless, the Schumpeterian view received serious consideration after the Second World War and many intellectuals directed their attention to this issue. Among those who have reflected over the dynamic of capitalism after Schumpeter, Christopher Freeman, Richard Nelson, and Nathan Rosenberg can be named who have each focused on a specific aspect of this dynamic. Rosenberg's work may be the best judge for the purpose of this paper.

In the book entitled "How the West Grew Rich", Rosenberg examines in a historical study the various conditions and grounds for the growth of capitalism since the 16th century to the present day and summarizes the abstract and gist of capitalism as follows: capitalism is a system which has created a lot of freedom for businesses to experiment, experiments in development of technology and experiment in new organizational forms which may in turn be able to respond to the demands of the market. Key elements of a capitalist system are listed below: extensive distribution of power and required resources for experiment and trial and error; lack of political

and religious restrictions in experiments; and encouragements that yield many rewards for success with the rewards being the widespread use of the findings of experiments as well as the risk of suffering great losses if the experiment does not end in success.

Experiment does not merely mean creating a product or laboratory service; it is rather the real testing of a product or service by freely presenting it to the market and public use. Carrying out such an experiment requires a high degree of freedom and independence of political regulations and interventions. An when businesses acquire a high degree of this authority, the trial and error procedure presents increased variety as variety increases consumer demands and also increases the variety in existing resources. Thus, along with any experiment, which itself is the result of high freedom of businesses, variety increases within the system and, as a consequence, this variety increases day by day. Therefore, three words are of key importance in perceiving the dynamic of capitalism: *freedom*, *trial and error*, and *variety*.

Constant changes in technologies and processes, whether in products or in new organizational procedures, remind of the necessity to learn and familiarize with new technologies. In the new era, one shall be equipped with modern skills to find a job, and in case of failure in acquiring such capabilities, capitalist businesses immediately substitutes the work force. From the perspective of daily life, the manner of carrying out tasks is also changing at a high rate. Digitalization of many jobs, new procedures, rules, means of living, etc. all reveal the necessity to learn and adapt to the new conditions. This point is so noticeable that some modern thinkers have called the new era the age of learning and called the new economy the learning economy in which it is the competence to learn that determines the position of individuals.

In one word, while the dynamic of capitalism for businesses is as such that the businesses will be eradicated if they do not present renovations and all of this process requires an additional meaning, the necessity to pay ever increasing attention to this varying environment, perceive requirements and new needs for survival and endeavors to learn more. Eventually, as a necessary condition to survive, more attention to this environment which is the fruit of the capitalist system and is entirely filled with human-made constructs results in greater distance from spirituality. Today's human is confined in a changing environment from which a new thing emerges every day and is obliged to accept this environment and its regulations for survival, or it will be eradicated from the arena.

Such an analysis of the dynamic of the capitalist system has many foundations; from the evolutionary view and regarding the minimum conditions of survival, it

interprets that the inner dynamic of the capitalist system requires ever more attention to the world. Therefore, it has not even addressed the sociologist and mental effects of this attractive colorful environment (i.e. the world); rather, it claims, at the most fundamental level, that the condition of survival is to pay attention to this environment. The role of businesses in marketing, influencing and attracting customers, the negative role of many media which try to attract individuals and their thoughts to human productions, expansion of the variety of thoughts among members of society and their separation are another aspect which can accentuate the image presented in this paper for the ever increasing attention to the world.

Cultural Development: the Prerequisite of Economic, Social, and Political Developments

Mohammad Hussein Panahi¹

The last quarter of the twentieth century was concurrent with the phenomenon of a cultural turn, along with the phenomena of postmodernism and poststructuralism, both in the aspects of social reality and social analysis. This turn is not only indicative of the greater significance that the role of culture has gained in human lives and in social and human sciences, but it is also indicative of a more accurate and profound understanding of the role and power of culture in society, which corresponds to the Islamic view of the society and the type of the analysis of the society.

The present paper endeavors to discuss the significance of cultural development by addressing the issue of cultural development, its categories, and its dimensions. The notion of development itself should be defined before providing a definition of the development of culture. The researcher defines development as “constant improvement of existing cultural, social, economic, political, and human capacities in the society and their relations in order to upgrade justice, quality of life, and human perfection”. As its definition illustrates, it has three main dimensions: the institutional capacities of society in the fourfold aspects of culture, society, economy, and politics, the human capacities, and the relation between these capacities, which will all be addressed in the paper.

Based on various definitions of culture, the following definition is considered: culture is a meaning system among the members of a group, consisting of relatively common materialistic and non-materialistic components, which is acquired through learning and experience and upgrades the quality of human beings’ lives and their

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perfection by fulfilling their materialistic and spiritual needs. According to this definition of culture, it can be claimed that culture leads to the materialistic and spiritual progress of human beings, and to their dignity and honor. Meanwhile, it can be said that a simultaneous progress in both materialistic and spiritual aspects of mankind not feasible without a religious faith and belief, and mere materialistic welfare does not result in the eminence, self-actualization, and perfection of the human being.

After defining the notions of development and culture, the paper provides definitions for the notions of “development of culture” and “cultural development”. Development of culture can be categorized into two types of quantitative development and qualitative development. Nowadays, what is meant by development of culture is mostly the quantitative development of culture in a bid to make all kinds of cultural products accessible for all members of the society

so that they can experience an adequate level of consumption of cultural products. In fact, it is supposed to prevent elitism in the cultural domain and to fairly distribute cultural goods among all strata and classes of the society in a bid to realize “democratization of culture”. Another type of quantitative development of culture, which is in a close relation to the previous type, is the expansion of public participation in the production of culture. In order to be adequately distributed, cultural goods should be produced, and this production is performed by people. The recommended policy in this case is to take the production of cultural goods out of the control of the government and the public sector as much as possible and assign it to the private sector in order to increase the public participation in cultural productions.

The other category of development of culture is its qualitative development. In this type of development, increasing the production and distribution of cultural goods is not the only matter of importance, but issues that are taken into consideration are the quality of cultural goods, the internal consistency of the cultural system, the relation between the relation between production and consumption of cultural goods and the strength and weakness of the identity of human beings, the manner of cultural socialization and internalization, the correspondence of production and distribution of cultural goods with preservation of the environment, the contents of media messages and products, and in general the relation between the rate of production and consumption of cultural goods and the eminence and exaltation of human beings and the quality of their materialistic and spiritual lives. In this regard, it can be stated that not all kinds of production and distribution of cultural goods

and accessibility to all types of cultural goods necessarily lead to the eminence, exaltation, and self-actualization of human beings; rather, their coordination with the real materialistic and spiritual needs of human beings shall be taken into account. The paper, then, addresses the topic of cultural development, remarking that: attention was paid to the “cultural aspect of development” in the 1970s, meaning that in developing countries, utilization of the capacities of the local culture is one of the major conditions and factors of the success of socio-economic development plans; hence, their correspondence with the existing cultural grounds of the society must be taken into account. Furthermore, the cultural consequences of the economic development plans shall be reconsidered as to ensure that the economic development models are not inappropriate, imported, or destructive of the culture and individuals’ identities. These studies emphasize that a sustainable economic development is not achievable without coordination of economic development plans with the existing cultural conditions of the society. Sustainable economic development requires that the culture of the given society and its features be taken into consideration. It was due to this approach that UNESCO proposed that the 1988 to 1997 decade be entitled the decade of global cultural development hoping that this cultural view to development would receive worldwide attention and the marginalized view to the domain of culture would be discarded.

In a more recent approach to development, all social realities are basically assumed cultural, and a notion of “cultural development” is addressed in which the prefix of “cultural” is an adjective, not a genitive, for the term ‘development’. Therefore, “cultural development” means that all kinds of economic, social, and political developments should be based on culture and have a cultural nature. In this approach, as the cultural aspect contains significant economic dimensions and involves a major part of economic activities, production, and distribution, the economic aspect also contains important cultural dimensions, and is influential in the construction of identity, life style, thinking manner, and attitude of human beings.

Embarking on this approach to cultural development will result in the change of the system of development planning, as development planning in any part of the society requires crucial attention to culture. For instance, when a plan is designed for the economic development of a certain sector, attention must be paid to the beliefs, values, norms, symbols, and social meanings to which the given economic activity is related, and it must be determined what this type of economic activity means in the target society, how harmonious it is with the beliefs, values, and social norms of the people, what possible damage it might inflict on the current culture of the region,

state, or country, and how the existing beliefs, values, and norms of the society can be employed to prepare the ground for such a development. It shall be admitted that through this approach, no economic activities and imported technologies are void of a cultural load, or are indifferent or neutral to the domestic culture.

Social development has two interrelated dimensions as well: first, human development or the development of people's capacity in order to work constantly for their welfare and their society; second, modification or expansion of the capacity of social institutions in such a way that the human needs in all levels, particularly in the low levels of society, are satisfied through the process of improvement of ties between people and socio-political institutions. Moreover, social development is related to the quality of human life, which has two fundamental objectives in this regard. The first objective is the fair distribution of facilities and resources in order to provide for the materialistic and spiritual needs of human beings; the second, mostly culture-oriented, objective includes recognition of various groups of society and their equality in social rights in such a way that they can freely contribute in various social, economic, and political activities of the society, and manifest their creativity. Hence, it can be asserted that social development seeks to increase the capacities of the social system, social structure, institutions, and social services in order to actualize active social citizenship. It is observed that all three dimensions of increasing human capacities, social institutions, and fair distribution of social facilities and resources have cultural natures.

Nowadays, politics has also gained a strong cultural aspect and is intermingled with culture. Therefore, cultural development is regarded as both groundwork and a necessity for political development. As mentioned earlier, more recent perspectives hold that politics has substantially become cultural and the topic of political sociology is the cultural policy. As a consequence, the role of cultural development gains great significance in the political development.

Consequently, according to the role of culture in economic, social, and political developments, it is evident that the development of various parts of society without development of culture can neither be sustainable, nor can it be employed in self-actualization and perfection of human beings. As a result, successful development of various aspects of society must be directed towards a cultural development. It is, hence, necessary in the compilation of progress model of the society that culture be given the top priority as the basis of development, so that all kinds of development will be culture-based and exactly the true manifestation of the word "cultural development" to experience a successful sustainable development.

The Islamic-Iranian Model of Political Progress

Seyyed Saeed Zahed Zahedani¹

Introduction:

In the nineteenth century, European countries used their organizational power and new industrial technology to have a direct military presence in Asian and African countries and looted their resources under the disguise of developing those countries (colonization). European countries would first exert political and military dominance to topple the leaders and administrators of dominated countries and then, they would suppress the people and loot their resources. In its relatively peaceful form, this movement would be carried out by starting business companies which would gradually become violent following the military presence aimed at removing the obstacles to plunder. During this period, the European countries would meet any resistance with iron fists. The inking of a concession granting Talbot full monopoly over the production, sale, and export of tobacco prompted such a riot in Iran that did not allow Britain to colonize Iran.

In the early twentieth century, by penetrating among weak-minded local politicians and through obedient servants, European countries began extracting raw materials from Asian and African countries; a strategy which was widely known as exploitation. Iran also fell into this trap when looters surfed in the waves of the Constitutional Revolution, surmounted the Pahlavi dynasty over the country, and dominated a type of pseudo-modernism in Iran under the slogan of creating a modern Iran.

After the Second World War, the U.S. strengthened its dominance over European countries and the world. Following the policies of colonization and exploitation, Americans conceived the theories of development. By proposing the discourse of

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tradition-modernity conflict, they made the people in Asian and African countries subordinate to their civilization and obedient to them. In a bid to utilize the cheap labor force and access resources more easily, they started to invest in those countries and by so doing, they plundered all resources including the human resources of those countries.

By rebelling against the subordinate corrupt Shah, Iranians attacked the roots of subordination, and formed a new regime under the slogan of Independence, Freedom, and the Islamic Republic. Having refuted any dependence, Iranians began a movement in a bid to achieve independence based on their domestic culture, a move which inspired Muslim nations after thirty years whose fruit was Islamic Awakening for the world, a move which began in the early twenty-first century and eagerly looks up to progresses in Iran as a role model.

Meanwhile, the term ‘development’ which is a reminder of a procedure leading to dependence has changed to ‘progress’; and the model of development designed within Western social sciences, which has been outlined in Western universities towards dependence to the Arrogant Regime, has turned into an Islamic-Iranian model of progress based on the innovations of Islamic and Iranian scholars.

Development: After the Second World War, America initiated the reconstruction of Europe within the Marshall Plan with the American capital and the European workforce and, by so doing, owned their industries. As the American president at the time, Truman submitted a proposal to the Congress, according to which, the very plans executed in European countries would also be carried out in their colonies. The purpose was to supposedly develop these countries with the management of dependent managers, the American capital, and imported and occasionally trained local workforce. In fact, the purpose was to dissolve these countries in the capitalist system of America and extend the capitalist system to all countries of the world.

One of the comprehensive plans outlined in the sociological discussions on development is the modernization or renovation plan which distinguishes the three currents of economic development, cultural development, and political development. Economic development begins with investments in industry, and cultural development starts after changes in the traditional production system and expansion of urbanization. At the end of the line, political development is formed and a democratic liberal system is established to manage the new structures. Capitalists believe that when the economic and social structures are arranged by the foreign capital and rely on the universal capitalist system, no matter who holds the reigns, the interests will flow in the capitalist world.

Development in Iran: Having been set and monitored by American advisors, the first development plan in Iran began in 1948 and after the 1953 Iranian coup d'état (19 August 1953), Truman's proposed plan was officially operationalized under the title of the "Point Four Program". The flood of American capital in the 1950s resulted in inflation and contractionary policies were implemented in the last years of this decade. Along with pursuing the economic development plans, attempts were also made in the 1960s to promote the liberal capitalist culture in the country. The plan, which began in 1962 by granting women the right to vote, was followed by passing a Family Planning bill at the family level, and with Land Reform and Literacy Camp (*Sepah-i Danesh*), the domain of economic development plans and cultural changes stretched to villages which were the main location of the country's national products. Concurrently, and for the purpose of preventing this move, a move began on the 5th of June 1963 (15 Khordad 1342 SH) led by Imam Khomeini. This uprising was severely suppressed, and Imam Khomeini and his following religious leaders all over Iran were detained. Imam Khomeini was ultimately exiled to Turkey and then to Iraq.

In the early 1970s, the ground was paved for execution of the political development plan. Urban and rural economy had turned into a tumor for the universal capitalist economy. Specialized local forces were trained

independent universities to be able to manage the existing capitalist economic structures under the supervision of foreign advisors. It was mandatory to pass the reign from the dictator, who had changed the structures and the culture, to people and intellectuals, who were trained by the modern school of thought, under the management and planning of America and its affiliates. Therefore, the subject of political development was put on the agenda. This open political atmosphere led to the Islamic Revolution based on which the dominance of Pahlavi dynasty terminated and a new political system, known as the Islamic Republic, was formed.

Political progress in the Islamic Republic: According to the Constitution, a composition of republicanism and Islamism form the macro-structure of Iran's political system. Based on this law, the leadership of the society in the Islamic Republic is assigned to a brave, qualified resourceful Guardian Jurist (*Wali-yi Faqih*). The powers are vested in the executive, legislature, and judiciary powers, and the duties of each power are defined in the Constitution according to norms of democracy while observing the Islamic principles. If the foundation of the political system is regarded to be a composition of three layers of management or leadership, structure, and execution, the leadership of the society is appointed to the Guardian

Jurist (*Wali-yi Faqih*), and the structure of the system is determined by rules that are drafted and passed by the legislature power, and their execution is assigned to the executive power where the order and precision in execution of rules in the society are guaranteed by the supervision of the judiciary power.

The above-mentioned Islamic standards are observed through the democratic mechanism according to which the leader of the Islamic Republic is selected. The Experts, who are elected by people, select someone on the basis of their own specialty and piety as the Guardian Jurist (*Wali-yi Faqih*) who enjoys the scientific, piety, and managerial conditions. Regarding what has been carried out so far, their selection has been accepted by all *Marjas* (religious authorities), and they oblige themselves to follow the selected Guardian Jurist. As the *Marjas* follow the Guardian Jurist in social affairs, their followers are also religiously obliged to follow him. Thus, Islamism is guaranteed in the appointment of the leader in the Islamic Republic system. Since over 90% of people in Iran are Twelver Shias, the Guardian Jurist is selected as the leader in a two-stage religious procedure by the majority of the Muslim nation. Such a majority is not conceivable in any of the liberal democratic political or social systems. In addition to appointment, supervision over the performance of the Guardian Jurist is also conducted in such a comprehensive reliable structure. Besides the members of the Assembly of Experts, *Marjas* (religious authorities) also supervise the conduct of the Guardian Jurist by the religious verdict.

In order to ensure the Islamism of the laws passed by the parliament, the guardian council is conceived in the second layer to review all laws and return them to the parliament in case of discrepancies with the Islamic principles or the Constitution. If any conflicts arise, the leader shall perform as an arbiter while regarding the interests of the society. The Expediency Council is formed by his order which resolves disputes on behalf of the Supreme Leader.

There are still some ambiguities in the third layer, i.e. the Islamism of administration. Laws that reach this stage are examined for any discrepancies with the Islamic standards through the mechanism mentioned in the law-passing procedure in the parliament (also known as the Islamic Consultative Assembly). Its performance is monitored on the basis of Islamic standards under the supervision of the judiciary power which is run by the management of a fully qualified *Mujtahid* appointed by the Supreme Leader, and a supreme judiciary council consisting of five just *Mujtahids*. However, there is some vacuum in outlining the government's plans for management of various social affairs. The government, inevitably, has to plan within a model for progress in all affairs of the Islamic system and lead the society towards

the ideal awaited justice. There is a need for a planning model of progress which is also demanded by the Supreme Leader. The Islamic government requires an Islamic model to manage and arrange affairs.

Fundamental strategies of the planning model for political progress: What can be perceived from the shared product of studies by Islamic scholars of the society and the previous experience of the Islamic system in designing an Islamic-Iranian model of political progress consists of the following points. These principles are in fact the main strategies of the Iranian-Islamic model of political progress in the Islamic Republic.

- a) Maintaining people's Divine motivation to participate in political arenas.
- b) Maintaining unity among all forces around the axis of Guardianship of the Islamic Jurist (*Wilayat-i Faqih*).
- c) Maintaining political independence and extending it to culture and economy.
- d) Creating party organizations according to the above-mentioned principles aiming at training political workforce to run the Islamic system.
- e) Profound and widespread attention to the public opinion of the main roots of the society, i.e. the faithful society which believes in the Islamic Revolution.

Keywords: Islamic Revolution, religious democracy, domination, development, capitalism.

Study of the Architecture of Residence According to Quranic Verses

Behzad Vasiq¹

Abstract

House exerts the most important and the most influential impact on individual's environmental culture in the field of architecture and space design. The house other words, house has a biological function on the one hand, and on the other hand, it is an arena in which human's experiences, ideals, and beliefs reflect. As a result, along with the technical aspects, the architecture of a house is always a subject to learn about the culture and beliefs of people who have created it. After being built, the aforementioned space is an indirect source of teaching those very beliefs and their dos and don'ts. By outlining a design model, it is easy to predict what users of a space, here the family, will be exposed to and consequently acquire in the course of learning. This assumption gains importance when it is known that Islamic doctrines are first presented in the family and home, and the first place where an individual is raised is family and home.

Since the advent of Islam to the present date, the thinking system of Islam has been attacked by other thoughts with each approving of Islamic principles upon receiving an appropriate answer to its questions. Nonetheless, in the current state of today's world and the widespread Western invasion, culture, home, and family, as primary nuclei of collective institutes of Islam, have been targeted. As much as family represents the nobility, growth quality, and cultural status of the society, home is also the first and fundamental place in cultural encounters. Cultural invasion attacks the trinary of home's meaning-structure-domain of impact. An invasion that attempts to divert architecture from a structure along Creatorship and the path of creating the

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Creation system and somehow transform it into an idol; and on the other hand, the ultimate goal of architecture, which is to perfect human beings through Islamic doctrines for their Heavenly position, is confined to the materialistic, harmful, and destructive goals. In the perspective of cultural invasion, nature and human surrounding, the Islamic city and its format, house architecture and its associated rights, such as citizenship rights, individual rights, environmental rights, and other rights are redefined in a way that divert the human from his main duty in the world, i.e. viceregency of God, and paves the way for un-Godly performance.

The fundamental strategy in such a clash is to refer to Islamic resources such as the holy verses of the Book of Revelation, narratives of the Prophet and Imams, and statements of Islamic scholars on this subject. With emphasis on the Muslims' assumption of the *Qur'an* as the Divine source in which all sciences are embedded, the researcher explores the semantic criteria in which the culture and content of Muslims' lives are concealed as well as the structural criteria of homes.

The environmental aspects of the house are studied in the first step. Elements such as light, wind, and water are individually described in five levels of elaborating the concept, studying the subject, analyzing the concept, and identifying subjective, internal, and ultimate orders. The second step is to study house according to human and ethics and society which concentrates on verses in which God explains the ethical and social aspects of an Islamic house. The legal system of an Islamic house can be found in these verses, which include elements such as neighbors' rights, acquaintances' rights, devotion to relatives, and educative rights. The third step of identifying the house, according to Islamic doctrines, is to recognize house according to its placement and macro location in which some instructions are prescribed for positioning and arrangement in Muslim houses. Distinguishing between desirable residence and undesirable residence, reinforcement of the sense of belonging to neighborhoods, concentration on the arrangement of collective and religious places, etc. are among the aforementioned instructions. The fourth step in this recognition is considering the aspects that form the structure of an Islamic house for which criteria such as security, and cleanliness can be named. Ultimately, the above mentioned elements are explored within the traditional architecture of Iran. The goal of such as assessment is to compare the epistemological criteria with the criteria of Muslim architects in the course of history. Investigation, comparison, and evaluation of these criteria lead to the fundamental indicators of this subject. Reference can be made to elements such as Zikr (remembrance), piety (fear of God), unity, obedience, edification, equality, private and social utility, and cleanliness as the main indicators

of meaning, and elements such as order, virtue, justice, account, and security as the most eminent structural aspects of residence in the *Qur'an*.

Keywords: house, the *Qur'an*, principles, architecture of hot and dry regions, Iran

A Mixed Research Method to Extract Field Principles of the Islamic-Iranian Model of Progress through Reflection in the *Holy Qur'an*

Mohammad Saïd Jabalameli¹

Shahab Jenabi²

One of the most significant features of the Islamic-Iranian model of progress which distinguishes it from other available models of progress for countries is its reliance on Islamic principles. Since Islamic principles shall comprehensively, wholly, and precisely form the basis of conduct in all stages of accomplishment and execution of the given model, it is mandatory that the general principles and field principles of progress be extracted in the form of basic theories from primary Islamic sources and through firm and defensible scientific methods. After completing the required stages and confirmation of their validity, these principles should be used besides other achievements in the basic model of progress as the basis for designing and compiling the next steps to achieve an Islamic-Iranian model of progress. On this account, since the *Holy Qur'an* has clearly illustrated the general guidelines of religion and original teachings for the prosperity of humans and human communities, the present paper states the need for considering basic theories in designing and shaping an Islamic-Iranian model of progress. It further emphasizes the necessity to refer to the *Holy Qur'an* and reflect on its illuminating verses to obtain the basic field theories in the process of enhancing the basic model of progress. Next, a mixed qualitative research method is presented to extract the field principles through reflection on the verses of the *Holy Qur'an*. The suggested method systematically helps to extract and present the field principles of the Islamic-Iranian model of progress according to the basic model of progress and in the form of basic theories.

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Detailed Abstract

Naturally, every research is formed upon one or more basic theories. Although only in a few studies the theories forming the bases of the researcher's thoughts are directly mentioned, in other studies the mindset of the researcher is practically influenced by the theories in his mind without making a direct reference to them. Therefore, "as a system of fundamentals, principles, values, rules, theories, policies, plans, processes, structures, institutions, mechanisms, methods, and human and materialistic resources which designs, organizes, implements, leads, and supervises the manner of creating change and progress in the Islamic Republic of Iran for realization of the Islamic Society (to pave the way for formation of a new Islamic civilization) and realizing the given ideologies", the Islamic-Iranian model of progress seeks to act as an upstream document in the vision document, policy-makings, and all plan documents of the country. While performing conclusively, completely, and precisely in line with Islamic principles in all stages of work, the Islamic-Iranian model of progress serves as an integrated map to define how changes should be brought to the society to achieve an Islamic society and pave the way to establish a new Islamic civilization. Alternatively, as a flexible model, it seeks to realize the change which leads to progress in the way in which man can reach growth and sublimity, and set the benefits of humanity as his main objective (not only for a specific class of people and not even only for Iranians). Therefore, it is necessary to firmly and profoundly extract Islamic principles – which shall be the guideline in all stages of designing the intended model – about different subjects including the individual, society, government, future, human, and other relevant topics from related authentic sources in order to use them as the basis for obtaining the intended model.

The principles of the model can be divided into two categories of general principles and field principles (Center for Islamic-Iranian Model of Progress, 2015 (1394 SH)). The general principles are conceived for the process of compiling the basic model of progress and the field principles are mainly used in the process of designing the detailed model. The present paper explains the necessity of paying attention to basic theories in the format of thematic paradigms in the process of designing and shaping an Islamic-Iranian model of progress. It also emphasizes the need for referring to the *Holy Qur'an* and reflect on its illuminating verses in a bid to achieve the basic field theories. For this purpose, being aware that "method" is the offspring of "topic" and "question" and that selection of a method is not a conventional and optional matter (Sharifi, 2014 (1394 SH)), a mixed qualitative research method is presented

to extract the field principles through reflection on the verses of the *Holy Qur'an* through which the field principles of the Islamic-Iranian model of progress can be systematically extracted and presented in correspondence to the basic model of progress and in the form of basic theories.

The concept of “paradigm” in this paper refers to “a systematic set of beliefs, opinions, conceptions, and assumptions about a specific subject which is internalized in an individual’s mind, and while shaping his way of thinking and perception of given phenomena, forms the basis of his mental framework, behavior, and interaction with his surrounding”. What is meant by “thematic paradigm” is the paradigm dominating the mentality of the researcher on a specific subject. For instance, if the researcher is attempting to study “the way of bringing a change in the society”, his intended thematic paradigm will be the paradigm of change. What will be taken into consideration will be a set of beliefs, opinions, conception, and assumptions about the concept of change, which will become the basis of the researcher’s thought and his behavior and interaction with his surroundings. According to the above definition, provided that they contain the required richness, and strong scientific and philosophical backbone, the thought paradigms can pave the way for producing new theories in relevant fields.

There are the four empirical, rational, narrative, and intuitive methods of recognizing facts, where each is used for specific purposes, and if the manner of their application is compatible enough with the research subject, the intended method will have validity. However, the noteworthy point is that in a situation where there is access to a valuable resource whose authenticity is fully guaranteed, the best method for this specific purpose is to refer to that resource to access the intended paradigm, which is accounted for as a narrative method. The need for refer to the *Holy Qur'an* is that an authentic and reliable method shall be used for this purpose which is capable of realizing the intended achievements and preventing, as much as possible, the potential mistakes of the researcher in the course of research.

Thematic reflection in the *Holy Qur'an* means to collectively and methodically perceive a subject from the form of the *Qur'an* (Elahizadeh, 2014 (1393 SH)). What is meant by the form of the *Qur'an* is that thematic reflection is founded upon the Divine literal system (one of the essential principles of reflection); therefore, the form of the *Qur'an* is the criteria of (sequential and thematic) reflection (ibid). In other words, what is intended in the thematic reflection on the *Holy Qur'an* is that by identifying and reflecting upon the form of the Quranic verses and juxtaposing related verses in a systematic way and by observing the relevant rules, the intended

perception of the concepts of the set of related verses on the intended subject will be obtained. This way, the following assumptions take into consideration in the design of the presented mixed research method:

1. Understanding the *Qur'an* is feasible for all individuals.
2. The perception obtained from the form of the Quranic verses is valid. (The *Qur'an* is descended for the fitra (essence) of all humans and anyone who approaches the *Qur'an* with a well essence will benefit from it and will understand its illuminating verses (Javadi Amoli, 2014 (1393 SH), p. 451).
3. Understanding the general lines of the *Qur'an* is prior to the understanding of narrations.
4. Reflection on the *Qur'an* is backed by the words.
5. Reflection on the *Qur'an* is a minimal attitude.

In order to obtain the field principles of progress in the form of the intended thought paradigm, it is necessary, on the one hand, to gain among the principles and fundamentals pertaining to the subject the cases which seem to be able to directly or indirectly impact the intended subject and form the bases of the intended paradigm. On the other hand, the nature of Islamic sciences is as such that they cannot be considered as one of the bases of the intended paradigm without adequate knowledge of related subjects and merely according to an interpretation of the principles of a certain case. In this regard, it is endeavored in the design of the intended research method to extract the field principles of progress by establishing a pendulum-like back and forth movement between the researcher and his achievements on the one hand and the thinkers and scholars of religious sciences on the other to obtain and compile the intended paradigm. In order to realize this objective and following the research method presented in this study, the researcher firstly uses the introduced techniques to look up the relevant keywords; after completing them and searching for their various derivatives, he employs different methods to look for clues in various verses of the *Holy Qur'an*, which can yield propositions in the form of field principles in the given domain. Next, he makes a list of extracted primary propositions, and after converting each proposition into a specific question, he presents them to the relevant theologians. The scholars will answer the presented questions, evaluating the validity of each proposition separately, and submit separately, and submit the results to the researcher by confirming, rejecting, and modifying the primary proposition.

In the next step, the researcher will use the introduced method and collect a set of propositions in the form of field principles or a thematic paradigm about the given subject; he will present the set to the relevant theologians again who will return the results of his evaluation to the researcher. Repetition of this step in the mentioned method of the research will eventually yield a certain set of propositions as the field principles or a thematic paradigm in the given domain. Diagram No. 1 demonstrates the anticipated steps in the presented qualitative research method, which is designed to obtain the intended paradigm.

The significant point in this regard is that the researcher should choose one or more theologians with good command of understanding the *Qur'an* from the very early stages of the research process. He will carry on his research in constant interaction with the scholars in a manner as illustrated below.

Keywords: the *Holy Qur'an*, mixed qualitative research method, thematic paradigm, reflection, basic model of progress.

Criticism of the Classical Hypothesis of Development and Presentation of an Alternative Model

Mohammad Abedi Adakani¹

Abstract

Any comment on the essence, feasibility, and manner of achieving development relies on the exact determination of the relation between “tradition” and “modernity”. Investigation of this relation initially received attention in the 1940s from economic scholars and later in 1950s, from Western political researchers. Therefore, a school named the “classical or initial school of development” was formed in the two: first, economic and, second, political dimensions which dominated the development literature up to mid-1960s. Within the aspect of economic development, for instance, reference can be made to the famous work of W.W. Rostow entitled “*The Stages of Economic Growth: A non-Communist Manifesto*” and the famous book in the political aspect by Gabriel Almond and C. Bingham Powell entitled “*Comparative Politics: A Developmental Approach*” . Despite the variety in this school and its different approaches to development, the common and the main attempt of the aforementioned school has been to focus on the notions of “tradition” and “modernity”, and determination of their stance in the process of development. It was in line with such an attempt that economic and political scholars of the classical school of development, such as Rostow (1960), Deutsch (1961), Lerner (1985), Hagen (1962), McClelland (1961), Inkeles and Smith (1974), Almond (1970), Almond and Verba (1966), and Almond and Coleman (1966), discovered in their assessments of tradition and modernity that these two notions should be regarded as two opposite poles in the study of the process of development and a grand dichotomy shall be observed between them. Most of them viewed tradition as an authoritarian,

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non-empathetic, static, irrational, and inefficient model while deeming modernity a pennyworth, calculable, assessable, dynamic, innovative, and integrated model which corresponds to multiple values. The roots of such a dichotomy date back to the past and at least the eighteenth century. For instance, sociologists such as Auguste Comte, Herbert Spencer, and Emile Durkheim have either deemed development as being linear and procedural, or have tried to pave the way for dividing societies into modern and traditional by proposing bipolar concepts such as “organic solidarity” against “mechanical solidarity”. The same effort is also pursued by other thinkers such as Sumner (Status vs. Contract), Toennies (Gemeinschaft vs. Gesellschaft), Morgan (Primitive vs. Civilized), Horton Cooley (Primary vs. Secondary), Becker (Sacred vs. Secular), and Redfield (Folk vs. Urban) . Therefore, a series of these efforts leads to the fact that common principles and fundamentals can be extracted from the classical school of development as its “paradigm” whose main parts are: 1. Traditional societies are static, invariable, and uniform; 2. The traditional culture is a uniform collection of values and norms; 3. Traditional and modern forms, or in other words tradition and modernity, are not unifiable; and 4. Development is a linear, predestined, global, and non-historical process.

In this paper, the four aforementioned hypotheses are firstly assessed and criticized, and eventually an alternative model, which is based on a different attitude and approach towards development and is fabricated for the domestic conditions of Iran, is proposed . In other words, the main objective of this paper is to criticize the above paradigm and present an appropriate alternative model.

It was in mid-1960s that the flaws and weaknesses of the paradigm of the classical school of development emerged. On the one hand, there were changes in the political systems of such countries as Indonesia, Pakistan, Burma, and Sudan, which despite having constitutional laws, political parties, and modern bureaucratic structures transformed from constitutional to autocratic or semi-autocratic. On the other hand, there was the emergence of religious, peaceful, national, and anti-autocratic movements and attention to ethnical or religious feelings under the title of “collective identity”, and political activities in such regions as Asia and Latin America, as well as the fading of economic interests and motivations in uprisings, and eventually, realization of economic progresses in East-Asian countries, particularly in Japan, and political successes, specifically in India, or all-inclusive successes in the form of popular revolutions against autocratic regimes, particularly in Iran. Despite the attention and tendency to domestic traditions and values and religion in all the above-mentioned examples, these changes and events put an end to the dominance

of the aforementioned school and attracted the criticisms of scientists to themselves. What has occurred in countries such as Iran, India, Japan, South Korea, Malaysia, and Taiwan in various economic, political, and cultural domains, as tangible evidence, illustrate that all the four aforementioned hypotheses of the classical school of development are distorted and vulnerable: traditional societies are not always static and invariable, but significant differences are observed in their present and previous conditions. Moreover, none of these societies is a fixed institute and each begins its change from a different origin, pursues different goals, and has a relatively different amount of transfer of tradition to modernity. A tribal society is different from a patriarchal society, or a society with an imperial system differs from one with a kingdom system, although they are all considered traditional societies. Contents, concepts, and natures of traditions are not similar either, as some may have instrumental features while others may have idealistic natures. Some can be verbal (myths, songs, folklore tales and proverbs) whereas others may be written (various religious, cultural, literal, and ethical texts); they may be manifested normally or abnormally, or they may assist development or hinder it. No society can be strictly traditional or modern, as traces of modernity are found in the most traditional societies and there are marks of tradition in the most modern societies. This means that the tradition-modernity relation should not be regarded on the basis of a zero-sum game. In the real world, all societies have a compositional and transitional feature, meaning that elements of both ideal canons of tradition and modernity are observed in all societies. Additionally, it is likely that a traditional institution or figure has a modern performance, just as tradition may prolong in modern societies. Leaning on religion and traditional values, and a specific interpretation of them, Imam Khomeini succeeded to revive bravery and self-confidence of Iranians, encourage them to revolt against the Shah's regime, and after the downfall of the monarchical system, assist in restoration and political development of Iran, just as in India where Gandhi helped with the political development of India in the same manner. Therefore, it cannot be asserted that these two figures are purely traditional or purely modern, as they are traditional in one sense and modernity-seeking in another sense. In this regard, they cannot be called "charismatic" or "traditional"; rather the roots of their charismatic features should be sought in tradition. On the other side of the coin, that is the existence of tradition in the modern society, reference can be made to England, where, despite enjoying modern symbols and structures, the status and presence of traditions are still strong. Finally, historical experiences show that development is not a linear, non-historical, predestined, mechanical, general, and global process

according to which all societies naturally seek to participate in the aforementioned process and follow the same principles and methods; it is rather a multi-dimensional and historical process. Inherent acceptance and uniformity of development in every society tarnish the history and the varieties of civilizations. This is a big claim that modern institutes should only perform within a modern organization. However, this is a big claim that modern institutes all share the fact that they are born by the modern Western society, are suited for that society, and are of no use or compatible for other societies. As a consequence, modernity is not equal to Westernization; at least, they may not be regarded as one thing from the perspective of a non-modern and non-Western society: Japan is a modern but, in many aspects, non-Western society. Therefore, a Japanese researcher may inquire “what amount of modernity is Western and how much of the Western society is modern”.

What was briefly stated above reveals the main question of the present study: “Regarding what has occurred in some non-Western countries in different economic, political, social, and cultural domains, is it possible to accept the validity and accuracy of hypotheses or components of the classical school of development? If not, is it possible to substitute an alternative model?” The answer to this question is negative. Therefore, besides a detailed serious criticism of hypotheses and components of the aforementioned school, a different model will be presented as an alternative for the criticized model, which basically deems a “dialectical” relation between tradition and modernity in the development process and, hence, does not accept the “dualism” between the two or consider it as corresponding to the reality.

Keywords: development, classical school, tradition, modernity, dialectic, dualism.

The Role and Status of the Islamic Cultural Doctrines in the Islamic-Iranian Model of Progress

Ghorbanali Saboktakin Rizi¹

Introduction

Islam views economic growth and social welfare as instruments for growth and sublimity of human ethics and perfections as well as for emancipation from sensual attachments. In the Islamic thinking, the motivation to seek profit and maximize materialistic pleasures cannot be regarded as the ultimate goal and the main human endeavor; rather, having accepted to seek profit and materialistic pleasure through legitimate means, Islam appoints the human being as the axis of development aiming at the expansion of materialistic and spiritual sublimity. Therefore, the most eminent objective of sending down the Divine apostles is to train the human being for the growth and perfection of his moral values as to help him use his wisdom, thinking, determination, and free will to better recognize his worth and status in the Creation and thrive his talents and creativity by adopting the best and shortest path. With emphasis on factors such as striving to obtain knowledge, work and effort, order and discipline, accurate and steady fulfillment of duties, and attaining the dignity of the Islamic society, the Islamic culture prepares the ground to pursue its intended path to development.

Statement of the Problem

Development, in its comprehensive sense, is desired and endeavored to be achieved by all societies as it is a complex process which addresses the qualitative and quantitative growth of productions and services along with the improvement of the life standards, raising incomes, and eradication of poverty, depravity, and

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unemployment, and establishment of public welfare and academic growth.

In this sense, what is intended by development in the model discussed in this paper shares some common features with the development process in the West, although they do not correspond to one another in terms of motivation and the ultimate goal. This model deems valuable the development in which all the facilities of the society are directed towards the restoration of accepted values as to allow the society members utilize their determination, free will, internal forces, and available facilities in a bid to move towards the materialistic and spiritual perfection and sublimity of the society.

The issue in this paper is, thus, how to deduce the Islamic-Iranian model of development and progress of the Islamic sciences and Islamic doctrines. In this line, some interpretations of the concepts and components of the Islamic-Iranian culture and doctrine, which are in conflict with progress, are explored and their influential role in the progress of the society is recognized. The issue also, in part, lies in how the internalization of some Islamic-cultural concepts can yield and internalize a behavior within the society members which results in orientation towards the society progress.

Features of Development and Progress in the Islamic-Iranian Model of Progress (in Response to What? How? Why?)

1. Development and progress pave the path for the thrive of the talents of all society members, and, clearly, this situation does not arise without the establishment of social justice and equal opportunities;
2. In this process, fulfillment of humans' materialistic and spiritual (bodily and mental) needs is addressed in parallel with the growth and sublimity of the individual and the society.

Development is an oriented process through which human beings eventually aim to reach the ultimate perfection worthy of their status, i.e. to obtain the Islamic culture, ultimate human perfection, and nearness to God as the Life-Giver to all beings and the Origin of all perfections.

The most significant positive consequences of development in the West are summarized below:

1. Saving human beings' time and physical power through the utilization

- of modern machinery and technology;
2. Increasing welfare and comfort in the materialistic life and facilitating tasks through innovations and production of advanced tools;
 3. Increasing production in all fields, particularly in agricultural produce and foods to relieve human beings in this regard;
 4. Finding talents and implementing innovation and creativity in various fields of science, namely, in the organization of social, political, and economic relations, and the establishment of relevant institutes and laws, followed by public participation in political arenas.

Consequences of development in the Western model are:

1. Seeking variety and pleasure. Many nations and members of the great human society expect the term 'economic development' to mean eradicating poverty and deprivation, filling the gaps generated by oppression and injustice, and providing a relative welfare for the nation; whereas, some other Western schools of thought express the same term to refer to extreme consumption and enjoyment of materialistic pleasures as the ultimate goal of development. Notwithstanding, Islam holds that if materialistic enjoyment and interests constitute the goal of life, they will degrade the human being from his excellent and well-deserved status as an intellectual being to his low animal qualities.
2. Waste and extravagance in consumption and the role of advertisements. Pursuant to achieving mass production within the process of development, one of the issues of advanced industrial societies has been to consume the produced goods and to maintain the procedure by more productions. As a result, in the Western economy, more consumption has been necessitated in the Western economy for more productions, since a decrease in the consumption of produced goods would decelerate development.
3. Environmental contaminations.
4. Unequal distribution of income and exacerbation of poverty and starvation in the Third World.

The model of development and progress, which is presented as the Islamic-Iranian model of progress, does not merely have a one-dimensional approach to human being and the world and does not deem that the perfection and sublimity of the human being and human societies rest solely on the materialistic dimension and

materialistic welfare. In the Western model of development, human beings may ultimately consider themselves as being trapped in a cage built by themselves under the title of development. The notion of 'development', in its conceptual sense, is seldom used in the Islamic-Iranian model, as this term contains historical and ideological connotations, although its positive consequences are taken into account and employed. It is preferable to use the term 'progress' besides the term 'development', as 'progress' is more applicable because it contains a newer and more extensive meaning. Conceptually, the concept of progress in the Islamic-Iranian model encompasses terms such as modification, growth, promotion, and sublimity.

Islam attends to both the materialistic and the spiritual aspects, or in other words, to both the body and the spirit of human beings, and holds that both aspects should grow together. Below are mentioned some of these two-dimensional concepts.

The Relation between Piety and Contentment and Development and Progress

The viewpoint which holds that concepts such as piety and contentment and their encouragement in the Islamic ethics are not compatible with economic development, either ignores the comprehensive view and the systematic attitude—which are gained through a comprehensive study of Islamic ideology, ethics, and beliefs—and focuses on only one dimension of the concepts, or takes the two terms of 'piety' and 'monasticism' (seclusion from the world) as synonyms. Not only piety and monasticism do not hinder progress, but they can also be a factor aiding the acceleration of development; the reason is that the society, which eliminates its excessive consumption and abstains from ceremonies and luxuries originating from false needs and an aristocrat mentality. It can manage to have a larger deposit saving to make the required investments for development. This is a point upon which Max Weber has relied, as the emergence of capitalism developed substantially due to the Protestant version of piety. Having aimed at recession to the ethics and values of authentic Christianity, Protestants emphasize on piety and little-consumption. Furthermore, by expansion of the spirit of contentment and fragility in the society, import and export and settlement of the payments decrease and upon the reduction of the need to import, moving towards a full economic independence will accelerate.

Trust in God, a Pivotal Concept in the Process of Progress

God has set the order and affairs of the universe upon utilization of instruments and tools. The natural course of taking any action is that man resorts to its instruments; the crucial point, however, is that the One who created these instruments and allotted a specific status and function to each in this world, made them effective, and allowed

human beings to exploit them, is Almighty God who designs the entire World of Creation. Trust in God does not mean that one cuts or denies his relation with affairs or instruments; it, rather, means that one does not consider himself and the instruments independent in creating an influence, and believes that independence and originality solely belongs to God.

Nowadays, the notion of risk-taking in the literature of Development Sociology is regarded as one of the conditions or instruments of growth and development. Besides holding this aspect of meaning, Trust in God is much richer than risk-taking in moves, efforts, entrepreneurship, and investments.

The theoretical and practical implications of the present paper are hereunder summarized:

1. Development in the academic and social literature in non-Muslim territories, and particularly in the West, has a different meaning from its Islamic counterpart where it is perceived as progress and sublimity.
2. The foundations of the discussion on development and progress lie in epistemology and, nowadays, the required epistemological grounds should be sought in the human sciences; i.e. the pillars of progress and sublimity should primarily be founded upon the thoughts and culture, and the materialistic surface, and the outer structure shall be addressed in the following stages.
3. In a bid to reach this end, the values or valuable concepts within the Islamic culture can be extracted from the Islamic resources. They can be introduced and established in the society as to promote and publicize the intended values.

These values should be internalized by the members of the society in such a manner that they manifest themselves as a public culture and any conflicting behavior should be deemed an anti-value. "Working" is considered to be a type of worship and is accounted for as a way to prosperity. Working consciously, and completing the work in its entirety, shall also be regarded as a social value.

The Role of Meritocracy in Political Justice and Its Outcomes for the Islamic-Iranian Model of Progress

Sayyed Kazem Sayyedbaghei¹

Abstract

One of the most influential strategies in establishing political justice is to modify the political-managerial system by appointing the key positions to competent individuals; a strategy which is regarded as meritocracy in the political science literature and consists of processes which lead to the governance of resourceful people in exercising power. This paper aims at studying the role of meritocracy in social justice and its outcomes for the development of the Islamic-Iranian Model of Progress. The hypothesis emphasizes that in view of the core concept fulfillment of rights in the political justice, and the opposition of meritocracy to autocracy and its confrontation with incompetent individuals, it can be assumed that fulfillment of rights will be realized when power is conferred upon resourceful individuals. Therefore, the element of meritocracy in political justice can yield such outcomes as the just Model of Progress, arrangement of affairs at their appropriate position, truth-orientation, agility of the progress system, reformation, and liberty in the meritocratic model.

Keywords: justice, meritocracy, fulfillment of rights, the Islamic-Iranian Model of Progress.

1. Introduction

Inferred from the Holy verses of the Quran, one of the most important strategies of establishing political justice is to appoint the competent individuals at the highest ranks of power. The management system shall be modified through allocating major key

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positions for competent individuals. As a process closely tied to competence-seeking, competence-assessment, competent-selection, competent-allocation, and competent-training, meritocracy is void of sectarianism, ethnicity, family-orientation, obsession with figures, and jealousy, which all hinders meritocracy. Through an optimal political selection, competent, worthy, and resourceful individuals will undertake the main positions of the society and carry out decision-makings. In this doctrine, there are no privileges assumed for any individuals or groups, and in equal conditions, they all enjoy the potential to progress, thrive, and achieve political and high social ranks.

This paper explores the role of meritocracy in social justice and its outcomes for the development of the Islamic-Iranian Model of Progress. It highlights in the hypothesis that the fulfillment of citizens' rights forms the pivotal concept of political justice, while meritocracy contradicts autocracy and opposes the incompetent, suggesting that fulfillment of rights will be realized when power is vested in resourceful individuals. Therefore, political justice encompasses the element of meritocracy, through which the just Model of Progress, arrangement of affairs at their due position, truth-orientation, agility of the progression/system of progress system, reformation, and liberty are evident in the meritocratic model.

Branching from social justice, political justice is a value whose spread will result in the mingling of social affairs with power, and hence their appropriate position, as well as the due fulfillment of citizens' rights. Political justice provides the setting for "choices of citizens" and "restriction of power", and paves the path for the society to obtain the "rights".

Meritocracy is a process which is evaluated in individuals against the criteria of capacity, competency, and efficiency, and is applied to the political system.

What is meant by 'progress' in the Model is the move from the current status of the society to the optimal Islamic status, which, indeed, not only includes the materialistic progress, but it also addresses all the materialistic and non-materialistic potentials employed to facilitate moving the society to the optimal destination. Progress in the Islamic-Iranian Model is a process, involving constant dynamism in all materialistic and spiritual domains of human life, which leads to worldly and the Hereafter prosperity by improving the living conditions in various fields.

In its wide sense, progress entails "perfection"; rise and exaltation are embedded in the notion of perfectness, and development is distinct from perfection. Progress is "a process guaranteeing the constant growth of materialistic and spiritual instruments and relations, as well as the economic-social fundamentals, through which one can reach perfection. As mentioned earlier, the Islamic-Iranian Model regards progress

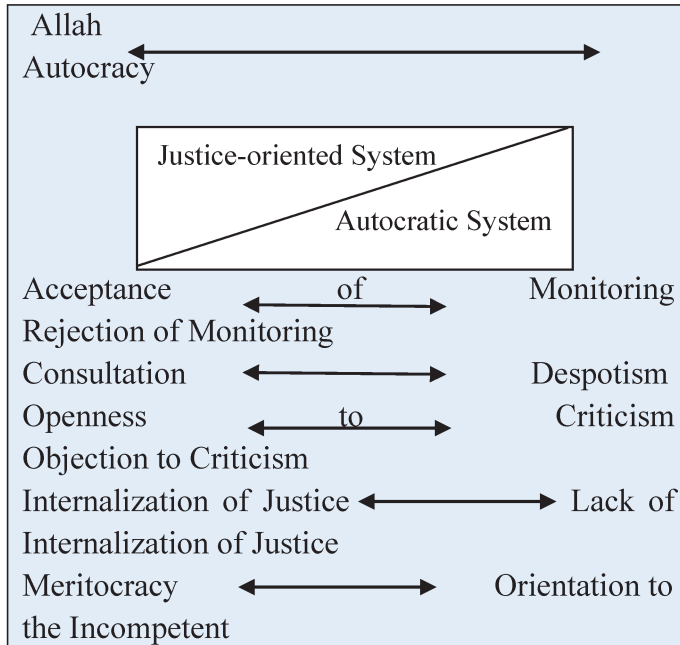
as a process, including an ever-improving dynamism in all materialistic and spiritual aspects of human life, and the improvement in various aspects of living conditions paves the path to worldly and the Hereafter prosperity. This process, thus, involves a type of conscious management. This paper deems political progress a calculated process, which boasts the democratic efficiency and potentials. Meanwhile, it provides setting for rationalism and planning in the political society in order to achieve materialistic and spiritual development.

2. Theoretical Schemes

1.2. Meritocracy vs. Autocracy

According to the logic and literature of the Islamic political thinking, it shall be stressed that justice involves all goodness and morality, namely, fulfillment of rights, practicing law, righteousness, exercising the doctrines of the religion, truthfulness, abstinence from autocracy, observing the rights of others, gratitude, and justice. The political system arising from the Divine Order is justice-oriented and is characterized by features such as meritocracy, acceptance of criticism, seeking consultation, and openness to monitoring. And justice and striving to reach it are internalized in the hearts of its leaders. On the contrary, there is the autocratic system, led by tyranny, which involves features contradictory to those of the justice-oriented system.

Justice System vs. Autocratic System:



2.2. The Necessity of Confronting the Incompetent

God explicitly blames and calls astray the ones who appoint incompetent individuals, *Taghut* (autocrats), and false rulers to arbitrate:

Have you not seen those who claim to have believed in what was revealed to you, [O Muhammad], and what was revealed before you? They wish to refer legislation to Taghut, while they were commanded to reject it; and Satan wishes to lead them far astray. (Al-Nisa, 60, translated by Sahih International)

2.3. The Necessity of Submission of Power to Meritocracy

The Holy Quran says that the criterion of granting power and capacity to people was their competence. The Bani Israel ('the Sons of Israel') criticized Talut about his incompetency for ruling (Sayyedbageri, 1394 SH (2015 AD), 146), as he was poor and did not belong to a King's family. However, the Almighty says that he is fit for ruling because of his two features: knowledge and power. These two features correspond more closely to the qualities needed for a competent individual to practice justice and governance than the features named by the Bani Israel, i.e. belonging to the royal family and possessing wealth.

The process through which Prophet Yusuf (Joseph) gained power is a more explicit example of reliance on the principle of meritocracy. Quoting the King of Egypt, Allah says:

And the king said, "Bring him to me; I will appoint him exclusively for myself." And when he spoke to him, he said, "Indeed, you are today established [in position] and trusted." (Yusuf, 54, translated by Sahih International)

Therefore, following the principle introduced by the Holy Quran, executors of justice shall be as competent as the Prophet, the Imams, and the Divine leaders, who always combatted against the tyrants of their time.

2.4. Meritocracy in Political Justice

Because of his capacity, God appoints Davoud (David) as the ruler and then orders him to establish justice among all people, which necessitates the equality of people before the established rule of the society. Therefore, God's vice-regency and just arbitration are juxtaposed, as if the objective of God's vice-regency is to promote justice on the earth. The other Quranic verse states:

And when you judge between people, judge with justice. (Al-Nisa, 58, translated by Sahih International)

On the importance of meritocracy, the Prophet of Islam says:

If a ruler of the Muslim society chooses one as an authority to run the affairs of the government, while he is aware that there are individuals among them who are more competent and enjoy a larger knowledge of Divine rules and religious orders, he has betrayed the Almighty, His Prophet, and all Muslims. (Beyhaqi, 1421 H (2000 AD), vol. 10, 11)

The establishment of justice in the society is only ensured when the competent individuals are in power and the resources of power are distributed justly amongst them. These individuals shall put all their might at fulfilling people's rights so that the society will move towards justice, following the mission of the Divine Messengers.

3. Outcomes of Meritocracy/Justice in the Islamic-Iranian Model of Progress

3.1. The Just Model of Progress

The initiation of moving towards a just progress and a meritocratic model is the justly thinking. It seems that the way out of the current situation is to resort to a criterion named 'social justice'; justice brings along mediocracy, diverts the society from extremes, inappropriate sensations, and social-economic gaps, and leads the progress and development to a point where all thoughts, words, and behaviors are evaluated against the yardstick of justice.

3.2. Arrangement of Affairs at the Appropriate Position

One of the manifestations of justice, which is the arrangement of affairs at their true position, is realized when affairs of the society are arranged on the basis of meritocracy, governance of values, and appointment of the elite. Those who are aware, able, cognizant, and justice-oriented, lead the society towards the fulfillment of the citizens' rights.

3.3. The Truth-Oriented Model of Progress

The model in which people's rights are not observed is principally non-Islamic and unjust. In applying the principles of justice, the optimal status is achieved when discrimination is eliminated from the entire society in all political, economic, cultural, and legal aspects. Being based on the anthropological and ontological principles of justice, the just Model of Progress in this perspective is "truth-oriented".

4.3. Agility of the Progress System by the Presence of the Competent

Clear responding, responsibility, rational decision-making, improvement of

authorities' performances, clarity, better selections, consistency, and harmony according to criteria, empowerment of governmental organizations, mobility of the elite, creation of opportunities for the rise of efficient and skillful workforce, and consultation-based decision-makings are the outcome of the presence of competent individuals in the arena of power, which all contribute to the executive process of establishing political justice in the Muslim community.

3.5. Reformation and Liberty in the Mediocratic Model of Progress

In the optimal Mediocratic Islamic Model of Progress, viewpoints, suggestions, and criticisms of considerate individuals are warmly received and attempts are made as to apply those constructive critical views to the path devoted to the growth of the society; just as the new managerial methods, views and systems are welcomed, and with a strong belief, the profound modifications and changes are operationalized in the government.

Summary and Conclusion

Duty does not encompass the entire human life; as people are expected to fulfill some social duties, they are also entitled to demand some affairs from the society. By principle, duty is recognized when there is a right defined alongside with it, and this is how the presence of justice in the society becomes meaningful. Exercising justice in the social-political arena enables citizens to appropriately achieve their rights. It allows individuals to be placed in their right positions, and their potentials to achieve social-political rights are operationalized. All these achievements are gained when justice has a significant presence in the society.

One of the objectives of political justice is to provide the setting for a better and more liberal selection. Regarding the exertion of power, the grounds for the appropriate and best selection is provided when the ruling power allows thoughts to be presented through a rational and calculated procedure. Nowadays, political contribution is one of the main methods of confronting autocracy and sovereignty of the ones in power, which is realized only when people are allowed to freely participate in election campaigns.

