

Development and Culture; A Case Study of the Role of Cultural Doctrines of Islam in Economic Development

Ahmad Azizkhani

Assistant Professor in Political Islam , University of Isfahan , Iran

a.azizkhani@itr.ui.ac.ir

التنمية والثقافة ، دراسة دور المذاهب الثقافية للإسلام

في التنمية الاقتصادية

الدكتور أحمد عزيز خاني

أستاذ مساعد في الإسلام السياسي ، جامعة أصفهان ، إيران

Abstract:-

The study of the role of religious beliefs in economic development has been one of the challenging issues in the literature of development since the past times up to this day. This issue has given rise to several disputes specifically in the case of Islamic religion. Some thinkers (mostly western) have suggested that Islam is void of any required potentiality for advancement and development. They have referred to the emphasis that Islam puts on the otherworld which in turn is preceded by the negligence of the worldly affairs. But a deeper view of Islamic doctrines reveal the attention paid in this religion to worldly affairs in general and development in particular. Given these perspectives, the current essay seeks to discuss the question whether Islam has the required potentiality for advancement and economic development? The research data suggest that Islam has provided the required contexts for the realization of economic development in Muslim societies by laying emphasis on such categories as avoiding dissipation and squandering, collective work, persistence, encouragement of work and avoiding indolence, social and economic equality, order and human capability.

Key Words: Economic Development, Culture, Islam, Muslim Countries.

المخلص:

معالجة دور المعتقدات الدينية في التنمية الاقتصادية هي إحدى أكثر المواضيع تحدياً في أدب التنمية من الماضي إلى الحاضر. وقد أثار هذا الموضوع بشكل خاص في ما يتعلق بالدين الإسلامي الخلافات العديدة. يعتقد بعض المفكرين (الغربيين في الغالب) بأن الإسلام يفتقر إلى أي إمكانات للتقدم والتطور. وهم يشيرون إلى تركيز الإسلام على الآخرة مما يؤدي بدوره إلى إهمال أمور الدنيا. لكن نظرة عميقة إلى التعاليم الإسلامية تبين أن هذا الدين يهتم بالشؤون الدنيوية بشكل عام والتنمية بشكل خاص. بالنظر إلى هذه الرؤية، تسعى هذه المقالة إلى معالجة هذا السؤال، هل يوجد لدى الإسلام القدرة اللازمة للتقدم الاقتصادي والتنمية؟ وتشير بيانات البحث إلى أن الإسلام، مع التركيز على أمور مثل الاجتناب من الإسراف والتبذير، والعمل الجماعي، وتحريض على العمل، والابتعاد عن الكسل، والمساواة الاجتماعية والاقتصادية، والنظم في الأمور، يوفر الأسس اللازمة للتنمية الاقتصادية في المجتمعات المسلمة.

الكلمات المفتاحية: التنمية الاقتصادية، الثقافة، الإسلام، بلاد المسلمين.

Problem Statement:

The concept of development particularly in its economic dimension has been full of ambiguity and caused many challenges. Of course, from another point of view, it would seem to be a clear concept and of determinate functions. Thus, one can feasibly speak of economic development as an easy but difficult notion. Its easiness lies in the fact that development can be evaluated in terms of such categories as industrial production, gross national income (GNI), lower rate of unemployment, higher per capita income and etc., and the difficulty of this concept is due to the fact that development is intertwined with different domains of collective life and the prescribed models should be comprehensive and avoid unidimensional perspective. This causes certain problems in the presentation of the development models.

Many underdeveloped countries which have put themselves on the road of development and advancement and encountered focusing the easy side of the concept of economic development, by adopting western single line models of development, pursue this process only in an objective manner without taking the cultural issues into account. Of course, these countries have failed. This is why many of the theories suggested of economic development of the southern countries based on the western perspective were marginalized and since 1970s the thinkers in this field move towards the indigenous models of development with a cultural approach. This time it became clear that economic development is complicated with different objective and cultural aspects the negligence of each one of which will cause the process of economic development to fail. Of course, the researches of such thinkers as Max Weber have already shown the cultural and non-objective dimensions of the economic development but the major emphasis in these researches was lain on the objective sides in this field.

The current essay highlights the cultural dimensions of economic development in Islamic countries and struggles to answer two questions: What kind of relationship does exist between culture and economic development? What are the cultural potentialities of Islam for economic development of Muslim countries?

Relation of Culture and Economic Development:

Before turning to the relation between culture and economic development, first we should have a notion of culture in our mind in a way that it would facilitate this relationship. If the concept of culture is limited just in its traditional sense, there will be certain problems for its relation with objective categories like economy; this is indeed a notion that reduces culture to “knowledge and literature” (Dehkhoda, 1955: 227). Therefore, this study is grounded in an understanding of the concept of culture that pays an equal attention to abstract categories and concrete notions. The latest view of culture is articulated in the following definition:

“Culture represents the most universal insight that man has of the world. This insight is the same meaning that the society ascribes to the existence and man and it is so general and universal that includes all the values and methods of the individual and the society. Sometimes this has been used even as a synonym of worldview. The worldview of every nation has a considerable influence on the form and content of many tangible aspects of that nation’s life. The world people build and live in it is influenced very much by their worldview ... Said differently, a nation’s culture becomes manifested in different aspects of their life including industry, management, urbanism, architecture and art and it stands for a spirit that flows through the body of the nation.” (Ahmadi, 1991: 7)

Therefore, culture creates a context for the dimensions of social life to be arranged according to it. Culture is the collective identity of a civilization and the source of meaning of social life. Culture is the road map and guiding principle of the objective and nonobjective dimensions of a society. Then, economy is not excluded from it. Accordingly, any program for economic development of a country should be based on the current cultural perspective of that society. This is why Augustine Gerald insists: “Those who have economy at the center of their thought need to know that cultural action is more useful than mere economic actions” (Gerald, n.: 39).

According to Samuel Huntington, there is one central independent variable in the articulation of different models of political and economic development and it is culture. Here Huntington has considered culture as the dominant mental notions, beliefs and

values among the ruling groups in a society (Huntington, 2000: 55). This picture of economy and politics reveals the necessity of explanation of the models of development. Such a view opposes the view of researchers who believe that the realization of a developed economy is only possible via an adaptation with the world market and suggest that the success or failure of the developing countries are indeed a function of the scale of this adaptation (Talali, 2003: 49). Inyasi Zaks believes that development should be grounded in three pillars:

- 1- Independence and supremacy of the aboriginals in decision making and searching the special indigenous style for each historical, cultural and eco-biological context;
- 2- Recognition and faire satisfaction of the needs of all humans;
- 3- Observation of eco-biological requirements, i.e. searching a development in harmony with the nature (Zaks, 1994: 44-45).

Acceptance of the above model implies keeping away from the “development in the sense of westernization”; the model which has been taken for granted by the researchers in the domain of development. Accordingly, economic development is a chain of a comprehensive development which is grounded in the cultural-indigenous foundations. Such a procedure avoids unidimensional routes of development as wrong and instead chooses crisscrossed and sometimes paradoxical paths. These routes are channelized by indigenous culture and move towards the dominant cultural models. Guy Rocher contends that “technology lies outside the culture” (Rocher, 1993: 66). Accordingly, Huntington insists that “now the idea of identity of of modernization with westernization is cracked” (Huntington, 2000: 59). He continues to insist:

“Perhaps it is time to stop the efforts for changing the nonwestern societies (into western societies) and adopt alternative models like Islamic, Confucian and Hindu models of development which are more relevant to their dominant culture” (ibid: 59).

According to the above analysis, we need to conduct a pathological study of the economic development specifically in Islamic countries as inspired by the single line and one sided models ignoring the indigenous and local cultural principles. The author

believes that existing data bespeak of the fact that negligence of culture in economic development leads to a dependent and inefficient development; insofar as such a model instead of resolving the existing problems in the target society tackles the difficulties of western societies. As a result, the gap between the west and the rest yawns even wider. Therefore, designing models of economic development based on cultural requirements within local frameworks is an undeniable necessity.

Background : Case Study of Cultural Foundations of Economic Development in West

Production, accumulation and consumption are three key concepts of capitalist world which constitutes the very foundation of the modern economy in west; while doctrines of classic Christianity warn the Christian believers against getting stuck in the world. Catholicism as the denomination dominating the thoughts of Christians for centuries considered the otherworld and not the world as the main abode of believers. Saint Augustine suggested that Christian believers belong to the City of God while the materialists are the residents of the City of Man (Foster, 1994: 394-395).

Abstinence and the denial of worldly life is visible in the alleged word of Jesus Christ. In one of the anecdotes related from him, we read:

“When Jesus departed for a journey, a stranger (Jew) came and kneeled down and asked: My Lord! What should I do for reaching an eternal life? Don't kill anyone, don't commit fornication, don't steal anything and ..., Jesus said. That person answered: My Lord! I have always observed these since my childhood. Jesus gazed at him with utmost sanguinity and said: ... Go and sell whatever you have and own a noble position in the heavens and follow me” (Carpenter, 1995: 76-77).

The above story reveals the spirit of monasticism and immaterialism of the early Christianity that was the dominant thought in the Christina world and its prevailing denomination, i.e. Catholicism. The value system of Catholics is constituted of two parts of sermons and rules none of which has dealt with worldly affairs and are mostly concerned with the monastic prescriptions. Catholics considered the worldly activities a material affair that is the natural

and unavoidable prerequisite of a faithful life, but as such they did not have any moral bearing like eating and drinking. Believers do not anything of material and economic activity to their otherworldly provision and they are just required to undertake them for continuing their life (Weber, 1992: 76, 77).

The economic perspective of the Catholics caused the Christian masses to keep themselves away from the capital collection and accumulation and just suffice to the necessities of life. When in a value system, an activity loses its value and even in some cases finds an anti-value dimension, keeping away from such actions by the devoted people is completely intelligible and logical. In such a system, the believers seek for their happiness in being in harmony with the dominant value system and avoiding anti-values. Thus conceived, low production and the restrictions of the accumulation of capital are the necessary result of the value system of Catholicism.

Upon the beginning of fifteenth century and emergence of the newly established Bourgeoisie, the conditions of social life changed. The new social system required a new value system to legitimize its activities and accelerate its movement. The newly established Bourgeoisie was grounded in work and economic activity and considered the accumulation of capital necessary as the basis of production. In this new system, the economic thoughts of such figures as Saint Paul who believed that “when we have society and food, we have to suffice to this, because love of money is the root of all vices” (Tavani, 1998: 317), did not work. In such conditions, capitalist Bourgeoisie had to found a new value system to turn the public beliefs into such affairs as production and wealth and change these notions from an anti-value to value. Protestantism was a project that played such a role.

Martin Luther the founder of Protestantism paved the path for development of work and production through a new series of definitions offered of values. In addition to sermons and dogmas, he referred to a third option called profession that is concerned with worldly activities but the one who gets engaged with it acquires otherworldly virtue too. Luther gave a value content to material activities using the notion of profession. According to Luther, principle of labor division forces man to work for others and in this way he gets delivered from the bondages of selfishness (Weber, op. cit.: 74-75).

Protestantism and its leader, i.e. Martin Luther, set the scene for the development of capitalism by introducing new notions into Christian culture. Since then Protestantism became the religion of merchants and Catholicism started to lose its sway due to its incapability in the development of industry and commerce. In 1671, an author writes in this regard:

“In Catholicism, there is a type of natural incapability in trade, while in Protestant church despite the radical religious dogmas and prejudice, the interest in commerce and industry is higher as laziness is considered to be illegal” (ibid: 21).

The ascent of capitalist system based on the cultural values of Protestantism simultaneously bespeaks of two issues. Firstly, economic development in west has become realized based on the Christian cultural values. Accordingly, west first set the cultural groundworks of development and then pursued economic development based on the established bases. Secondly, western model completely follows the indigenous-local culture and thus cannot be generalized in a global scale. Western countries identifying their own weaknesses, on the one hand, and their own cultural capabilities, on the other hand, succeeded to codify a reform plan that was totally indigenous and this was indeed the reason of its relative success. The path of development in nonwestern countries, particularly in Islamic countries, then, not only is not moving towards the western models, rather this path should be completely indigenous and based on the Islamic and local values. Having identified the weaknesses, the existing cultural potentialities are also activated and put into action towards a comprehensive development in general and economic development in particular. The current essay, therefore, intends to highlight the existing cultural potentialities in Islamic religion and discuss the operationalization of these potentialities as a requirement for realization of economic development in Islamic countries. Hereunder we will discuss these potentialities.

1- Cultural Potentialities of Islam for the Advancement of Economic Development:

Insistence on the indigenous and cultural models of economic development reminds the necessity of the extraction of cultural constituents of Islam for economic development of Islamic countries.

The comprehensiveness of Islamic religion sets the ground for the application of its principles to different domains including the economic domain; insofar as relying the Islamic doctrines, theorization of economic development is completely possible. In this part, we have sought to extract the cultural potentialities of Islam for advancement of development and at the same time, highlight the necessity of avoiding single line models of development.

1-1- Valuation of Work:

Work and effort are the ground of production and as a result, economic development; insofar as the negligence of it results in the economic underdevelopment. As previously mentioned, having changed the meaning of abstinence from shortcoming to the struggle and its codification within a system of notions, Max Weber laid the foundation of western capitalism. He believes that as long as the men of faith see piety in abstinence in the sense of boredom and futility, economic development will be impossible. This is why Luther paved the path for economic development in west by changing the meaning of piety and laying the emphasis on the notion of work and struggle. Luther accomplished this by establishing a new denomination; but Islam in itself contains rich meanings regarding the notion of work and struggle. According to Islamic Perspective, seclusion and abstinence are both unacceptable and reward is determined only in return of work and effort. Holy Quran refers to this idea in the following words: “*There is nothing for man but what for which he has struggled*” (Najm/ 29).

According to Islamic doctrines, idleness and boredom are the source of many vices. This is also the reason why the Holy Prophet of Islam has clearly expressed his serious concerns of “overeating, oversleeping, infidelity and idleness of his nation” (Nahjulfisahah: 19). Thus, idleness and unemployment in addition to the worldly consequences (expansion of poverty as a result of lack of production) will be followed by otherworldly consequences too. In other words, one’s refusal of toiling for making his own livelihood costs him the otherworldly happiness. This is why Holy Quran states: “Every man’s future depends on his behavior and effort” (Moddather/ 38).

The above perspective not only highlights the distinction between two domains of religion and world rather it gives an otherworldly color to the worldly activities. Such a perspective leads to the flourishing of businesses in Muslim societies and as a result the production of wealth which is an urgent requirement of economic development of the countries. Imam Khomeini endorses this perspective and suggests:

“In Islam, all prescribed works are of devotional dimension; even working in factories, farming, teaching, and training; all these are Islamic necessities and are of devotional dimension” (Khomeini, 1991: 5).

According to some interpretations of religion, piety has been identified with seclusion and avoiding worldly affairs in general and work in particular are presented as the requirement of acquisition of spiritual virtues. Thus conceived, the farther one is from the worldly affairs, the nearer he will be to the otherworldly happiness. The outcome of such an insight is the expansion of poverty, lack of wealth production, and finally underdevelopment. But according to the original Islamic doctrines, work and spirituality not only are not in conflict with each other, rather the path to genuine spirituality is the incessant effort to the point that the Holy Prophet has declared the idle man to be deprived of divine mercy (Qomi, 1984: 448). Moreover, in a tradition from an immaculate Imam, we read: “Verily, God loves the trusted men of profession” (Koleini, 1986: 113). Encouragement of work and making sufficient income is of such a high stature in Islam that in some traditions, faith and income have been described as the requirement of peace (Majlesi, Bihar Al Anvar, 236).

Along with the encouragement of work, Islam has also insisted on the “professional handling of one’s work”. In a prophetic tradition, we read: “Anyone who undertakes a work is required to handle it in the best possible form” (Nahjulfisahah, 1999: 65). This is to say that Islamic in addition to recommending continuous work has not considered it sufficient and highlighted the effectiveness of the work too. Here, Holy Prophet’s reference to the efficiency of the work reveals the significance of quality work in Islam and this in turn guarantees high quality production in Muslim society.

1-2- Consumption Balance:

The accumulation of capital is one of the main stages of economic development as Rousseau suggests; insofar as the production is impossible without accumulation (Rousseau, 2001: 46). On the one hand, since development takes place in the light of production, development and accumulation have a close relation. Creation of industries, development of services, job creation and etc., require all investment which in turn needs wealth accumulation at least as one its important solutions. But on the other hand, as a matter of fact, wealth accumulation is only possible through reducing consumption. Therefore, economic austerity is the first step of the ascent to the apex of economic development. This relation can be shown as follows:

Economic Austerity >>> Capital Accumulation >>> Production Increase >>> Economic Development

As a comprehensive and perfect religion, Islam has paid sufficient attention to this issue and warned the believers of squandering and overconsumption and recommended the men of faith to the take the path of moderation. Holy Quran describes the squandering people as the brothers of Satan (Asra/ 26) and also suggests that the otherworldly punishment is the outcome of the deeds of squandering people (Taha/ 127).

Economic austerity and abstaining from squander are visible in the life of Imams and Holy Prophet. Insofar as it is said that Imam Ali would have never had two types of food on his table and also he did not wear fine clothes. He behaved so while he was one of the greatest owners of the date farms all of which were created by his hands.

Even the Imams have highlighted the ban of squandering. Imam Sajjad in his prayer states:

“My Lord! I take refuge in you of squandering” (Sahifah Sajjadyah, 1997: 84). It seems that from the point of view of Islam, squandering is an unforgivable sin that can even be aligned with the Mortal Sins that make one unjust (Koleini, 1990, vol. 3: 393).

This is why the Holy Prophet asked for the divine compassion in his daily prayers for being successful in abstaining from squander. In

one of payers, we read: “O’ Lord! Forgive me for what I gave priority to and what I postponed and what I did in secrecy and what I openly did and my indulgence” (Koleini, 2009: 479). Imam Ali also insists that “squander magnifies the man in the eyes of the people while belittles him in the eyes of God” (Ibn Shubah, 2003: 285).

Thus conceived, abstaining from indulgence and overconsumption is an essential part of the pillars of Islamic religion. But in modern times, encouragement of mass consumption is necessary for the survival of capitalism. Therefore, as Zax has insisted, “incessant production for changing the mode” (Zax, 1994: 32) lies on one side, and mass consumption lies on the other side. Therefore, northern countries always struggle to advertise the methods of squandering in southern societies. This is in conflict with the genuine Islamic doctrines. Islamic Revolution of Iran as the pioneer of Pure Islam has not turned a brown eye to this point. As the clause 6 of Article 43 of Constitution reads: “extravagance and wastefulness in all matters related to the economy, including consumption, investment, production, distribution, and services is prohibited”. Moreover, Imam Khomeini in several occasions has warned the people and the officials of overconsumption. In one occasion, Imam Khomeini states:

“Human value is not evaluated according to his house, garden or car. If these were the measures of humanity, the prophets should have done the same” (Imam Khomeini, 1991: 36).

Finally, one can say that Islamic doctrines have the required potentiality for the development of the culture of capital accumulation through the delimitation of consumption and this process implies the acceleration of economic activity in Islamic countries.

1-3- Encouragement of Collective Work:

One of the principles of economic development is collective action. Working in collective and concentrated environments like factories, connection of the chains of production, distribution and consumption, optimization of economic products and etc., all require collective action. On the one hand, handling affairs in the above form needs cultural orientation; because collective work is in conflict with the egoist tendencies of man and its internalization is only possible via certain preparations. Therefore, invitation to collective work is

only possible via appropriate cultural orientation. This essay suggests that there is the required potentiality for such a cultural orientation in Islam. Quran as the Divine Book of Muslims has invited the believers to unity and collective work in several verses, e.g. verse 103 of Surah Al-e Emran: “*All resort to the Cable of Allah!*” In this verse, monotheism has been presented as the axis of social life and recommended the believers to avoid diversity and this is indeed encouragement of collective work.

The other verse that can be mentioned in this context is the verse 10 of Surah Al Hujurat where God states: “*Verily, Believers are brothers. Then, make peace among your brothers. Have God-wariness may you receive Divine Mercy*”.

The above verse heralds the building of a united community of believers who resolve their conflicts just like the members of the same family and in this way they deserve receiving the divine compassion. Based on certain theoretical principles, Holy Quran creates a unique society which owns the required cultural potentiality for handling affairs in collective form.

Invitation to communion and collective work has also been highlighted in several prophetic traditions in addition to the Quranic verses. Holy Prophet of Islam in a tradition states: “There are three characteristics that no Muslim’s heart betrays them: 1- taking action just for God; 2-good will of the leaders of Muslims; 3- keeping with the Muslim community” (Koleini, 1990, vol. 2: 258)

In this tradition, three characteristics have been highlighted as exclusive features of a Muslim. One of these features is keeping with the Muslim community. In another tradition, Imam Sadeq is quoted to have said that schism and disunity is in fact tantamount to being distanced from Islam: “The man who keeps away from the Muslim community even as much as an inch, he would have ousted himself from the terra Islamica” (Ibid: 361).

Invitation to communion and distance from schism in Islam are of paramount importance in Islam that Imam Ali recommends his elder son Imam Hassan in the last moments of his life to keep with unity and community (Helali, 1996: 640). In another occasion, Imam Ali asks Muhammad Ibn Abi Bakr to invite people just to unity, because this invitation results in “otherworldly happiness and great reward”

(Thaqafi, 1995: 82). The last tradition which we quote here is from Imam Sadeq. His excellency is quoted to have said: “Whoever holds his daily prayer in individual form out of his disinterest in being with the Muslim community, his individual prayer is not accepted” (Ibn Babuyah, 1988, vol. 2: 28).

All the above quoted and cited verses and traditions bespeak the significant position of community and collective work in Islam. As the discussed themes suggest, acceptance of Islam is in conflict with disunity. When we reflect such words as Imam, leader, Ummah and etc. (which are the basis of faith community), we find the community as united with Islam. Basically, acceptance of an individual as a prophet or Imam and at the top of them, God, and doing one’s Islamic duties within the framework of specific rules and in a unique form and also acceptance of obedience implies the accomplishment of affairs in collective form. For when we talk of a school simultaneously need a unique ideology, united community of believers and unique leadership. All these pillars depict a unique collective system in which there is no room for schism. Accordingly, having created the above triple pillars and also frequent emphasis on collective action, Islam provides an appropriate context for collective activities including the economic activities.

1-4- Self-trust:

Self-trust and the spirit of confidence is one of the key factors of development and advancement without which the path of development cannot be treaded. As an Iranian author suggests, “the sense of weakness before the dominant world economies has caused the culture of innovation and independence to disappear in these societies to a considerable amount” (Khorshidi, 1988: 54). Therefore, injection of the spirit of self-trust is one of the most fundamental preliminary actions required for economic development.

Self-trust refers to the creation of an internal belief in individual and collective capabilities; thus conceived, creation of the above spirit needs culture building which can be handled relying on the high potentialities of Islam in this field as a requirement of development.

According to Holy Quran, man is nobler than all creatures (Baqarah: 47). This virtue does not exclusively belong to a specific group rather it is for the mankind. Moreover, Holy Quran in another

verse reads: “*Man was taught all the Divine Names*” (Baqarah: 31). This verse also reiterates that man is a wise and knowledgeable creature (of divine knowledge) in whom there are several potentialities. Then, it is not intelligible to sell oneself for a low price or see the other as nobler than oneself. For all people’s primordial nature is the same and it is meaningless to speak of the supremacy of one over the other.

In addition to these verses, there are many prophetic traditions of the huge human capacity, dignity and etc., all of which contribute to the creation of the spirit of self-trust and resistance against the superficial supreme powers. The most important tradition in this regard is quoted from Imam Ali according to which there is a world in human nature. This tradition reads as follows: “You think that you are this small mass alone while there is a world inside your nature” (Tarihi, 1996, vol. 48: 4).

The above quoted tradition emphasizes the fact that a magnificent world has been endowed upon man which is found in his small body and it is up to the man to uncover it. Thus conceived, man is not allowed to underestimate his capabilities or surrender these capabilities to another person. Lack of the belief in one’s personal capabilities or the refusal of the realization of this internal world both are failure of thanking the Lord.

In another tradition from the immaculate Imam, we read that “keep yourself away from the taints of all vices even if they enchant you, because self-trust is thus reinforced” (Ibn Shubah, 1997: 82). Acceptance of this tradition implies the refusal of surrendering to the superficial supreme powers, because surrender is in conflict with the preservation of one’s self-trust.

The last tradition which we will discuss in this context is from Imam Sadeq. Imam addresses the people in the following words: “*With it, the Lord intended all people together and set each one of them knowledgeable*” (Hosseini Zubeidi, 1994, vol. 17: 499). This tradition is an endorsement of the word of Imam Ali concerning the internal potentialities of people.

Therefore, self-trust and the strengthening of the spirit of confidence in oneself and refusal of surrendering to others is an essential part of the main precepts of Islam and one’s failure of its

observance does not have any consequence but weakness and wretchedness which are in turn among the key barriers of development in every society.

1-5- Discipline:

Economic development is merely possible in the light of discipline as chaos is considered to be one of the setbacks of development. On the one hand, Islamic religion continuously insists on this. Basically discipline and order is one of the attributes of Divine Action which refers to Divine Majesty just like the other attributes (Mesbah Al Shariah, 1981: 25). World is only constituted by order. Imam Sadeq recommends Mufadhal to see the world order and discipline as the source of enlightenment for all creatures (Mufadhal Ibn Omar, 1998: 46).

Paying attention to discipline in Islamic thought is of such a high stature that even in the observation of one's religious duties the Muslims are prescribed to act after the spirit of order and discipline. Imam Sadeq is quoted to have said: "Prophet states: O' People! Get together to form well-ordered lines to hold congregational prayer with no space left around observing the required discipline. I ask the Lord not to distance your hearts from each other and you have to know that I see you from the behind" (Ibn Babuyah, 2002: 583).

But it is the tradition quoted from Imam Ali that set the strongest emphasis on order and discipline. Imam Ali is quoted to have addressed his household in the following words: "I recommend you (Hassan and Hussein) and all my children and household and whoever reads this letter to observe God-wariness and discipline" (Hosseini Musavi, 1998, vol. 9: 488).

As we see, firstly, discipline has been aligned with God-wariness and secondly, it covers all affairs. Having discipline is one of the qualities that is expected to be found in every Muslim. Having highlighted order and discipline, Islam tiles the path for economic development, because as it was mentioned earlier in this essay, economic development will be possible only in the light of the discipline of affairs. This discipline is preceded by culture building and Islam is the best option for handling this.

1-6- Persistence:

The path to development is full of barriers and difficulties. Therefore, those who embark on this path face many problems which can only be overcome by persistence and patience. Thus, the society that seeks economic development needs to strengthen the spirit of persistence in itself. To strengthen this spirit in humans, we need a theoretical foothold which could be provided by the Islamic doctrines.

In Holy Quran, the Lord orders the prophet to be persistent. "Then, be persistent as you have been ordered" (Hud: 113). The addressee of this verse is the Holy Prophet of Islam. But for two reasons, we can argue that this verse addresses the public. This point is also verified by the words following the verse: "and those who repented with you". Thus, it includes all the repented ones (Makarem Shirazi, 1995: 275). Secondly, since the Prophet is personally the paragon of faith for the believers and his difficulties in protection of religion are faced by the believers too. Then, when the Holy Prophet is ordered to take an action, the Muslim community is also addressed at the same time. All believers from the top to the down are required to be persistent and patient.

Invitation to persistence can be found in many Shia traditions. In one tradition, Imam Ali is quoted to have said: "Patience and persistence are the key to the achievement of one's goals. Victory is the end of persistence" (Ibn Shubah, 2003: 321). In this tradition, victory is conditioned by persistence. Moreover, Imam Ali recommends his elder son Imam Hassan to keep with persistence in his own affairs (ibid: 37).

Among the existing difficulties before economic development, one can refer to inflation, economic austerity, movement from traditional production system to the industrial production system and etc. Each one of these barriers can cause several problems before the society which only could be overcome by persistence. From this perspective, creation of the culture of persistence in the transition society is necessary. This is why developing societies need such a culture as Islam can provide this in the best possible way.

Not only Islam invites the believers to persistence, rather it strengthens the spirit of persistence in different ways. Imam Sadeq addresses Mufadhal in the following words: "all these health

problems and economic hardships are intended to strengthen their persistence” (Mufadhal, 2000: 180). Therefore, having persistence is of such a paramount importance for the Muslim community that the Lord seeks to strengthen it by such tools as trial and hardships.

1-7- Social and Economic Equality:

One of the fundamental problems before development is the intensification of economic and social inequalities as a result of the policies of the target goal. Imitation of the stages of the western development is so that in many occasions, social and welfare plans and expansive policies are modified and only the economic development is taken into account and this will have dangerous consequences. A western thinker (Zax, 1994: 37) suggests that imitative development focused on repeating the stages of western modernization (under the influence of single line perspective of history) will be resulted in the radical social inequality.

Radical liberal approaches in west which deny the intervention of state in economic affairs for expansion of justice as a threat to freedom have given rise to countless problems. For example, Friedrich Hayek raises the issue of “spontaneous social order” to ground a methodological individualism which in turn defies the popular idea that “every useful social order should be the result of design” (Lessnoff, 2008: 215-222). According to this perspective, the state not only has no responsibility before the expansion of justice in the society rather it should be banned from entering this domain. But Islamic perspective is completely against the latter view.

Holy Quran describes the goal of the mission of prophets as the expansion of justice and fairness: “*We have sent Our Messengers with proofs, and sent them with the Book and the Scales, so that people might establish the Scale (of justice)*” (Hadid: 25). Here the Lord speaks of “sending the Messengers and the Book” as a preparation for the expansion of justice in the society. Accordingly, justice is among the categories that should be operationalized. It is not accomplished in a spontaneous way. This is highlighted particularly in Shia Islam and as Salim Ibn Qays Helali states: “In Shia political philosophy, realization of freedom, justice and equality is emphasized as the ideal” (Helali, 1998: 45).

According to the traditions quoted from the Immaculate Imams and the Holy Prophet, one of the major duties of the leader in every society is the observation of fairness and expansion of justice. Imam Ali in a tradition concerning this issue states: "Your right before the leader is being treated by him in the spirit of fairness and justice" (Nasr Ibn Faraham, 1991: 176). Moreover, in another tradition, Imam Sadeq is quoted to have addressed a man who has asked him of the rights of people in the following words: "The leader is required to distribute the provisions among them in an equal way and behave after the spirit of justice" (Koleini, 1996: 141).

According to Islam, observation of justice is of such an importance that it can serve as a savior of the humans. Addressing Imam Ali, Holy Prophet declares three items as the requirements of human salvation: firstly, justice in peace and anger, secondly, moderation in poverty and richness, thirdly, God-wariness inside and outside (Ibn Shubah, 2003: 19). Moreover, in another tradition, His Majesty has attributed seven characteristics to the Shia Muslims and his friends one of which is "Justice and Precision" (Ibn Babuyah, 1997: 336). Observation of justice is of such an importance by the Holy Prophet that he would have observed justice even in his view of the disciples (Kuleini, 2002: 314).

Overall, one can point out that development from an Islamic perspective is associated with justice and then, this development associated with justice emphasized by the Supreme Leader, should be the model of development and advancement in Islamic countries. This model is in fact completely different from the models offered by the west.

Conclusion:

Economic development as one of the significant categories in human life particularly in the contemporary world has been taken into earnest consideration by the thinkers. However, it is important to note that due to such indices as national gross production, industrial development, unemployment rate, inflation rate and etc., development has been seen as an objective affair while its subjective dimensions are neglected. Nevertheless, experience of development in different societies suggests that economic development only comes to fruition in complete form that sufficient attention is paid to

the nonobjective dimension. The experience of development in west is itself the best example in this regard where Protestantism (as highlighted by Max Weber) reinterpreted Catholicism in order to set the ground for the growth of capitalist system and finally the economic development in west. Therefore, planning for development in all societies should not be neglectful of nonobjective dimensions in general and cultural dimensions in particular. This issue is of importance from several perspectives: firstly, paying attention to culture in the development planning sets the scene for one to take advantage of the existing potentialities in the ruling culture for advancement of development. Secondly, culturally grounded development leads to the presentation of an indigenous model of development which has been designed in view of the conditions of the target society, because economic development is a historical and spatial process which has the requirements of these two along. The historical dimension of this process lies in the fact that it happens in a special temporal context in which the economic development occurs while spatiality refers to particular geographical borders where the economic development process happen. These two features cause the economic development to appear as a completely indigenous phenomenon the requirement of which is the indigenous and nonlinear theories. Thirdly, paying attention to the dominant culture in presentation of the models of economic development is followed by the support of masses and this issue increases the possibility of the success of the proposed models. For economic development takes place by and for the people who have a special worldview. This type of perspective of the world in addition to semantic dimensions influences the objective dimensions of their world life. Therefore, theoretical foundations of economic development should be fed by cultural and ideological fountainheads of the target society may they facilitate the process of development and reach applicable consequences. It is needless to say that presentation of the model of economic development in Islamic societies is not an exception to this principle. This has been indeed neglected by the planners and statesmen of the Islamic countries.

This essay has emphasized the point that Islam enjoy several potencies for the advancement of economic development. The emphasis laid by Islam on abstaining from squander and indulgence, insistence on collective work, insistence on persistence,

encouragement of work and refraining from laziness, insistence on social and economic equality, insistence on discipline and finally the insistence on human capabilities, have their origin in the existing potentialities in Islamic religion. Paying attention to these elements in economic development provides us with an indigenous and functional model of advancement for economic development.

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