



## Exploring the Role of Shiite Jurisprudents in Strengthening National Production Resilience: A Historical–Analytical Study

Saeid Hajihhasani: Ph.D. Student in Industrial Management, Faculty of Management and Accounting, Shahid Beheshti University, Tehran, Iran.

s\_hajihhasani@sbu.ac.ir | 0009-0009-4825-1785

### Abstract

**Purpose:** This study aims to elucidate the role of Shiite jurisprudents in strengthening the resilience of national production. Drawing on theoretical frameworks of economic resilience, economic nationalism, and the resistance-economy paradigm, the research seeks to analyze the mechanisms through which Shiite jurisprudents have historically and socially contributed to sustaining and reinforcing national production. Accordingly, the study proposes a conceptual model of “Economic-Resistance Jurisprudence,” illustrating how religious leadership and jurisprudential action can enhance the institutional, social, and economic capacities necessary for safeguarding and developing national production.

**Design/Methodology/Approach:** This research employs a qualitative methodology using a historical–analytical approach. Data were collected through the examination of historical documents, statements, and fatwas issued by prominent Shiite jurisprudents, relevant scholarly works, and historical sources. The data were then organized and systematized through qualitative content analysis and subsequently analyzed to derive meaningful insights. Ultimately, the findings were classified into two main dimensions: (1) the personal and social characteristics of the jurisprudents, and (2) the practical instruments through which they exert influence on economic affairs and national production.

**Findings:** The results indicate that Shiite jurisprudents have played a multidimensional role in strengthening the resilience of national production. In terms of soft attributes, individual and social qualities—such as innovation-oriented thinking, social responsibility, comprehensive vision, jurisprudential precision, foresight, courage in taking positions, social influence, representational networks and communication, and people-centeredness—have enabled impactful economic engagement. In terms of instrumental mechanisms, processes such as issuing fatwas and statements related to production resilience, initiating and guiding social movements, establishing economic institutions, system-building, and promoting the discourse of the resistance economy have significantly supported domestic production and reinforced economic cohesion. Collectively, these mechanisms have enhanced social trust, increased public participation in the economy, and strengthened the resilience capacity of national production.

**Originality/Value:** The primary contribution of this research lies in linking the theoretical literature on economic resilience with the historical analysis of the role of Shiite jurisprudents in economic developments. By introducing the concept of “Economic-Resistance Jurisprudence,” the study demonstrates that religious leadership and jurisprudential authority can function as important institutional and social capacities for enhancing national production resilience and supporting indigenous economic structures.

### Keywords

national production resilience; Shiite jurisprudents; economic independence; economic resilience; economic-resistance jurisprudence.

### **Introduction**

The interrelation between wealth, power, and economic security constitutes one of the most fundamental questions in the history of economic thought and public policy. Global experience demonstrates that countries capable of strengthening their productive foundations not only attain higher levels of economic and political power but also exhibit greater structural resilience in the face of external shocks and crises. From classical mercantilism to contemporary neo-mercantilist theories, scholars have emphasized that “national production” and “domestic wealth accumulation” form the cornerstone of national power and security (Ahmadian, Rostami, & Cheraghi, 2019; Smith, 1776). Within this perspective, states seek to safeguard economic security—the bedrock of national power—through instruments such as protecting domestic industries, controlling imports, promoting strategic exports, and managing foreign-exchange reserves.

In Iran, the nexus between the economy, national power, and independence has a long history. From the Safavid to the Qajar eras, political and economic actors increasingly recognized that dependency on foreign powers—particularly in strategic sectors such as tobacco, shipping, and textiles—created avenues for political penetration and weakened national security (Katouzian, 2003). In this context, Shiite jurists, who have historically maintained a deep and organic presence within society, emerged as influential social and political actors. A historical review of collective clerical activism over the past two centuries reveals that, through both effective jurisprudential reasoning and the mobilization of social capacities, Shiite scholars have played a decisive role in safeguarding the economic dignity and independence of the Muslim community.

One of the most prominent examples is the Tobacco Protest, during which Mirza Shirazi’s fatwa terminated the operations of the British “Regie” company in Iran. This not only halted a colonial concession but also, for the first time in modern Iranian history, produced a “native model of economic resistance” (Nazemian, 2007). The event is widely regarded in Iranian political literature as “the first organized effort to defend the national economy.”

Historical evidence regarding the role of Shiite jurists in strengthening national production resilience demonstrates that the institution of religious authority—rooted in its unique characteristics and deep social embeddedness—has consistently defended the inherent economic rights of the Iranian nation. After establishing this foundational assumption through multiple historical cases in the first part of the study, the research proceeds to address two central questions:

1. What personal characteristics distinguish the Shiite jurisprudents who have contributed to enhancing national production resilience?
2. Through what instruments have these jurisprudents influenced the resilience of national production?

The present study seeks to uncover, through an examination of historical documents from recent centuries, the specific personal traits and practical mechanisms through which Shiite jurisprudential leadership has contributed to national production resilience. Within this framework, jurisprudents have employed various social, economic, jurisprudential, and cultural mechanisms. Leveraging extensive social capital, broad public networks, and the intellectual capacities of *ijtihad*, the institution of religious authority has shaped economic behavior across different historical junctures. Identifying these characteristics and mechanisms, therefore, offers a clearer understanding of the indigenous pattern through which national production and economic resistance have been strengthened in Iranian society.

This research ultimately demonstrates that Shiite jurisprudence has played a decisive role not only in theoretical deliberations but also in practice and policy-making related to protecting the national economy and reinforcing the structural resilience of society. Such an approach can contribute to formulating an indigenous model of economic resilience—one rooted in the intellectual heritage of Islamic-Iranian tradition and responsive to the contemporary needs of the country.

## **1. Theoretical Foundations and Research Background**

### **1-1. Economic Resilience and National Production within Complex Systems**

In recent decades, the concept of resilience has migrated from ecology and systems theory into the literature of social sciences and economics, where it has become a key analytical concept for understanding the stability and sustainability of economic systems. In contemporary scholarship, economic resilience refers to the capacity of an economy to withstand shocks, absorb disruptions, recover its functionality, and reorganize structurally under crisis conditions (Briguglio, Cordina, Farrugia, & Vella, 2009; Rose, 2017). From this perspective, the national economy is understood as a complex and interconnected system exposed to both external shocks—such as sanctions, global financial crises, and trade conflicts—and internal disturbances, including corruption, institutional inefficiency, and policy instability.

Within this framework, national production resilience constitutes a strategic subset of economic resilience. National production—serving as a central pillar of employment, income generation, technological development, and economic power—plays a decisive role in determining whether an economy remains vulnerable or resilient. Recent studies indicate that countries characterized by diversified production structures, robust domestic supply chains, and strong innovation capacities tend to demonstrate more stable performance during periods of crisis (OECD, 2020; UNCTAD, 2022). The COVID-19 pandemic further highlighted that excessive dependence on imports of strategic goods can expose economies to serious vulnerabilities.

From a theoretical standpoint, national production resilience can be examined across three interrelated dimensions:

- Structural dimension: diversification of production and reduction of strategic dependencies
- Institutional dimension: quality of governance and stability of economic rules
- Social dimension: public trust and societal participation

These dimensions illustrate that resilience is not merely the product of economic policy; rather, it emerges from the interaction between economic structures, institutional arrangements, and socio-cultural dynamics.

### **1-2. Economic Security, Political Economy, and the Logic of Supporting Domestic Production**

In the literature of international political economy, economic security refers to a country's capacity to preserve autonomy in economic decision-making and to resist structural pressure exerted by external actors (Farrell & Newman, 2019). Under conditions of deep economic interdependence, financial, trade, and technological networks may become instruments of political leverage. Consequently, national production and industrial capability are increasingly recognized as essential components of national security infrastructure.

Recent transformations in the global economic order—including trade conflicts, technological competition, and renewed industrial policies—reflect a resurgence of protection-oriented strategies in the form of strategic industrial policy (Aiginger & Rodrik, 2020; UNCTAD, 2022). Within this framework, governments employ instruments such as targeted subsidies, selective trade restrictions, and production incentives to strengthen key industries, reduce dependency, and enhance their bargaining power in the international system.

The theoretical rationale underlying these policies is rooted in traditions of infant-industry protection and endogenous development, yet contemporary versions emphasize intelligent support mechanisms aimed at improving productivity and competitiveness. In this context, supporting domestic production is no longer viewed merely as a temporary policy response but rather as an integral component of economic security strategy.

Accordingly, any social, institutional, or normative action that contributes to reducing structural dependency and strengthening domestic production can be analytically situated within the theoretical frameworks of economic security and political economy. This perspective also enables scholars to examine the role of non-state actors—including religious institutions—in processes aimed at reinforcing economic security.

### **1-3. Institutionalism, Social Capital, and the Role of Social Actors in Resilience**

Institutional economics emphasizes that economic performance is shaped less by natural resources or physical capital than by the quality of institutions and the rules governing economic interaction (Acemoglu & Robinson, 2012; North, 1990). By structuring expectations, reducing uncertainty, and regulating behavior, institutions create the conditions necessary for the stability of productive activities. Economies characterized by transparent, accountable, and efficient institutions tend to demonstrate greater flexibility and adaptability in response to shocks.

Alongside formal institutions, social capital plays a critical role in economic resilience. Social capital refers to networks of trust, shared norms, and cooperation that reduce transaction costs and facilitate economic coordination (Putnam, 1993). Empirical research suggests that societies with higher levels of social capital are able to restore economic equilibrium more rapidly during crises and tend to exhibit stronger patterns of cooperative behavior (OECD, 2020).

Within this analytical framework, religious institutions and clerical authority can be understood as forms of organized social capital. Through extensive social networks, normative legitimacy, and public trust, such institutions possess the capacity to influence economic behavior. When a religious authority expresses a position regarding consumption patterns, production practices, or the support of domestic goods, it effectively mobilizes social capital to shape collective economic action. Particularly in contexts where formal policy instruments are limited or ineffective, this mechanism can contribute significantly to strengthening national production resilience.

#### **1-4. Indigenous Formulations of Resilience: The Resistance Economy and Jurisprudential Foundations**

Within Iranian scholarly discourse, the concept of the Resistance Economy can be understood as an indigenous formulation of economic resilience theory. Emerging in response to structural pressures in the global economy and international sanctions, this framework emphasizes endogenous development, public participation, justice-oriented economic organization, and knowledge-based production. Within this paradigm, national production occupies a central position, since economic independence and stability cannot be achieved without strengthening domestic productive capacities (Khamenei, 2013).

From a jurisprudential perspective, strengthening national production and resisting harmful economic dependency may be interpreted through the lens of the objectives of Islamic law (The purposes of Sharia). Principles such as preserving social order, safeguarding public wealth, preventing foreign domination, and averting widespread social harm provide normative grounds for supporting domestic production. Jurisprudential principles such as “nafy\_e\_sabil” (the rejection of domination), “la\_darar” (the prohibition of harm), and “sadd\_e\_dhara’ye” (blocking harmful pathways)<sup>1</sup> possess economic interpretive potential and may serve as foundations for preventing detrimental dependency and structural vulnerability.

Within this context, it is possible to articulate a concept that may be termed “*economic-resistance jurisprudence*”—an approach in which economic independence, strengthening domestic production, combating corruption, and supporting indigenous capacities are interpreted as normative obligations aligned with the protection of public welfare. This conceptualization enables the historical economic actions of Shiite jurists to be understood not merely as episodic responses to specific events but as components of a broader normative-institutional logic aimed at reinforcing national production resilience.

#### **1-5. Mercantilism, Neo-Mercantilism, and Their Relationship with National Production Resilience**

Mercantilism, one of the earliest frameworks in political economy, emphasizes the strengthening of national power through the development of domestic production, accumulation of wealth, restriction of imports, and protection of domestic industries (Magnusson, 2002). In this perspective, the state assumes an active role in managing foreign trade, establishing

---

1. Rules in Shiite jurisprudence

indigenous industries, and regulating capital flows. The central question of mercantilist thought concerns how a country can enhance its economic power in the face of external threats; consequently, domestic production and economic independence occupy a central position in this paradigm.

During the twentieth century, a more refined and contemporary variant of mercantilist thinking emerged, often described as neo-mercantilism. While retaining the core principles of strengthening domestic production, promoting exports, and managing strategic imports, neo-mercantilism reinterprets these ideas within the context of the modern global economy and international trade regimes (Helleiner, 2002). Unlike its classical predecessor, neo-mercantilism relies on more sophisticated instruments, including:

- strategic industrial policy
- technological support mechanisms
- exchange-rate management
- accumulation of large foreign-exchange reserves
- development of domestic supply chains
- management of strategic dependencies in sensitive industries

Rather than simply restricting trade, this approach emphasizes the strategic management of engagement with the global economy.

In recent decades, the rise of new economic powers—particularly China, South Korea, and several Southeast Asian economies—has renewed scholarly interest in neo-mercantilist strategies. China’s development model, characterized by extensive industrial policy and large foreign-exchange reserves, is frequently analyzed in the literature as a prominent example of “Asian neo-mercantilism” (Aizenman & Lee, 2008).

This perspective is closely connected to the concept of economic resilience and national production. By emphasizing the strengthening of productive infrastructures and the reduction of dependency, neo-mercantilism provides mechanisms for mitigating economic vulnerability. Empirical research indicates that countries pursuing neo-mercantilist strategies—such as production diversification, strategic resource management, and the development of foundational industries—have demonstrated greater capacity to absorb international shocks (Blyth & Matthijs, 2017).

Within the theoretical framework of the present study, mercantilism and neo-mercantilism have two key implications. First, both approaches conceptualize domestic production as a fundamental basis of economic

power. From this standpoint, strengthening national production is not merely an economic policy but a strategic security measure that enhances national independence and resilience. Second, while classical mercantilism emphasizes the role of the state, neo-mercantilism expands the range of relevant actors. In contemporary interpretations, social, cultural, and even religious institutions may play a role in mobilizing societal support for domestic production. This connection provides a suitable theoretical foundation for analyzing the role of Shiite jurists in strengthening national production resilience.

Taken together, these discussions indicate that national production resilience is a multilayered concept situated at the intersection of economic resilience theory, economic security and political economy, institutionalism and social capital, and the indigenous framework of the Resistance Economy. Within this perspective, national production is not merely an economic indicator but a strategic element linking power, security, social institutions, and normative foundations. Such a theoretical framework makes it possible to analyze the role of Shiite jurists—as actors endowed with social capital and normative legitimacy—in strengthening national production resilience in a systematic and analytical manner.

#### **1-6. Literature Review**

In recent decades, the concept of national production resilience has become a central theme in political economy and strategic studies. In the contemporary world, a nation's economic power is measured not merely by the volume of its assets but by its capacity to withstand shocks, external pressures, and structural crises. Societies that have succeeded in organizing their national production around endogenous capabilities, public participation, and efficient institutions have consequently enjoyed greater economic security and political independence. Iranian history likewise demonstrates that national production and economic independence have consistently occupied a prominent place in the concerns of scholars, policymakers, and Shiite jurists. From the Tobacco Protest to the nationalization of the oil industry, and from the establishment of popular economic organizations such as the "Sherkat-e Mokhammas"<sup>1</sup> theorization of the Resistance Economy,

---

1. The mechanism of Mokhammas was established by Ayatollah Shahabadi. The term "partnership" in this term means participation in the jurisprudential sense, not the term "company". Mokhammas is also rooted in the meaning of profit sharing among the five groups. This mechanism was designed in the form of individual shares and based on the principle of cooperation, in such a way that people faithfully

the Shiite scholarly establishment has played a significant role in safeguarding the national economy.

This role has not been confined to issuing fatwas or engaging in political activism; rather, it has emerged from a set of intellectual foundations, jurisprudential approaches, and social mechanisms that have developed over time and culminated in what may be termed an “indigenous model of economic resistance.” The present study seeks to explore this model by examining how Shiite jurisprudents have contributed to strengthening national production resilience through historical, theoretical, and institutional lenses, thereby providing a clearer understanding of the instruments, logic, and functions that shape this intellectual tradition.

**Table 1. Literature Review**

No.	Research Title	Year	Researchers	Research Findings
1	A Theoretical and Practical Examination of Ayatollah Mohammad Ali Shah Abadi's Economic and Social Reform Approach	2019	Ghorbi	The study shows that Ayatollah Shah Abadi developed a comprehensive view of economic reform grounded in Islamic jurisprudence and ethical principles. His approach emphasizes social justice, public welfare, and the responsibility of the state and society in regulating economic life. The findings indicate that Shah Abadi considered economic independence, support for domestic production, and public participation in economic activities as essential elements for strengthening the economic structure of society. The study concludes that his ideas provide a framework for integrating religious values with modern economic governance.

---

entrusted a part of their assets to it within the framework of Islamic standards. “So that after the company’s expenses, they can estimate its profits.”

No.	Research Title	Year	Researchers	Research Findings
2	The Role of Grand Ayatollah Boroujerdi in the Nationalization of the Oil Industry	2019	Sadri, Zibakalam, Taheri, & Abtahi	The findings demonstrate that Ayatollah Boroujerdi adopted a cautious and indirect strategy in political-economic affairs during the oil nationalization movement. Rather than direct political activism, he sought to preserve the authority and stability of the religious institution (marja'iyya). His role was mainly reflected in legitimizing national movements, encouraging unity among religious and political actors, and preventing internal divisions. The study concludes that his approach contributed to strengthening social solidarity and indirectly supporting the nationalization movement.
3	Explaining the Economic Views of the Supreme Leader	2023	Ehteshami & Shaigan	This study identifies a systematic economic framework in the Supreme Leader's speeches and writings. The findings show that his economic vision is organized around several key principles, including support for domestic production, promotion of a knowledge-based economy, avoidance of wastefulness, financial transparency, economic justice, and the doctrine of the Resistance Economy. The study concludes that this framework aims to strengthen economic independence, reduce vulnerability to external shocks, and increase national economic resilience.

No.	Research Title	Year	Researchers	Research Findings
4	Analyzing the Economic Model of Ayatollah Shah Abadi	2015	Yousefi	The study reconstructs Shah Abadi's economic model based on Islamic ethical foundations such as justice, cooperation, social responsibility, and the rejection of exploitative economic practices like usury. The findings show that Shah Abadi considered agriculture, industry, and trade as the three structural pillars of economic development. He emphasized the importance of productive labor, fair distribution of wealth, and strengthening domestic economic capacities to achieve sustainable economic growth.
5	Threats to National Production in the Islamic Political System from the Perspective of Ayatollah Mohammad Ali Shah Abadi	2019	Ghorbi & Jamshidiha	The findings identify several major threats to national production, including economic dependency on foreign powers, neglect of domestic production capacities, dominance of consumerism, and deviation from Islamic economic values. The study argues that ignoring domestic production weakens economic independence and undermines social justice. It concludes that strengthening national production requires reinforcing moral values, improving economic policies, and mobilizing social and institutional capacities.
6	Strategies for Strengthening the Economic Foundations of the Islamic Political	2020	Jamshidiha & Ghorbi	The findings highlight a set of strategies for building a strong and resilient economic system. These include strengthening internal economic capacities,

No.	Research Title	Year	Researchers	Research Findings
	System from the Perspective of Ayatollah Mohammad Ali Shah Abadi			promoting self-reliance, supporting domestic production, ensuring economic justice, and reducing dependence on external economic actors. The study also emphasizes the role of ethical governance, public participation, and institutional coordination in building a stable economic structure capable of resisting external pressures.
7	An Analysis of the Economic Actions of Iranian Rulers and Their Connection to Power and Security	2018	Mousavi Dalini	The study shows that economic policy in Iranian political history has often been closely linked to issues of power, legitimacy, and national security. Rulers used economic tools such as taxation policies, control of resources, and trade regulation to strengthen political authority and maintain social stability. The findings indicate that economic management has historically functioned as a strategic instrument for consolidating state power and ensuring political security.

## 2. Materials & Methods

This study employs a descriptive–analytical research design, a widely used approach in the humanities and social sciences aimed at providing an accurate account of concepts, phenomena, and perspectives, followed by their systematic interpretation. In this method, the researcher does not manipulate variables or conduct experimental interventions; rather, the analysis is grounded in the critical examination of existing data and scholarly sources. The descriptive phase focuses on identifying and outlining the current state of knowledge, while the analytical phase involves interpreting, comparing, and synthesizing the collected information to generate a coherent understanding of the research problem (Creswell, 2014).

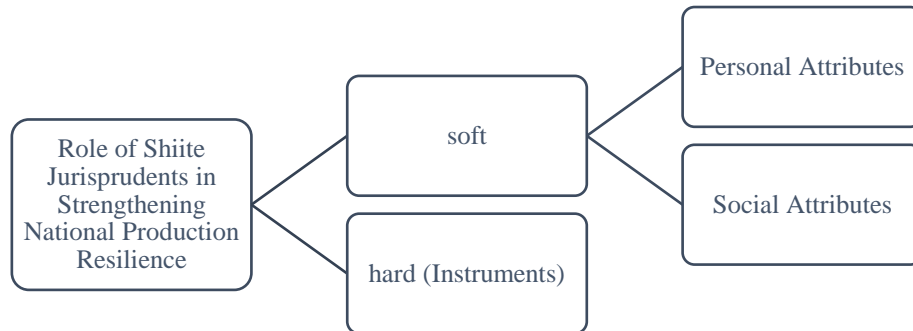
Data collection was conducted using the library-based (documentary) method, which relies on a systematic review of written and digital sources. These sources include academic books, peer-reviewed journal articles, dissertations, and materials retrieved from reputable scientific databases and scholarly websites. The documentary method enables the researcher to build a rigorous conceptual foundation by drawing on prior studies, established theories, and verified empirical findings (Neuman, 2014).

The research process unfolded in several stages. First, relevant literature about the topic was identified and compiled. In the second stage, key concepts, arguments, and empirical findings were extracted and organized according to the thematic structure of the study. Subsequently, the collected information was subjected to analytical evaluation with the aim of clarifying relationships among concepts, comparing divergent viewpoints, and synthesizing insights across different sources. Through this systematic process, the study seeks to develop an integrated and analytically grounded account of the subject under investigation.

Throughout the research, particular attention was given to the credibility and scholarly validity of the sources. Priority was placed on using peer-reviewed articles, specialized monographs, and materials published by reputable academic institutions to ensure the reliability, rigor, and scientific robustness of the findings. Overall, the combination of a descriptive–analytical approach with comprehensive documentary data collection provides a structured and evidence-based framework for examining the research problem and deriving substantiated conclusions.

### **3. Research Findings**

Based on the preceding discussions, the influence of Shiite jurisprudents on strengthening national production resilience can be examined across two major domains: (1) internal, personality-based attributes, (2) external, socially embedded effects, and (3) the practical instruments they employed. Although the methodological foundations of their jurisprudential reasoning did not undergo a radical shift compared with earlier scholars, several factors enabled these jurisprudents to address emergent economic questions and mobilize society toward supporting domestic production. The findings are presented below.



**Figure 1. Classification of the role of Shiite jurists in strengthening the resilience of national production (research findings)**

#### **A. Personality-Based Attributes**

**1. Innovative Perspectives on Emerging Issues:** Many influential Islamic scholars approached socio-economic matters with a creative and forward-looking mindset. Their engagement with issues such as the promotion of locally produced paper and fabric, the tobacco boycott, the nationalization of oil, and the design of cooperative structures like the “Sherkat-e Mokhammas” reflected a new angle for protecting the independence and dignity of Muslim communities. Recognizing that economic weakness could undermine collective honor and lead to dependency on foreign powers, they applied classical jurisprudential methods—rooted in the Jafari tradition—to novel economic circumstances in order to safeguard societal autonomy.

For these scholars, national production was not merely an economic activity but a strategic instrument for realizing a higher goal: the empowerment of the Muslim community. Drawing on principles such as “*Islam is above all, and there is no one above it,*” they interpreted support for domestic production as a religious and social obligation aimed at preserving the dignity of believers.

**2. Strong Sense of Social Responsibility:** These jurists demonstrated a heightened sensitivity toward public welfare, moving beyond individual-centric jurisprudence. Particularly during periods of crisis, they provided religiously grounded guidance with the aim of protecting society from humiliation and preserving collective honor. Their engagement with socio-economic issues reflected a belief in the broader moral responsibility of religious leadership.

**3. Holistic Vision:** Operating from the premise that Islam is a comprehensive guide for human life, these scholars adopted an integrative outlook that encompassed economic, political, and social dimensions. Their analyses did not confine themselves to ritual or spiritual concerns; rather, they considered material well-being, social cohesion, and the long-term independence of the Muslim community as interrelated elements of a unified worldview.

**4. Jurisprudential Precision and Scholarly Depth:** A distinguishing characteristic of these scholars was their deep familiarity with scriptural sources—honed over decades of engagement with the Qur’an, Prophetic traditions, and the teachings of the Imams. Through rigorous application of the four principal sources of Shiite jurisprudence—Qur’an, Sunnah, reason, and consensus—they employed jurisprudential rules such as “*nafy\_e sabil*” and “*sadd\_e dhara’ye*” to address economic vulnerabilities and to formulate positions supporting national production.

**5. Long-Term Strategic Thinking:** These jurisprudents prioritized long-term societal interests over short-term conveniences. They recognized that neglecting domestic production might yield immediate benefits but would ultimately deepen dependency and weaken the economic autonomy of the Muslim community.

**6. Courage and Moral Resolve :**A key feature of socially influential jurisprudents was their courage in articulating and upholding positions that served public interests, even under conditions of political pressure or foreign influence. Their bravery manifested not only in issuing bold religious rulings but also in steadfastly defending them and accepting the associated risks.

This moral courage enabled them to act as agents of collective guidance during critical historical junctures, mobilizing society in defense of economic independence and contributing directly to the translation of jurisprudential reasoning into effective social action.

## **B. Social Attributes**

**1. Social Influence and Public Trust :**Since the advent of Islam and throughout subsequent centuries, Iranian society has maintained deep emotional and religious ties with Islamic scholars. With the institutionalization of the marja’iyya and, later, the doctrinal model of guardianship during occultation, the pronouncements of jurisprudents—especially leading authorities—enjoyed broad societal compliance.

In questions related to national production resilience, the public frequently aligned its behavior with the guidance of scholars who were perceived as morally authoritative and aligned with communal interests.

**2. Representative Networks and Communication Channels:** Historically, the system of authorized representatives—particularly during periods such as the Safavid era—created a robust communication infrastructure through which religious rulings and guidance could be disseminated. In an era lacking modern mass media, these networks facilitated the rapid transmission of scholarly directives, thereby enabling jurists to exert wide social influence and promote collective economic action consistent with religious norms.

**3. Community-Centered Economic Engagement:** These scholars emphasized the importance of grassroots participation in economic reform. The longstanding legitimacy of the *marja'iyya* nurtured broad social cohesion, and their directives were generally met with strong public responsiveness. This alignment between religious leadership and community members strengthened self-reliance, social trust, and the mobilization of internal capacities to address economic challenges.

### C. Instruments and Mechanisms Employed

Beyond personal and social attributes, jurists made strategic use of practical tools rooted in the institutional traditions of Shiite scholarship. These instruments enabled them to influence economic behavior and reinforce national production resilience.

**1. Issuing Fatwas and Public Declarations:** A central function of the Shiite religious establishment has always been issuing legal opinions. Over time, this function evolved from addressing individual inquiries to encompassing societal, economic, and cultural domains.

A notable example is the collective declaration of thirteen prominent scholars of Isfahan advocating support for domestic production. This document—arguably one of the earliest examples of “jurisprudentially informed social policy”—called for the boycott of foreign goods, encouraged consumption of domestic products, and urged religious leaders to model economic patriotism. This initiative played a significant role in strengthening local industries and reducing dependency.

**2. Leading Social Movements:** In several historical contexts, jurists initiated or supported public movements against economically harmful governmental decisions. For instance, Ayatollah Kashani’s leadership

against the Gass–Golshā'iyān<sup>1</sup> Agreement and his pivotal role in the nationalization of oil illustrate how religious authority could mobilize societal resistance and shape national economic outcomes.

**3. Institutional Innovation and Organizational Development:** One of the most significant contributions of these scholars was the creation of new institutional structures aimed at bolstering domestic production.

Examples include:

- the “Sherkat-e Mokhammas”, conceptualized by Ayatollah Shah-Abadi to promote domestic trade, assist the poor, and reduce foreign dependency;
- the “*Islamiyyeh Company*”<sup>2</sup> in Isfahan, established through collaboration between local merchants and leading scholars such as Aqa Najafi and Haj-Aqa Nourullah Najafi.

These initiatives demonstrate an effort not merely to offer jurisprudential guidance but to design practical mechanisms for economic strengthening.

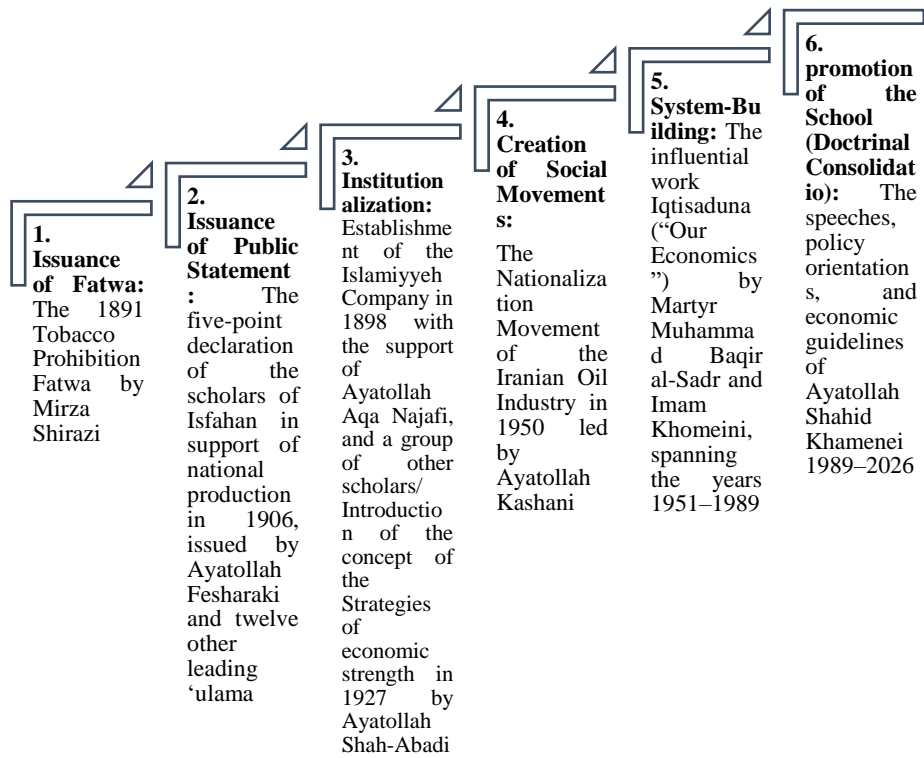
**4. System Building and Intellectual Advancement of Islamic Economic Thought:** The foundational efforts of scholars such as Ayatollah Muhammad-Baqir al-Sadr—particularly in *Iqtisaduna*—represent an attempt to articulate a comprehensive Islamic economic system rooted in principles such as distributive justice, diversified ownership, state responsibility, and social welfare.

1. At the end of November 1948, AbbasGholi Golshaian was appointed Minister of Finance in the cabinet of Mohammad Saed Maraghe. After the rejection of the Russian request for the Northern Oil Contract in the parliament, the British, in order to maintain their dominance over the Southern Oil, entered into negotiations with Iranian authorities to sign an agreement to confirm and complete the 1933 contract. Therefore, Golshaian, representing the Iranian government, and Gas, representing the British Oil Company, signed an agreement that became known as the Supplementary Agreement to the 1933 Contract or the Gas-Golshaian Agreement. According to this agreement, Britain's dominance over Iran's oil resources was extended for 33 years so that this country could dominate Iran's oil resources until 1361 AH.

2. Islamiyyeh Company was founded in 1898 (1316 AH) in Isfahan by a group of local merchants with the strong support of prominent Shiite scholars, including Ayatollah Aqa Najafi and Ayatollah Haj Aqa Nourollah Najafi. The company aimed to promote domestic textile production and reduce dependence on foreign goods, reflecting an early form of economic self-reliance. Within less than a decade, it expanded rapidly and established commercial representatives in major international cities such as London, Bombay, Cairo, Istanbul, and Moscow. Supported by religious authorities and public trust, the enterprise became a successful model of indigenous economic development and national production, though it eventually declined amid the political upheavals of the Constitutional period and the rise of Reza Shah.

In later periods, particularly under the intellectual leadership of Ayatollah Seyyed Ali Khamenei, these ideas evolved into formal policy frameworks emphasizing concepts such as “resistance economy,” “national production,” “domestic empowerment,” “justice-oriented development,” and “economic resilience.” Academic and religious institutions were tasked with operationalizing and updating Islamic economic principles within national development strategies.

This intellectual and institutional trajectory transformed Islamic economic thought from a theoretical paradigm into a practical framework for strengthening national production resilience.



**Figure 2. The evolution of the role of jurists in the resilience of national production (research findings)**

#### 4. Discussion & Conclusion

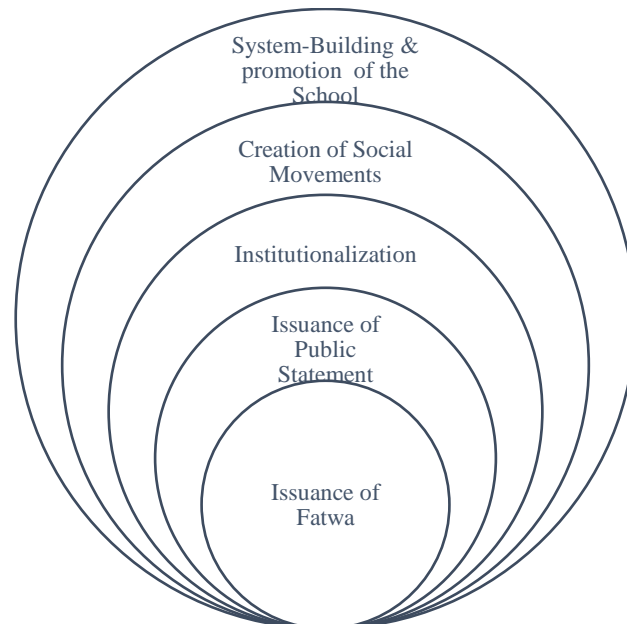
The present study demonstrates that Shiite jurisprudents, beyond their ritual and doctrinal functions, have historically played a structural and influential role in economic and social arenas. The findings reveal that their impact on strengthening national production resilience emerges through two major dimensions: the personal and jurisprudential attributes of influential scholars, and their social and institutional instruments.

On the personal level, leading jurisprudents—equipped with innovative perspectives, strong social responsibility, holistic thinking, jurisprudential precision, long-term strategic insight, and deep engagement with society—addressed issues directly related to the preservation of collective dignity and the independence of the Muslim community. Contrary to the common assumption that they merely interpret individual legal rulings, these scholars employed their jurisprudential foundations and their contextual understanding of socio-economic realities to analyze economic concerns such as production, trade, dependency, and self-reliance within a coherent religious framework. Their sensitivity to the long-term implications of economic decisions and their awareness of how such decisions influence communal security and independence, played a decisive role in guiding society during pivotal moments.

On the social level, Shiite jurisprudents effectively utilized grassroots networks, broad social legitimacy, traditional channels of communication within religious seminaries, and innovative institutional practices to influence the economic behavior of society. Historical examples—including the Tobacco Prohibition Fatwa, Ayatollah Shah\_abadi's economic strengthening strategies, the Isfahan scholars' declaration in support of national production, the clerical role in the nationalization of oil, and the ongoing economic guidance of religious leaders in recent decades—demonstrate the capacity of the Shiite juristic tradition to employ religious resources in strengthening social cohesion and enhancing economic resilience. These events clearly indicate that national production and economic independence are not merely economic concerns; within the Shiite legal tradition, they are deeply tied to foundational principles such as the preservation of Muslim dignity, the rejection of foreign domination, the prevention of harm, and the protection of communal wealth.

From the perspective of applied instruments, the historical record shows that a wide spectrum of jurisprudential, social, and institutional tools have been used or devised to reinforce national production resilience. These tools have gradually evolved in response to changing socio-economic conditions,

becoming more sophisticated and comprehensive over time. Yet, the central pillar underlying all these developments has been the role of ijthad and ifta as the intellectual core guiding social action. Analysis of historical cases suggests that the economic thought of Shiite jurists follows a coherent underlying logic that may be described as “jurisprudence of economic resistance.” This logic emphasizes strengthening domestic production, reducing dependency on foreign powers, democratizing economic participation, combating corruption, and safeguarding national resources and capacities. Historical experience further indicates that whenever these principles have been applied in practice, the overall level of economic resilience and national resistance has increased.



**Figure 3. Levels of role of Jurisprudents in the resilience of national production (each layer includes more internal layers) (research findings)**

Thus, the role of Shiite jurists in fostering national production resilience cannot be understood merely as individual behavior; it represents a long-standing intellectual, institutional, and social tradition shaped over centuries. This tradition emphasizes the interrelationship between wealth, justice, independence, and economic security, framing national production as a foundational pillar of autonomy and dignity for the Muslim community. Examining this historical experience offers a valuable indigenous model for economic policymaking—one grounded in internal capacities, public

participation, religious institutionalization, and structural transparency—and can inform contemporary strategies for enhancing national production and strengthening economic resilience.

### References

1. Acemoglu, D., & Robinson, J. A. (2012). *Why nations fail: The origins of power, prosperity, and poverty*. New York: Crown Business.
2. Aiginger, K., & Rodrik, D. (2020). Rebirth of industrial policy and an agenda for the twenty-first century. *Journal of Industry, Competition and Trade*, 20, 189–207.
3. Aizenman, J., & Lee, J. (2008). Financial versus monetary mercantilism: Long-run view of large international reserves hoarding. *The World Economy*, 31(5), 593–611.
4. Blyth, M., & Matthijs, M. (2017). Black swans, lame ducks, and the mystery of IPE's missing macroeconomy. *Review of International Political Economy*, 24(2), 203–231.
5. Briguglio, L., Cordina, G., Farrugia, N., & Vella, S. (2009). Economic vulnerability and resilience: Concepts and measurements. *Oxford Development Studies*, 37(3), 229–247.
6. Creswell, J. W. (2014). *Research design: Qualitative, quantitative, and mixed methods approach*. Thousand Oaks, CA: Sage Publications.
7. Farrell, H., & Newman, A. L. (2019). Weaponized interdependence: How global economic networks shape state coercion. *International Security*, 44(1), 42–79.
8. Helleiner, E. (2002). Economic nationalism as a challenge to economic liberalism? Lessons from the nineteenth century. *International Studies Quarterly*, 46(3), 307–329.
9. Magnusson, L. (2002). *Mercantilism: The shaping of an economic language*. London & New York: Routledge.
10. Neuman, W. L. (2014). *Social research methods: Qualitative and quantitative approaches*. Boston: Pearson Education.
11. North, D. C. (1990). *Institutions, institutional change, and economic performance*. Cambridge: Cambridge University Press.
12. OECD. (2020). *Building back better: A sustainable, resilient recovery after COVID-19*. Paris: OECD Publishing.
13. Putnam, R. D. (1993). *Making democracy work: Civic traditions in modern Italy*. Princeton, NJ: Princeton University Press.
14. Rose, A. (2017). Benefit–cost analysis of economic resilience. *Journal of Benefit-Cost Analysis*, 8(3), 1–27.
15. Smith, A. (1776). *An inquiry into the nature and causes of the wealth of nations*. New York: Bantam Classics.
16. UNCTAD. (2022). *Trade and development report 2022: Development prospects in a fractured world—Global disorder and regional responses*. Geneva: United Nations.
17. Ehteshami, A., & Shayegan, F. (2023) Explanation of the Supreme Leader's Economic Point of View, 117–141. [In Persian]

18. Ahmadian, Q., Rostami, F., & Cheraghi, H. (2019). The Effects of China's Economic Growth on Strengthening US Protectionism. *Global Policy Journal*, 33–62. [In Persian]
19. Ekhtiari Amiri, R., Alipour, F., & Hasanzadeh, F. (2019). Impact of US Economic Nationalism on Liberal Trade Order. *Global Policy*, 161–192. [In Persian]
20. Esmaili, M., & Hashemi, H. (2022). The Supreme Leader's intellectual system in the field of economic security with an emphasis on the approach of stability and economic strength in the country. *Economic Strategy*, 109–136. [In Persian]
21. Jamshidihā, Gh., & Ghorbi, S. (2020). Strategies for the Economic Strengthening of the Islamic Political System from the Perspective of Ayatollah Mohammad Ali shahabadi (RA). *Studies on the Iranian Islamic Progress Model. Iranian Islamic Progress Studies*, 78–108. [In Persian]
22. Khamenei, S. A. (2013). *Announcing the general policies of the resistance economy* (General policies of resistance economy). Tehran. [In Persian]
23. Embassy of the Cobra of the Imperial Iran (Cairo). (2007). *Az tarikh: In memory of Ayatollah Kashani and the movement to nationalize the Iranian oil industry*. [In Persian]
24. Shahabadi, M. (1927). *The regulations of the company of the holy region of Islam*. Tehran: Matba'eh Baradaran Baqerzadeh. [In Persian]
25. Shoayb, B. (2017). *A look at how the tobacco concession and the Talbot contract were abolished*. Tehran: Donya-ye Eqtesad Newspaper. [In Persian]
26. Sadr, M. B. (1983). *Iqtisaduna*. Beirut: Dar al-Ta'aruf lil-Matbu'at.
27. Sadri, M., Zibakalam, S., Taheri, A., & Abtahi, S. (2019). Examining the role of Grand Ayatollah Boroujerdi, the symbol of public authority, during the nationalization of the oil industry in Iran and explaining why. 141–158. [In Persian]
28. Fesharaki, M., Najafi Esfahani, H., Dehkordi, A., Rizi, M., Modarres, M., Boroujerdi, M., & Shirazi, R. (1922). *Statement by thirteen leading scholars of Isfahan in support of national production*. Isfahan. [In Persian]
29. Ghorbi, S. (2019). A study of the theoretical and practical life of Ayatollah Mohammad Ali Shahabadi in economic and social terms. *Historical Studies. Historical Studies*, 26–45. [In Persian]
30. Ghorbi, S., & Jamshidihā, Gh. (2019). Threats of national production in the political system of Islam from the point of view of Ayatollah Mohammad Ali Shah Abadi. *Islamic Iranian Pattern of Progress Model*, 9–40. [In Persian]
31. Center for the Study of Historical Documents. (n.d.). *The Fighting Cleric: Ayatollah Abolghasem Kashani in Narratives and Documents*. Tehran. [In Persian]
32. Mousavi Dalini, J. (2018). An analysis of the economic actions of Iranian rulers and their connection to power and security (with emphasis on the performance of Shah Abbas I, Nader Shah Afshar, and Karim Khan Zand). *Journal of Historical Researches of Iran and Islam Historical Research on Iran and Islam*, [In Persian]