

In the Name of Allah, the Compassionate the Merciful

1

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Editor in Chief's Note

The supreme life of an academic movement is dependent on knowledge production. If this knowledge can present new, innovative, and practical knowledge, it will be welcomed. However, if the previous knowledge is just repeated, its scientific framework is debated, or it is merely considered as theoretical, it will be less welcomed by the elite. Based on this premise, knowledge production will help the growth of science and will lead to fruit in human life as well that will be of great value and significance.

In the field of religious and Islamic studies, the issues related to management knowledge have been discussed for years. Some people believe that management knowledge cannot benefit from religion; Hence, they are against the topics such as Islamic management, religion and management, and so on. On the other hand, some other people believe that there is a relationship between religious and management studies whether in the field of values and foundations, models and methods, or tools and mechanisms. Regardless of the fact that which group argues more precisely, the important thing is that knowledge production based on the relationship between religion and management must be methodical, purposeful, and wise in order solve the problems of application and provide a new field in opinion.

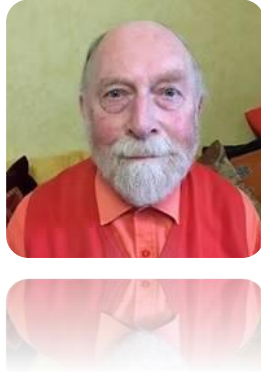
“Religion, Management, & Governance” journal aims to provide a space for discourse in the field of religion and management studies and also aims to open a horizon by providing practical articles, expert discussions, notes, criticisms, and information on new topics in this field of knowledge for a dialogue at the international level between thinkers and experts so that it contributes in the field of international scientific interactions in the near future through making the required foundation and wise expansion of debate among individuals.

The of articles and notes of the authors sent to this journal will be examined. Explaining the direction of the necessary acculturation to improve the scientific level of religion and management debates is our first priority. So, there is no insistence on strict scientific-research standards in the first step. God’s willing, we hope to see the growth and the level of articles even more in the future by strengthening this field.

It should be noted that that at the present level, “Religion, Management, & Governance” journal has a distinctive approach and a strategic position among the similar scientific publications and will grow with the help of local and foreign authors.

Gholam Reza Goodarzi

Religion, Science and Ethics



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Robin Attfield's research concerns ethics, philosophy of religion, history of ideas and environmental philosophy. One recently published book is *Creation, Evolution and Meaning*, an interdisciplinary work bestriding the philosophies of religion, science and meaning and environmental ethics, published by Ashgate in 2006. His previous book was *Environmental Ethics: An Overview for the Twenty-First Century* (Polity/Blackwell, 2003). His edited collection *The Ethics of the Environment* was published by Ashgate in 2008.

Summary

This address opens with stewardship, a central theme relating theistic religions to ethics. This theme is central to modern Christianity and Judaism, and increasingly to contemporary Islam. It is accepted by Islamic scholars such as Azizan Baharuddin. While it is not itself an ethic, it is a model of the role of humanity within the created order, and one with ethical implications.

The most relevant field of science is ecological science. This science embodies widely accepted teachings about ecosystems. Climate science is an off-shoot, and is influencing international climate negotiations. We all need to accept and act on its findings.

But ecology is grounded in Darwinism. Darwinism encountered resistance from some, as well as a welcome from other religious leaders. I have argued elsewhere that Darwinism and theism are compatible. One apparent problem concerned whether humans could have non-human ancestors. Another problem concerned pre-human suffering, which is a genuine problem for theologians.

But we cannot discard Darwinism to solve this problem, as many Christians recognised. For there are many strands of strong evidence for Darwinism.

Recognising this problem suggests that we should discard metaphysical anthropocentrism, which clashes with the Hebrew Bible (for example, Psalm 104). This also allows us to recognise the intrinsic importance of animal well-being.

But this recognition helps solve the problem of pre-human animal suffering, which is discussed in some detail, using Rolston's arguments about the positive value of a world of fauna and flora over a world of flora only, and of a world of heterotrophs (which eat others) and predation over a world of autotrophs only.

Ethical implications of all this are now elicited: Preserve biodiversity, species and habitats. Prevent animal cruelty and neglect. Stop factory farming, and imports from factory farms. Preserve creatures for our successors.

Theological implications are also elicited. We should recognise that God wants all creatures to flourish, as well as human beings, and to be allowed space and opportunities to develop in accordance with their created natures.

Introduction: Stewardship

To begin with a theme which relates theistic religions to practical life and in a way to ethics. This is the theme of humanity as God's stewards, placed on earth to take care of our planet and its environs in a manner for which we are responsible and answerable to God. This, at minimum, means that we cannot treat the world and its creatures in any way that we please. We may use the world to secure food, drink, clothing and shelter, but at the same time we should care for its inhabitants, including its non-human inhabitants, either for the sake of God the creator, or maybe for their own sake. We should avoid making species extinct, and treat non-human species with care and compassion, perhaps because they are creatures of God, and thus fellow-creatures of ourselves.

This approach has been found to be present in some ancient philosophers such as Plato, but is mainly associated with theistic religions such as Judaism, Christianity and Islam. There is much in the Hebrew Bible about the importance of the land and the need to look after it, using some of it for agriculture, and leaving other areas for the wild creatures. Psalm 104 expresses God's care both for humanity and for wild creatures such as lions, storks and cedar trees; they all have their place. The New Testament reflects similar attitudes, but largely accepts what Judaism already believed and taught. Islam found new ways of expressing the role of humanity, with human beings as God's Khalifa (deputy or vice-gerent) on earth, answerable to God to look after the earth for the sake of both the present and future generations of humanity; non-human species, for example, are to be preserved mainly for the sake of future people. This is very much the stance of some contemporary Muslim scholars, such as Professor Azizan Baharuddin of Kuala Lumpur (Baharuddin, 1995, p. 202; Nasr, 1989, pp. 144-45).

I will use the word ‘stewardship’ for this approach. Stewardship is not itself an ethic, as it does not embody ethical principles or priorities; but it implies indirectly the superiority of some patterns of behaviour over others. For example it implies that preserving other species is in general superior to eliminating them, and also to mistreating or exploiting them. It also suggests that, within limits, making the desert bloom and growing crops and fruit on potentially fertile land is better than leaving it as a wilderness. There are some passages of the early Christian bishop St. Basil to this effect, words which were imitated a thousand years later by one of the early practitioners of modern science, John Ray.

Relevant Branches of Science

If we now turn to more recent developments in science, the branch of science that best informs us about how the natural world functions on earth is ecology, a branch of biology that was founded in the late nineteenth century and was developed in the early twentieth century by scientists such as Frederick Clements in USA and Sir Arthur Tansley in Britain. Tansley devised the term ‘ecosystem’ to capture the long-term inter-relatedness of living beings and non-living elements such as soil, rivers and the atmosphere in particular places. Ecology teaches us not to disrupt ecosystems, but to accommodate our activities to them, whether activities of farming, fishing, mining or forestry (Attfield, 2021). Since it provides helpful guidance on how to care for our planet, adherents of Judaism, Christianity and Islam have largely welcomed it, including, as I understand it, Professor Baharuddin.

Equally informative is an off-shoot of ecology, namely climate science, a development of the late twentieth century. Climate science studies global climate systems and factors that change them: and it is an increasingly clear conclusion of climate science that human activity has raised average temperatures through emissions of carbon gases and through other so-called greenhouse gases such as methane. Effects of carbon emissions include rising sea-levels, which endanger all oceanic coastlines, and an increase in the severity and the frequency of extreme climate events like hurricanes, wildfires, heatwaves, droughts, and floods. Despite some politicians and journalists having at one time been sceptical about these conclusions, the scientists are virtually unanimous about them; and most of the world’s religions accept them and have warned governments about the need both to mitigate greenhouse-gas emissions, to adapt to the increased levels of gases such as carbon dioxide which are by now beyond reversal, and to finance the mitigation and adaptation of poor countries which could otherwise not afford to invest in such measures.

While these policies are in my view ethically mandatory, and I have written about them elsewhere (Attfield, 2018, p. 2021), I want now to turn to another area of science, the science of biological evolution or, to give it a one-word title, Darwinism. For climate science, which nearly everyone accepts, derives from the science of ecology, which again nearly everyone recognises as valid and important; but ecology is an offshoot of Darwinism, to which Darwin himself made the key contributions, speaking not of ecosystems (for that notion had not yet been invented) but of the web of life as found in one place or another. Even now, Darwinism is not universally accepted; and in nineteenth-century Britain it encountered considerable opposition, particularly from many adherents of religion, although others gladly accepted Darwinism as fully compatible with their faith in God.

One source of objection was Darwin's teaching that humans are descended from other animals such as apes and gorillas; this teaching was considered to be an assault on human dignity. This particular objection has, I think, largely disappeared; for the descent of humans from other animals does not mean that humans lack distinctive accomplishments and capacities, which could have emerged in the transition from our pre-human ancestors to ourselves. At the same time, the comparative study of human anatomy and primate anatomy has assisted our understanding of how the human body functions, and how to repair it after accidents or illness.

The Problem of Animal Suffering

A much more serious problem has been the discovery of many centuries of animal suffering, much of it prior to the emergence of humanity some few hundred thousand years ago. The question that this raises is how a God who is loving and compassionate could allow pain and suffering on this scale as some creatures predated others. Admittedly there is little or no problem if non-human animals lack independent value altogether, as some Christians and some Muslims have taught, although even theologians such as these need to accept, and have accepted, like Christian theologian, Jean Calvin, that all creatures are God's creatures, and should be treated with respect as such. Such theologians are also free to include the benefits to future generations of humanity. But the problem is greater if we accept that animal pain matters, and that suffering it is likely to be just as bad as the suffering of pain on the part of humans, and in some cases greater, because non-human animals lack the foresight needed to discern that most suffering will come to an end before too long.

Now there are, of course, some important moves that can be made by those who seek to reconcile God's goodness with the reality of human and animal

suffering. Thus a good God would govern the world by laws of nature, so as to make it possible for intelligent creatures such as human beings to understand it and to foresee both the near future and the impacts of their own actions. But the operation of laws of nature unavoidably involves suffering, for example for creatures who or which undergo falls or suffer violence from other creatures. So if God's will is that humans should guide their actions with an understanding of the world around them, and God makes the world operate through laws of nature accordingly, then God cannot prevent all suffering.

This is, I believe, a good way of reconciling God's goodness and the reality of suffering. But it could itself be criticised for suggesting that all the suffering on the part of non-human animals (in their millions) is justified for the sake of the eventual development and fulfilment of human beings. Another way of expressing this problem is that the response in terms of laws of nature seems so far to suggest that the suffering of animals is justified because of benefits to human beings, without there being any important benefits to the animals themselves. And this seems at least disproportionate, and possibly unjust.

Some people might respond to this problem by rejecting Darwinism, and holding that animals came into existence not long before human beings; so the centuries of animal suffering are simply a myth. But this view is hardly tenable. For, there are several kinds of evidence in favour of Darwinism. One is the evidence of fossils, set in ancient rock-strata, best explained by these creatures having lived many millennia ago. Another is comparative morphology; thus (for example) the bone-structure of human beings closely matches that of other mammals. Another lies in the natural variations found within species, called mutations by biologists, from which human beings select the more promising variants when breeding (for example) race-horses or racing pigeons; if natural factors promoted naturally arising variations, that could account for gradual change in species over time, and thus for the emergence of new species. Other evidence lies in structures of the human body that now have no function, like the appendix, but the existence of which can be explained if they served a function among species that were our ancestors. Also there is the way in which missing links, predicted by Darwinism, such as there having been feathered dinosaurs that became the ancestors of birds, have actually been found, in this case through the discovery of fossils of *archaeopteryx*, which turns out to be half-dinosaur and half-bird. And there is the theoretical benefit of an explanation of life that is simple and elegant; all life on earth is explained as having a common ancestor and as branching out in the course of time, so that the origins of the biodiversity of the current world can be readily understood.

This is far from the whole story. But even this partial story strongly suggests that we should not discard Darwinism, but instead try other lines of inquiry when we seek to reconcile the facts of suffering with God's goodness. The line of inquiry that I would like to present here concerns the positive value to be found in the lives of non-human creatures and of their flourishing. There is a kind of consistency in this approach. For if the problem arises because of the negative value of the injuries and illnesses and sufferings of non-human creatures, then we are already recognising that these are intrinsic evils, or what many philosophers call 'disvalues', and as intrinsic disvalues at that (Rolston 1992). And if the sufferings of non-human creatures count as intrinsic disvalues, then their health and flourishing should count as being intrinsically valuable. This is nowadays the view of many ethicists, and taking this step has a certain kind of logic to it. For if sufferings count as having negative value, then there would have to be positive value when these creatures, far from suffering, are developing the capacities natural to their kind and flourishing accordingly. Or, to translate this into equivalent language, if the suffering of animals counts as a reason against its infliction and in favour of its prevention, then the flourishing of animals and other creatures should be understood as providing a reason for promoting and prolonging it, and as an independent reason at that, independent of human interests, such as reasons deriving from the livelihoods of human farmers.

Discarding Anthropocentrism

We should next consider whether there is a theological counterpart to this move. Those of us who believe in God and in God's goodness believe that there is a theological counterpart to the intrinsic value of human health and flourishing, namely God's will for human beings to flourish. But there is no requirement for us to be anthropocentric in our beliefs about God's will or about God's love. Granted that God desires the flourishing of his or her human creatures, why should not God also desire the flourishing of his or her non-human creatures? This could help to explain the existence of many nonhuman creatures in places where human beings cannot normally see, hear or feel them, such as in the depths of the deep oceans, or in the waters beneath the Antarctic ice-shield. It is implausible that all of them exist solely for human benefit, or were created for that sole reason. If, by contrast, God desires the flourishing of life in general, and not only of human life, that would also help to explain how there were almost certainly millions of non-human creatures living across the millennia before humanity ever came into existence. Theists, whether Christian, Jewish or Muslim, have long accepted that the various

kinds of non-human life are fellow-creatures; and this belief coheres well with the claim that God loves them as well as loving human beings.

To put this in different language, I am suggesting that we should discard theological or metaphysical anthropocentrism, the view that everything that exists was created for the sake of humanity, and for no other reason. This does not involve any essential change in our beliefs about God's will for human beings. But it suggests that we should favour a theology that is more biocentric, according to which living creatures were brought into being for their own sake, and for the glory of God, and not only for the sake of human beings.

At the same time, I am suggesting that we should also discard ethical anthropocentrism, and the kind of ethic for which nothing but human well-being is the proper focus of ethics. For the well-being of non-humans turns out to matter as well. This does not mean that we should treat non-humans exactly the same as human beings. For example, it would be absurd to suggest that non-humans should vote in elections, since they are in no position to understand what is at issue, or to make related choices. But it would mean that we should take seriously the well-being of animals and other creatures, and, where everything else is equal, allow them to live according to their natural, inherited capacities, with the habitats that they need left intact, if they are wild creatures, and with their needs provided for if they are domestic creatures.

Back to Prehuman Animal Suffering

Let us now reflect on how this helps with the problem about reconciling God's goodness with the widespread suffering that we find in the world. For we will no longer be inclined to suggest that the suffering of animals, including the pre-human suffering across the millennia before human being came into existence, is justified solely because of eventual benefits to human beings, such as human beings being enabled to understand the world around them, with its laws of nature, as a regular world, and being thus enabled to make choices based on such an understanding. For we can also hold that, alongside this purpose, God desired the animals of all these pre-human centuries to flourish in ways natural to themselves, and that the world did not need to wait for the eventual emergence of human beings before the benefits of pre-human suffering began to appear.

When the immense positive value of the flourishing of non-human species is seen alongside the immense positive value of human flourishing and human compliance with the will of God, the balance of evil in world history begins to seem less overwhelming. Besides, in many cases, suffering is itself a precondition of goods and benefits. One familiar example is found in the pains

of child-birth, necessary for the birth of a flourishing human life. There is a counterpart to this at the births of non-human mammals; for though these are usually probably less painful because the brains (and thus the heads) of non-human offspring are less large, such births are often difficult, as veterinary surgeons can attest. Yet these births too are a precondition of flourishing non-human lives.

But it is still necessary to take into account the suffering that results from predation among non-human creatures, for this is what accounts for a large proportion of suffering in that sphere. Much predation is painless, as it consists in the consumption of living creatures such as plants, bushes and trees, which lack nervous systems and (it may be presumed) the capacity to feel pain. But that leaves huge amounts of suffering to bear in mind. And the predation that takes place in nature is particularly difficult to justify by reflection on the benefits to human life, even if human life is one of the eventual benefits that emerge from centuries and millennia of pre-human predation.

However, Holmes Rolston has suggested a different approach, in a journal article entitled 'Disvalues in Nature'. He reflects on whether there could have been a world with flora but no fauna, and thus a world without painful predation, and answers that such a world, given the existing laws of nature, would probably be impossible, given that "in a world in which things are assembled something has to disassemble them for recycling" (Rolston 1992, 253). So there would have to be either funguses or herbivores or both, at least if such a world was to be sustainable.

Yet the real question is one of value. Would a world consisting only of flora (whether short-lived or not) be better or more valuable than one consisting of both flora and fauna? To this question, Rolston replies that no one thinks that the answer is 'yes'. Here is how he continues: "Heterotrophs must be built on autotrophs", or, in other words, beings that derive their food from other creatures (heterotrophs) must ultimately depend on there being creatures (autotrophs) that gather their food not from other creatures but from the soil and/or the atmosphere, "and no autotrophs and sentient or cerebral" (Rolston, 1992, p. 253); in other words, in a world of nothing but flora there would be no feelings and no thought. So, if we value attributes such as the capacities to feel and to think and have purposes, then we must consider a world of fauna as well as flora more as valuable or better than a world of flora alone, or, we might add, than a world of just flora and funguses. And this implies that it is better to have a world of feeling and thought and the predation that unavoidably accompany those attributes than a world without any of these, or with predation only at the level of funguses.

Besides, the presence of predation actually adds value to a world. So as to isolate painful predation, let us ask whether a world of flora and of plant-eating fauna but no other living creatures would be better than the actual world. Rolston tackles this question too, and answers:

An Earth with only herbivores and no omnivores or carnivores would be impoverished. The animal skills demanded would be only a fraction of those that have resulted in actual ecology [that is, in the full range of creatures that we actually have]: no horns, no fleet-footed predators or prey, no fine-tuned eyesight or hearing, no quick neural capacity; no advanced brains.

He proceeds to explain how predation enhances the capacities of prey species as well as of predators, and how the destinies of both kinds of species are intertwined (Rolston, 1992, p. 254). So, if we overwhelmingly value creatures with capacities resulting from predation (as in fact we do), then we have to value predation in general, not for itself, but for what it is the indispensable means for.

Admittedly, predation is indispensable for these valuable capacities only granted the laws of nature of the actual universe, and it would be possible for an all-powerful God to introduce these capacities by proroguing those laws. So, they could have been generated by a series of supernaturally contrived miracles. But, would a good God select a world of frequent supernatural interventions over a regular world governed by laws of nature such as our own? Here the answer is surely 'no', for a world of frequent supernatural interventions would, as we have already noted, be a world that intelligent creatures could neither understand nor predict, nor therefore make intelligent choices in; and yet we assume that one aspect of God's goodness is provision for such choices, and for the formation of mature characters on that basis (Attfield, 2006, pp. 128-29).

My conclusion is that when Rolston's reasoning is supplemented in this way, it is successful and persuasive, and establishes that a world of predation is preferable to a world without it, despite all the suffering involved, both pre-human and contemporary. The reasoning that has just been rehearsed is not itself science, but scientifically-informed philosophy or theology of science; and it brings us to see that, as long as we are prepared to recognise intrinsic value in the lives of non-human creatures, then the long centuries and millennia of predation are not, in the end, a problem for reconciling belief in a loving God and the world as it is, even if it is understood as evolving in the manner presented by Darwin. And all this tallies with passages such as Psalm 104, which, as we have seen, expresses God's care both for humanity and for wild creatures such as lions, storks and cedar trees; they all have their place.

Ethical and theological implications

At this stage, however, some of the ethical implications can be spelt out, and then some of the theological implications. Stewardship of the planet involves principles and practices of preservation, and avoidance of excessive global warming and also of biodiversity loss, another global crisis which stewards of the planet would seem to avoid and reverse. (I say 'another' rather than 'the other', because there is a third world-wide crisis, that of air pollution, which we also need to reverse. I believe that some Iranian cities such as Isfahan are experiencing this crisis, just as are British ones like London.)

The avoidance of excessive global warming means avoiding carbon emissions, both in energy generation and also from homes and from vehicles. All countries need to generate electricity not from carbon-related sources such as coal, gas and oil, but from renewables, such as solar power, wind-power, wave-power and hydroelectric systems. While nuclear energy avoids emitting carbon, it poses other problems, like the radioactivity that it leaves to coming generations both from the waste-products of spent nuclear fuels and from decommissioned power stations; so, on my view it comprises a defective form of stewardship, even though it could be regarded as assisting in the overall project of carbon dioxide mitigation.

Such mitigation is directly important for all oceanic coastlines, including those of the Indian Ocean. It is also important in order to diminish the increasing severity and frequency of wild-fires, droughts, heat-waves, storms, and flooding which result all over the world from global warming. It is true that the developed nations of Europe and America have caused a large part of this global warming, but it is now in the interests of all countries to share in its remediation, assisted where possible by technology transfer from the more developed economies. The present generation need to take steps such as these for the sake of future generations, which will need a liveable environment, and also for the sake of other species, of which the same is true. Non-human species should be preserved both for their own sakes and for the sake of our human successors, who should be enabled to enjoy the opportunity to experience them.

Further ethical implications include efforts to preserve ecosystems and vulnerable habitats for wild creatures, of which the numbers have seriously declined, and of which many species have been reduced to extinction. The restoration of ecosystems can have the further effect of limiting the spread of deserts, also an issue for Iran.

Another measure implicit in planetary stewardship is the replacement of diesel- and petrol-powered vehicles by vehicles with electric motors, themselves fuelled, where possible, by renewably-sourced electricity. Besides

assisting carbon mitigation, these steps are going to be important for reducing the air pollution of numerous cities, which is important for human health. Many bronchial and pulmonary infections derive from urban pollution, and could be prevented if such pollution is reduced.

Besides these measures, we need, particularly if we reject anthropocentrism, to adopt better methods of farming. Factory-farms are currently spreading, and prevent most of the animals reared in them from enjoying any satisfactory level of well-being. Such factory farms ought to be replaced by free-range farming, and plans to introduce factory-farms should be reversed. Also imports from the factory-farms of other countries should cease, thus reducing the economic motive for the pursuit of this practice in other countries.

In these remarks about ethics, I have avoided entering into theories of normative ethics. Fortunately, the model of stewardship, which is not itself an ethical theory, allows practical conclusions to be drawn, without the need to debate whether the policies suggested are based on (say) Kantianism, contract theories, virtue-ethics or consequentialism. But it is worth adding that, whichever ethical theory is preferable, the pursuit of the virtues is going to be needed, in connection with saving the planet just as also in ordinary family life and civic life.

Having introduced some ethical implications, I would like to finish by underlining one theological implication. Thus, if we adopt the kind of argument deployed here to reconcile God's goodness with the implications of Darwinism, we need to hold that God cares not only for human beings but for other creatures as well. And even if we do not adopt that line of argument, there is a religious basis for adopting non-anthropocentric stance, going back to the Hebrew Bible (known to Christians as 'the Old Testament'), the common source of both Christianity and Islam. There, it is clear from Psalm 104 that God cares not only for human beings, but for other creatures such as cedars, storks and lions. It is also clear from the part of the book of Job where God Addresses Job that sea-creatures are as much a part of God's creation as humanity. The Hebrew Bible, then, is theologically non-anthropocentric, and supplies us with an ancient precedent for taking a wide interpretation of God's concerns.

This view also tallies with the wide range of the biodiversity which we have inherited, and which theists hold God to have created. While many creatures are directly beneficial to human beings, there remain many which are not. This in turn suggests that the creator cares for this wide range of creatures as a whole, and not just for humanity.

Further, if we adopt this view about God's purposes in creation, it becomes easier to accept the view that everything with a good of its own has independent value, and supplies an independent reason for action of one sort or another. That does not mean that we cannot kill and eat other creatures, for the needs of human beings for food will often supply a stronger reason for consumption than the reasons for preservation. But as long as such independent reasons are nevertheless recognised, then we will hold that the well-being of all living creatures has intrinsic value; that, other things being equal, each and every creature should be allowed to develop in accordance with its inherited nature; that the world is full of value; and that God is to be praised for creating and sustaining such a valuable world.

Role of Management in Cultural Growth



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Introduction

Culture and Its Bases

As the axiom and presupposition, we accept that personality of each individual has four dimensions: Body, Mind, Spirit and Soul (Malekian, 1996, pp. 75-76).

Also, we believe that there is a relationship between behavior with body, knowledge with mind, characteristics with spirit, and finally, beliefs with soul (Baqeri, 1995, pp. 55-58).

Moreover, we accept that the culture of a society is as the characteristics of an individual.

Proving the mentioned claims shall be remained for another appropriate time and accepting the above mentioned statements, we go through the explanation of culture's bases.

Culture or the personality of a society has four bases:

- 1.1. First Base: Common Behaviors (For example, daily donation);
- 1.2. Second Base: Attitudes, desirables and undesirables (For example, tendency to assisting poor people);
- 1.3. Third Base: Belief (For example, belief that donation brings blessing to our properties);
- 1.4. Fourth Base: Knowledge and Information (like Information about charities).

We accept as an assumption that there is an interaction among all the four bases.

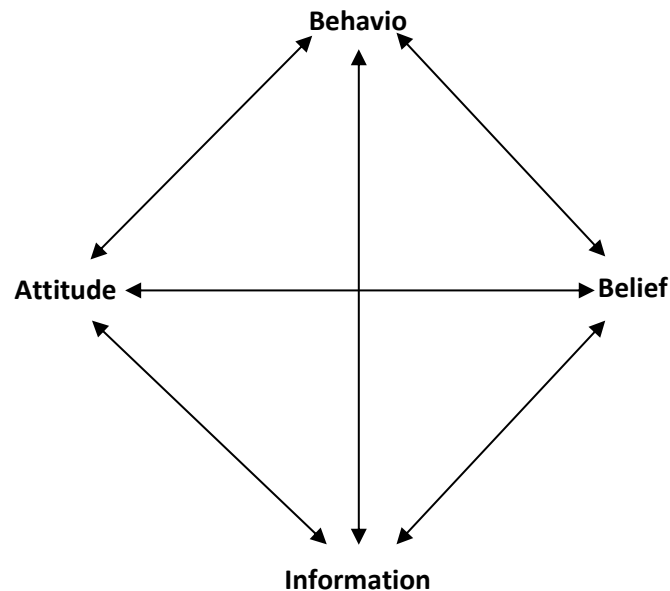


Diagram 0-1: Bases of Culture and Their Interactions
Source: Research Findings

1.5. Cultural Subsystems

The mentioned model has the capacity to be adapted for cultural subsystems like religious culture, political culture or economic culture as cultural subsystems. Based on the mentioned model, economic culture should be consisted of economic behavior, economic beliefs, economic attitudes or interests and at last, economic knowledge or information of the people.

Levels of Religious Culture

The cultural situation of a society can be defined and divided in different levels of desirability. Now to describe clearly about the matter, we mention an example of different bases and fields of religious culture, political culture, and economic culture.

Levels of Religious behavior

There are lots of instances and branches regarding the religious behavior of people about one of which and its different aspects, we will talk hereunder. The subject is “observing other people rights by each citizen”. Considering this subject by each member of the society or regularly by the society can be in one of the following situations or levels:

- 1.5.1. Undesirable Level: not observing the rights of others by committing misdeeds and crimes;
- 1.5.2. Minimum Level: observing the rights of others only because of supervision, like hidden camera;
- 1.5.3. Adequate Level: equity that is observing the rights of others even if there is no fear of being punished and in case of existing no laws and regulations;
- 1.5.4. Desirable level: beneficence that is providing service to other people, for example by welfare institutions;
- 1.5.5. Maximum Level: sacrifice that is passing over our rights and gives priority to others.

All the above mentioned issues may be summarized in the following table:

Table 0-1: Different levels of religious behavior regarding observation of others' rights

Undesirable Level	Minimum Level	Adequate Level	Desirable Level	Maximum Level
Non-observation of others' rights	Rights observation cause of laws	Rights observation cause of morality (equity)	Beneficence	Sacrifice

Source: Research Findings

An Example of Political Culture:

Table 0-2: Different levels of political behavior regarding participation in elections

Undesirable Level	Minimum Level	Adequate Level	Desirable Level	Maximum Level
Lack of participation in any election	Participating just in the most important election (like presidential election)	Participating in some of the elections	Participating in most of the elections	Participating in all the elections

Source: Research Findings

An Example of Economic Culture:**Table 0-3: Different levels of economic behavior regarding the ranges of productivity**

Undesirable Level	Minimum Level	Adequate Level	Desirable Level	Maximum Level
Additional burden to other people	Authority in self-management	Authority in family management	Authority in others management	Creative in work production

Source: Research Findings

Levels of Religious Attitude

People's religious attitude, also, has different samples and branches. Hereunder, we study, as an example, feelings of friendship and hate towards people in religious culture.

Table 0-4: Different Levels of religious attitude in relation with feeling friendship and hate towards people

Undesirable Level	Minimum Level	Adequate Level	Desirable Level	Maximum Level
Feeling interest towards the cruel people and hate of the pious ones	Feeling indifferent towards other people	Feeling and stating interest and hate	Alteration interest and hate to a social trend	Feeling interest and hate to the level of sacrificing life for someone

Source: Research Findings

An Example of Political Culture:**Table 0-5: Different levels of political attitude in relation with defending of ruling party**

Undesirable Level	Minimum Level	Adequate Level	Desirable Level	Maximum Level
Feeling hate towards rulers and preparation for riot and revolution	Feeling indifference towards rulers	Defending of the party by voting	Defending up to the level of financial support	Defending up to the level of endangering himself and hurting

Source: Research Findings

An Example of Economic Culture:

Table 0-6: Different levels of economic attitude in relation with consumerism

Undesirable Level	Minimum Level	Adequate Level	Desirable Level	Maximum Level
Excessive consumerism even through borrowing	Consumption to the level of borrowing	Consumption to the level of luxurious life	Consuming without any saving	Consuming along with saving

Source: Research Findings

Levels of Religious Belief

Searching through various examples and branches of people's religious beliefs, we study people faith to human leaders' hierarchy.

Table 0-7: Different levels of belief in religion in relation with faith to the religious Guardians (leaders)

Undesirable Level	Minimum Level	Adequate Level	Desirable Level	Maximum Level
Denying Prophecy	Believing in General Prophecy	Believing in Special Prophecy	Believing in Guardianship (Imamat) & Jurisdiction (caliphate)	Belief in Guardianship of the Islamic Jurists

Source: Research Findings

An Example of Political Culture:

Table 0-8: Different levels of political belief in relation with arrogant plots

Undesirable Level	Minimum Level	Adequate Level	Desirable Level	Maximum Level
Interpretation of a conspiracy as an illusion	Probability of a conspiracy	General belief in a conspiracy	Certain belief in a conspiracy and recognizing its signs	Belief in necessity to confrontation with the conspiracy

Source: Research Findings

An Example of Economic Culture:

Table 0-9: Different levels of economic belief in relation with investment

Undesirable Level	Minimum Level	Adequate Level	Desirable Level	Maximum Level
Keeping cash (money) at home	Having a bank account	Bonds purchase	Share purchase in stock exchange	Private investment

Levels of Religious Knowledge

People in a society gain lots of knowledge and information about different aspects of religious and piety to show the possibility of classification of this information; we study the knowledge of comparing different religions and sects.

Table 0-10: Different levels of religious information related to comparing some religions and sects

Undesirable Level	Minimum Level	Adequate Level	Desirable Level	Maximum Level
Lack of information about Islam's priorities	Being aware of the deviations of other religions	Getting informed of the quarrel with Islam	Comparative information	Knowing about the doubts and ability to reply to them

Source: Research Findings

An Example of Political Culture:

Table 0-11: Different levels of political information related to recognition of parties

Undesirable Level	Minimum Level	Adequate Level	Desirable Level	Maximum Level
Lack of knowledge about the ruling party	Knowing the ruling party	Familiarity with the power structures	Familiarity with the political changes	Familiarity with the power relations

Source: Research Findings

An Example of Economic Culture:

Table 0-12: Different levels of economic information related to knowledge of investment

Undesirable Level	Minimum Level	Adequate Level	Desirable Level	Maximum Level
Lack of information about the investment options	Familiarity with bank and stock exchange	Familiarity with some investment options	Familiarity with all the investment options	Comparative information

Source: Research Findings

Main Role of Management in Cultural Growth

Considering the above mentioned material matters in relation with the cultural bases and levels, it's now the time to use this viewpoint and study the appropriate which management can play. In this regard, we point out two main tasks of management in cultural area.

Cultural Addressee Recognition

Management can determine in which cultural level the members of a society are standing.

According to what was said, if it is deemed each of ten subsystems can be located in one of the five levels, for religious culture, political culture and economic culture the following tables shall be provided for cultural addressee recognition of determination of cultural condition of society in relation with the areas and sub-areas and different levels.

Table 0-13: comprehensive table of areas, sub-areas and levels of religious culture

Bases or areas	Sub areas	Levels				
		Undesirable Level	Minimum Level	Adequate Level	Desirable Level	Maximum Level
Religious Behavior	1. Observing rights of other people					
	2. Observing social etiquettes					
	3. Observing religious percepts					
	4. Observing order and religious cleanliness					
 ---					
Religious Attitude	1. Interest in pious people					
	2. Disgusting cruel people					
	3. Attitude towards religious rites					
	4. Disagreement with Western culture					
 ---					
Religious Belief	1. Believe in God					
	2. Believe in future life					
	3. Believe in prophet-hood					
	4. Believe in faith importance and spiritual in life					
 ---					
Religious knowledge and Information	1. Aware of history of Islam					
	2. Aware of the characteristics and process of Islamic civilization					
	3. Aware of religious and anti-religious of contemporary incidents					
	4. Aware of practical religious percepts					

Source: Research Findings

Table 0-14: comprehensive table of areas, sub-areas and levels of Political culture

Bases or areas	Sub areas	Levels				
		Undesirable Level	Minimum Level	Adequate Level	Desirable Level	Maximum Level
Political Behavior	1. Participating in election					
	2. Membership in a party					
	3. Following political news					
	4. Participating in demonstrations					
					
Political Attitude	1. Defending the ruling party					
	2. Disgusting opposition parties and characteristics					
	3. Attitude towards state political independence					
	4. Disagreement with liberal-democratic culture					
					
Political Belief	1. Believing in arrogant plots					
	2. Believing in possibility and necessity of state political independence					
	3. Believing in necessity of national unity					
	4. Believing in people political participation					
					
Political Information	1. Knowledge about political history of the country					
	2. Knowledge about national political characteristics					
	3. Knowledge about political streams in the world					

	4. Knowledge about parties					
					

Source: Research Findings

Table 0-15: comprehensive table of areas, sub-areas and levels of Economic culture

Bases or areas	Sub areas	Levels				
		Undesirable Level	Undesirable Level	Undesirable Level	Undesirable Level	Undesirable Level
Economic Behavior	1. Rate of production					
	2. Work production					
	3. Purchasing luxury stuffs					
	4. Tax payment					
					
Economic Attitude	1. Consumerism					
	2. Hate or interest of Western life style					
	3. Attitude towards using various stuffs					
	4. Disagreement with consumerism culture of Western countries					
					
Economic Belief	1. Believing in investment					
	2. Believing in importance and impression of advertisements					
	3. Ability for risking					
	4. Believing in the importance of work production					
					
Economical Information and knowledge	1. Familiarity with country's investment options					
	2. Familiarity with economic laws and crimes					
	3. Information about country's financial organizations					
	4. Information about cost fluctuations of important goods in the country and					

Source: Research Findings

Planning a research method to recognize the cultural addressees (qualitative or quantitative dimensions of a subject, planning indicators, spreading levels of addressees in a statistical society, etc) is an independent subject about which shall be discussed in another opportunity.

Planning for Cultural Growth

This is an important achievement of recognizing cultural addressees that an area for cultural development and promotion shall be provided; so, by checking the patient, it will be possible to prepare the facilities to cure him and it is inevitable condition.

Moreover, it seems lack of recognition about addressees, is the main reason of being unsuccessful in different activities related to cultural growth and promotion in a society (political, economic, etc.).

Another subject, in this ground, is that we believe in preparing the area by the government, ruling parties or managers for cultural growth and promotion, since, in our idea, cultural promotion in a formal, legal and commanded is neither possible nor desirable. In other words, neither the government nor the ruling parties, but the people of a society are the agent for cultural development and promotion. As the agent for growth, is not the gardener, but the flower or plant, itself, and at most, a gardener prepares the situation for growth, through removing obstacles and providing the situation.

The second task of religious government in cultural development and promotion is to identify correctly, the political, economic and religious situation of society in different areas and sub-areas and try to assist their own addressees in developing and promotion to an upper level of the same area and sub-areas.

Considering the acceptance of five levels, we can think of four more steps or levels of promotion which are as follows:

First step, Attraction: preparing the ground for addressee's promotion from undesirable level to the minimum level.

Second step, Stabilization: preparing the ground for addressee's promotion from minimum level to the adequate level.

Third step, Growth: preparing the ground for addressee's promotion from adequate level to the desirable level.

Fourth step, Excellence: preparing the ground for addressee's promotion from desirable level to the maximum level.

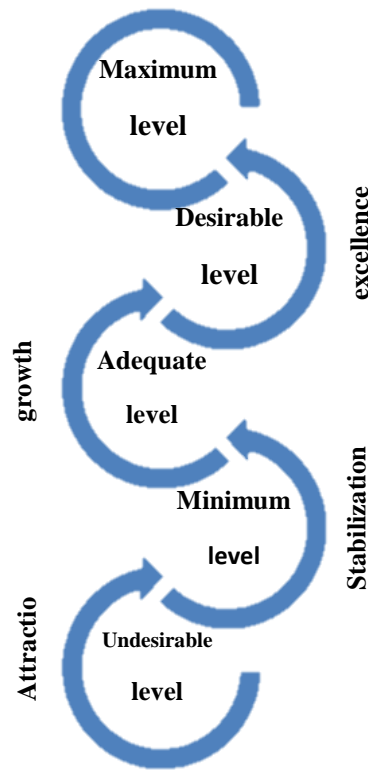


Diagram 0-2: Steps of cultural promotion
Source: Research Findings

Preparing the ground for address promotion from undesirable level to the minimum level (attraction) and to the upper levels (stabilization, growth and excellence) is relatively simple in information area and probably it is attained through ordinary teaching and giving information, but attraction and promotion in belief area, attitude area and social behavior area, have complexities and difficulties for which should be prepared a separate research and theory.

Final Point

There is another important issue to which we should refer at the end and it is related to the interaction of different signs and bases of sub-systems. It means the economic culture of people effects on their religious culture and shall be impressed by it. More precisely, we should say that each base of religious culture influences on other bases of economic culture and is influenced by them.

The mentioned idea, in a simple way, has been showed in the following diagram, and what we should explain, is:

At first, we have granted priority and importance to the religious culture, since we consider it as the deepest and most effective area or cultural indication in each society;

secondly, we gave the most importance to the religious behavior from amongst different bases of religious culture and placed it on the top of the image, while showing its influence on the other signs of public culture or other cultural subsystems in the encircled quadrangle with this message: “the religious behavior of people is the thing which gives direction and order to other bases and cultural signs of the society”.

In the following diagram, continuous lines indicate the bases impression of one cultural area on the other bases of the same area, while dotted lines show the influence of a cultural area bases on another cultural area bases, just showing the effect of religious behavior on the bases of other areas.

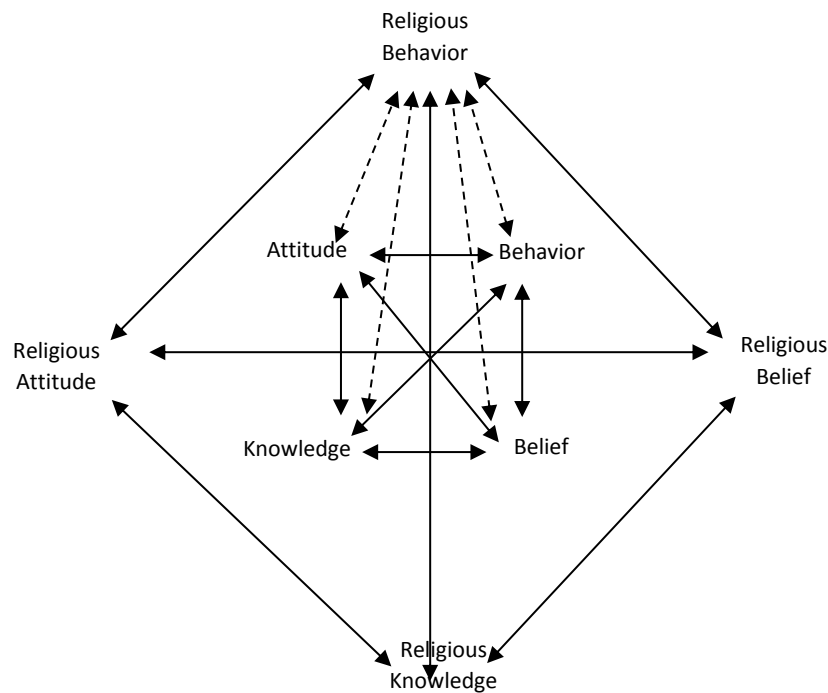


Diagram 0-3: Impression and getting impressed of religious culture in compare with cultural sub-systems

Source: Research Findings

Review of the Field of Islamic Human Resource Management Research in the Country's Publications

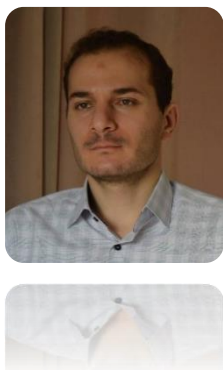
Mapping the Structure of Knowledge, Providing a Picture of Conceptual Communication and Suggestions for the Future



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Introduction and Statement of the Problem

The State of Human Resource Management Knowledge in the Common International Literature

What can be deduced from the study of well-known and cited sources in the common knowledge of human resource management, reaching this stage of "maturity" is in the cycle of one's life. So that one can clearly reach a consensus among experts in this field, regarding the main systems and branches of this knowledge. This means that over the decades, a wealth of

knowledge literature has been accumulated by researchers in this field to be able to promote this knowledge to a specific and coincidental framework. These main systems in human resource management include "job analysis and design", "human resource planning", "recruitment, selection and employment", "performance management", "payroll management", "training and development" and "End of service. In the field of organizational behavior management, we can also mention the major areas such as "employee motivation management", "leadership", "conflict management", "diversity management" and "teamwork".

Management of Islamic human resources in the country

Islamic human resource management must position itself in the current state of human resource management knowledge of the country. The mission of this knowledge is very heavy considering the issues of today and the future of public and private organizations in the country. Therefore, researchers in this field must choose their subject, issue and methodology in their research with high accuracy and intelligence. According to Table 1, it can be seen that this field of interdisciplinary Islamic studies in the country is very young and has distances with the "maturity stage" in its life cycle, and incidentally, it is during this youth and adolescence the skeleton of research in this field must be properly formed.

Table 0-1: Statistics of Articles in the Field of Islamic Human Resources by Periods

Number of Articles Published	Time interval
7 Articles	1993-2001
9 Articles	2002-2006
16 Articles	2007-2010
165 Articles	2011-2016
143 Articles	2017-2021

Source: Research Findings

This field of knowledge has many strengths that can increase its speed in its growth and increase its ability to respond to the current issues of the country's organizations. Among the most important strengths, we can mention the existence of authentic and rich Islamic sources, successful experiences and various individual and organizational models of the memory of the Islamic Revolution, the existence of new and original ideas in the sources and also the high relevance of achievements with the culture and intellectual, social and political conditions of the country.

Research Goals and Issues

According to the above descriptions, the priority need in the field of Islamic human resources is research with review methodology which can, by comprehensively studying all the research done during these three decades, regardless of the type and level of research (scientific-research, review, specialized and conference) and focusing on the ideas presented by researchers, it can count and review all the efforts made in this field at once; And from the heart of these statistics, a methodical review and review will provide a comprehensive report on the status of research in the field of Islamic human resources in the country. Such macro-analyzes will lead to a comprehensive understanding, accurate critique, identification of gaps, and purposeful efforts to develop and advance this area of knowledge.

The present study was shaped by such an idea and tried to choose the most appropriate research methodology and strategy to achieve its goal by studying all the methodologies available in review studies. As a result, using the capabilities of the "territory review" method (which will be discussed in more detail in the methodology section) a) to draw the knowledge structure of Islamic human resources. . B) By providing statistical descriptions of the status of journals and publications, methodologies used and conceptualizations in this field, to provide a clear and comprehensive picture of the research conducted so far. C) In the final step, the researchers provided statistical data on the conceptual dispersion status in this field, based on the "human resource management license model".D) In order to clarify and specify theoretical and practical strategies for the intelligent growth and promotion of research in this field with the collection of data obtained.

Research literature

Of all the articles in this field, only one article was completed by Mohammad Habib Rana and Mohammad Shaukat Malik in 2016 (Habiburana and Shaukat Malik, 2016). Using the literature review method, review articles in the field of Islamic human resources written in Latin has identified about 45 articles and provided a summary of the issue, content and methodology of various articles.

Research Methodology

General Classification of Review Methodologies

In their research, Xiao and Watson classify all methods and techniques of review studies based on purpose into four general categories under the headings of "descriptive, experimental, developmental, and critical." The review methods in the descriptive category are the most common types of methods and are performed with the aim of description. A descriptive review

describes and examines the status of the literature in relation to a "research question", a "thematic area" or a "conceptual area" (Green et al., 2006). As the definition suggests, to choose a research method that fits the research objectives and can answer research questions, it must be searched in the "descriptive" category. In their classification, Xiao and Watson categorize the five methods of review studies as "descriptive": the "narrative review", the "textual narrative composition", the "summary", the "metanarrative", and the "domain review". In the meantime, for the present article, the researchers, considering the goals and problems of the research on the one hand and the characteristics and methodological capacities of each of them, finally found the "scoping review" method as the most appropriate method for conducting the present research and selected and implemented it. In general, "scoping review" can be used to draw a map of the key concepts that underlie a large research area, as well as reviewing the main sources and different types of evidence available in that area of research (Arksey and O'Malley, 2005).

Steps to implement "Scoping Browsing"

In their research, Arksey and O'Malley (2005) outline five steps for conducting territory review research, which, after publication, have become the basis for many domain review research conducted by researchers. They suggest five main steps to implement this method (Arksey and O'Malley, 2005):

Conducting Research

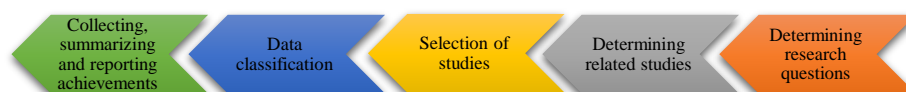


Figure 0-1: Steps for conducting a scoping review research
Source: Research Findings

This research seeks to answer the following questions:

1. What is the knowledge structure of the field of Islamic human resource management in Iran?
2. What are the theoretical and practical strategies for the development of research in this field?

Given that the main purpose of territory review studies is to conduct a comprehensive review of published sources around a field of knowledge, based on the purpose of the research, an attempt was made to count and review all Persian published articles in this field. For this purpose, first of all the keywords related to the two main branches of this knowledge, namely human

resources and organizational behavior in the Islamic field, were searched in the databases of "noormags", "ensani", "elm net" and "Civilica". After counting the researchers, to ensure the comprehensiveness of the searches, specialized magazines and journals in the field of human resource management has been identified and completed previous searches by reviewing the individual sites of each of their publications, journals, and published articles from the date of publication until the time of the study. The result of all these surveys was the counting of about 500 titles of articles related to the field of research.

One of the important measures in the next step is to determine the "inclusion criteria" and the "exclusion criteria" (non-inclusion). Inclusion criteria are the criteria for accepting and selecting research to study:

- Articles including scientific-research, review, scientific-professional and conference that have been judged for publication in journals;
- Articles focusing on the management of Islamic human resources;
- Articles that specifically answer research questions.

Exclusion criteria also include criteria for rejecting unrelated research:

- Articles that are not in Persian and published outside of Iran;
- Articles that are outside the scope of research objectives and questions;
- Articles that are not judged.

This step is a fundamental step in conducting a field review research. At this stage, researchers must review all the collected studies and, with their creative power, achieve a structure for extracting key data, analyzing, combining, and interpreting the data (Ritchie and Spencer, 2002). In fact, it is possible to reach a specific structure with a descriptive-analytical method in the "tradition of narration". That is, during the natural process of research, researchers combine the data obtained with their creativity and analysis to come up with a structure to provide a comprehensive account of the state of the field of knowledge under study (Arksy & Omli, 2005).

Introduction of "Knowledge Structure Matrix" of Islamic Human Resource Management

The structure that the researchers achieved in their final summary to reflect the knowledge structure of Islamic human resource management, is in fact a macro-analytical framework for understanding the layers of knowledge aspects of research, the works and published studies of researchers in this field. The presented structure is in the form of a 4 * 10 matrix, which is presented in the following matrix (Table 3). This matrix identifies four layers

in its row which indicates the depth of research conducted. The explanation of each layer is given below:

1. Basic studies in Islamic human resources knowledge: This layer, which is the deepest level of studies, includes studies related to philosophy; the foundations, critical approaches, basic frameworks in human resource management, comparative studies of the West and Islam, and fundamental definitions and distinctions.
2. Islamic conceptualizations: This layer includes the presentation of models, theoretical models and conceptual frameworks, components and descriptive characteristics of concepts, as well as redefining the concepts of conventional knowledge of human resource management with an Islamic approach.
3. Conceptual relationship measurement: This layer generally includes the study of the type, extent and manner of relationship between Islamic concepts and conventional knowledge concepts of human resource management.
4. Human Resources Issues in Islamic Countries.

This layer is the most obvious level of research in the field of Islamic human resource management in which researchers try to provide Islamic answers to clear questions. This layer includes frameworks and models of problem solving in institutions and organizations, examining the effective factors in trends and structures, as well as future research topics in Islamic organizations.

Also, the research matrix in its column contains 10 research pieces. . This classification of aspects originates from the fact that this point can be obtained by a macro-study and analysis of interdisciplinary Islamic research. The researchers are not of the same type in terms of purpose, method and resources used and their aspects are different from each other (Latifi, 2011). A review of 340 selected articles led researchers to conclude all the researches can be summarized in 10 researches including "Quranic, narrative, historical (tradition), moral, Islamic revolution, jurisprudential-ijtihad, theoretical, philosophical, quantitative techniques and current needs of the Islamic society".

Table 0-2: Knowledge structure matrix in the field of Islamic human resource management

Total	Fourth layer: Human resource management issues in Islamic countries	Third layer: Measuring conceptual relationships	Second layer: Islamic Concepts	First layer: Fundamental studies in the knowledge of Islamic human resources	Layer styles
34 10%	0 0	0 0	25 7/3	9 (Article Title) 2.6 (percentage of total articles)	1. Quranic
32 9%	1 0/2	0 0	26 7/6	5 1.4	2. Validity
6 2%	0 0	0 0	4 1/1	2 0.5	3. Historical (Sira)
14 4%	3 0/8	0 0	10 2/9	1 0.2	4. Ethical
57 17%	8 2/3	2 0/5	44 12/9	3 0.8	5. Islamic Revolution
3 1%	2 0/5	0 0	1 0/2	0 0	6. Fiqh-ijtihad
77 23%	3 0/8	0 0	61 17/9	13 3.8	7. Theoretical
9 3%	0 0	0 0	1 0/2	8 2.3	8. Philosophical
76 22%	0 0	76 22/3	0 0	0 0	9. Quantitative techniques
31 9%	25 7/3	0 0	5 1/4	1 0.2	10. The current needs of the Islamic society
340 100%	42 13%	77 23%	179 51%	42 13%	Total

Source: Research Findings

As seen in the matrix, the first layer is "Basic studies in the knowledge of Islamic human resources" and the fourth layer is "Human resource management issues in Islamic countries" with 13% of the total of 340 published articles. They have the lowest number of articles in the field of Islamic human resources. The third layer of the matrix, entitled "Conceptual

Relationships" with 23%, is in the next rank of articles. And the second layer of "Islamic conceptualizations" with 51% and with more than half of the research is in the first place.

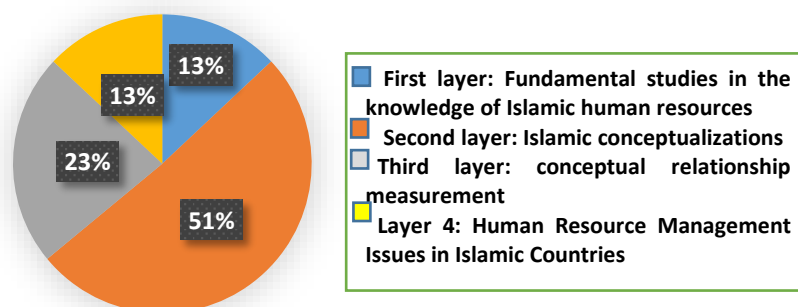


Figure 0-2: How to allocate articles to the four layers of the knowledge structure matrix
Source: Research Findings

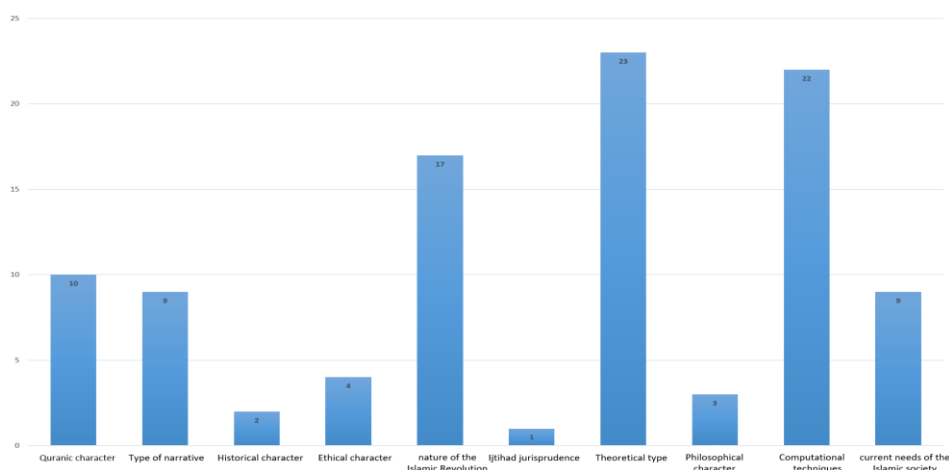


Diagram 0-1: Research Categories
Source: Research Findings

Also in the column of research categories, in order from highest to lowest, the statistics are: theoretical category 23%, quantitative techniques 22%, Islamic revolution 17%, Quranic category 10%, narrative categories and current needs of the Islamic society both 9%, Moral aspect 4%, philosophical aspect 9%, historical aspect 2% and jurisprudential-ijtihad aspect 1%.

Conclusions and Suggestions

Decades of scientific and research efforts in the interdisciplinary fields of Islamic management in various specialties, scientific and experimental growth of researchers during these decades, welcoming experienced professors and young researchers to new ideas in the fields of Islamic human resource management research, discourse understanding of the field and university and growth Quantitative and qualitative study and research contexts on new fields and areas in the interdisciplinary fields of management and Islam are important factors that have provided the basis for the accumulation of valuable research in the field of Islamic human resource management. Familiarity of students and young scholars with innovative and new Islamic ideas during the study of the Qur'an, narration, interpretation and other Islamic fields, has created deep motivations and roots in them to enter the vast ocean of Islamic knowledge. The accumulation of ideas and research by researchers over the decades has necessitated a comprehensive study that can provide a clear map and picture of structure, conceptual communication, and contextual and methodological information. That is, the same idea and goal that formed the basis of this study.

Numerous and detailed ideas and discussions can be presented about the achievements and results of the present study, but what is included in this field is the suggestion of two basic strategies. First, this field of young knowledge needs to be determined wisely in order to be in the process of forming a thought-action cycle within itself. A cycle that exposes researchers aware of Islamic sources and knowledge to the real issues and up-to-date of the country's organizations. In this researcher's journey, among the sources of answers and the chain of problems, the correct accumulation of knowledge is formed and practical, original and local ideas are produced. Second, experienced professors should deepen and enrich the research methodology literature in this field of knowledge. Among the serious needs of Islamic human resource management in the country is learning and applying the correct methodologies (in terms of accuracy in the implementation process), appropriate (in order to match the problem) and capable (in terms of the power to extract ideas and answers from Islamic sources).

Explaining the Implications of Jurisprudence Knowledge for the Concept of Border Processing in the Rule of Cyberspace of the Islamic Republic of Iran

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1. Introduction

With the spread of information and communication technology and the half-century experience of the World Wide Web, the field of ICT has gone beyond the technological dimension and by combining different social elements, today, it has become the bedrock of the many and varied relationships and interactions of human beings along the real space. These different interactions have gradually created different social systems in the context of information and communication networks. In these new social systems, the virtual biodiversity of human beings has presented them with new legal, socio-cultural, economic, political, security, etc. issues, and consequently has profoundly changed the governance of societies. One of the fundamental issues in cyberspace governance is the issue of the territory and borders of nations - governments in cyberspace. In the pre-privatization period, the will of governments and states (3) was prevalent in their territory, and the people of that territory generally obeyed that dominant will. Following the inefficiencies and failures of governments in addressing the social affairs of the people on the one hand and the design of a mechanism to increase the profits of the capitalist stream on the other hand, the private sector was strengthened domestically, and part of the will and authority of governments, especially in the economic and productive spheres, was left to the private sector, and indeed to the capitalist movement. After the private sector, it was the turn of the civil sector (the third sector or the people) Participate in part of the will and authority of governments, and in fact determine the reduction of power of governments. In addition to these two cases, the flow of colonialism

and capitalism within the developed countries, after the period of mass production, faced the saturation of their countries' markets. And to continue the flow of profitable benefits, he thought of conquering the markets of other countries, but they faced obstacles, such as the establishment of powerful states and the existence of clear borders between countries. International investors, especially Americans, do not consider themselves to have access to the market and the people of the country (customers). The solution to this problem was to weaken the sovereignty of states and to demarcate nations. For this purpose and for other purposes not the subject of the present study, they established international organizations and companies such as the World Trade Organization, the World Bank, and the International Monetary Fund. With tools such as international agreements, index design, reporting, and pressure on countries to follow these indicators, these organizations seek to capture another part of the will of governments and states and capture the market and access their people (customers). According to what was stated up to this day - before the expansion of cyberspace - the two private and civil sectors within borders and the international sector outside borders have weakened significant parts of the will and sovereignty of governments and states. And they are moving to reduce the border between nations. The development of information and communication technology has caused the private and civil sectors, as well as international organizations and companies to redefine their activities on the platform of cyberspace platforms. And indeed, with the expansion of cyberspace, this trend of declining national sovereignty was strengthened. With the connection of different social levels in the world on the cyberspace platforms, the concept of geographical and political borders is gradually fading. And the meaning of the Homeland Territory of a state has changed.

The current situation of the Islamic Republic of Iran in the governance of cyberspace is such that the will and authority of the Islamic system is being weakened for the reasons stated. A significant part of the relations and social interactions of the Iranian people has been formed on the platform of cyberspace **Platforms**. Unfortunately, the prevailing will in these social systems has not been the cyberspace of the will of the Islamic Republic of Iran. And in some areas the will of the system of world domination prevail in the form of private, civil and international companies, and in others, the will and chaos of wills prevails. Since the concept of independence and border is a normative concept and is closely related to human well-being in this world and the hereafter, the religion of Islam has explained this concept. Also, first of all, in accordance with the principles of the constitution and the general policies of the system in the preparation and approval of all legal plans and

bills, the criteria of Sharia should be considered as the main source of legislation. Therefore, it is necessary to refer to the criteria of Sharia and knowledge of jurisprudence in order to extract implications for the concept of border in the governance of cyberspace. In the science of jurisprudence, in the topics related to jihad, al-Taghar, al-Murabah, Dar al-Islam, and Dar al-Kufr, and in particular the rules of jurisprudence, including the rule of denying the mustache of infidels, the sanctuary of Arabism after the Hijra, etc., the components of independence, borders and territory are explained directly and indirectly. Therefore, the main purpose of the present study, which has been conducted with the methodology of signification research, extracting the implications of jurisprudential knowledge for conceptualizing the border in cyberspace governance is to achieve this main goal. Two preliminary steps have been taken to explain the border and territory from the perspective of jurisprudence and the border and territory in cyberspace.

2. Borders and realms from the perspective of jurisprudential knowledge

Marz (Al-Taghar) from the point of view of jurisprudence is a position that has marked the end of the Islamic government and the end of the scope of its power, departments and services, or the position of threat and infiltration of the enemy for the identity and security of the Islamic government in all social areas, including political, economic, cultural, health, security, military. Accordingly, the border (relationship) can be watched (Al-Arsad) and warned (Al-Alam) on the territory of the will of the Islamic government and the enemy's positions of influence in all social areas, including political, economic, cultural, health, security, and military. With the aim of preserving the Islamic government and preventing the infiltration of the enemy by the government, he defined activists, elites and the people. Also, the realm of Islamic government or Dar al-Islam is a political and legal concept that the criterion for the validity of the title "Islamic political sovereignty and domination" is incidental and not necessarily surviving. Unless this title of mystics is removed and the Islamic government is obliged to provide the necessary multiplicity, the establishment and implementation of Islamic rules, the preconditions for the expression of Islamic rituals and security for Muslims and non-Muslims from the dependents and the trustworthy.

According to the issues discussed, the concepts of borders, frontier and territory of the Islamic government, the share of jurisprudential assistance derived from the above definitions and issues can be presented in the form of the following conceptual framework. A total of 36 shares of jurisprudential assistance were classified into 3 categories: border assistance (preservation and expansion of the Islamic government), border assistance (enemy threats

and countering it) and border assistance, which their description is given in the main text of the study. (Figure 1)

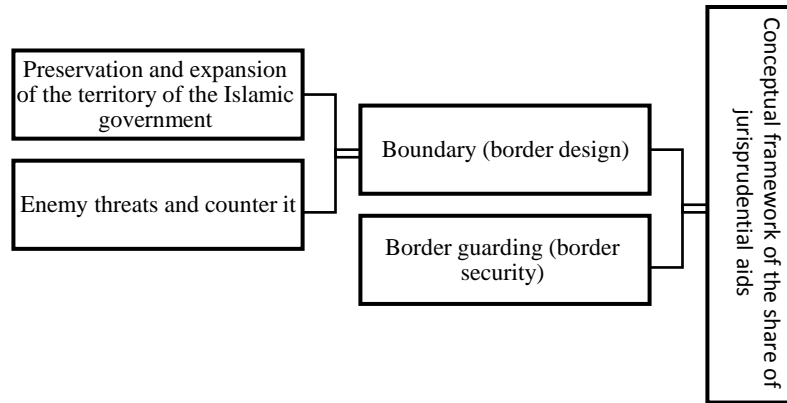


Figure 0-1: Conceptual framework of the share of jurisprudence knowledge grants
Source: Research Findings

3. Boundaries and territories in cyberspace

Cyberspace in a technical-social approach, means social systems resulting from user interaction on the basis of information and communication networks. Accordingly, the frontier of cyberspace can be defined as the set of rules that determine the realm of political and legal sovereignty of a state in cyberspace. And while identifying hard (information and communication technology) and soft (social systems derived from information and communication technology) threats, cyberspace is a barrier against them. These special rules usually have digital manifestations and border practices, such as Internet codes, filters, shields, and defensive walls. And all layers of cyberspace are defined and the layered model forms the boundary of cyberspace (Figure 2).

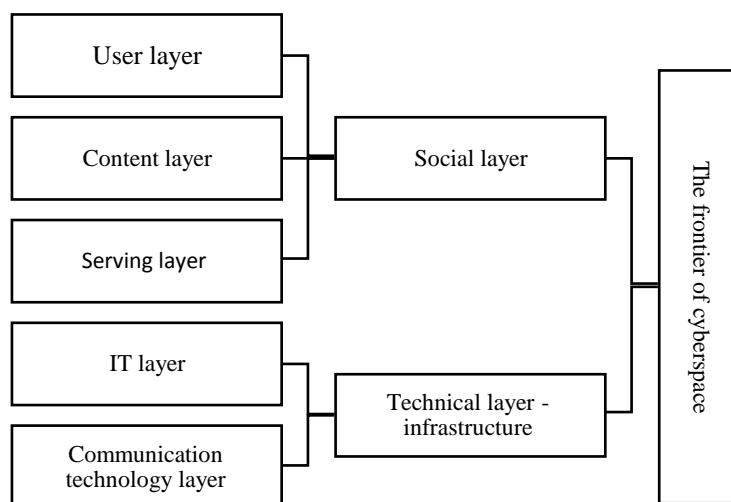


Figure 0-2: Layered model of borders in cyberspace
Source: Research Findings

4. The Implications of Jurisprudence Knowledge for Borders and Realms in Cyberspace

According to the methodology of signification research, each element of the conceptual framework of the share of jurisprudential aids for the technical and social layers of the cyberspace border has implications. In the present study, a total of 17 implications that are actually the result of the link between the share of jurisprudential assistance and the border layers of cyberspace, has been extracted in the following 5 categories and the conceptual framework of jurisprudential implications has created the boundary of space (Table 1). Of these 17 implications, 9 implications are explained in this article.

Table 0-1: Conceptual framework of jurisprudential implications for the frontier of cyberspace

Social layer	Technical layer - infrastructure	Conceptual Framework of aid contribution	
		The realm of Islamic government	Marginalization
Implications of the Islamic government for the social layer	Implications of the Islamic government for the technical layer		
Implications of enemy threats to the social stratum	Implications of enemy threats for the technical layer	Enemy threats	
Border implications for the socio-technical layer		Border guards	

Source: Research Findings

4.1. The First Implication

One of the important boundary rules in determining the virtual territory is the element of ownership and management in these domains. Territory is a specific space that reflects the arena of political rule. Hence, similar to real-world domains, this meaning is applicable in cyberspace. Also, the criterion for the validity of the titles of Dar al-Islam (the realm of Islam) and Dar al-Kufr (the realm of infidelity) over each realm is the political rule and domination of Islam and infidelity over that realm. In cyberspace, platforms are mainly virtual domains and the element of technical property (physical infrastructure) and the management of information and communication rules and protocols (logical infrastructure) is virtual political sovereignty and domination. Further explanation is that the realm is the space on which the will of the realm is exercised and the members of the realm are substantially affected by that will. This meaning is applicable in cyberspace even more than in real space. Because according to the technical-infrastructure architecture of cyberspace platforms, the will of the owners and their managers, both directly and indirectly, in general and in part, can be applied to users. Also, due to the communication and psychological characteristics of cyberspace platforms, their users are even more affected by the dominance and specific orientations of that space than the members of the realm. Therefore, platforms that have the ownership of the technical infrastructure and the management of its logical infrastructure at the disposal of Islam, Dar al-Islam and, consequently, the platforms whose ownership of the technical infrastructure and management of its rational infrastructure are in the possession of infidelity, is Dar al-Kufr. The criterion for the validity of the titles of Dar al-Islam and Dar al-Kufr on cyberspace platforms is simply the factor of their sovereignty (ownership of technical infrastructure and management of logical infrastructure) and other factors, such as the population of Muslim and infidel users or the existence of Islamic or non-Islamic services and content on the platform, are not the criteria for determining Dar al-Islam and Dar al-Kufr and the rulings governing it. However, the Islamic sovereignty of the platforms is obliged to provide the necessary arrangements for the expansion of Islamic services and contents, and prevent the development of anti-Islamic services and contents and create sufficient security and freedom to express the rites and implement the Islamic rules.

4.2. The Second Implication

Membership, relocation, and departure from domains and platforms must be regular and accompanied by authentication. Thus, the membership and relocation of all Muslims, infidels and the ambassadors of the infidel countries in these territories and platforms is permissible. And the Islamic government

is obliged to provide security contexts, unless the Islamic government imposes restrictive rules in accordance with the interests of this membership, transfer and exit. Accordingly, the membership and relocation of non-dependent and unreliable infidels in Islamic lands and platforms is not permissible and the government is obliged to prevent it.

4.3. The Third Implication

Basically, the realization of the border in cyberspace depends on the realization of Islamic rule in that space. In the absence of Islamic sovereignty in cyberspace, talking about borders in that space is pointless. These boundary rules are as follows, if they are realized, the created cyberspace is Islamic and otherwise, it is non-Islamic. In other words, these rules are the factor that distinguishes between the Islamic realm and infidelity in cyberspace. Achieving border rules does not mean achieving the desired level of cyberspace from the Islamic point of view. Rather, these rules merely guarantee that this space is not un-Islamic and that it creates the conditions for growth and excellence under the rule of Islam. If the bed in cyberspace has the rules of Islamic cyberspace, then that bed is part of the Islamic realm and the Islamic government is obliged the users to enjoy it with their offices, services and products.

4.4. The Fourth Implication

Users of Islamic lands and platforms enjoy the support of the Islamic government in various social spheres. Providing security, handling complaints, prosecuting criminals, etc. are only part of the Islamic government's duties to the users of these platforms. On the other hand, Muslim users of non-Islamic territories and platforms such as Telegram, Instagram, WhatsApp, etc. do not have this support. For example, the Islamic government has no obligation to deal with violations and crimes that take place in the context of these platforms. Even if the Muslim users of these platforms ask for help from the Islamic government to take care of their affairs, the Islamic government is solely obligated to support them within the limits of the agreements it has between itself and the owners and managers of non-Islamic platforms. For example, if the Covenant on Non-Interference between the Islamic Government and the Owners of a Non-Islamic Platform is established, The Islamic government has no right to violate the covenant and, for example, enter the technical infrastructure of the platform to prosecute a criminal.

4.5. The Fifth Implication

One of the goals of the Islamic government in cyberspace is to expand its will and sovereignty in various social spheres worldwide. Naturally, this expansion

is accompanied by the abolition of the domination and rule of the infidels. Hence, it is necessary to identify the positions of establishing this government and strengthening them (domination) over the government, the military forces and all the Muslim people. Another goal of the Islamic government in cyberspace is to eliminate the domination and rule of infidels over the realms and platforms in the world. In the current situation, there is the domination and rule of infidels over Islamic lands and platforms. In Islam, no legislative decree that causes the creation and expansion of this domination and sovereignty has been forged, and any factor that causes this creation and expansion is not legally permissible. Also, in some cases, this domination and rule hinders the expansion of Islamic services and content. Therefore, recognizing these positions of domination and influence and removing them (de-domination), in addition to the previous task, is obligatory on the government, the military and all the Muslim people. In order to counter this domination and rule, soft jihad, including cultural and propaganda activities in the territories and platforms of infidelity with the aim of weakening the domination and rule of infidels or leaving (emigration) users from those territories and platforms to Islamic territories and platforms on hard jihad platforms. The phrase cyber war has a hierarchical and temporal precedence. In this regard, the membership and activity of Islamic missionaries in the realms and platforms of infidelity, if permissible and even in some cases, is obligatory so as not to cause a defect in the religion in themselves or their family members.

4.6. The Sixth Implication

Dar al-Islam in cyberspace is mainly referred to as the realm and platform that the ownership of the technical infrastructure and the management of its logical infrastructure are in the hands of Islam and users under Islamic rule have virtual bio. If the ownership and management of a territory is in the hands of Islam, the title of Dar al-Islam will forever apply to that territory. And it is obligatory on all eligible Muslims to protect and defend that territory. Also, if, as a result of cyber warfare or military warfare, the ownership of the technical infrastructure and the management of its rational infrastructure fell into the hands of the infidels, its release is obligatory on all eligible Muslims, unless the mystics would remove the title from that realm and its users. In addition to cyber and military warfare, the cultural aggression of infidels, such as anti-Islamic services and content, or the economic aggression of infidels, such as the boycott of the platform and its owners, have been cited as examples of their attack. And the defense of users and owners is obligatory on all Muslims.

4.7. The Seventh Implication

The threatening positions of the Islamic government in cyberspace are considered as the cyberspace borders. It requires border guards, defensive jihad preparations and efforts to get out of threatening positions. These positions have three main features: The identity and security of these positions, the weakness of the Islamic government in these positions and the strength of the enemy in these positions are not necessarily cyber-threatening positions in cyberspace. These positions can have potential threats with a high or low probability or actual threats with a low or high intensity. Threats include soft and hard threats in cyberspace. Severe threats relate to the technical and infrastructural dimensions of cyberspace and include ICT threats. Also, soft threats refer to the social dimensions of cyberspace and include the threats of all social systems of cyberspace, including political, economic, cultural, social, etc.

4.8. The Eighth Implication

If the political, military, economic and cultural relations and agreements with the infidels in cyberspace cause their influence and domination over Muslims, these contracts are void and have no legal validity, and it is obligatory on Muslims to avoid such relations and agreements, to try to guide the officials who have submitted to such contracts, and to resist and fight against the infidels and those officials.

4.9. The Ninth Implication

It is forbidden for the infidels to take over all the governmental and judicial affairs related to the territories and platforms of the Islamic government and its acceptance is forbidden. For example, it is forbidden for the infidels to take over all the affairs of the Supreme Council and the National Cyberspace Center, the Ministry of Communication and Information Technology, the Radio and Television, the Ministry of Culture and Islamic Guidance, and the management of Islamic territories and platforms. Therefore, the use of some internal platforms by infidel owners and managers, if it causes their domination rule that. In recent years, in some cases, this dominance has become apparent - it is haram. Also, taking over all non-governmental and non-judicial affairs of cyberspace, including economic, cultural and social affairs, if it causes the creation and expansion of the will and domination of infidels over Muslims, it is excluded and its acceptance is forbidden.

4.10. Tenth Implication

Membership and activity of Muslim users in the realms and platforms of infidelity if it causes defects in the religion of the users and their family

members, or do not enjoy complete freedom and security in expressing Islamic rituals and rulings, is forbidden and it is obligatory for them to migrate to Islamic lands and platforms. Unless obstacles such as the existence of business and the livelihood and economic flow of users on the platform of infidelity deprive them of the possibility of emigrating, which in this case, a secondary, emigration is not obligatory. However, it is obligatory on the part of the users and, more importantly, on the part of the Islamic government to make the preparations for emigration and to remove the obstacles. The Islamic government is obliged, firstly, by creating platforms with appropriate technical and social facilities, and secondly, limiting the activity of infidelity platforms for Muslim users, to provide the preconditions for this migration. Also, Muslim users of the territories and platforms of disbelief, as long as their membership and activities do not cause defects in the religion of their users and family members, or, enjoy complete freedom and security in expressing Islamic rituals and rulings, it is not obligatory, but it is worthwhile for them to migrate to Islamic platforms. In order to apply this jurisprudential meaning to the current conditions of the cyberspace of the Islamic Republic of Iran, it should be added that according to what has been said, the Telegram social messenger, and especially the Instagram social network, are examples of Dar al-Kufr and their Muslim users are examples of the presence of Muslims in Dar al-Kufr. A study of the cultural and social issues of the community, as well as some court cases, shows, the social network Instagram has significantly caused a defect in the religion of its users. In addition, this infidel social network has deprived Muslims of complete freedom and security in expressing Islamic rituals and rules, the example of which can be seen in deleting and blocking some Islamic content and pages, including content related to the Martyr Haj Qasim Soleimani, may God have mercy on him. Hence, emigration from this platform is obligatory on Muslim users, unless migration causes significant harm to users. In this case, as a secondary, it is not obligatory at the moment, but it becomes obligatory for the users to study the migration arrangements. Also, the Islamic State is obliged to provide the prerequisites for this migration, including the establishment of Islamic platforms with appropriate technical and social facilities, economic incentives for migration, cultural propaganda and behavioral activities for migration, economic and technical restrictions for the Instagram social network, and so on.

5. Conclusion

With the development of information and communication technology and the half-century experience of the World Wide Web, the field of ICT has gone

beyond technological dimensions and with the connection of various social elements, today it has become a platform for multiple and diverse human relationships and interactions along real space. With the formation of cyberspace social systems, the private sector and civil society at the national level and some organizations and companies at the international level, redefined their activities on the platform of cyberspace platforms. The process of platforming of different social systems along with the privatization and recreation movement of the government, accompanied by the process of empowerment of non-governmental actors (private, civil and international) and the reduction of power and capacity of the government. This process gradually led to changes in the concept of geographical and political boundaries, the homeland territory of a sovereignty and the security and independence of nation-states. Maintaining the power and capacity of governments, preventing the dissolution of territories and borders, and ensuring the security and independence of nations in cyberspace, requires the governance of social systems in cyberspace. Among the basic measures in this model of governance are the concepts of border and border guarding methods in cyberspace. Also, because the concept of border has been one of the most important value and normative concepts, and it has a close relationship with the path of his happiness in this world and the hereafter, the religion of Islam has explained this concept and other similar concepts such as territory, power, dignity, security, freedom, government, domination, independence, etc. Also, in accordance with the fourth and seventy-second principles of the Constitution of the Islamic Republic of Iran and the general policies of the "Legislative System" in preparing and approving all draft laws and bills, the rules of Sharia as the main source of legislation should be considered. Therefore, the present study, which was conducted with the "methodology of signification research", has tried to extract 17 implications for the concept of border in the governance of cyberspace in the Islamic Republic of Iran by referring to the knowledge of jurisprudence. Based on these implications, the frontier of cyberspace is a set of special rules that determine the scope of the Islamic government to exercise the will and obedience of users in cyberspace. These border rules are such that if they are fulfilled, the cyberspace created is Islamic and otherwise un-Islamic. In other words, these rules are the factor that distinguishes between the Islamic realm and infidelity in cyberspace. Achieving border rules does not mean achieving the desired level of cyberspace from the Islamic point of view. Rather, these rules merely guarantee that this space will not be un-Islamic and that it will create the conditions for growth and excellence under the rule of Islam.

Summary of the Book "Principles of Discipline in Organization – Compiled"



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One of the most important issues and the point of contention between theorists and scientists of the humanities and social sciences is control in my opinion and discipline; and over the years, various opinions and some texts of the judge have been raised about this. What is discipline and who creates it maintains and develops it. And questions such as discipline can be addressed from various dimensions such as philosophical, legal ones in addition to which should be looked at the scope of the individual, family, community organization or the wider horizons. What Dr. Meysam Latifi has proposed in the book *Basics and Principles of Discipline and Order* is order in the organization. He has tried to give a comprehensive view on this issue by examining this concept in management, science and social sciences, although this research is still valuable and commendable in its kind. But the author's work does not end here, and by trying to identify and explain the controversies

and disputes of theorists, he has tried to present the related issues in an orderly and disciplined manner in the form of a novel typology. Entering the field of Islamic and Quranic studies, he has formulated a new concept of employee discipline called transcendental discipline. Having ontological, epistemological and anthropological Islamic principles has caused the irreplaceable innovation of the respected researcher in this work.

The main year discussed in the book is what, why and how discipline is in the organization. To respond to this year, five sub-years are formulated as follows, the following attempts have been made to answer these questions in 14 chapters:

- 1) What are the types of employee discipline in the organization?
- 2) What are the types of discipline in social sciences?
- 3) What types of employee discipline can be provided?
- 4) What is the typology of good discipline according to the Islamic approach and what principles are based on it?

To answer these questions, the researcher has gone through two deliberate steps to deconstruct the conceptual distinctions of discipline in management knowledge and to modernize it based on religious teachings. In the first phase, which is related to the first year of the research, the typology of existing approaches to discipline is discussed. This step includes the three steps of identifying existing species, decomposing species, and constructing new typologies.

- 1- Identifying the existing types of employee discipline was the first step. In this research, an attempt was made to identify the existing types of employee discipline according to what has been reported in the written scientific literature. This cognition has been done in four layers. Types of discipline in management knowledge in recent years, types of discipline in the social sciences during modern and postmodern times, and mental types of discipline in philosophical and Islamic approaches are such.

The researcher's study in the first layer and in the types of discipline in management knowledge shows that there are three main perceptions of employee discipline: The a priori, gradual and positive approach to understanding discipline was examined in the second layer to identify the types of discipline by examining popular theories about social order such as Hobbes, Kent, Spinner, Marx, Simmel, Durkheim, and others. Due to their specific perceptions of existence and human beings, knowledge and cognition and power and control have proposed some different strategies for establishing order or change.

In the third layer, the fundamentals of ontology and epistemology and its reflections in the knowledge of management are examined. Ontology based on structure or individual and epistemology based on naturalism and hermeneutics are necessary for establishing a typology of employee discipline. This action has been taken by Dixon and Dugan (2005) to examine sociological theories in the organization (Borrell and Morgan 2007) and good management in the organization.

In the fourth layer of the analysis, an attempt was made to identify the types of discipline that are emphasized in Islamic thought that Muslim scholars have introduced and explained. Studies have shown that so far no action has been taken to introduce the Islamic approach to discipline and no independent research has been done on it.

- 2- The second step was to deconstruct the types of discipline that it had to be done for the knowledge of management, sociology and philosophical and Islamic studies. At this stage, the extraneous substrates behind each approach were compared with each other. In management knowledge, the method of acting against error (one-step or multi-stage) and the type of management view (punitive or encouraging) were identified as the basis. In social sciences, the two themes of control center (individual or structure) and ontology (secularism or resurrection belief) were used as explanatory themes. Attention was also paid to epistemology (naturalist or hermeneutics) and ontology (individualist or sociologist) in philosophical deconstruction.
- 3- 3- Reconstruction of species and presentation of typology was the third step to be done in managerial, sociological and philosophical layers. Typology is known as a method with two main approaches inductive and deductive and with the titles of experimental, conceptual and operational typology (experimental and conceptual combination).

In this research, an attempt was made to use the existing approaches in management and social sciences and seemingly unending conflicts, categories such as individual and structure, secularism and equivalence as the underlying themes behind each of the concepts, an experimental typology of management and social science approaches to be offered to the discipline of the staff. The typology of employee discipline in management knowledge was based on the dual type of management approach (punishment or counseling) and the frequency of encounters (one-time or stage). (Figure No. 1). While sociological theories of discipline were divided into four types based on the dual focus of control (inside or outside the individual) and ontology (secularism or heresy) (Figure 2). Also, using conceptual typology and based on a deductive

process, discipline in a theoretical and philosophical perspective was based on the epistemological and octagonal dichotomies. And in the philosophical analysis of the types of discipline, focusing on the two basic fields of epistemology (naturalistic or interpretive) and ontology (factor or structure), four types of perceptions of discipline were created (Figure 3), Which each emphasize a specific set of measures to prevent indiscipline and deal with violations.

Islamic typology has a different history, of course. Operational typology and systematic thinking, at this stage, the researcher drew a different typology and a new species, which was the theme of the individual and the structure and with a purposeful look; a species that in the second stage, using contemplation in the Qur'an and interpretations of light and balance, found a new structure and a different explanation. What is understandable about the typologies of the first stage is that, First, there is no fixed and unanimous concept of discipline. And second, they can be identified on a range of interconnected concepts (Figure 4).

To answer the last year of research, that is, to explain the desired type of staff discipline based on Quranic teachings at the stage of the important year, where is the Islamic position on employee discipline in this typology? That is, is it an individual or external control center? Is it an emphasis on the Hereafter or the world? To answer these questions, referring to Quranic verses and various interpretations, the principles governing the concept of discipline that are effective in designing an employee discipline system are divided into seven dimensions. The titles of which are as follows:

- 1) Principles governing the field of leadership and management
- 2) The governing principles in the field of faith and morality
- 3) Principles governing the field of law and regulations
- 4) Principles governing the field of individuals
- 5) Principles governing the field of education
- 6) The ruling principles in the field of encouragement and punishment
- 7) The principles governing the field of culture and society

These seven dimensions each had a set of principles. It is up to ninety-two principles that each of the principles can be effective in systematizing discipline between employees and the organization. And the emphasis on all aspects will guide managers in a comprehensive and upgrading military design. Employee excellence discipline is a title that the researcher has chosen for the desired type of discipline in the Qur'anic and Islamic approach. In this kind of discipline, the upward movement of

individuals and the organization and its contingency are emphasized. In this case, discipline is not necessarily synonymous with controlling the status quo; rather, in the sense of the internal and external harmony of the components, it is towards the end and according to the requirements of time and place. In this view, the law alone did not work, and the element of faith in purpose and ethics as well as systems of education and training, encouragement and punishment, culture and society as effective factors in creating, maintaining and dynamism of staff discipline is emphasized.

From the Islamic point of view, however, discipline begins with the individual and is based on religious teachings and if they are not righteous human beings, it will not be possible to reform and excel in society and organization, but as long as there is no clean society and no good organization, excellence at the highest levels will be very difficult for the individual and society and sometimes unattainable. In this view, order exists in the form of order in the world of caliphate. The whole universe is moving in the direction of reaching the end and whenever a part of the universe wants to move against its goal, the other elements of the universe return it to its original path, and if he resists, he will be doomed.

Discipline according to the requirements of time and place and based on general principles derived from religion regulates the individual with himself (morality and self-discipline), the individual with others (group and social discipline), the individual and society with nature and the individual and society with God. And while emphasizing the existence of law and the ratification of a legitimate contract between individuals, he has never forgotten the need for the existence of a superior and humane individual in society. This person is always the most knowledgeable and the most practical person to the rules, they will act as a busy center in the organization or community, and the rest will be around him. Imam is a person who is in front of everyone and others follow in their footsteps and follow the ultimate path.

Islam never denies disciplinary action, including punishment and encouragement. In Islam, emphasis is placed on evangelism and warning, and in an atmosphere of awareness and education. And, of course, in the community of believers, the precedence is with the revelation. According to Shahid Motahhari, evangelism is the leader (pulls from the front) and warning is the driver (pushes from the back). Transcendental discipline, emphasizes on the central importance of management and leadership, individuals, law and regulations, faith and ethics, training and encouragement and just punishment, a dynamic and transcendent order for the individual, organization and society, in line with the purpose of

creation, in proportion to the talents of employees and time requirements and place. Transcendent discipline is based on instinct , emphasizes on the rational way by means of models of science and practice in every age and a necessity for independent and insightful human beings, in an atmosphere based on love (and not intimidation and deception) with the aim of cultivating human talents and excellence (and not just control) in all aspects of life. Personal and professional.

In the Qur'anic view, discipline emerges from within the individual (innate desire for order and beauty) and is crystallized in the atmosphere of teamwork and the relationship of brotherhood and cooperation in the organization, and around the leader, not necessarily the manager - the one who is most disciplined and has insight - it has a movement towards excellence; Therefore, in this view, without insisting on control, the combined authority based on nature and love and the system of just and righteous encouragement and punishment is emphasized.

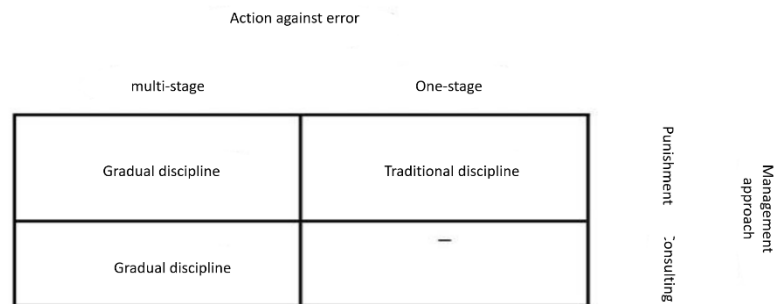


Figure 0-1: Typology of employee discipline based on existing approaches
Source: Research Findings

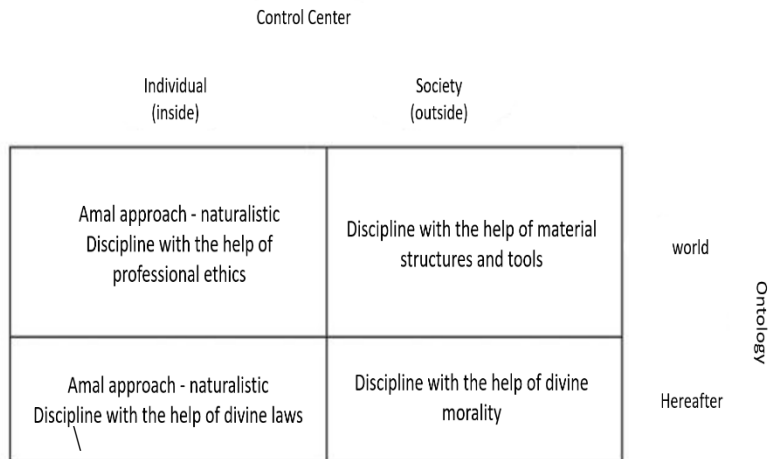


Figure 0-2: Typology of social science of employee discipline
Source: Research Findings

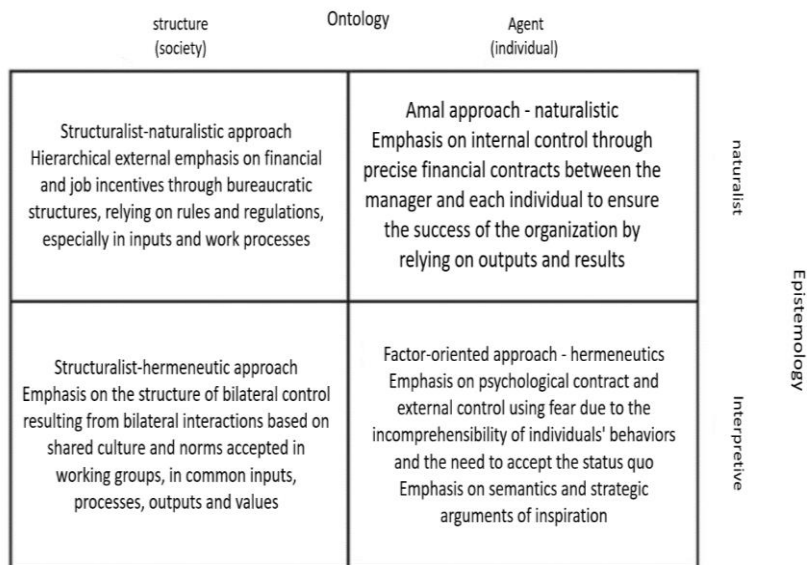


Figure 0-3: Philosophical typology of employee discipline
Source: Research Findings

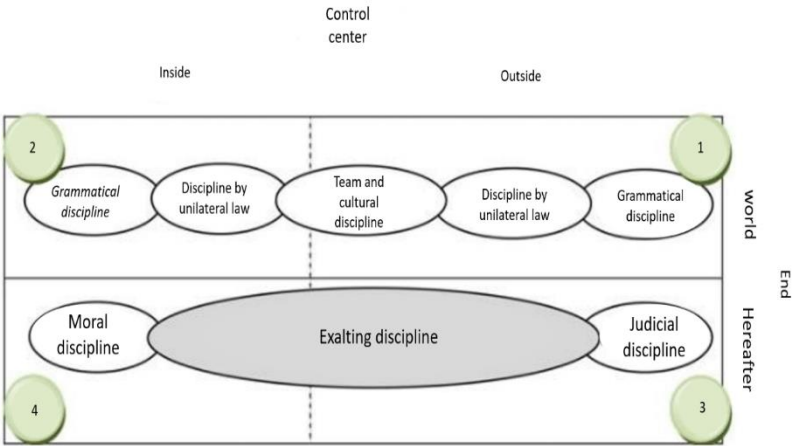


Figure 0-4: Typical staff discipline typology
Source: Research Findings

Summary of Book "The Image of the Organization from the Islamic Point of view in the Light of the Metaphor of Trust"



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Mohammad Ismail Khatami is researching in the field of system dynamics. His problem is national production and he looks at it with an Islamic approach. He is currently working at the National Production Institute.

Introduction

The book **"The image of the organization from the Islamic point of view in the light of the metaphor of trust"** written by Dr. Morteza Javanali Azar was published in 2012 by Imam Sadiq University Press. This book has seven chapters.

The first chapter of the book, entitled **"Metaphor and Metaphorical Cognition"**, deals with the definition and history of metaphor and explains the place of metaphorical studies in science and the way metaphors are presented, and expresses the flaws of metaphors.

The second chapter of the book, entitled **"Metaphors in texts and religious sciences"**, examines the possibility of metaphors in the field of religion and explains the place of using allegory and metaphorical knowledge in religious

texts. It also examines whether there is a possibility of dysfunction in religious metaphors.

The third chapter, entitled "**Metaphors in Management and Humanities Literature**", reviews the role of metaphorical recognition and metaphorical research in the field of organization and management and examines the various divisions that can be made about metaphors.

In the fourth chapter of the book entitled "**Trust; Metaphors from verses and narrations**" The concept of trust is explained and deals with the position of trust in terms of reason and narration. In this chapter, the evidence that suggests that Islam views the organization as trustworthy is presented and examined.

The title of the fifth chapter is "**Trustworthiness conditions and trustworthy characteristics**", which discusses the network of concepts related to trustworthiness in the Qur'an and hadiths.

The sixth chapter of the book, entitled "**Effects and results of the metaphor of trust**", explains the effects of trust and the effects of betrayal and explains their differences.

The seventh chapter of the book is a summary of the previous six chapters. At the end of the book, there is an appendix entitled "**Metaphors in Action**" which provides an overview of strategic schools and provides metaphors appropriate to each of the strategic schools.

The summary of each chapter of the book is as follows:

Chapter One: Metaphor and Metaphorical Cognition

Over time, the human has sought to know the phenomena around him, in which metaphors as a method of cognition have always had a special place. Scientists usually need a tool to convey their intentions to others and to teach their theory to others. Metaphors often help in this position as well.

It is possible to present a metaphor in several ways: From one perspective, in order to present a metaphor, one can re-read the mental metaphor of some members of the metaphorical audience community and deduce and extract a metaphor, while in a completely opposite approach, a metaphor can be prescribed according to an opinion, philosophy, ideology, etc., regardless of the audience community.

The metaphors performed in the study space of the organization can be considered as allegories, some of which are for reading and some for prescribing. Proper metaphorization in order to present a worthy metaphor must be done in accordance with certain rules, these rules are: the integration rule, the relationship rule, the continuity rule, the accessibility rule, the distance rule, and the perceptibility rule.

Given that cognition derived from cognitive metaphor is partial, its use is always exposed to the serious damage that the rules and effects of metaphor are developed to the phenomenon under study and the users of metaphor are mistaken. This inherent flaw is called metaphorical cognitive dysfunction.

Chapter Two: Metaphors in Religious Texts and Sciences

Since metaphors can present the deepest and most complex knowledge in simple and comprehensive language, they have a high place in science and scientific research. Religious texts, because they are presented to the general public, this feature of metaphors leads to the use of both types of metaphors (as a definition and as an argument) in religious texts.

Metaphors have many applications in religious sciences and the scope of their use has started from sciences such as mysticism and Islamic philosophy and has extended to Islamic ethics and the principles of jurisprudence. Among Islamic sciences, the only science in which the use of metaphor is not allowed is jurisprudence; Because epistemology is a metaphor of suspicion, and in the science of jurisprudence, the principle is not to use suspicion, and only some suspicions (it is only through the approval of the lawgiver) are put into practice.

With the obtained results, we can talk about presenting Islamic metaphors for the organization, but it is not possible to deduce jurisprudential rulings for the jurisprudential dimensions of the organization's administration based on this metaphor.

Chapter Three: Metaphors in Management and Organization Literature

Metaphors are influential in the study of the field of organization and management in facilitating the understanding of the organization. On the other hand, they cause perceptual limitations in understanding the organization.

Numerous metaphorical researches have been done in the field of organization and management. These studies include: **Organization as a machine** (rule of machine thinking), **Organization as a living being** (environmental intervention in the organization), **Organization as brain** (learning and self-organization), **Organization as culture** (creation of social reality), and

Different divisions can be made about metaphors:

- Classification of metaphors based on existential and nature metaphors
- Divide metaphors based on root and non-root metaphors
- Divide metaphors based on the presentation of positive and negative guidelines

- Divide metaphors based on metaphors of the current situation and the desired situation
- Classification of metaphors based on knowledge, insight-attitude and instrumental metaphors
- Summarize the divisions and provide a complete table for classifying metaphors

Chapter Four: Lending; A metaphor derived from verses and hadiths

By reviewing the verses of the Holy Quran and the narrations of the Infallibles (peace be upon them), it can be concluded that all social positions are trustworthy and the authorities should define their relationship with the responsibility entrusted to them as a trustworthy relationship and a trusted trust, as the Infallibles (peace be upon them) have asked their governors and agents to do the same.

Examining the sermons in the narrations and analyzing the above narrations, it can be concluded that the governors of the Imams, knew the meaning of trust and were familiar with the deeds that were considered as trust or betrayal in trust, because otherwise, ordering them to observe the trust in relation to the responsibility or organization under their command is considered useless, from which the realm of the Infallibles (peace be upon them) is certainly pure.

Chapter Five: Trust Conditions and Trustworthy Characteristics

Trustworthiness has certain conditions and a trustworthy person must have characteristics that in the light of the Holy Quran are:

- 1) Having knowledge commensurate with maintaining trust
- 2) Benefiting from a compassionate attitude to create a sense of benevolence towards the person who entrusted us with the trust and to evoke a spirit of responsibility to protect that trust from external pests
- 3) Having justice in the position of behavior

By examining the narrations of the Infallibles (peace be upon them), we are faced with a system of concepts and indicators, all of which are organized around the three key concepts of **science**, **mercy**, and **justice**, the executive guarantee and support of which is faith in God.

Chapter Six: The Metaphorical Effects and Consequences of Lending

Trust has implications, some natural and some managerial. The natural effect of fiduciary duty is **to increase sustenance**, because whoever is trustworthy, his desire for community has increased, and naturally people will welcome him to do economic activities with him and will have more confidence in his work. From a managerial point of view, fiduciary duty has effects such as **immunity from charge** and **non-guarantee against unintentional damages**. As a result, if a manager does not succeed in doing so despite all the efforts he or she makes to reform an organization, then he or she will not be a guarantor of the outcome; More precisely, the manager is in charge of the task, not the result investigator.

Betrayal also has effects such as **famine and drought, ruin of life, refusal to testify** and **imprisonment**. The famine and drought seem to be due to a divine and unseen tradition and according to the content of the narrations, it happens if betrayal becomes a social disease. The ruin of life can be explained both through normal and social relations and can also originate from the unseen and intangible traditions that govern the world. Refusal to testify and imprisonment are the managerial-legal effects of treason.

Appendix: Metaphors in action

Given that Morgan's metaphors and strategic schools are both presented in the modern literature of organization and management, we explain the relationship and effect of Morgan's metaphors on the choice of strategic schools:

Table 0-1) Comparative table of metaphors of the organization and corresponding strategic schools

Type of organizational metaphor	Strategic school fits
Machine	Schools of design, planning, positioning
Alive creature	Environmental school
The brain	School of learning
Culture	School of Entrepreneurship and Culture
Political system	School of Power
The tool of domination	Descriptive approach: School of power Prescriptive approach: School of learning
Prison of the soul	Cognitive school
A multifaceted phenomenon	Combination approach

Source: Research Findings

The association of metaphors with the schools of choice of managers or any decision they make about the organization is an unintentional choice, or to be more precise, an unconscious one.

Over time, managers gain knowledge of the organization through the experiences they gain, which is metaphorical cognition due to the complexity of the organization.

One of the things that is influenced by metaphors is the selection of a strategic school to formulate appropriate strategies for the organization. The table above is in fact an answer to the question of which school or schools of thought is likely to lead to the choice of which metaphor, given the current theoretical issues.

An Introduction to the Model of Qarz-al-Hasan Institution in Islam



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Introduction

Qarz al-Hasna is not only one of the contracts approved by Islamic law; but also is a laudable social tradition. Qarz al-Hasna has a special place in the Islamic financial system, and in the financial system of the Islamic Republic of Iran, extensive financial institutions exploit the capacity of this contract. In the country banking network, along with commercial banks that receive deposits and pay facilities under the loan agreement, two banks, Qarz al-Hasna Mehr Iran and Resalat, have completely organized their operations based on the Qarz al-Hasna contract. Moreover, Qarz al-Hasna funds in the unorganized monetary market, are in charge of managing a part of Qarz Al-Hasna resources.

The necessity of designing a Qarz al-Hasna Institute

In the field of designing the Islamic financial system, various experts are working and have various ideas to design or redesign the Islamic financial system. Analyzing the main principles of Islamic financial systematization, it can be concluded that the pattern of separation of financial institutions based on contracts or financial needs is one of the most progressive models. Although the separation pattern is better known as Dr. Samsami, but with an overview of the different patterns, becomes clear that in many of the proposed models, the orientation is towards the separation pattern. Also in all suggested patterns, a special place has been given to the contract of Qarz al-Hasna and explicitly or implicitly, the need to separate the institution of good credit and establishing an independent mechanism for managing the resources of Qarz al-Hasna has been emphasized. Of course in some patterns, institution related to Qarz al-Hasna contract, includes other non-profit contracts that indicates the importance of paying attention to these contracts in the design of Qarz al-Hasna institution; Therefore, in order to separate the institution of Qarz al-Hasna from other institutions in the Islamic financial system, it is necessary

that a favourable model for the institution of Qarz al-Hasna is designed, and the necessary grounds for the operation of the desired model of the institution of Qarz al-Hasna is provided. The table below summarizes the views of experts on the types of institutions that can be proposed in the separation model.

Table 0-2: Types of institutions proposed in separation patterns

Types of institutions proposed in the model				The name of the expert
Comprehensive bank	Exchange Bank	Participatory Bank	Qarz al-Hasna Bank	Mousaviyan
	Leasing company	Investment Bank	Qarz al-Hasna Bank	Samsami
Public Sector Economics	Private Sector Economy	Cooperative sector economics	Profit-free sector economics	Yousefi
Comprehensive bank	Development Bank	Commercial Bank	Qarz al-Hasna Bank	Gazavi
		Capital market institutions	Al-Hasna loan institutions	Alavi
	Development Bank	Commercial Bank	Basic Needs Bank	Seiflo

Source: Research Findings

Principles of the subject of design of Qarz al-Hasna institution

In order to determine the design framework of Qarz al-Hasna institution in the Islamic financial system, it is necessary to analyse the nature of the loan agreement and examine the Quranic teachings and the validity of the loan, the principles of the subject of design of Qarz al-Hasna institution should be counted and explained; The principles of the subject matter of the design of the institution of Qarz al-Hasna are general, definite and unchangeable propositions, which should be considered in designing the model of Qarz al-Hasna institution and policy in this area. In the table below, the five principles of the subject of designing the institution of Qarz al-Hasna and the summary of the most important points related to each principle are mentioned.

The Principle of Need

- Gharz al-Hasna should be used to meet the basic needs of society.
- The intensity of need is one of the priority criteria for allocating Qarz al-Hasna resources.
- Gharz al-Hassaneh resources can be used to meet consumer and entrepreneurial needs

The Principle of Spirituality

- The institution of Qarz al-Hasna should not weaken or destroy spiritual motivations.
- The institution of Qarz al-Hasna should be designed and operated on the basis of belief and faith in a way in which the nearness of God and the reward of the Hereafter are the main motives.
- Avoiding the dominance of materialistic motives over spiritual motives; In other words, material incentives should not interfere as the only or most important factor in motivating people to move towards lending in the institution of Qarz al-Hasna.

The Principle of the Province

- The formation of the Islamic government and the realization of the provincial system is the premise of the establishment of the institution of Qarz al-Hasna.
- The institution of Qarz al-Hasna should be designed and implemented in order to support the Imam of the community and the strength of the divine government and in accordance with the policies of the Imam of the community.
- The flow of resources of Qarz al-Hasna must be within the framework of the special and general system of governorship that exists in the Islamic society.
- The Imam of the society is the guarantor and supporter of the believers who have spent their debt in the path of obedience to God and are not able to repay it.
- The mechanism of Qarz al-Hasna should provide the ground for reducing attachment to the world, spiritual growth and spiritual purity of society.

The Principle of Social Sufficiency

- The institution of Qarz al-Hasna must be formed in accordance with the rules of social patronage and with the focus on patronage institutions.
- The priority of meeting the needs in social taqfal should be considered in the prioritization of the allocation of good loan resources.
- In case of inability of the borrower, its debt will be repaid in the context of social dependence.

The Principle of Interaction with the Zakat Institution

- Preference is given to financing the middle class from Qarz al-Hasna sources rather than financing them from gratuitous payments

- Possibility of considering the debt as obligatory or mustahabb zakat by the lender
- Possibility of settling the debt recipient debt by other believers as obligatory or recommended zakat
- Payment of debt by the borrower from the sources of Zakat by the Imam of the community in case of inability to repay

Pattern of optimal distribution of resources of Qarz al-Hasna and Zakat

Before explaining the proposed model of the loan institution, according to the principle of interaction between the institution of Qarz al-Hasna and the institution of Zakat and the principle of social sufficiency, it is necessary to study the pattern of optimal distribution of resources of Qarz al-Hasna and Zakat in the context of sufficiency institutions. In this model, zakat means all gratuitous payments that is done with the intention of intimacy and in popular literature it is often referred to as alms or charity. The model of optimal distribution of Qarz al-Hasna and Zakat resources includes the following points.

1. The flow of Qarz al-Hasna and Zakat resources takes place in the system of guardianship and spirituality; Qarz al-Hasna should be granted with a spiritual motivation and with the focus on the special or general guardianship that God has established in the society.
2. The management of the resources of Qarz al-Hasna and Zakat should be done as close as possible in the sufficiency institutions and the volume of funds exchanged and managed in the context of these institutions should be more than the more general institutions.
3. Due to the nature of the loan contract, which is a medium contract and has a wide audience as well as the superiority that has been mentioned in the narrations for Qarz al-Hasna over alms and zakat, it is expected that more resources will flow in the form of Qarz al-Hasna compared to Zakat.
4. In the Islamic financial system, Qarz al-Hasna promotes Zakat and Zakat covers Qarz al-Hasna; therefore, with the expansion of the sources of Qarz al-Hasna, the amount of Zakat paid has increased and in cases where the sources of Qarz al-Hasna are faced with the issue of default, the sources of Zakat can be used to compensate.

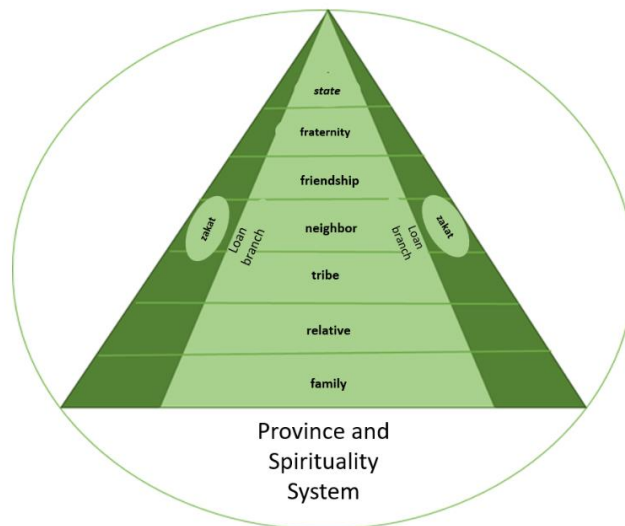


Figure 0-1: The optimal pattern of dispersion of Qarz al-Hasna and Zakat sources
Source: Research Findings

The Model of the Institution of Good Credit

Taking into account the principle of social sufficiency and the direction of simplification, the model of Qarz al-Hasna institution is designed and proposed in three levels: small, medium and large. At the level of a small institution, due to the need for maximum knowledge and trust of members, closer sponsorship institutions such as kinship, neighborhood and friendship are more desirable. Of course, considering the stability and strength of the kinship institution, the family loan institution is considered as the best example of a small loan institution.

The institution of Qarz al-Hasna is moderately formed at the neighborhood level and with the focus on middle-level institutions such as friendship, neighborhood and brotherhood. Although there may be various social institutions in the neighborhood, such as Hosseinieh, Basij base, cultural center, neighborhood hall, school, etc. However, considering the position of the mosque in the Islamic society and the role it plays as a social network for believers, Qarz al-Hasna Institution in a mosque will be a good example of a moderate Qarz al-Hasna institution.

Finally, the institution of Qarz al-Hasna is considered to be large at the level of an area or city. This institution of Qarz al-Hasna is formed with the focus on the brotherly sufficiency institution, which is considered to be the most common sufficiency institution. Undoubtedly, the social institution that

had the most similarity with the institution of the mosque, has been more compatible with the principle of guardianship and spirituality and it has the highest capacity for brotherhood in the city, and is the institution of Friday prayers. This institution, which is called the Comprehensive Institution of Qarz al-Hasna, is the best example of the institution of Qarz al-Hasna. In this model, three levels have been considered for the needs of Qarz al-Hasna each of which is in charge of eliminating one of these levels. Therefore, small loan institution responsible for meeting micro and emergency needs, moderate loan institution that meets basic consumer needs, and the big loan institution will focus on the needs of entrepreneurship.

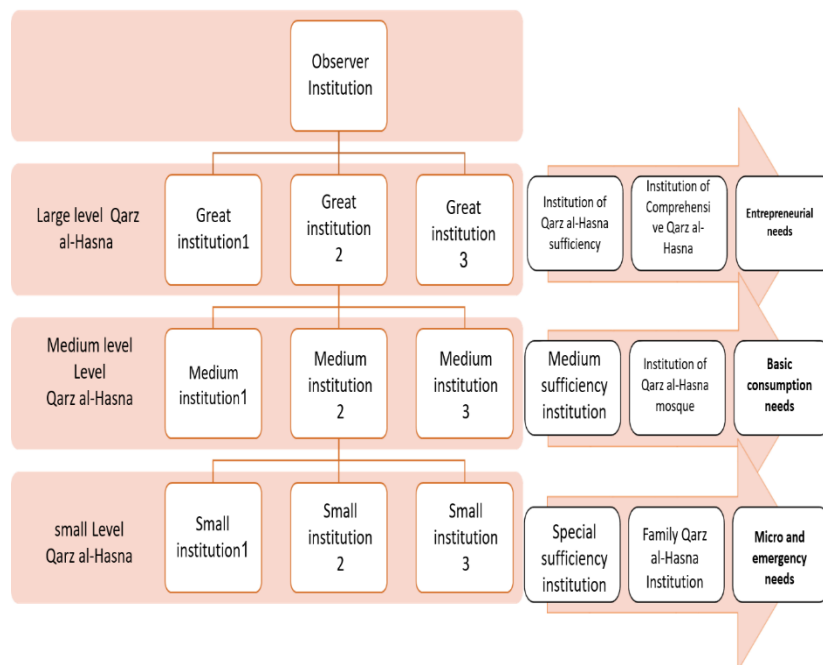


Figure 0-2: Separation of Qarz al-Hasna institutions and responsibility of each institution
Source: Research Findings

Investigating of Mechanisms for Changing Public Behavior from the Perspective of Shahid Motahhari: Implications for Designing Public Policy Tools



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Introduction

Governments use public policies to promote valuable goals such as protecting the environment, saving for retirement, reducing pollution, maintaining public health, etc., and try to direct people's behaviour in line with their views on the public interest. This view of policy can also be seen in the words of scholars such as Schneider and Ingram: "Public policy has almost always tried to get people to do things they would not otherwise do, or to enable them to do things that might be done in otherwise they do not" (Schneider & Ingram, 1990, p. 5).

The issue of changing people's behavior is a concern that governments have taken various approaches to address over time. Behavioral approach is one of the approaches that has recently grown and expanded in the knowledge of behavioural economics and is known as the choice architecture, nudge and behavioural public policy. Behavioural public policy is a policy intervention that is directly inspired by behavioural insights and is designed based on the principles of behavioural research (Galizzi 2014, p. 27). In this approach, policy makers use behavioural insights at all stages of the policy cycle (from problem definition to policy development and implementation) and have a more realistic view of human behaviour (Behavioural Insights Team, 2014, p. 8; OECD, 2019, pp. 45-48). Nudge-based and behavioural interventions, due to their high impact and very low cost, have been able to attract the attention of many policymakers around the world; Today, the use of this approach to change the behaviour of people around the world is widespread, and many

governments use the choice architecture by establishing an institution called "nudge unit".

By emphasizing external factors, both environmental and social, nudge tools try to influence people's choices and behaviours and change people's behaviour without major changes in their minds and insights. Scholars such as Thaler, Sunstein, Ariely, Kahneman, and Tversky argue that in this approach, governments do not use rules to force citizens to change their decisions, but instead use libertarian paternalism approach (Thaler and Sunstein, 2008, p. 5) and more subtle forms and methods to influence and guide people's behaviour. In this approach, choices and options are not eliminated but are influenced by different tools (Smith and Larimer, 2009, p. 210).

One of the most popular nudge policy tools and frameworks is the MINDSPACE framework. MINDSPACE stands for 9 levers for behaviour change: Messenger, Incentives, Norms, Defaults, Salience, Priming, Affect, Commitments, and Ego. Some of these components are used to explain involuntary factors influencing behaviour, such as Norms, Default, Salience, Priming, Affect, and Emotions. But some other influential factors are related to the components that are mostly based on reflective processes such as messenger, incentives, commitments and ego (Dolan et al., 2010, p. 18). The Behavioural Insights team in 2014 proposed a simpler framework than the MINDSPACE framework known as EAST; According to this framework, the policymaker should pay attention to four components to design a good policy: (1) easy (2) attractive (3) social (4) timely (BIT, 2014, pp. 9-42).

Problem of research

But the important point is that applying this approach to change people's behavior has faced challenges in the past few years and has been criticized by various scholars. Most of these criticisms are related to its low, short-term effects and moral challenges (John and Stoker, 2019, p. 23). The main ethical challenge of this approach is that its mechanisms and tools are manipulative and exploit the cognitive weaknesses of individuals (Hansen, Jespersen, 2013, pp. 11-12). Critics believe that nudges do not use people's rational and conscious ability, but rather weaken them. In fact, nudges rely on cognitive biases and inefficiencies, and through irrational or a rational processes (such as emotions) lead to bypassing rationality and pushing people toward specific goals (Schmidt & Englen, 2020, p. 5). In addition, in some nudge interventions, due to the specific type of behavioural mechanisms, such as the use of social pressure to encourage a particular behaviour, the person may be embarrassed and his or her dignity and respect may be damaged (Sunstein, 2013, p. 27).

Since this approach presents tools that affect human behaviour, here the question is First, what are the mechanisms of behaviour change in the view of Islam? Second, what is the view of Islam on the behavioural approach and tools that provoke irrational aspects of human beings and lead to influencing the behaviour of Muslims? And what is their position in the religious view?

Methodology

To answer these questions, all of Shahid Motahari's books were reviewed and data were collected by library research methods. Finally, the data analysis was performed by content analysis method with the help of MaxQDA software and then the second question was addressed by implication studies method.

Findings

Regarding the first question, information analysis led to the extraction of 128 codes in the form of 6 comprehensive themes, 17 organizing themes and 42 basic themes. Based on the research findings, behaviour change mechanisms were obtained according to the following diagram.

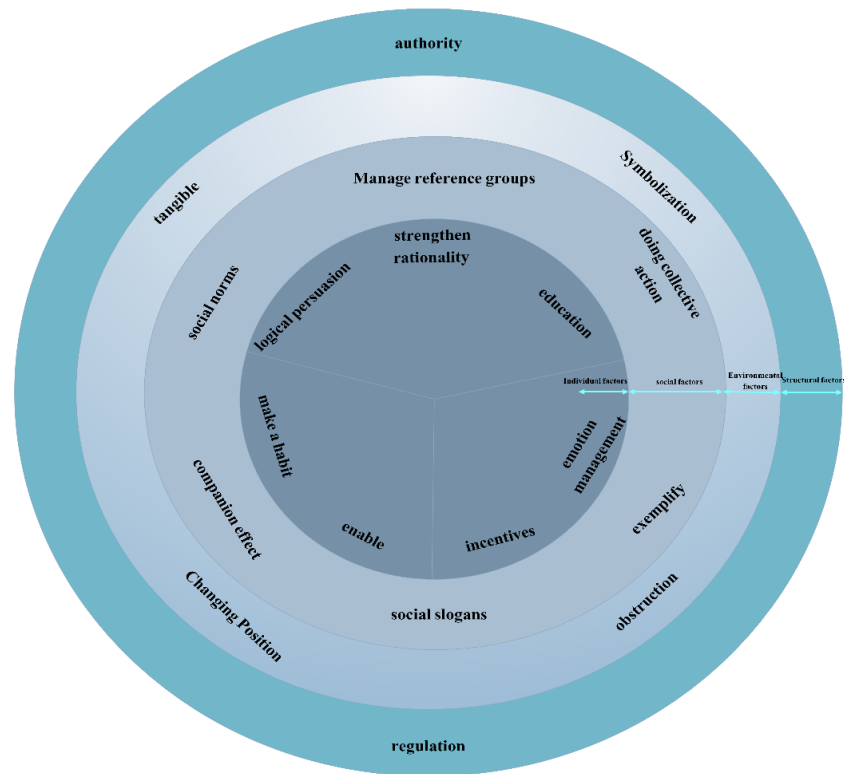


Diagram 0-1
Source: Research Findings

And regarding the second question, the following results were obtained:

1. One of the principles of behavioural approach is to rely on semi-conscious and involuntary processes and change without cognition and change of mind. According to Master Motahhari, intellect and will, and consequently consciousness and liberty, are the two main elements and pillars of human personality and one of the highest human values. Therefore, first of all, these two elements should not be marginalized in human; Second, individuals must be led to focus and rule on rational behaviours based on fetrat¹.

In addition to insight levers, tendencies, action, environmental, structural and social levers can also be used to strengthen nature-based rational behaviours. The only condition is to be nature-oriented in

1. Means the characteristics in the principle of human creation that are non-acquired, conscious, sacred, potential, fixed, universal and common to all human beings and are among the "human values" that are rooted in human nature.

order to strengthen rational behaviour. Therefore, the use of behavioural tools is legitimate and moral if it is in order to strengthen the rational behaviour of nature.

2. Another principle that is emphasized in the behavioural approach to change behaviour is the emphasis on influence through external factors including environmental factors and social factors. This approach tries to influence the individual's behaviour simply by changing external stimuli. So, first of all, how to influence behaviour is just from the outside in. Second, behavioural change interventions focus solely on attitudes and actions, without insight support. But in this regard, according to Shahid Motahhari, first of all, behaviour change should not occur only through external influence, but in addition to influencing external factors, internal factors should be strengthened and external factors should be seen as the basis and stomach of internal factors. Secondly, external factors must also affect consciousness, and if the influence on tendency and action also occurs, it must be supported by strengthening consciousness, otherwise there is no value for the behaviour and behaviour change is not continuous. In addition, as man goes through his path of growth and perfection, his dependence on environmental and social factors and the surrounding material conditions decreases and he achieves intellectual independence and will. In other words, human beings are less affected by external factors in their growth path, and by internalizing behaviour, they rely on internal factors. Relying on external and irrational factors over internal and rational factors, although they have a temporal priority, but they do not have a causal priority and ultimately should be cantered on internal factors.
3. As mentioned, one of the criticisms of the behavioural approach is its superficial and short-term effect. In the Islamic view, in the face of this issue, two types of behaviour change based on time can be named. Short-term repulsive change and gradual and long-term change. The important point is that the general strategy of these two types of change are different from each other and Islam has used both repulsive and gradual types. Changing repulsive behaviour is how you change from the outside in. To change repulsive behaviour, you must first provide an overview of the individuals, then focus on the action and the development of habits and etiquette. Such a change is in fact a move from action to insight that changes one's behaviour in the short term. In this type of change, mechanisms and tools are used that mainly change the action; Of course, from the Islamic point of view,

tools should be used that have the capacity for gradual change and in the long run can be used to strengthen awareness. But in gradually changing behaviour, the emphasis is on strengthening the individual's insights and moving from insight to action. This mode of change must take place in the continuation of the excretory change over a long period of time. With this type of change, deep insights are formed in the individual, and the changes that were made in the behaviour in a repulsive manner are deepened and continued.

4. One of the subtleties of the Islamic view of changing public behaviour is the adoption of different strategies for both the public and the elite. Similar to the behavioural approach, in Motahhari's view, most people are in public category and most of their behaviour is based on irrational principles, and a minority in the society is in the elite category and most of their behaviour is based on rational principles. In general, in order to influence the public, the strategy of strengthening action has a greater effect and on the elites, than the strategy of strengthening consciousness. In other words, since the behaviour of the common people is based on irrational principles such as emotions, norms and social atmosphere, habits, etc., in order to change behaviour, one must start intervening from tendency and action factors. With the help of structural, environmental and social factors, one should try to change one's action into nature-based rational behaviour. The main point that distinguishes the behavioural approach and the Islamic approach is that the change of action and then the tendency, after a while should lead to a change of insight. Although every action initially requires a basic and concise insight and tendency, from the Islamic point of view, if a mere change of action occurs and the change of insight does not occur in its direction, it is of little use and value. Unlike the public, the origin of the behaviour of elites is the rational principles. According to this point, the strategy of influencing the behaviour of elites and changing their behaviour should also start from changing insights. A change of insight leads to a change of attitude and then a change of action. On this basis, the use of environmental, social and structural factors should affect the insight of elite more than the effect on action.

Therefore, in Islamic education, there are two approaches to change behaviour, including (1) strengthening insight and (2) strengthening action. Attention to action and the creation of environmental, structural and social contexts are important in both approaches. Its importance in the first strategy is that if people were

aware of the desired behaviour and had a tendency to occur, with this bedrock, they will no longer face obstacles to performing the behaviour and can more easily realize their knowledge and desires. In the second strategy, the emphasis on action leads to the preparation and capacity of individuals for desirable insights and tendencies. In this regard, the use of nudge tools can be of great help to policy makers. But these nudge tools should be used with an Islamic approach and these must have legitimacy and an educational approach. In the educational approach, relying on the principle of strengthening rational behaviour is with the focus on the two elements of thinking and will. This principle should be considered by policy makers in using each nudge tool. Secondly, it should be in the direction of desirable Islamic goals; both material and spiritual. The next important point is that along with environmental, structural and social context, we should not neglect to strengthen the insight and its important role. The Islamic government must fulfil its mission of propaganda and persuasion by increasing insight. Because, in the end, insight takes precedence over action, and action without the support of insight and knowledge is of little value. Therefore, people must reach deep knowledge, insight and awareness.

A Righteous Government



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Maintaining the red lines of religion: doctrinal, moral, legal jurisprudence, the purpose of preserving the religion is to guarantee and enforce the red lines of the definitive values of Islam in the three areas of Islamic beliefs, ethics and rules based on monotheism.

These definite values, in religious terms, are the necessities of religion, which in no way can be reconsidered in the two areas of Islam and Imami Shi'ism.

Otherwise, legally, the ruling will be to remove the scholar and the intentional appellant from the circle of Islam (Shiism and Sunnah) or Imami Shiism. And such a person will not be qualified to hold jobs and positions conditional on Islam or Shiism.

Commitment not to violate these red lines in practice will also be another condition for holding positions and posts. The detailed explanation of religious necessities, and the order to implement them are the responsibility of the "think tank of the system" such as the Supreme Council of the Cultural Revolution and the Expediency Council and the Islamic Consultative Assembly. This meaning is the basis of Article 4 of the Constitution approved by the system of the Islamic Republic of Iran; Which is the principle governing all the laws subject to the system:

"All laws, regulations, civil, criminal, financial, economic, administrative, cultural, political system, etc., must be in accordance with Islamic standards, this principle governs the general application of all the principles of the constitution and other laws and regulations; And the jurists of the Guardian Council are responsible for recognizing this matter.

Here are some of the Islamic necessities in the field of beliefs:

Monotheism and sanctification and its sanctity; The Holy Qur'an and the sanctity and holiness of its appearance and meanings, the legitimacy of the

prophet hood of the divine prophets in the Qur'an, their sanctity, especially the legitimacy of the Prophet, peace be upon him, and the sanctity and sanctity of the Prophet's prophet hood with the fulfillment of the Prophet's resurrection, the legitimacy of the resurrection; Divine reckoning and the afterlife in accordance with it, based on the divine criteria in the book, tradition and reason, the red lines of belief in Shiism, the infallibility of the prophets and the Ahl al-Bayt (as); The sanctity and sanctity of the Ahl al-Bayt (as) is the legitimacy of appealing to the Ahl al-Bayt (as) and their intercession, etc.

Originality and stability of morality: The legitimacy of justice and the obligation of truth, trustworthiness and fulfilment of the covenant, etc., in normal circumstances and without urgency, are among the red lines of Islam and Shiism in thought and action.

Regarding the rules, sanctity and sanctity and the obligation of prayer, fasting, khums, zakat, Hajj, enjoining what is good and forbidding what is evil, etc. are also among the red lines of Islam.

The sensitivity of paying attention to these criteria then intensifies when, unfortunately, tolerance in pursuing these red lines, in particular, the red lines of belief, caused, in some periods, parties rely on the power and high positions of the system of the Islamic Republic of Iran.

At the same time, they continued their presence in the centers of power in the legislature and the executive by daring and beheading and attacking the sanctuaries or supporting the invaders! Some of these red lines were openly doubted or even openly opposed, and advocated religious pluralism.

Levels of requirements in maintaining religion

In the Holy Quran, religious requirements are defined three times:

1. The religion of Muslims: which mentions the observance of the requirements of legal jurisprudence.
2. The religion of the believers: which deals with the moral requirements, in addition to the requirements of Muslims.
3. The religion of the virtuous: which considers mystical requirements, in addition to the requirements of Muslims and believers.

The desirable religious requirements are the second and third levels, and the first level is necessary, but it is not enough for the good of this world and the hereafter.

Therefore, preserving the religion without considering these levels and its requirements and adhering to them will not have a correct meaning at least in two levels of jurisprudence, law and morality.

Debate Over a Long-Standing Dispute: Who's Right? Religion or Science?



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The discussion of the relationship between human knowledge and religion is one of the common and long-standing concerns of religious scholars and scientists. This is not really a simple matter: at some point in history, there has been talk of the relationship between reason and religion. At other times, the debate over the relationship between philosophy and religion has been hot. At other times, the question of the relationship between mysticism and religion has been raised, and in recent times, there has been more controversy over the relationship between science (experimental sciences) and religion. The common denominator of these various issues is the concern that everyone wants to know between knowledge that has a heavenly and divine origin (the source of revelation) and knowledge that is rooted in ordinary human understanding and obtained through general perceptual channels (intellect, sensory experience, and intuition). They come, what is the ratio? This problem becomes more serious and occurs as a dilemma when there is a difference between the sciences resulting from revelation and the sciences resulting from science. For example, science claims that without bank interest, one cannot have a successful economy, and knowledge based on revelation considers exactly interest-based economy to be unsuccessful. Hence, sometimes this issue appears as a conflict between science and religion, and efforts are focused on resolving such real or illusory conflicts.

This question has become more prominent at times in history when either human knowledge has achieved great and unprecedented achievements; As a result, he has challenged religion. Or religion has played a prominent role in the scene of human life and has challenged human knowledge.

The Islamic Revolution of Iran is one of the greatest phenomena that has occurred in Islamic history has marked a turning point in the history of the world. The greatness of this event and its profound effects on various aspects of Muslim life will become more apparent day by day, and a complete and

final prediction of its effects on the world will not be possible any time soon. The prominent figure of this revolution, which filled the eyes of the world and attracted the attention of politicians, was its power to bring about a political transformation in the country, during which it replaced the imperial regime with a new system. But the foundation of this great change, and the system that emerged from it, is the religious beliefs and values of Islam that distinguish it from other revolutions and political systems.

Islam, as a comprehensive and complete religion, includes a system of thought that shapes the type of human perception of the universe and man based on evolutionary facts and organizes his beliefs. Also, the value and moral system of Islam is based on the solidity of this ontology and defines the behavioural system of Muslims. Thus, it can be said that Islam is basically a cultural category that in its full form has the capacity to meet all the basic intellectual, value, and behavioural needs of the individual and society.

The origin of the Islamic Revolution was due to the fact that the behavioural system of Iranian society during the Shah (especially the Qajar and Pahlavi regimes) was in conflict with the theoretical and practical foundations of Islam and its degenerate material and secular cultural manifestations on this society. Had imposed. The realization of the goals of the Islamic Revolution, as a cultural revolution, depends on the fact that in the first step, we comprehensively explain the Islamic beliefs and values and correct the deviations and misconceptions that have arisen in it, and answer the doubts that can be based on solid foundations. It interferes. In the next step, individual and social behavioural systems of Islam in various cultural fields should be extracted, and related institutions should be formed to organize the social structure of the system based on Islamic beliefs and values. That is why the revolutionary nation of Iran cannot be indifferent to its culture and there is a Cultural Revolution in the heart of the Islamic Revolution.

One of the problems that Muslim professors and students in various disciplines face is the relationship between new scientific findings and religious teachings:

- 1- Preference of science to religion: Some try to introduce some empirical findings (science) as invalidating religious teachings (revelation).
- 2- Preference of religion over science: Some, on the other hand, abandon part of scientific findings due to opposition to religious teachings.
- 3- Doubt: Some of these inconsistencies cause them to remain in confusion and doubt.

This issue has always been one of the reasonable concerns of religious scholars and science-loving religious people. This is why one of the critical and strategic points in achieving the great goal of producing science in the Islamic environment is to clarify the relationship between Islam and science (both natural and human sciences) and to solve problems and answer doubts about it. This issue is one of the strategic bottlenecks of the Islamic Republic of Iran to conquer its ideal peaks.

This is why various theorists have tried to offer a clear solution to this link between religion and science in the realm of Islam, just as the opposition has made great efforts to present an unrealistic and hostile image of this relationship and made no effort. They do not give up on creating doubts. His activities range from translating atheistic Western works against religion to instilling questions and ambiguities in various forms and relying on indigenous suspicions. Answering these doubts and showing wise and logical solutions is the duty of the educated and cultural-forming strata of the country, which are headed by seminaries and universities.

The method that dominates the scientific environment today and has spread to other countries, although it has the right elements, is an incomplete and insufficient method. One of the general drawbacks of these empirical sciences is that they are based on a set of principles that have either not been proven in their proper place or have been found to be wrong; But they are still cited by scientists as a basis for proving and explaining scientific issues.

Many of the issues that are referred to as "scientific theories" in various sciences and are universally valid are based on false metaphysical principles. In cosmology, for example, the theory of the random origin of the universe is world-renowned; however, the whole theory is attributed to an accident!

The philosophical and metaphysical meaning of attributing to an accident is to accept the possibility of the occurrence of some phenomena without any cause, because accident here means the emergence of a phenomenon without a cause! Even in the new quantum physics, there are theories such as the accidental departure of an electron from the orbit, which is based on the acceptance of the principle of coincidence. This is while we in metaphysics prove conclusively that such a thing is impossible and no phenomenon can occur without a cause! The fact that many theories of the experimental sciences are based on false metaphysical principles - such as the possibility of chance - makes us realize the important and underlying point that we must first examine such issues in theology and metaphysics, and after reaching the answer, critique and Let's go and study experimental scientific issues. If it is proved that accident in this sense is not possible, all theories based on such an assumption will be invalidated and will need to be revised and reconstructed.

The truth is that the time has come for not only Muslim scholars not to be afraid to ask questions about the conflict between religion and science; they should also ask their basic questions and explicitly ask about the shortcomings of experience-based science. I consider this as a kind of enlightenment in governing the advancement of science in Iran and the Islamic world.

The humanities deal with the subject of "human". Ethics, politics, practical economics, etc. are mainly value-oriented, and success in them is based on knowing Human with all his existential dimensions. However, empirical science cannot study and prove more than the material dimension of man. For this reason, science even claims that man is nothing but the body and there is no soul!

Given the examples of the shortcomings of the Western sciences mentioned above, it is concluded that one should not be satisfied with the sciences based on sensations. The advancement of science and the achievement of safer and more certain results is also a serious decision for scientists: to recognize the development of methods and sources of science in order to prove many of the issues required. That's mean:

- 1- Apart from methods based on experience, there are other ways to gain knowledge. We are eager to use non-experimental methods or methods with limited experience in the field of science.
- 2- The source of science is not only experience. Experience has many errors and is not convincing. The source of certainty must be confirmed by God, who is the watcher and ruler of the universe. This is the source of "revelation".

Knowledge Management in Innate Humanities from Minute Sciences to Interpretive Human Sciences



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Rahimi's research focuses on a philosophical view of the social sciences and, in particular, of fundamental issues in economics. From the philosophy of history to anthropology and ontology and the philosophy of the social sciences to the emerging objective phenomena of society are considered. In Islamic philosophy it is focused on the approach of Allameh Tabatabai and in Western philosophy it is focused on the approach of Kant and Hegel. One of the fundamental economic issues that has been addressed so far is the phenomenon of money, which has been analyzed from the perspective of Allameh Tabatabai and Simmel. Another fundamental issue in the field of law is the phenomenon of whistleblowing, which has been analyzed from the perspective of Allameh Tabatabai.

In the period it was assumed that the exact sciences are convincing and radical because of their precision - in the nineteenth century - and the use of inductive methods and the possibility of mathematics, and the humanities, on the other hand, are unconvinced because of the lack of such advantages. In the face of this erroneous assumption, the development of the "philosophy of the social sciences" sought to show the distinct innate of the humanities. In addition, with the field of some thinkers such as Weber and Delta, the humanities became particularly important; the fruit of these people's efforts led to the establishment of a school of interpretation; here is a brief overview of the idea of a school of interpretation.

It is tried in the exact sciences by recognizing the relations of "cause and effect" to analyze, explain and predict natural phenomena, but the phenomena of the humanities are fundamentally different from those of the exact sciences; because the phenomena of exact sciences are reproducible phenomena that can be modelled using laboratory facilities and have a high coefficient of accuracy. While the phenomena of the humanities are absolutely not conquered and they do not completely diminish in fixed models so that we can have a good forecast of their future with high accuracy. These phenomena are usually unique and do not have the exact same repetition; the root of this can be considered in the will of human beings. It is generally assumed that the natural world works with known stimuli and responses, but in the human world, stimuli can have very different responses; therefore, in the humanities,

we will encounter active and independent actors and humanities thinkers study the actions of human beings.

One of the implications of the above discussion is that exact science thinkers are placed in specialties that the general public has no background and mutual understanding, but in the field of humanities, mutual understanding is formed between the general human race and thinkers being in a position to theorize these understandings and relationships and eventually come to practical prescriptions, therefore, in the humanities, there is no definite distinction between actor and thinker. Because man does not react to external causes only in performing his behaviors. Rather, in man there is something called the mind and thought which causes and have a rational reason for his behavior and the humanities thinker deals with the subjective aspect of human action. Thus, there is a close relationship between the actor's understanding and the thinker's knowledge and there is mutual understanding between them. Accordingly, theories of the humanities are of an intersubjective innate, that is, both the actor and the humanities are considered subjects and their understanding is formed in a space of understanding. This is while the science of the minute explains objects that they are not subjective in innate and by stimulating them, a fixed and definite answer is received.

Based on the distinction made between the humanities and the minute sciences in the interpretive school, it can be said that "Cause" of the phenomena of the minute sciences is studied by the Explicative method and "Reason" of the phenomena of the humanities is investigated by Implicative method. In an allegorical expression, we can summarize as follows: "Man is not an apple that the physicist is watching fall from a tree. Man is active "And it can prevent it from falling or even prevent it from climbing!"

Distinguish Humanities from Minute Sciences in Terms of the Concept of Innate

Despite the revival of the humanities in different eras, the shadow of minute sciences still weighs heavily on the humanities and in many cases, different rules of the minute sciences have governed the humanities. In particular, although the school of interpretation sought to present the humanities in a different way from the method of the natural sciences. However, some aspects of the humanities are still neglected and are not clearly distinguished from the minute sciences. For this purpose, a central concept called "innate" is tried, while distinguishing the humanities from the minute sciences, some specifics of this approach to the school of interpretation should also be discussed. The above distinctions are raised in response to these questions: What roles can be defined for individuals in the humanities? How is the scientific community formed? How does this society move? In short, the humanities are described

in three axes: "the role of individuals", "the formation of the scientific community" and "the movement of the frontiers of science".

In the exact sciences, most research is devoted to applied subjects and leads to discovery or invention. And it will not be possible, unless every thinker mobilizes his power in a certain direction, despite the numerous fields, so as to be finally appreciated and welcomed; therefore, writing scientific articles with scattered orientations and generalization will not lead to any specific operational results; rather, they succeed if they are involved in larger projects. When exact science research leads to exploration, the achievements and products of scientific activities are made available to the public and they will appear only in the role of "consumer". With this statement, it is possible to draw a large division of labor between thinkers and the general public, which is offered by thinkers in line with the wants and needs of the innate of society; Therefore, in the exact sciences, only thinkers can be considered productive, and the general public is in the role of consumer; Thus, implicitly, there is a universal "division" in the exact sciences.

In a global arena, many scientists are conducting research in accordance with their specialties. In this division of labor, no one can score an acceptable product, regardless of past and present inventions and innovations. Rather, a "scientific community" is formed among thinkers based on the division of labor. According to the research program, new areas and border points of science are identified and every thinker works in those places. In fact, in the exact sciences, a continuum of innovative achievements is achieved over time and the frontiers of the exact sciences in technology and innovation are evolving almost linearly. But by considering innate for man, we will encounter different humanities from the minute sciences as well as interpretive humanities; because the humanities, with interpretive interpretation, had an intersubjective innate but in terms of innate for human beings, the origin of the humanities are not summarized in the minds of individuals. Rather, the origin and destination of these sciences come from human "innate"; When the school of interpretation focused on the psychological aspect of human action, it realized that human actions are not necessarily rational; Perhaps human behavior follows irrational equations, and human behavior comes mainly from the human subconscious; This perception leads to the construction of tools for social change that they are trying to manipulate the human subconscious to change human behavior. But by accepting innate, every human being will potentially be the bearer of an accumulation of God-given understanding and awareness. And according to its actuality for each person, his behaviors change from the unconscious state to the conscious state. And this movement

is evaluated as human development. With this in mind, the humanities thinker will be in the role of "facilitator" of self-awareness².

That is, in addition to the fact that there is no definite distinction between members of the community and the thinker, everyone is actively involved in the realization of this awareness and the attainment of growth; In a nutshell, the role of the general public is not limited to the consumption of scientific achievements, nor are they reduced to merely studied and controlled objects. Rather, they will be involved in the production of knowledge, and are included in the circle of the scientific community; According to this statement, it is not possible to draw an equal and constant division of labor between the type of production and consumption between thinkers and the general public.

Defining the humanities in terms of the innate, it will make such a difference that contrary to Darwinism, man has a fixed essence and there will be the basis of knowledge and change in man himself; Therefore, in the humanities, the originality of human beings must be preserved, and ultimately all individuals, with understanding and self-awareness, form human society; This society has been created with the focus on innate and the level of cognition of individuals will be the connecting factor of individuals.

In addition to distinguishing between the definition of "the role of individuals" and the formation of a "scientific community", the "movement of the frontiers of the humanities" is also different: Basically, a monolithic orientation is not accepted in the humanities, and due to the level of understanding and self-awareness of each person, different perceptions and views are created; That is, the sum of individuals with different skeptical perceptions forms a scientific community that is moving; Therefore, the progress of the humanities, like the minute sciences, is not linear in that the frontier of science is advancing with the passage of history and the increase of human experiences; Because in the exact sciences, the more human beings come up with ideas and tools through trial and error, in more optimal ways, it meets the human need. But in the humanities, trial and error and optimization are not like that! The innate approach to the movement of the humanities makes such a distinction: In the innate approach, a scientific community that is equal, with human society, by taking care of its innate capital, to take the

2. As a physician, he is a transcendent actor in relation to health. In other words, he does not actually create health, but his job is to remove obstacles and toxins in the mood and it is the temperament that confirms one's health. Also, the job of a spiritual coach is not to create health, but to endure nature and the external causes of environmental indoctrination and corrupt imitations and trainings have caused mental illness and the spiritual nature itself restores health. That is why the Qur'an calls itself and the Prophet "masculine" and that is why it has been said that "the Prophet is the servant of the intellect as if the physician is the servant of nature". (Shahid Motahari, Motahari's notes, v. 15, p. 62).

path of conscious growth; in such a way that there are clues to this movement in the very essence of society. But the movement of the humanities community remains in the same naturalistic state with interpretive interpretation and the normal and unconscious course of the general human beings is the principle and in the direction of innate and human habit, there is a movement. However, in the innate approach, the progress of the humanities is determined according to the level of development of the general public and its direction will be adjusted to human innate, and this progress is not linear. More precisely, how the dough of society's thoughts is kneaded determines the continuation of society's path; In other words, the direction that society has chosen for its growth also shows the continuation of the path; For example, the fact that Iranian society started a revolution in the late twentieth century and consciously changed its course, its path of growth and maturity has become different from the international community. To the extent that the international community exercises its authority and acts consciously, it can follow the path of growth. The international community can also grow to the extent that it takes control and acts consciously.

So far, the humanities in the innate approach have been compared with the minute sciences and interpretive humanities in three areas: "the role of individuals", "the formation of the scientific community" and "moving the boundaries of science". It was found that by accepting or denying innate, two completely different approaches will be drawn for the humanities: Any approach that denies innate will not conceive of a particular kind of potential growth and training for human beings; But by accepting innate, human existence will demand a certain kind of growth and training; In this position, anyone can judge whether her existence requires a certain kind of progress or whether she stays in the mud with a combination of water and soil that has the potential for any shape! With this view, any approach that seeks to change human beings, regardless of the necessity of a particular type of development and upbringing, will eventually lead to the metamorphosis and alienation of human beings; What if they change human beings with a set of external factors (such as the domination of the minute sciences), what is more, they change human beings with a set of subconscious mental factors (such as interpretive humanities), in both cases human beings become victims.

Knowledge Management Strategy in the Innate Approach

In the innate approach of every thinker of the humanities, the language expresses the universal innate of human beings and tries to promote the understanding and growth of individuals; therefore, the thinker is first and

foremost among the community of individuals, and gradually becomes the point of reference for others until it reaches the peak of authority³.

Given that in the humanities, the scientific community includes the general population, therefore, the general public will turn to that reference thinker, and accordingly, not only an accumulation of different sciences and theories has been collected in him, but in this perception of authority, a cycle has been provided which, on the one hand, we will encounter thinkers who have been appointed in society, and on the other hand, we are facing a lot of people. The principle of science comes from their nature and is processed and enriched by the thinker and is understood and acted upon by the people again; Therefore, the humanities are the sciences that people believe they should rely on to perform their various actions. In this cycle, a scientific ecosystem is created in which different people are regularly and continuously placed in a proportionate structure according to their level of knowledge. And by establishing continuous relationships between these people, we can see an efficient scientific community in which the scientific flow is constantly maintained.

In short, with the distinctions made between the minute sciences and the humanities, the characteristics of the innate humanities can be summarized as follows:

- ❖ The origin of the humanities is not summed up in the minds of individuals, but the origin origin of these sciences comes from human "innate";
- ❖ In order to change society, the humanities will not seek to manipulate the human subconscious, but the humanities thinker will play the role of "facilitator" of innate self-consciousness;
- ❖ The humanities must flow throughout the scientific community and it cannot be limited to a specific range of thinkers who are considered as producers of science at the beginning of the production line of science and the product of their production to be consumed by the people of society! Instead, everyone will be involved in the humanities.

3. However, in the common view, every thinker is obliged to do research but he does not consider it the scope of his duties to carry out the results of this research and through which solve the problem.. His research will remain merely as theoretical accumulations; it seems that others have been assumed to be responsible for the application of scientific theories. More precisely, the government and the executive are considered responsible for the operation and application of the results of the investigation.

- ❖ In order to form the society of humanities, we will need a scientific authority that is determined in the presence of some thinkers centered in society.

Financial Risk and Reward in the Light of Islamic Thought



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As an Islamic knowledge and financial management student, Afghahi's research concerns designing Islamic, inclusive, stable, and fair financial markets. Taking a closer look at the concept of risk, which he identifies as one of the most significant ones in finance, he explores the ways in which human perception of risk and uncertainty can hurt financial market functions. Seyyed also believes that the new paradigm shift in financial systems which occurred with the Fintech revolution has provided a unique opportunity to build more efficient and ethical financial systems, so he follows financial technologies development with interest.

The implementation of Islamic social systems in society is essential for the realization of the new Islamic civilization. In this regard, financial systems play a crucial role. In Islamic finance, paying attention to jurisprudential rules has been instrumental in the process of discovering, designing, and implementing the Islamic economic system. One of the key jurisprudential rules that will have a great impact on the macro-designs of the economic system is the rule of “*nahi an ribh la yodman*^۴”. Following the definition of this rule, we review its main applications in Sharia-based contracts in this paper.

There have been controversies regarding the concept of the rule of *nahi an ribh la yodman* [1]. Although differences in the interpretation of the concept of this rule will continue, a more precise definition of this rule means the prohibition of receiving profit on capital which is guaranteed by others [1]. Some scholars have pointed out that the *nahi* (prohibition) of profit will imply the invalidity of the transaction [1], but what seems stronger is the word *nahi* does not imply the invalidity of the transaction [3]. Also, according to the use of *daman* (liability) in some Islamic texts, it can be considered as bearing the risks of an asset [2]. In other words, according to this rule, if a person has not liability of financial losses, the profit from that property will not be for him.

۴. نهی عن ربح لا یضمن.

The rule is used that it is not permissible to give a profit to an owner who has not accepted the risk of his property.

The main evidence of this rule is a hadith with an admissible chain of narration that Ammar quotes from Imam Sadiq (PBuh): “The Messenger of God (PBuh) sent a man from among his companions to a governor, and he said to him: I have sent you to the people of Mecca ... to forbid them earning a profit that is not guaranteed” [5]. We will now discuss some of the main applications of this rule in Sharia-based contracts.

Rule Adaptations in Financial Contracts

Charging interest on *Qarz*: *Qarz* can't be charged interest, which is the most obvious application of this rule. Since the *Qarz* contract transfers ownership to the borrower, the lender does not have any liability for the loss.

Bai al-Inah: *Bai al-Inah* means buying in cash and selling credit to the seller in higher price and vice versa [1]. This contract is forbidden from the Islamic point of view because of its similarity to *Riba*. Abdul-Rahman Ibn Al-Hajaj narrates that “I asked Aba Abdullah (PBUH) about the Inah: A man comes to me and says: Buy the goods and make such-and-such, and I negotiate with him for some of the profit, so he agrees with me. Imam Sadiq (PBUH) said: ... If the possessions perish from it before you sell, it would have been from your owner, and this is your choice if he wants to buy it from you after you have come to him and if he wants to return it, and I don't see anything wrong with it.” [2] In *Bai Al-Inah*, it is obvious that one of the parties makes a profit and is not liable for any losses.

Transferring market risk in transaction: The market risk was incurred from changing the price of an asset [3]. Abd al-Malik ibn 'Utbah narrated that: “I asked Aba al-Hasan Musa (PBUH), about a man who bought food or goods from him, if am do not liable for loss, is this contract right? And how it can be correct? He (PBUH) said, “It should not.” [4] In this hadith, it is forbidden for the seller to bear the risk of reducing the price of goods in the future in a transaction.

Guarantee of capital in *Mudaraba*: Imam Ali (PBUH) said:” who trades assets (as an *Amil* in *Mudarabah*) and determine the ratio to half of the profit, is not liable for loss. He continued: Who commit a trader for loss, has nothing but his capital.” [5]

This hadith and the fatwa of most jurists agree that if the agent is guaranteed as capital, then the owner of the capital will not receive a share of the profit. If the capital is guaranteed in *Mudaraba*, the owner of the capital will only benefit from the trade without taking any risks.

Lease in higher interest: Asked from Imam Sadiq (PBUH) that: “The man rents the house and then rents it out for more interest than he rented it with. He said: This is not right unless he adds something in this.” [6] Considering that in this type of rent, the person is not liable for any loss and only takes benefit from the interest gap between the two contracts, so this case can also be considered as an adaption of *nahi ribh la-yodman*’s rule. [7]

Prohibition of selling goods in higher price before receiving: This rule can also be applied to selling the product at a higher price before receiving it. In this case, the first seller is liable for any accident before delivery. Therefore, the second seller is not liable for any risks involved in the sale of goods before receiving them, and as a result, he is not entitled to any interest in the contract.

End Note

We need a deep understanding of religious propositions in order to enter the field of social systems design. Jurisprudential rules hold a special place among them. The purpose of this paper is to discuss one of the key rules of designing an Islamic financial system with some examples of Sharia-based contracts. Further research is necessary to examine the functions of this rule in designing more complex financial instruments (containing several contracts).