

Basics of Quranic Paradigm of Development

Ahmad Bahrami^{1*}, Mohammad Zarei²

¹Department of Islamic Studies, Boroujen Branch, Islamic Azad University, Boroujen, Iran

²Department of Islamic Studies, School of Medicine, Zahedan University of Medical Sciences, Zahedan, Iran

ABSTRACT

Development is a concept that has always attracted human mind in which various sociological schools intended their efforts to. However, due to the limited prospect of world views of that school, they have been practically failed. Although the real development has been introduced by the sociological school of Qur'an, it was not contrary to being benefitted from reasonable enjoyment of the financial blessings. Therefore, a conceptual framework and macroeconomic theory can be achieved regarding the compliance of the Qur'an according to the strong arguments and evidences. This article aims to study the real concept, views and mechanisms of sustainable development from the perspective of Qur'an and present a precise definition of the Quranic society by introducing the indicators of a modern society. Research methodology is library type and the texts are referred to, and due to the fact that the concept of the paradigm of development has been mentioned in the sociological school of Qur'an, the most variable texts are those of Quranic verse.

KEY WORDS: Qur'an, paradigm, development.

INTRODUCTION

Stating the Problem

Belief in evolution is a thought that always challenges human mind, because people instinctively seek to perfection and development is a new definition of human evolution. "sociology" as a science aims to discover and explain the evolutionary rules governing on human societies has not been unaware of this fact.

In Western Schools, "Sociology of Development" was introduced after the industrial revolution, especially the two world wars in Europe and has been studied from different perspectives, mainly based on "humanism" and "liberalism" with a focus on "technology" and the industrial and economic indicators.

Due to the fact that development totally depends on values and cultural norms governing society and religion being the most significant determining element in this context, different aspects has always been framed throughout history and have given it directions. The model of an advanced society and the rules governing have been explained in the sociological school of Qur'an.

Although the main orientation of Qur'an is oriented to Hereafter, because the salvation of the unseen world is subjected to the reasonable beneficence of worldly materials, it can undoubtedly said that Qur'an has had an undeniable role in the construction of human society. Therefore, a conceptual framework and a macroeconomic theory can be achieved concerning the compatibility of Qur'an with development based on the strong arguments and evidences.

This article aims to study the real concept, views and mechanisms of sustainable development from the perspective of Qur'an and present a precise definition of the Quranic society by introducing the indicators of a modern society.

Historical experience and the rise and fall of the various paradigms resulted from human thoughts to explain human-social phenomena shows the fact that humans are seeking to a robust and reliable paradigm to discover the reliable and inviolable causal relationships and guides human towards a society replete with peace and justice to achieve well-being and happiness and also a common prosperity. Today, various economical and social crises which has devastated millions of people is a dark result for the paradigms claimed for human development, especially the liberal-democratic paradigms of the West.

Joseph Sting Lytz, the economist and Noble Prize winner at Colombia University studied the recent crises in America and has mentioned that: "there was the time when people round the world parsed us for our

*Corresponding Author: Ahmad Bahrami, Department of Islamic Studies, Boroujen Branch, Islamic Azad University, Boroujen, Iran.

economy and we also told them that if they wanted to be similar to us, it would be just needed to entrust power into the hands of the market. The case here is that no one respects for that kind of modeling no more in the current state and according to the created crisis. This crisis also is led to raising some questions regarding the reliability and safety to us. Today, all countries are come to believe that they are affected to such a crisis due to our performances “ (Pars Tajeran, 2008, Antony Faiola, has American capitalism come to an end? The Washington Post, quoted from Alef News, October 14, 2008).

Idiomatic paradigm firstly used by Thomas Cohen in the book “ Structure of Scientific Revolution” means pattern, prototype and sample and literally means the intellectual and theoretical framework which the scientific community believes and complies to it for some time and when it was incapable of answering questions, its validity and value are gradually lost to the extent that its validity will be in doubt with the advent of the new paradigm and a new paradigm will be replaced on (Chalmers, 2002, P. 108).

The most important aspect of paradigms is to explain issues in the analytical and theoretical systems relying on reliable theory or theories.

The basic theory in the paradigm of development in the Quranic sociological school: “ O people, in fact, for you there is a proof from your Lord, and to thee we have sent down a shining light”, which provides an infallible explanation and certainty from the evolutionary rules governing human societies in the framework of the traditions bereft of any change. Divine traditions were the same from the past and there will be no change in divine tradition and the leading lights to reach perfection.

Paying attention to the sociological aspects of Qur’an is a kind of renaissance and return to human nature and the ritual which is based upon. This paradigmatic renaissance are placed before humanity and social scientists which is naturally different of what has been dealt with.

The martyred Muhammad Bagher Sadr mentioned about determining and deducing of the theories resulted from divine teachings that: “ Today, determining and explaining the underlying theories of Islam is a main and serious necessity which is a need for people” (Sadr, 1990, P. 63).

The Notion of Development

To explain the exact meaning of paradigm in Qur’an, it must be understood that who or what the focus of progress is. What is its direction or aim? What dimensions does it take? Who has the authority to make legislation for development? And who with what entity is worthy of managing development? In economy, progress refers to “ small and steady increase in output or income per capita through increased labor force, consumption , investment and the volume of trade”. (Rostou, Walt Whiteman, 1995, P. 7). Perhaps the word “ progress” be is the equivalent term for “ development”. This word and its derivations namely “ Yarshedoun”, “ Rashedoun”, “ Mershad” and “ Roshad” has been used in Qur’an about 19 times (Nasra, 1982, P. 212). The Prophet Abraham has been addressed in Qur’an that “ Surely, we gave Abraham the required progress (which could have” and we were wise (for His merits) (Anbia, 51). Humans have been praised in Qur’an beyond what is considered in human modern’s thoughts, “ Surely, we honored the Children of Adam” (Asra, 70).

And then it is said that “ Remember the time when God told the angels that I would put a caliph in the earth” (Baghare, 30). God provides everything in the service of humans by introducing human as central to development in the creation system: “ And controlled day and night and sun and the moon for you” (Nahl, 12) to achieve the real progress that is perfection by being obedient to God. Then it is said that “ Jinn and humans have not been created but for obedience” (Alzariat, 56). This notion has been mentioned in a sacred narrative (Hor Ameli, 1999, P. 632). There is a direct path in Qur’an that is the context for rising humanity and prospering humanity. “ My Lord is indeed in the direct path” (Houd, 56). “ O Prophet, adhere yourself to what is revealed to you, for you are in the straightway” (Zokhrof, 43).

Therefore, God mentioned the aim of human’s development in the various verses and said : “ you thought that you are created in vain and will not be returned to us?” (Momenoun, 115). In Quranic school of sociology, the dimensions of progress has been drawn by God through indicating divine traditions and focus on human the complex relationship with God, humans and nature have been expressed in order to the real progress be manifested in a multi-dimensional process. “ Material schools are ignorant of abstract dimension of humans and the universe and imagined him as an animal and considers the progress only in physical dimensions”. while monotheistic schools, especially Islam, human’s progress in all material and spiritual dimensions has been taken into consideration (with priority on the spiritual dimensions s than material ones). (Mirmoazi, Sayed Hussein, 2003. P. 261).

In the Quranic paradigm, the rules of sustainable developments are divine laws, for any rule other than this is a defamatory word that is resulted to permanent loss. “ all rules that are beyond God’s are null and void and humans are directed to deterioration and misery, and is guided only to the punishment namely going to hell. Because all rules are only God’s, every other rules that are common among people are indeed God’s and or obtained from revelation and mission by Him or the rules that are bound to God” (Tabatabaie, Vol. 10, P. 139). From the perspective of Quran, the institution has the competence for real progress that its rule is directed on God’s rule: “ O ye who believe, Obey God and His Prophet and also your parents, when you are faced with discrepancy in religious matters, offer it to Quran and the Prophet’s traditions if you are believed in God and Hereafter. This is more better and a better outcome is achieved”,

Imam Khomeini said : “ the set of rules are not enough for reformations. For the rules are the cause for reform and human happiness and needs executive and enforcement. For this reason, God Almighty sent down religious orders, rule-based systems, and implemented an administrative system as well as a set of rules. The Prophet was at the head of the executive and administrative organization of the Muslims. This government was not only limited to the time of Prophet and Imams, but it is required in all ages” (Khomeini, 2000, P. 17). As a result, by studying the Quranic verses, the “ progress” can be defined as “ progress is the movement of human and human society from animal nature to human nature in the four dimensions of relations and requirements (relationship with God, with himself, with his fellow men and with nature) in a systemic way in the path of God to reach humanity and divine station under the laws of nature and the developmental rules of Quran and legislation, administration and Islamic rules”.

The Prospect s of Development

The theory of purists in humanistic paradigm of Quran is “ we are from God and to Him we return” (Baghare, 156) in which human life can be traced in three stages: 1. Before the world. 2. The world and 3. Hereafter. These stages are subsequent and depend to each other. Therefore, never was the human’s prospect s of development and human societies limited to the world. In Quranic paradigm, the worldly blessings are mentioned. This beneficence should be an opportunity to reach the perpetual life of the hereafter. Hence the Prophet said that: “ the world is as a farmland to the hereafter”. If the world has been derided and rejected, then this is the place in which it focus all human efforts. “ You must know that the worldly life is a frivolity and vanity, embellishments and increasing prosperity and children are as rain that their results cast surprise to unbelievers. Then goes faded and you see that I went yellow and buried and it belongs to those who have hard punishments. To another group is God’s forgiveness and His satisfaction and worldly life is nothing but a deceptive merchandise” (Hadid, 20). “ O you who believe, let your property and children not you ignorant of God’s remembrance, whoever does so is one of the losers” (Monafeghoun, 9). “ Alas, this worldly life is nothing but a fun and plaything, the real life is in hereafter, if people know”.

In the Quranic paradigm of progress, God mentioned the worldly life by the terms such as playing, pride, etc. to emphasize on this worthless worldly merchandise against the world to come. Imam Ali said that the world is the place to pass on, not to remain. People are of two categories in the world: those who are attracted to the worldly life, so they will be perished and another one are not attracted to it, so they free themselves from the worldly life”. “ the contrast between this world and the hereafter, in terms of focusing to one and having the other, is a kind of contrast between something incomplete and something complete. World and the hereafter the function and respective and secularism is functionalism and requires being deprived of the hereafter, but the afterlife-oriented is respective-oriented and is followed by the world y itself” (Motahari, a survey in Nahjolbalaghe, 1984, P. 308).

The Division of Societies

Considering the type of perspective the societies have on progress, they can be divided into three groups:

1- Losers communities in the world and hereafter

Quran says in introducing this group of people that:

“ There are people who believe in God with skepticism, if a good thing is obtained them, they will be comforted and if they are put to examination, they will be angered. They will lose in the world and the world after and it is a clear lose” (Haj, 11).

God pointed out a group in this verse that are “losers in this world and the world to come” for the weakness in belief and focusing their attention on their benefits.

“this verse introduces another group of infidels and unbelievers... these losers who have no support and are directed to special place. Because of their obscenity in distress are losers in the world and for the apostasy in religion and blasphemy are losers in the hereafter as well. Clear losers” (Tabatabaie, Vol. 28. P. 213 and 214). In addition, the writer of “the interpretation of Majma Albayan”, maintained regarding the relationship between “losers in the world and in hereafter” that “they are affected to lose due to their separation from religion in this world and hypocrisy in the world to come” (Tabarsi, Vol. 16, P. 189).

Imam Hussein said regarding this issue that “they are the creatures of the world and religion is as a saliva that flows on their tongue, to the extent that their livelihood are abundant; they are committed and protectors of religion, however, when they are tested to disasters and problems, the real believers will be so small”. (Hussein Tehrani, 38).

2- The Communities who are benefitted in the world and losers in hereafter

Quran introduces this group as :

“some people say: O our Lord, bestow us something in the world. They are not benefitted in the hereafter”. (Baghare, 200). “those who wish to get the worldly life will be benefitted all they want in the world and it will not be reduced. These are those who have no benefit but the Fire of hell and it will be lost what they have done in the world and their actions will be null and void”. (Houd, 15 & 16). “everyone who wish to get the worldly merchandise, they will be bestowed on, but it is based on what we want and our eternal volition is required, then they went to hell in the hereafter with condemnation”. (Bani esraiel, 18). “everyone who ignores the law of God and chooses the worldly life, his place will be in Hell”. (Nazeat, 37-39).

3- Communities benefitted in this world and blissful in the other world

some of the groups of people are introduced by God that want goodness in this world and the world after: “some others says that : O my Lord, let us enjoy the blessings of this world and the hereafter, and keep us away from the torture of hell” (Baghare, 201). God also says that God bestowed them the good rewards of this world and He loves those who perform good things” (Al. Emran, 148). “From what was bestowed upon you by God, seek you the hereafter and forget your benefits from this world, and perform you goodness as He , and do not seek corruption in the earth, for He does not love the corrupters.” (Ghasas, 77). In the sociological school of Qur’an, only this group are achieved to a real and lasting progress being benefitted from the blessings of God both in this world and in hereafter.

Mechanisms of Development

In answering to this question that how an individual or a community can be achieved to a real progress, God introduces to factors namely “faith and good deeds” as the mechanisms of development. Faith and good deeds has been mentioned together in Qur’an about in 80 verses to express one of the social rules as “I swear to the Resurrection (overcoming the right to wrong) which humans really seek for disadvantages, except from those who are converted and do righteous things and ordered each other to do right things and patience. The term “disadvantage”, which is mentioned right in the opposite of the term “progress”, means to lose profit, not merely disadvantage, because it means to lose the profit. However, incommmodity means to lose the major benefits and investments. The man who his inner talents have not been progressed, he is in fact a loser. Therefore, the faith directed humans to progress and achieves him to the final destination, that is divine esteem, is a faith along with good deeds” (Sadr, 1981, P. 18). It has also been mentioned that: “to those who have faith and did good deeds has been promised to caliphate in the earth, as the righteous Imams were succeeded by their predecessors and dominated their good faith on all religions” (Nour, 55). Therefore, the real and lasting progress in Qur’an, that is “pure existence” (Nahl, 97) is located contrary to decline and backwardness, that is “tree of evil” (Abraham, 26).

The Indicators of an Advanced Community

According to the concepts and prospects of progress in Qur’an, some of the most important indicators of advanced human societies can be introduced from the perspective of the Qur’an being inspired from Quranic verses:

1- Knowledge

God who provides the universe for human kind, says that the condition for this possession is knowledge. Therefore, humans are encouraged to gain knowledge in many Quranic verses and introduced it as the means for human's promotion and advancement. God elevates the degrees of those who believe in God and have knowledge and says that : " does those who know compared to those who are ignorant are equals?".

2- Justice

It is not accidental that justice be regarded as the second principle of Islam and be distinct from other attributes of God, and belief in justice becomes as the part of religion. Because justice in behavior and adjusting the justice-based policy is the essential condition for progress in each of the other values. A society will lost its essential and strong base for moral movements (Sadr, 1981, P. 18). In the sura Nesa, it is said that: " O you who believe, seek for justice completely, do witness for God , though (this witness) is the detriment of your own benefits or your parents and close relatives, that if they are poor or rich, it is more deserving for God to support them, so do not you follow whim and caprice, if so, you will be distorted from the way of God, and if you distort the right thing and or turn away from it, God is aware of what you do" (Nesa, 135).

Also in verse 8 of sura Maede, it is said concerning the importance of justice and its role in personal and social development that: " O you who believe, make yourself ready for God and do you witness by justice. Let the enemies do not led ignoring justice, do you justice which is more close to righteousness and fear of God, for He is aware of what you do (Maede, 8). The Prophet said that: " avoid from tyranny, for every action is embodied in a proper shape in the Resurrection. Tyranny will be embodied in the form of darkness and coverings of darkness will be upon the oppressors, and we know that every good and blessing is from God and darkness is resulted from any loss" (Makarem, 1999, Vol. 4, P. 303). The term " Ghest" means justice and to " do justice" means to do righteous things and maintain it. this feature is most effective and most perfect for following the God's way and maintain it not to be violated (Tabatabaie, Vol. 5, P. 172).

3- To Abide By the Covenant

one of the attributes of God is " Alvafa" means " adherent" who fully abide by the right thing (Larous Dictionary, Vol. 2, P. 2193). In a society which adhering to covenants is considered as its values, social deviations, especially economic distortions will be minimized. " O believers, adhere you the covenants and contracts". (Maede, 1). Due to the fact that binding, that is covenant, comprises all the religious and divine treatises taken from the angels by God, it also includes the pillars of the religion and its components such as monotheism , prophecy , resurrection and other acts of worships, beliefs and principles and provisions of legislation and the signature of the contracts and trades" (Tabatabaie, Vol. 5, P. 245). " the tone of the verses and statements made in such a way that the goodness of adhering to the covenant and breaking the promise are human inmates". (Tabatabaie, Vol. 5, P. 246). " due to the fact that " Aloghoud" so to speak, added by A and L and is good to local public and the sentence is absolute, the above verse is the cause of adhering to all covenants that is firmly bound among individuals or between humans and God" (Makarem, Vol. 4, P. 243).

4- Charity

Due to the effective role of charity, one fifth, helping to the poor and alms in eradicating poverty and achieving economic growth and social welfare and creating love in the community, which is the cause of unity and social cohesion by itself, hence God strictly commanded on forgiveness and charity.

In verse 180 of the Sura Al-Imran those who are stingy in giving their material are criticized: " those who are avarice and do not give charity from what God has bestowed upon them do not think that this is good for them, but it is evil for them". It is also said that " why you do not give charity, for all that is from heaven and earth are God's" (Hadid, 10). " O believers, give charity of what the clean materials you have acquired or deduced from you from the earth" (Baghare, 267). Charity is considered as the condition to reach goodness and says that " you will be reached to goodness unless give charity of what you'd like".

5- Saying Prayer

The most important factor which can lead people to do right things and reach to the real progress is remembrance. "O believers, when the call to prayer on Friday is said, you should remember God and drop trade and merchandise, this is better for you, if you know".

The role of Friday Prayer is very important here", especially one of the programs of the preacher in Friday Prayer sermon is to mention important issues in the fields of society, politics and economics. Therefore, this great and glorious congregation can be led to the following blessings:

- To improve the knowledge of people regarding Islamic theologies and social and political occurrences.

- Making correlation and cohesion among the ranks of Muslims more than better in a way that horrors the enemies.

- Renewal of the religious and spiritual vitality for the Muslim masses.

- Attracting cooperation in solving common problems. (Makarem, Vol. 24, P. 135).

It has been mentioned in Qur'an in this regard that: "perform all the prayers, especially the middle prayer (noon prayer with diligent, and be obedient to God in all times". "When faith is fully located in human heart, they will naturally be directed to obedience and perform the prayer with obedience and purity and this worship is saying prayer" (Tabatabaie, 1989, Vol. 9, P. 14).

6- Chastity

One of the major problems that obstacles people being reached to perfection is to follow unchastity, lust and adultery, hence, it has so much been emphasized on protecting people. In sura Momenoun, Verse 5, the features of believers are introduced as below: "those who protect themselves from unchastity". Those who perform prayers with purity are characterized as follows: "those who protect themselves from unchastity".

7- Commanding to do good things and forbidding to do bad things

One of the important factors to the improvements in a community is to command to good things and forbid from doing bad things. It has been emphasized on in various verses in Qur'an, including in verse 104 Sura –Al-Imran:

"you should invite the groups of people for goodness and command to good things and forbid from doing bad things, these are the those who are succeeded". Imam Bagher said that: "commanding to do good things and forbidding from bad things are two great divine obligations that other applications are put into practice. Due to these two cases, the roads are safe and business are lawful, people's rights are provided, the lands made prosperous and revenge is taken from the enemies are all things are agreed upon in the light them". The Prophet said that: "anyone who commands to good things and forbid from doing bad things is the successor of God in the earth and also the successor of the Prophet and The Book" (Makarem, Vol. 3, P. 51). It has also been said that: "you were the first Umma who have been created for the benefit of human kinds, for you command to good things and forbid from doing bad things and have faith to God".

Conclusion

According to the various Quranic verses, a modern society is the one which are manifested with faith and good deeds as "worship" in relation to God (Zariat, 56), "piety" in relation with himself" (Hojorat, 13), "charity" in relation with his fellow men (Al-Imran, 139) and (Nahl, 30) and "development" in relation with nature (Houd, 61) and these are achieved by going to the "right path" (Houd, 56). And with parameters as 1. Knowledge. 2. Justice. 3. Adhering to covenants. 4. Charity. 5. Remembrance. 6. Chastity and 7. Commanding to do good things and forbidding from doing bad things (The nature of God) (Roum, 30) make themselves flourished and actualize the "humanity". Members of this community are "the cause of goodness" (Binet) and this is a perfect society (Al-Imran, 139) and (Muhammad, 35) and as a result they are successful (Moumenoun, 1) and (Mojadele, 22) and their place will be "elevated places" in the world (Saba, 15) and hereafter (Toubeh, 72).

REFERENCES

1. Quran
2. Imam Ali (1994), "Nahj Al-Balaghe", translated by Sayed Jafar Shahidi, Enghelab Eslami Publications and trainings, Tehran.
3. Ibn Abi Feras, Abolhasan Varam (1991) "the collection of Varam", translated by Muhammad reza Ataie, The Institute for Islamic Studies, Mashhad.
4. Chalmerz, Allen, F (2003), "the nature of science", translated by Saied Zibakalam, The Organization for studying and editing of humanities books publications (SAMT), Tehran.
5. Horemeli, Sheikh Muhammad Hussein (2000), "the generality of sacred sayings", translated by Yazid Alabedin Kazemi, Dehghan Publications, Tehran.

6. Hussein Tehrani, Sayed Muhamad Hussein (1423 AH), “ Lamaat Ak-Hussein, Sadra Publications, Tehran (Khomeini, 2000, P. 17).
7. Rostou Walt Wightman (1996), “ the theorists on development and progress”, translated by Morteza Gharebaghian, Shahid Beheshti University Press, Tehran.
8. Sadr, Muhammad Bagher (1991), “ the social traditions and the philosophy of history in the school of Qur’an”, translated by Hussein Manouchehri, Nashr Garhangi Raja Publications.
9. Tabatabaie, Muhammad Hussein (1989), “ the interpretation of Almizan”, vol. 10, translated by Muhammad Javad Hojati Kermani, Publication of Scientific and Intellectual Foundation of Allame Tabatabaie, Qom.
10. Tabarsi, Hassan (1972), “ the comprehensive interpretation of Almizan”, translated by Dr. Muhammad Mofateh, Farahani Publications, Tehran.
11. Taheri, Habib Allah (2005), “ Islamic Ethics or the customs of conduct”, “ the office of Islamic Publications”, Qom.
12. Khalil Alhejr (1984), “ the dictionary of Larous”, translated by Dr. Sayed Hamid Tabibian, Amir Kabir Publications, Tehran.
13. Makarem Shirazi, Naser (1999), “ the sample interpretation”, 1st Vol. Dar Almaktab Aleslamie Publications, Tehran.
14. Nasri, Abdollah (2003), “ the philosophy of creation”, Nashre Maref Publications, Qom.
15. Motahari, Morteza (1982), “ a survey in Nahj Al-Balaghe”, Sadra Publications, Qom.
16. Mir Moezi, Sayed Hussein (2000), “ Islamic Economic System: The Objectives and Motives”, Kanoun Andishe Javan Publications, Tehran.
17. Pars Taheran Elektronik, October 14, 2008, <http://www.parstajeran.com>.