

The Civilizational Capacity of the Imamate Doctrine

Ahamd Bigdeli¹
Fatemeh Bornaki²

(Received: September 26, 2024, Accepted: November 13, 2024)

Abstract

The doctrine of the Imamate is one of the most important privileges of the Shi'a in the Islamic worldview. The abundant capacities of this doctrine can be examined indifferent approaches. The civilizational approach to the doctrine of the Imamate is known as the approach that no independent study has been done on it. This approach is important as it includes different fields. The present study, "Civilizational Capacity of the Imamate Doctrine", was conducted in a descriptive-analytical method using library resources to identify the civilizational capacities of Imamate doctrine. Accordingly, first the privileges of the Imamate doctrine have been referred; then, the civilizational capacities of the Imamate doctrine have been specifically examined. The results show that the Imamate doctrine qualifies the following capacities in order to lead the community toward prosperity in this world and the hereafter: The common capacities include foundation of Ummah (the unified, safe, and expansive ummah), scientific progress (in all fields of prosperity), and justice-oriented (in political, cultural, social and economic fields). The specific field also includes Imam's innocent management and responsible participation of the Ummah as the political field, social cohesion and production of social capital as the cultural-social field, and efficient production, fair distribution, and proper consumption as the economic field.

Keywords: Imamate Doctrine, Civilizational Capacities, Political Capacities, Cultural Capacities, Social Capacities, Economic Capacities.

1. PhD student of University of the Qur'an and Hadith, Iran (corresponding author): ahmad1450@chmail.ir

2. Assistant professor, Department of English Language and Literature, Karaj Branch, Islamic Azad University, Karaj, Iran: fbornaki@kiaiu.ac.ir



Introduction

Manifestation of religious teachings, realization of divine values, beliefs and decrees in different layers of society have been considered as the main goals of theological schools throughout history (Hosseini Khamenei, 2013: p. 286). Therefore, it is necessary to create a civilization in accordance with religious teachings. Leadership is one of the most fundamental components of civilization as it is known as the most vital element of creating a civilization (Derakhsheh, 2011: p. 205). The existence of Imamate in Islamic civilization leads to the correct formation, growth, and prosperity of civilization. (Pourseyyed Aghaei and Emami, 2016: p. 484), as the style of civilization is derived from the style and characteristics of its leader. Undoubtedly, dealing with the capacity dimensions of the Imamate doctrine as an indicator of governance and civilization in the Islamic worldview is one of the important points in the field of Islamic civilization studies.

The influence of Imamate doctrine in modern Islamic civilization as the premise is to believe in the influence of religious teachings in the formation and evolution of civilization. After accepting the partial and micro influence of teachings in the life of an individual in the society, in order to realize the Islamic civilization, one must address the macro influence of religious teachings in the society. The effectiveness of teachings in establishing intellectual foundations, general orientations as well as regulation of all dimensions and layers of society lead to the formation of a new civilization based on authentic Islamic foundations.

Addressing the capacity dimensions of the Imamate doctrine is considered as the answer to these questions: what are the characteristics and capacities of the Imamate doctrine and how do these characteristics affect the governance structure of society? It's an important issue as the position of the Imamate in Islamic civilization is special; policy-making and determination of the general strategies of the Islamic society depends on the imam and the leader.

Literature Review

The following books have been written about civilizational capacity. "Civilizational capacities of Islam" by Mr. Hamid Fazal Qana, he has examined the civilizational capacities of Islam in general, but he has not considered the educational capacities of the Imamate. "The Capacities of

the Knowledge of the Word in Civilization Studies" by Mr. Mohammad Taqi Sobhani, he has generally reviewed the Islamic civilization through the science of the word. Mehdi Qorbani in his article, "Theoretical Capacities of the Theory of Guardianship of the Islamic Jurist in the Construction of the New Islamic Civilization", has addressed the issue of Guardianship of the Islamic Jurist, but he did not review it through the principle of Imamate. Therefore, the present study is innovative in the "view of the doctrine of the Imamate", "structure of the presentation of materials", "construction of the civilizational capacities of the Imamate doctrine", and "the division of capacities into general and specific".

Theoretical Foundation and Methodology

With the second step of the revolution towards the realization of the new Islamic Civilization, a new view of Islamic teachings should be taken as the theoretical backbone of civilization. The view that has led to the Imamate doctrine through the civilizational framework in this article is a new step towards the application of theoretical discussions of the word Imamia. The proper understanding of the concept of "Imamate" in the word of the Imamate makes it possible to understand the difference between this view and other schools as well as understanding the strengths of the intellectual foundations of the Imamate in the process of modern Islamic Civilization. This view leads to a more correct understanding of the place and function of religious teachings, it also provides a platform for the realization of the new Islamic Civilization.

This study uses the library method to apply the statements in the books of the word and civilization in order to answer the main question raised in this study with the analytical-descriptive approach. The following points are mentioned in this regard:

A) in present study, the basis of the authors is the verbal view of the Imamate, and the effects of the Imamate doctrine on civilization variables are investigated.

(B) in the present study, the Imamate doctrine is only discussed through the word of Imamia.

C) this article attempts to study the characteristics of the Shi'a scholars in the Ummah and avoid proposing controversial opinions (Mesbah Yazdi, 2004: 395-400; Al-Humsi al-Razi, 1991: 277-237).

In the words of the Imam, the Imamate and the leadership of the Islamic Ummah is a divine issue, as Imam has the specific characteristics and privileges (Sheikh Sadouq, 2003: 131-132; Sheikh Horr Ameli, 2006: 59/3; Majlesi, 1983: 15/222)).

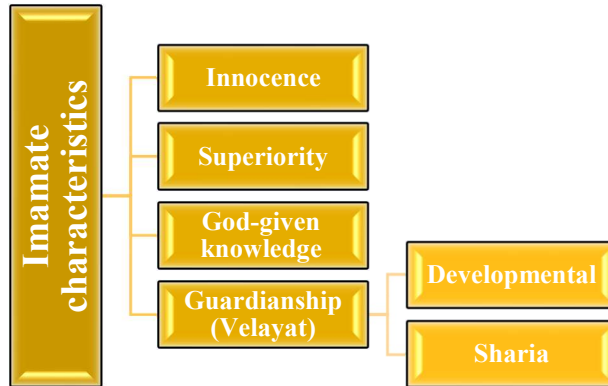


Figure 1.

1. Innocence

One of the necessities of the Imamate is to be free from committing sins or errors (Allameh Helli, 2008: 184). The reason for this is that the imam is the successor of the prophet and the scientific reference in the rulings and knowledge of religion. Therefore, it is necessary to be free from committing sins or errors so that people can trust him and the purpose of appointing imams to guide humanity is not violated (Sobhani, 1992: 116/4).

2. Superiority

The scholars of the Imamate consider excellence as one of the important necessities of Imamate (Mohaqeq Helli, 1995: 198; Allameh Heli, 2008: 187; Fazel Meqdad, 2007: 333; Bahrani, 1984: 121) and they agree on it (Fazel Meqdad, 2012: 336; Bahrani, 1984: 122; Mozaffar, 2015: 233/4). They know Imam in the highest level in physical and spiritual perfections and virtues such as science, religion, piety, generosity, and courage (Allameh Helli, 2008: 187; Bahrani, n.d.: 66; Mozaffar, 2015: 4/237-238).



3. God-given Knowledge

Imams had other sciences besides what they had heard through the Prophet (PBUH) (Koleini, 2014: 1/256-255). This is God given knowledge that they have been inspired (Majlesi, 1983: 26/57). As imam Kazem (AS.) introduced their knowledge in three categories (Koleini, 2014: 1/393):

“Our knowledge is divided into three categories: past, future and present. The past knowledge is interpreted for us, the future is written, but the present is inspired by the heart and the influence in the ear, that is our best knowledge and there would be no prophet other than our Prophet”

The scholars of the Imamate agree on Imam’s God given prescience and its benefits (Allameh Helli, 1982: 240; Sobhani, 2005: 58). The elites have different viewpoints in this regard as it is divided into two categories; some believed that it is limited to the specific items (Allameh Helli, 2008: 148) and the other know it unlimited (Tabatabaei, 1995: 207/18). Accordingly, through these Sciences, Imams were aware of everything they needed in guiding servants and performing their duty as imams (Mesbah Yazdi, 2004: 321-322).

4. Guardianship

Velāyat (guardianship) is an Arabic word derived from the word "Vali" (guardian). The principle of the meaning of the Islamic guardianship is the closeness of two things to each other, (Tabarsi, 2005: 1/61) and the connection of two things closely and firmly together. (Qoreshi, 1991: 7 / 245)

The guardianship in Islam and Shiite thought means "supervision and ownership in managing affairs", which is divided into two categories: evolutionary and Sharia (Tabatabaei, 1995: 18/ 26-27).

The developmental guardianship is the supervision of the Imam over the creatures of the world and the outside world as well as the objective possession in them. (Majeisi, 1983: 21/298; Al-Arousi Al-Hawizi, 1994: under verse 69 of the Surah Al-Zamar; Javadi Amoli, 2000: 123)

Most of the scholars of the Imamate agree on the totality of developmental guardianship, but in some details such as the active role of the imam, there is a dispute over how to control over (Hamoud, 2004: 2/ 117-119; Safi Golpaygani, 1999: 86-88; Rabbani Golpaygani: 29).

Another type of the divine legislative (Sharia) guardianship the imam, which includes the imam's supervision of the interpretation and explanation of the Qur'an and the prophetic tradition and the leadership of the societ. (Javadi Amoli, 2000: 124-125).

According to the delegation narratives, (Koleini, 1393: 1/265-268; Safar Qaemi, 2013: 383-387), there is no difference in the proof of the divine legislative guardianship of the imamate in the sense of priority in the control over property and the population of the people (Khoei, 2014: 5/38; Safi Golpaygani, 1999: 133-135-141).

The divine legislative guardianship means the right to Sharia and legislate for God-appointed Imam (Momen Qomi, 2010: 100-118; Hosseini Milani, 2017: 272-273-311-312). It is the responsibility of the imams to interpret and explain the Qur'an and the Sunnah as they qualify such characteristics as the God-given knowledge of innocence (Rabbani Golpaygani, 2008: 213).

Of course, there is also disagreement about this type of the divine legislative guardianship of the imams, some are only limited to the explanation of the Sharia (Sheikh Horr Ameli, 2006: 439; Amoli, 1422: 3/522), and some other believe in the permission of God" (Safar Qomi, 2013: 383-387; Koleini, 2014: 1/265-268).

According to the divine legislative guardianship and the methodology of the prophets and imams, the formation of the government and the implementation of Sharia was one of their main goals (Al-Baqarah: 213; Al-Anbia: 74; Al-Yousef:22).

Islamic Civilization, politically, has a government based on the principle of divine governance (Rabbani Golpaygani: electronic version). The civilization that is formed around the divine leadership is chosen based on the divine choice, it has some characteristics such as justice, preference, which distinguishes this society from other societies.



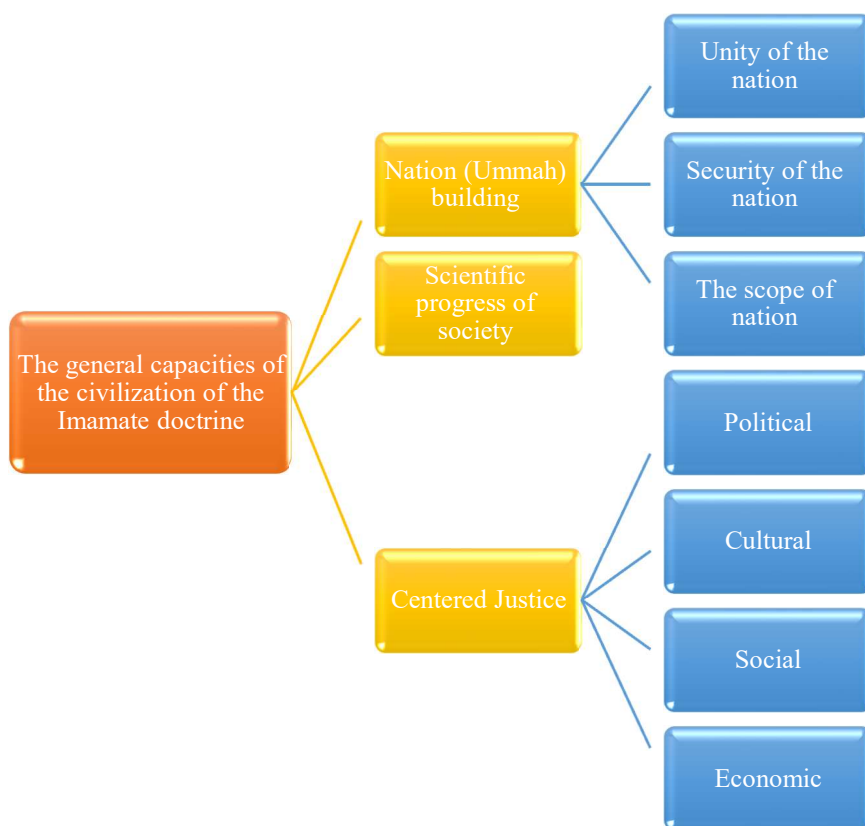


Figure 2.

The following examines the impact of the characteristics of the Imamate on how Islamic Civilization works.

1. Imam's Guardianship and Creating Nation (Ummah)

The main difference between Islam and other religions and schools is that Islam is not just a pure School of thought."(Javadi Amoli, 2000: 76), rather it is religious, operational, and executive approach that has a practical plan in the form of government to realize all religious principles and beliefs. In Islamic terms and tradition, the name of the government is "Islamic guardianship (Welayat)" (Mesbah Yazdi, 2004: 396-397).

In the Islamic worldview, the government is based on the principle of the divine guardianship whose connection of its components is inseparable. In fact, Islamic guardianship is more than a normal government system, and it has a spiritual dimension and a private spiritual connection. (Saba, 2012: 166).

The prophets are the messengers and the prophet Mohammad's family are the manifestations of the rulers of the Islamic guardianship (Rabbani Golpaygani 2000: 47-69). As Imam Kazem (AS) while not having the apparent rule, identified himself as the ruler and The Guardian of the believers, and in response to Aaron, who said: "You are the one with whom people secretly pledge allegiance, he completely shows the power of Islamic guardian government to him" (Ibn Hajar Heitami, n.d.: 202).

This quote shows that Islamic guardian government is a different kind of government, which puts spiritual dimensions and spiritual connections ahead of material and structural connections. (Farhandpur. 1387: 169-204), guardianship in this system is the ruling connections with the people are close intellectual, ideological, emotional, human, and affectionate connections. (Al-Imran: 164); people are attached to the guardian, they are interested in him, and he is the origin of all this political system and knows his duties from God and considers himself as a servant of God. (Nahj Al-Balagha, Wisdom 105).

1-1. Unity of the Islamic Guardianship

In each group and society, individuals and forces have different opinions and tastes. Preventing conflicts and creating harmony in Islamic society is formed by the system of nation building through modesty ruling of infallible Imams (). The Qur'an in these cases, to resolve the dispute, leads the Ummah to the Islamic guardianship (Welayat). (Al-Imran: 103; Nisa: 59). Grouping, tribalism, and division are those punishments that Allah Almighty promises to the rebellious and disobedient in the Holy Qur'an (An'am: 165). Society in such a system creates unity which there is conflict in it. The reason for this unbreakable unity is the extent of the inclusion of individuals and groups in the central point of power which is called as "Imam". "Imamate" with its unifying power transforms the scattered and dispersed population into a single nation and gives order and organization under the umbrella of the Divine Will. (Asefi, 2003: 40).

One of the most prominent manifestations of Islamic guardian society is the strong cohesion and coherence between the members of society, so that they are like a single figure, as the Qur'an considers the believers as the brothers.

The faithful are indeed brothers. Therefore, make peace between your brothers and be wary of Allah, so that you may receive [His] mercy (Al-

Hujurat: 10). The prophetic hadith also describes the unity and integrity of the Walai community as the following:

Believers are considered as one body in friendship, compassion, and affection towards each other; whenever one part of it hurts, other parts suffer from restlessness and fever (Payandeh, 2004: 561/2712).

Social Sciences consider the high integrity and collective spirit in society to be essential for the continuation of collective life and the development of societies. This is despite the fact that Islamic guardian society has this feature at the highest level. This alliance is achieved by leading and regulating divine leadership.

1-2. Creating Security in Society

Security is considered one of the most basic, important, and fundamental human needs. The importance of security is that the development of human societies and the flourishing of human talent depends on it. Security in society can be examined in different approaches (Barzenouni, 2005). After the phase of individual security guaranteed by faith (An'ām: 82), social Security is established in the shadow of Islamic guardian society.

Durkheim believes that the factor that threatens Social Security is the distance from ethical norms, the weakness of social solidarity, and the strengthening of individuality in society. In his view, the basis of any social system is emotion, and society is essentially a moral phenomenon; in order to maintain unity and harmony, it is subject to a kind of common social conscience. In this regard, he considers religion as a security element, increasing the security factor of society. (Ghaffari, 2011: 138). Social Security is one of the civilizational characteristics of the Islamic ideal society, the same meaning that Allah Almighty exemplifies in Qur'an as a safe city. "And Allah sets forth a parable: (Consider) a town safe and secure to which its means of subsistence come in abundance from every quarter...." (Nahl: 112)

In the following verse, the most important element of creating security, "but it became ungrateful to Allah's favors, therefore Allah made it to taste the utmost degree of hunger and fear because of what they wrought." (Nahl: 112)

The important indicator of the Islamic guardianship is the constructor of a sympathetic and harmonious society that has friendship-based

relationships. It is the position of the Imamate that is based on a society with different people but sympathetic and brother. We see an example of this unity in the narrative of Imam Ṣādiq (as). He said, "Whoever hurts one of my believers, he would declare war on me". (Koleini, 2014: 2/ 350)

Islamic guardian society, with its brotherhood among Muslims through Imamate, guarantees such security that not only do they not harass each other, but people do not have a bad attitude towards each other. "Accept your brother's excuse and if he doesn't have one, make one for him." (Majlesi, 1983)

1-3. The Civilizational Scope of the United Ummah Under the Umbrella of the Islamic Guardianship

Islam is a natural and universal religion that addresses all human beings in all ages and generations (A'rāf: 158). Islamic guardian society derived from the teachings of this religion, is for all human beings like a divine umbrella; it doesn't make sense for the specific race, ethnicity, geographical area, and specific time and place. The universality of the Islamic ideal society can be understood through verses with general addresses, (prophets: 107, Araf: 158) narratives with universal themes (Sheikh Sadouq, 2003: 2/127; Bahrani, 2013: 1/520) and even recorded historical events such as; brotherhood between migrants and Prophet's friends, the existence of companions with Iranian races (Salman Persian), African, Roman (Sahib Ibn Sinan) (Ibn Abdul-Bar. 1991: 2/ 726)

The existing borders are not acceptable in the idealistic conception of Islam (Najaf al-Ballagh, letter 53) and its only boundary is the belief and adherence to Islamic values. Therefore, Islamic guardian society is not limited to the land and geographical boundaries, but anyone anywhere in the world can be under the umbrella of Islamic guardian society and part of the United Ummah.

2. The Science of Imamate and the Scientific Progress of Society

The imam qualifies the inherent knowledge of the world (Koleini, 2014: 1/ 157) this divine and inherent origin makes Imam's knowledge superior to other people. It is because of this superiority that the position of teaching knowledge is also entrusted to him (Baqarah: 129; Jumu'ah: 2; Āl-i 'Imrān: 164).

Among the narratives, the command to learn science and acquire knowledge is abundant, as in a narrative, learning science is considered

obligatory for every Muslim. (Nouri, 1987: 249) the Prophet (pbuh), as the leader of the Islamic Society, has paid special attention to the learning; he used every position to encourage people to this issue. The imam-centered society is a science-oriented society that leads to the flourishing of various sciences by Imam's guidance and encouragement (the leader of the society). (Pishvaei, 2019: 305; Derakhshah, 2011: 254). The culmination of this scientific progress will be formed in a society led by Imam mansoum and Masum. The extraordinary scientific leap in the imam-oriented society is also quoted from Imam Šādiq (as). (Majlisi, 1983: 52/ 336) in other narratives, with the theme of increasing reason at the time of emergence, they emphasize the progress of Islamic guardian society (Majlisi, 1983: 52/ 328)

The culmination of this scientific progress will be formed in a society led by Infallible Imam. The extraordinary scientific mutation in the imam-oriented society is also quoted from Imam Šādiq (as) (Majlesi, 1983: 52/ 336). In other narrative, he emphasized the progress of Islamic guardian society with the theme of increasing reason at the time of emergence of Imam Mahdi (as) (Majlisi, 1983: 52/ 328).

3. Imam's Justice and the Justice-oriented Society

Justice is the foundation of society and one of the most important necessities of society, as Imam Ali (as) said: "justice is the strongest foundation" (Amadi, 2002: 1/ 181). The importance of justice in the imam's school is that the Shi'a government is called the "Justice government" (Derakhshah, 2011: 90). Justice means "placing everything in its place and granting any right to the owner of that right" (Tavanayanfard, 2011: 117). It is confirmed by the narrative of Imam Ali (as) (Nahj al-Balaghah, Wisdom 437).

Fairness is the primary necessity for every prophet, imam and ruler. According to some verses, the purpose of sending the messenger and divine books is to implement "justice and equality" in society (Nisá: 135, Shūrā: 15, Nahl: 90, Hādīd: 25, Shabdinī, 2011: 26). A society which highest social status depends on justice affects all personal situations, social decisions, political appointments, and economic policies, cultural planning, etc.

3-1. Criteria for Justice

In the narrative of Imam Ali (as), the righteous person has been introduced with four characteristics: "Justice has four branches; accurate

understanding, science, deep knowledge and correct and clear judgment and steadfast patience. "The one who thinks rightly will know the depths of knowledge, and the one who reaches the depth of knowledge will be benefited from the source of the rules, and the one who practices meekness and tolerance will not be caught in excesses and shortcomings in his affairs and will live with dignity among people." (Nahj al-Balaghah, Wisdom 31) According to the characteristics mentioned in the narration, a person can be called just who has deep understanding, high level of knowledge, valuable wisdom, and stable temperance. Whoever does not understand justice and its dimensions, he will not perform justice in society (Jamshidi, 2001: 184). Therefore, the infallible imam has the full control over the position of every person and object to perform justice in society. A just imam is considered as the foundation of social, cultural, political, economic justice; he is also the main factor of the life and movement of Islam in society. (Mohammadi Reishahri, 2006: 19; Motahari, 2000: 47)

3-2. Cultural Justice

The meaning of cultural justice in non-Islamic civilization, along with a kind of tyranny, is the inclusion of all cultures with many differences, in a specific form, and even in some theories equals order and uniformity. As Plato considered justice as the harmony and overall fit of society (Maleki and Mostafavi, 2015: 141-173) and August Kent also defined justice as the order.

Among all the authoritarian theories regarding cultural justice, Islamic Civilization leads to preserving their identity and their true traditions by respecting the cultures of different societies, believing in a global society based on respect for other cultures. As the prophet of Islam (pbuh) said, "the virtues of the age of ignorance are practiced in Islam" (Abdolbaqi, 1987: 108; Khorramshahi, 1992: 555).

Islamic Civilization, by forming the system of "Imam and Ummah", gives the world a clear interpretation of cultural justice without oppression. Building a consistent model for all sectors and territories with titles such as globalization, equalization and so on leads to sacrificing the identities, cultures, and good traditions of societies that social thinkers refer to as cultural oppression. According to Sharia and divine standards, participation in all social, cultural and Economic Affairs is completely free, and no special privilege is acceptable for social classes; the only factor of

individual and social privilege is virtue (Hujurāt: 13). In this regard, Imam Sajjad (as) said: There is no honor for the Quraysh or the Arabs except for humility, and there is no dignity except for piety, and there is no action except for intention." (Sheikh Ṣadūq, 1995: 19)

3-3. Political Justice

In an Islamic guardian society, the existence of some human and divine competencies, including science, piety, and justice is the criterion of sovereignty (Najaf al-Balagh, letter 53; Sheikh Mofid, 1992: 143, 317, 416). If someone has these qualifications, he can be appointed in this system. Ayatollah Khamenei considers this qualification as a prominent and key indicator of Islamic Civilization (The Center of Sahaba, 2012: 167).

3-4. Social Justice

Social justice is the value that, as it becomes widespread, society has the conditions that every right holder achieves his right and the affairs of society are balanced (Seyed Bagheri, 2012: 25). In any society, there are opportunities to develop and shape people's personalities, and the unequal distribution of these opportunities deprives some others. The equitable distribution of opportunities allows the growth and flourishing of talents and capacities for all people, and in the next stages, it greatly eliminates the appropriate environment for the elimination of deprivation. (A group of writers, 2011: 196). In Islamic Civilization, led by a just Imam, people will have fair access to all the possibilities and opportunities in society. Of course, it should be considered that communist justice (equality of all individuals and segments) (Shahid Sadr, 1971: 68) is not endorsed by Islam, and justice means denying discrimination, not denying differences.

In addition to justice in creating opportunities, equal or unequal distribution of public facilities in society can also affect the level of benefiting people from resources. Fair allocation of facilities such as wealth resources available to the government for distribution management, government financial resources in banks and fair distribution of bank credits and so on leads to increasing social justice.

3-5. Economic Justice

In a society where the just Imam is responsible for educating and managing people, if the members of society appreciate this divine opportunity and take advantage of it, they will realize their divine responsibility. As a result, the human-centered, materialistic view gives

way to the monotheistic view. Thus, material resources and economic assets are considered divine trusts, and this leads to the fair distribution of property and facilities among the people. "...spend out of that of which He has made you heirs... (Ḥadīd: 7). Property is entrusted (Amadi, 2002: 1/26). Property belongs to Allah, and Allah has given it to his servants as a trust (Ḥakim, 2016: 3/87-89).

As earlier, justice was defined as placing everyone and everything in their place, the violation of property in their place causes class gaps and social problems and economic disruption; however, by putting property in its proper place, it makes society stable. "Do not give the feeble-minded your property, which Allah has assigned you to manage" (Nisā: 5).

4. Special Capacities of the Imamate Doctrine

In addition to the general capacities of civilization in the political, cultural, social, and economic sectors, certain capacities are notable.

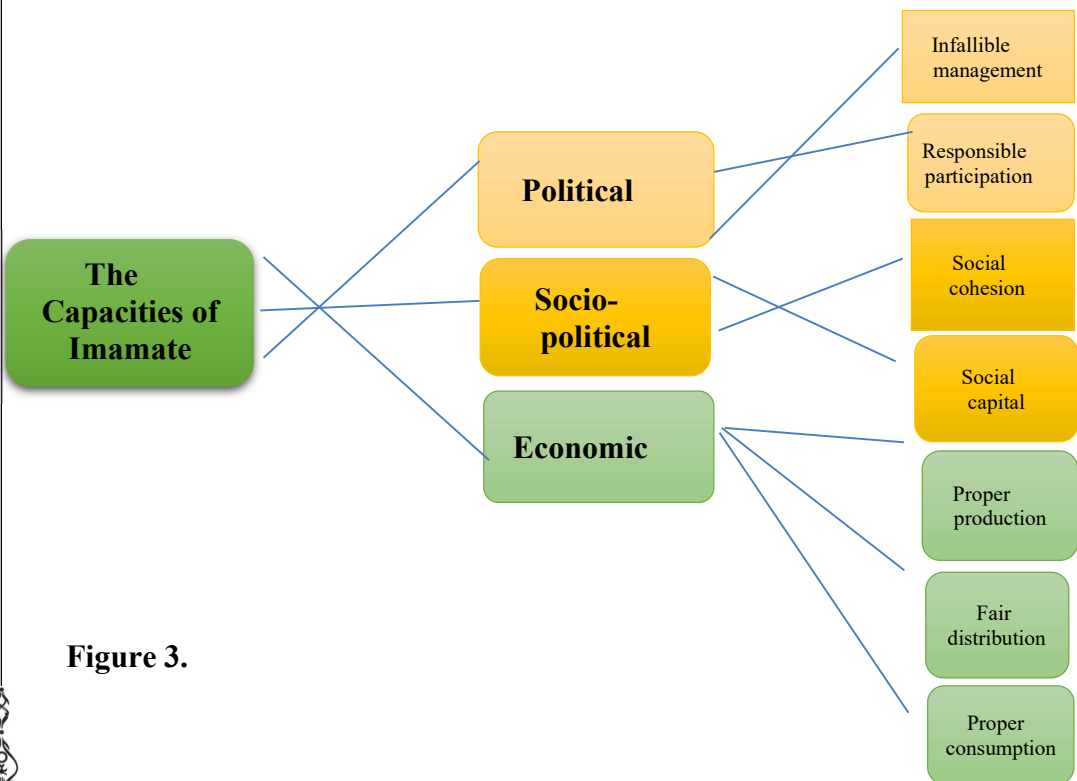


Figure 3.



4-1. Political Capacities

Infallible Management, Responsible Participation. Infallible management is flawless and paves the way for the happiness of the people of society and speeds up progress and excellence to reach the desired level. On the other hand, as the relationship of the Ummah's obedience to the Imam is accompanied by the friendly relationship, people's participation in political affairs is responsible and romantic.

4-2. Socio-Cultural Capacities

Creating social cohesion, producing social capital Imam and prophet are the most important and cohesive factors in society. As lady Zahra (as) in her sermon on fedakiya introduced the fundamental factor of systematization, unity, and cohesion of society as the elements of Imamate and its adherence. Allah has made following Ahl al-Bayt the cause of establishing the social system, and our leadership is the factor for staying safe from divisions (Tabarsi, 2005, vol. 2, 1). Community leadership in the Imamate style is the best model of organizing and controlling and growing people in society towards a higher society. This style of leadership and management is social capital generator. A united and integrated society, desirable social interaction, coordination and accompaniment of all people, the proper use of material and spiritual capacities and so on are examples of social capital in such a society. Obedience to the imam promotes the cohesion of society, the realization of the goals of networking, and socialization of religion (Pourrostami, 2020).

Therefore, the model of social cohesion in Islamic civilization is based on obedience and guardianship from the imam. Obedience to the imam creates social cohesion (vision, manner, and value) and produces social capital.

4-3. Economic Capacities

Good production, fair distribution, and consumption. Attachment to the Imamate doctrine causes to the attachment to teachings of the imam, teachings in the form of goodwill, good mood, and good deeds. Teachings that can be effective and useful in various economic stages. In this case, production is transformed from a purely economic work into worship (Faiz Kashani, 1417: vol. 3, p 142). In the view of an economic and atheist person, the personal interests drive him towards economic activity and effort not his belief. Accordingly, production is not a purely material activity, but according to the teachings, income changes to the concept of

livelihood. Even immaterial factors such as "asking God"," goodwill", "avoiding wrong deeds"," doing good deeds", and "mercy on family" increase provision (Koleini, 2014, vol. 15, p. 502, vol. 2, p. 156). Consumption is the end of the economic chain. The correct use and place in the shadow of the Imamate doctrine is done by using principles such as contentment. Contentment itself is derived from the teachings of the immaculate and current imams in the life of those nobles. Imam Ali (as) said that the pure life means contentment (Nahj al-Balaghah, Wisdom 229).

Conclusion

Leadership and management are the most important members of society and are the distinguishing element of any society compared to other societies. The best kind of government is a government headed by a knowledgeable, infallible, compassionate, and skilled leader and he should be aware of all aspects of human life to recognize all human needs and provide the basis for human flourishing. The "Imamate doctrine" is one of the principles of the Shiite worldview. According to this principle, "Imamate" is a divine issue in the Islamic Society, and Imam has unique characteristics such as knowledge, innocence, etc. Imamate and leadership with these characteristics have capacities that make the Islamic community privileged in all aspects whether related to this world and the hereafter. Imamate and leadership have general and specific capacities in the field of civilization. The general capacities of the Imamate include the capacity of creating an integrated nation, providing the background in scientific progress, and establishing justice in all dimensions of society. The specific capacities of the Imamate are manifested in different aspects of civilization and its different fields. The specific civilizational capacities of the Imamate doctrine are infallible management and responsible participation of the ummah in the political field, social cohesion and social capital in the sociocultural field as well as proper production, fair distribution, and consumption in the economic field.

Bibliography

The Holy Qur'an.

Nahj al-Balāghah.

1. Amadi, Saifuddin (2002), *The First Ideas in the Fundamentals of Religion*, 2nd edition. Cairo: Dār al-Kitāb.

2. Asefi, Mohammad Mahdi (2003), *Peace in Islam: Loyalty and innocence, the guardianship of God*, 1st edition. Tehran: Eastern Culture.
3. Ibn Hajr Heitami, Ahmad Bin Mohammad (n.d.), *Burning Thunderbolts in Response to the People of Innovation and Heresy*, Cairo: Al-Cairo School.
4. Ibn Abd al-Barr, Yousef Ibn Abdullah (1991), *Comprehension in Knowing Companions*, Beirut, Dar al-Jeil, 1st edition.
5. Al-Arousi al-Hawizi, Abd Ali Ibn Juma (1994), *Tafsīr Nūr al-Thaqlain*, 4th edition. Qom: Ismailian.
6. Bahrani, ibn Meisam (2013), *The Rules of al-Maram in the Science of Word*, 1st edition. Karbala: Al-Utbah al-Husainiyyah al-Maqdisa. 2013.
7. Bahrani, ibn Meisam (n.d), *Salvation in the Resurrection in the Investigation of the Imamate*, Digital version: Computer Research Center of Isfahan University.
8. Bahrani. Ali Ibn Abdullah (1984), *Light of Guidance in the Text on the Imam of the Twelve Imams (as)*, Abdulzahra Hosseini's research. 1st edition, Beirut: Dar Al-Montazar.
9. Payandeh, Abolghasem (2004), *Nahj al-Faṣāḥah*, 2nd edition, Qom: Ansarian.
10. Pishvaei, Mahdi (2009), *The Life of the Leaders*, 44th edition. Qom: Imam Ṣādiq Institute (as).
11. Pourseyyed Aghaei and Imami (2016), *Mahdism and Civilization Approach*, 1st edition, Nahran: Imam Ṣādiq University (as).
12. Tavanayanfard, Hassan (2011), *History of Economic Thought*, 2nd edition. Tehran: Author Publications.
13. Jamshidi, Mohammad Hossein (2001), *The Theory of Justice from the point of view of Abu Nar Farabi*, Imam Khomeini and Shahid Sadr, 1st edition. Tehran: Imam Khomeini Research Institute.
14. A group of authors (2011), *The Second Meeting of Strategic Thoughts of Justice*, 1st edition. Tehran: Model of progress.
15. Javadi Ameli (2000), *Velāyat al-Faqīh; Jurisprudence and Justice*, 2nd edition. Qom: Israa.
16. Hosseini Khamenei (2018), *Outline of Islamic Thought in the Qur'an*, Qom: Iman Jihadi Institute.
17. Hosseini Milani, Seyyed Ali (2017), *Proof of the Authority of the Prophet and Imams (as)*, 1st edition. Qom: Al-Haqayeq.



18. Hakimi, Mohammad Reza and Mohammad Hakimi and Ali Hakimi (2016), *Al-Hayah*, 3rd edition. Tehran: Our reason.
19. Hamoud, Mohammad Jamil (2004), *The Brilliant Benefits in Explaining the Imami Beliefs*, 1st edition. Qom: Jurisprudence (*Fiqh*).
20. Khorramshahi, Bahauddin (1992), *Qur'an Research*, Tehran: Eastern cultural publication, 1st edition.
21. Khoei, Abolghasem (2014), *Miṣbāḥ, The Light of Jurisprudence in Transactions*, 2nd edition. Qom: Jurisprudence.
22. Derakhsheh, Jalal (2011), *The Civilizational Horizons of the Islamic Revolution*, 1st edition. Tehran: Imam Ṣādiq University (AS).
23. Rabbani Golpayegani, Ali (2008), *Imamate in Islamic Vision*, Qom: Bostan Kitab Institute.
24. Sobhani, Jafar (1992), *Theology According to the Guidance of the Book, the Sunnah, and Reason*, Lectures by Professor Sheikh Jafar Al-Sobhani, narrated by Hassan Makki Ameli. 4th edition. Qom: Imam al-Ṣādiq Institute (as).
25. Sobhani, Jafar (2005), *Unseen Science (Third Consciousness)*, 1st edition. Tehran: Imam Ṣādiq Educational and Research Institute.
26. Seyyed Bagheri, Seyyed Kazem (2012), *Reforming the Consumption Pattern from a Political Perspective*, first edition, Tehran: Research Institute of Islamic Culture and Thought.
27. Shabdini, Mohammad (2011), *Theoretical Foundations of Social Justice in Islam*, Qom: Zamzam Publishing House.
28. Sheikh Horr Ameli (2006), *Proving Guidance through Texts and Miracles*, Qom: Dar al-Kitab al-Islamiya.
29. Sheikh Sadūq (2003), *Perfection of Religion and Perfect Blessing*, 2nd edition. Qom: Jamkaran Holy Mosque.
30. Sheikh Sadouq (1995), *Traits*, 1st edition. Qom: Islamic Publishing Foundation.
31. Sheikh Mofid (1992), *Al-Jamal*, Research by Seyyed Ali Mir Sharifi. Qom: Islamic Propaganda Office of Qom Seminary.
32. Safi Golpayegani (1999), *Developmental and the Divine Legislative (Sharia) Guardianship*, 2nd edition. Qom: Ayatollah Safi Golpayegani Editing and Publishing Center.

33. Sadr, Mohammad Bagher (1971). *Our Economy*, Translated by Mohammad Kazem Mousavi. 1st edition. Qom: Islamic Publication Institute.
34. Safar Qomi, Mohammad Ibn Hassan (2013), *Insights into the Great Ranks of the Virtues of the Family of Prophet Mohammad (pbuh)*, 1st edition. Qom: Holy Message.
35. Tabatabaei, Mohammad Hossein (1995), *Tafsīr al-Mizān*, 5th edition. Qom: Islamic Publications Office.
36. Tabarsi, Fazl Ibn Hassan (2005), *Majma' al-Bayān*, 8th edition. Tehran: Nasser Khosro.
37. Abdolbaqi, Mohammad Fouad (1978), *The Key to the Treasures of al-Sunnah*, Lahour: Al-Sunnah Translation Department.
38. Allameh Helli, Hassan Ibn Yousef (2008), *Discovering Meaning in the Description of Abstraction of Belief*, Edited by Allameh Hassan Hassanzadeh Amoli. 1st edition. Qom: Islamic Publishing Institute.
39. Allameh Helli, Hassan Ibn Yousef (1982), *The Path of Truth and the Revelation of Truth*, 1st edition Beirut: Dar al-Kitab al-Lebanani.
40. Ghafari, Gholamreza (2011), *Social Capital and Police Security*, 1st edition, Tehran: Sociologists.
41. Fazil Meqdad, Moqdad Ibn Abdullah (2012), *Guiding Students to the Path of Those who Seek Guidance*, 2nd edition, Qom: Public library of Ayatollah Marashi Najafi.
42. Fazil Meqdad, Meqdad Ibn Abdullah (2008), *God's Revelations in Theological Topics*. 3rd edition. Qom: Qom Book Park.
43. Faiz Kashani (1417 AH), *The White Mosque*, 4th edition. Qom: Islamic Publishing Institute.
44. Qurashi Banai, Ali Akbar (1991), *Qur'an Encyclopedia*, 6th edition. Tehran: Darul Kitab al-Islamiya.
45. Kilini, Mohammad ibn Yaqub (2014), *Kāfi Ch4*, Qom: Dar al-Saqlain.
46. Momen Qomi, Mohammad (2010), *Islamic State or Islamic Government During the Time of the Presence of the Infallible Imam and the Time of Occultation*, 1st edition. Qom: Islamic Publications Office.
47. Majlisi, Mohammad Baqer (1983), *Biḥār al-Anwār*, Qom: Darul Kitab al-Islamiya.



48. Mohaqeq Helli, Jafar Ibn Hassan (1995), *The Course in the Principles of Religion and Its Subsequent Message*, 1st edition. Tehran: Islamic Discussion Forum of Iran.
49. Mohammadi Reishahri, Mohammad (2006), *Justice in the Monotheistic Worldview*, 3rd edition. Qom: Dar al-Hadith Cultural Institute.
50. Sohba Center (2012), *Guardianship and Government*, 1st edition. Tehran: Jihadi Institute.
51. Mesbah Yazdi, Mohammad Taqi (2004), *Education of Beliefs*, 13th edition. Tehran: Amir Kabir Publishing House.
52. Motahari, Morteza (2000), *About the Islamic Revolution*, 17th edition. Tehran: Sadra.
53. Mozaffar, Mohammad Hassan (2015), *Evidence of the Truth of the Approach of Truth*, 1st edition. Qom: Al Bayt (as).
54. Nasri, Abdullah (1997), *Struggle of Ideas; The life and Thoughts of Professor Mohammad Taqi Jafari*, Qom, Research Institute of Islamic Culture and Thought, Vol. 1.
55. Nouri, Hossein Ibn Mohammad Taqi (1987), *Mustadrak al-Wasā'il*, 1st edition. Beirut: Al-Al-Bayt Institute.
56. Pourrostami, Hamed (2020), *The Theory of Imam-centered Social Capital Based on Shia Teachings*, Social Capital Management Journal, Volume 7, No. 3.
57. Rabbani Golpayegani, Ali (1994), *Imāmiyah*, The Universe of Thought, No. 54. Electronic version.
58. Rabbani Golpayegani, Ali (2000), *Islamic Guardship According to Imam Ali's Viewpoint*, Islamic Journal. No. 36, pp. 69-47.
59. Rabbani Golpayegani, Ali, (2009), *Active Role of Imam in the Creation system*, The Promised Waiting Journal. No. 29. Summer 2009, pp. 7-30.
60. Farhamandpour, Fahimeh (2008), *General Belief of Shiites in the Principle of "Imamate" and Its Role in the Development of the Social Authority of Imams*, Modern Religious Thought Journal. Issue 4, No. 15, pp. 169-204.
61. Maleki, Sorayya and Shamsul-Maluk Mostafavi (2015), *Study of the Theory of Justice in Plato's Treatise Republic*, Philosophical Essays, No. 28, Autumn and winter, pp. 141-173.