

“Rational Society” in Ayatollah Javadi Amoli and Allame Jafari Tabrizi’s Thought

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The main concern of Muslim thinkers in sociology is to create a desired society in which man finds the ground suitable for ascending in the life towards perfection. The main objective of the present research paper is to elaborate on “rational society” and ways to achieve it from Ayatollah Javadi Amoli and Allame Jafari Tabrizi’s viewpoint. To this end, their written works and pertinent papers were reviewed through library review. Through this, the foundations of a rational society were extracted and then the findings were examined through a descriptive-analytical method. In terms of the meaning and instances, a “rational society” is related to the Hayat Tayebe and Quranic utopia. With a few differences at to the basics, the two scholars have emphasized on the unique role of knowledge and episteme, adherence to religious trainings, leadership, adherence of public, and moving forward from natural life and stepping into rational life. Through this, both physical and spiritual dimensions of human beings are fulfilled through a just growth. This is what they call as Quranic society where people move towards perfection and divine attraction in harmony and away from any distraction.

Keywords: Reason, society, rational life, rational society, Ayatollah Javadi Amoli, Allame Jafari Tabrizi

Introduction

Some creatures in the world move towards perfection and in the case of human being, the perfection happens within society. Thereby, human is created as a social creature. On one hand, discussing social life falls into social philosophy (Fakhrzare 2014; p.93-122) and on the other hand, a society can guarantee human perfection and training only when rational rules and laws are enforced and people are allowed to fulfill their needs along with respecting the laws, avoiding conflicts, and clarifying the limits of their responsibilities. In fact, in a righteous society people can achieve perfection; while a corrupted society hinders individuals’ perfection.

In his numerous works such as *Velayat-e-Faqih*, *Mafati Alhayat*, *Kousar Karbala*, *Tafsir Tasni*, and *Society in Quran* in particular, Ayatollah Javadi Amoli emphasizes analyzing social issues. Still, he has no codified theory about sociology and society consistent with the prerequisites of a theory.

Allame Jafari discusses society and its rationality in a diverse manner and unarranged form (Ebrahimipour and Seyedi Agha Maleki 2019, p.7-174). Not only he sees Islam as a society matter, he also assumes religious concepts and even the two principles of identity and no-conflict as social matters. He argues that knowledge and episteme are essentially social in nature. Thereby, he believes that human beings should be responsible for their individuals and group interactions of themselves and others. He has extensive writings about sociology and social debates in several works including *Nahjolbalaghe* and *Criticizing and Interpreting Masnavi*. He tries to form the foundations of Islamic sociology⁴. For instance, he defines policy as to manage, explain, and regulate social life of human towards a rational life (Jafari, 1994, p.47). The main objective of policy should be to elevate man's life, which is described by the Holy Quran as leaving the darkness and entering the light, which is also the purpose of prophets. Therefore, one may say that creating a rational life in social and individual fields and involvement of human beings in regulating and managing a rational life is a religious task (ibid, p.93). It is responsibility of formal educational institutes in society to transfer trainees and trainers from natural life to a rational life.

Despite the importance of the topic, the author found no other independent research work on it. Therefore, this paper is an attempt to examine rational society from Ayatollah Javadi Amoli and Allame Jafari Tabrizi's viewpoints. The study tries to answer a- What is a rational society in Ayatollah Javadi Amoli and Allame Jafari Tabrizi's thought?; b- What are the approaches to achieve a rational society from Ayatollah Javadi Amoli and Allame Jafari Tabrizi's viewpoints?; c- What are the people and leader's roles in a rational society?

Method and Material

The study was carried out through library review and studying the works by Ayatollah Javadi Amoli and Allame Jafari Tabrizi. In addition, pertinent published papers were searched using keywords like "reason and its types, rational, rational society, and reasons for formation of society" in Iranian databases such as Noormagz and SID. Afterwards, the papers were listed and analyzed to elaborate on rational society from Ayatollah Javadi Amoli and Allame Jafari Tabrizi's viewpoint.

Concepts and terminology

Society

1. See, Mohammad Taghi Jafari, *Criticizing and Interpreting Masnavi Jalaledin Mohammad Balkhi*, vol.6, Tehran, Islamic Chaap Publications.

According to Allame Jafari, society is not a specific and definite reality with clear quantity and quality. Therefore, it is not possible to give a comprehensive and specific definition for society. He also argues that the main factor that binds individuals and groups in a society can be one of the factors mentioned by sociologists such as culture, race, a belief, rights, policy, and environment to some extent. These factors bind the elements in society. He also emphasizes that his works about society do not seek the objects sought after by sociologists or sociology, but he rather tries to see if formation of a theosophical society is feasible (Jafari, 2012, p.272). Allame Javadi also notes that giving a clear and accurate definition of society is not possible and cites Western sociologists (e.g. Bottomore) about the changes of defining society to support his position (Javadi Amoli, 2010b, p28). From teleological viewpoint, some argue that society is a group of animal or human that live under a commonly accepted law to achieve a specific goal and existential philosophy of each member is rooted in other members (e.g. honeybees that cannot survive outside their society) (ibid, p.27).

Difference between society and community

Sociology and Islamic scholars have approached to community as a part of practical wisdom and ethics. Farabi, Bu Ali, Khaje Nasir and other Muslim philosophers have mentioned community in their works. The literal meaning of community is to gather around, to collect, and physical proximity between two or several things that are adapted to each other (Dehkhoda 2006, vol.1, p.1049). The term "*Jaamei*" (society) is the feminine form of *Jaame* and the agent noun of "*Jame*", which means collector, collar, and shackle on the neck and hands (ibid, vol.5, p.7398). "Community" in sociology is a body or combination of available individuals; while "society" is the state of mode of humans and animals that live based on a common law. Some scholars such as Lucretius argue that society is an innovation of human being while others like Hobbes believe that society is the contract rooted in constant war among human (Javadi Amoli, 2010b, p.27). Needless to say, society and community do not have the same meaning, while they are used interchangeably in everyday dialogues. However, there are differences between them from scientific viewpoint and while sociologists have failed to give us an accurate definition of "society", differences between these two words can be still extracted from available definitions.

- a. Society is the state of people who live together based on a common law; while community is the mere collection or proximity of two or more things.
- b. Human society can have diverse types and modes depending on humans' will; while a community is not necessary like this.
- c. Members of society have specific goals; while individuals in a community do not have a specific objective.
- d. According to some scholars (Hobbes), society is human innovation, which is formed based on common contracts; while, this not a prerequisite for a community (ibid, p.26).

- e. Culture and thinking ability are unique to human and his advantage to animals; culture is one of the pillars of human society, which is not seen in a community (ibid, p.352-354).

Reason from Allame Javadi's viewpoint

Allame Javadi believes that reason has different meaning based on jurisprudence principles, jurisprudence, and theology. In this way, reason is one of the religious sources and equal to religious context (Javadi Amoli, 2010a, vol.1, p.191). Dogma is related to theoretical reason and determination is about practical reason and the more complete dogmatic sciences, determination affair, will, and devotion, the more complete the theoretical and practical reasons. Therefore, practical reason is the agent force not the apprehending subject (Javadi Amoli, 2009a, vol.12, p.439). These two types of reason constitute two main pillars of faith (Javadi Amoli, 2010a, vol.2, p.275). If the extent of reason's perception is limited to matters within religion including ethics, policy, laws, or divine trainings, that reason is called a religious reason. Therefore, terms can be used without impediment and terms like religious reason or philosophical reasons cause complications; still, the function of theoretical reason is to comprehend existents and non-existents and should and should not (Javadi Amoli, 2009a, p.156). Different concepts and status of reason from Allame Javadi Amoli's viewpoint are 1- practical reason; 2- theoretical reason; 3- religious reason; 4- experimental reason; 5- argumental reason (عقل برهانی); 6- abstract reason; 7- pure reason; (عقل ناب) and 8- theological and philosophical reason (Norouzi et al., 2018, p.29-53; Javadi Amoli, 2009a, vol.12, p.440)⁵. In *Ahl Beit* school of thought, devotion, will, intention, and hard work are outcomes of practical reasons and a good comprehension and among its belonging "existent and non-existent" (philosophy) or "ought and ought not" of jurisprudence, ethics, and laws are outcomes of theoretical reason. Strong comprehension and ability to identify realities the of existence and also comprehending practical responsibility is a half way to perfection and another half is constituted of will, intention, devotion, hard work, and persistence (practical reason)⁶ (ibid, p.441). Argumental reason in the rational society of Allame Javadi proves the existence of an origin for the universe and also elaborates on His characteristics and most beautiful names. Under argumental reason rule, the ruling power belongs to God and the source of religion and religious verdicts is the same as religious verdict in religion.

Rational from Allame Javadi's viewpoint

1. See Mohamad Bin Yaghub Bin Ishagh Kalini 1407, Alkafi, a study by Ghafari, A. and Akhoundi M. vol.1, Tehran, Dar Alkotob al Islamie, p.11

2. To study more about the terminology of theoretical wisdom, practical wisdom, theoretical reason, and practical reason see Abdollah Javadi Amoli, 2010, Theoretical and practical wisdom in Nahjolbalaghe, p.16

Through training and educating reason, human walks from animal and ordinary life in this materialistic world to perception and practice of divine life. Animals are limited to the realm of their faculties and have no access to reason. Perception and practice (outcomes of life) are rooted in different powers. In some cases, the source is feeling and imagination and, in some cases, it is illusion or reason. The type of life that a person has depends on the hierarchy of their powers. If the faculties are the strongest, they would have an animal life; while when their perception becomes stronger through rational education, their life is upgraded to the territory of rationality and humanity. Some people's life never exceeds the level of animal life as the only thing they are concerned about throughout their life is actualization of their animal potentials and they never care about improving their rational powers. On the other hand, some try to improve and educate their rational potentials to achieve the final goal, which is the divine life.

According to Allame Javadi Amoli, life finds a meaning only by employing reason and educating it. This life leads to real objectives that differentiate human from animal, which is called a rational (*Tayebe*) life (Norouzi et al., 2018, p.49).

Reason from Allame Jafari's viewpoint

According to Allame Jafari, different activity of human's brain (e.g. association of thoughts, materialization of abstract) are called thinking, which is the source of all activities by man. Theoretical reason fulfills two main tasks; 1- describing "what is" from analytical and combinational viewpoint; and 2- reasoning to walk toward an objective and choosing items that have been found about reality. Whether such a perception is right or not is beyond the tasks of the theoretical reason. It only indicates the way of rational deduction, while it does not answer how to use such rational deduction? Or if it is good for the thinker or others? What are the answers of these questions is practical reason, which is "the consciousness that is aware of principles and laws and can employ them" (Madahi, 2017, p.43). The term "reason" in rational life theory covers both the theoretical reasons and practical reasons, which is the awake, active, and influential consciousness. Both of these reasons are employed by the individual to step towards perfection and development. Such perfection and development are attainable when they are in harmony (ibid). Thus, by rational, we refer to the balance and harmony between the theoretical and practical reasons.

Rational life in rational theory

Rational life in Allame Mohammad Taghi Jafari's thought is in contrast to a pure natural life.

"An informed life in which fate and fate-life forces and activities of natural life along with the development of freedom rooted in free will move toward proportional perfection goals and the human being with such life gradually steps toward the higher goal of life. This higher goal is to participate in the general harmony of the universe and depends on eternal perfection" (Jafari, 2010, p. 59). He also gives another definition of rational life.

"Rational life is an informed quest of man in any stage of life, which creates the desire and force to move to the next stage of life. Human character is the leader of this quest, the character that has divine origin and this world is only part of the path and being drawn into the definite perfection of eternity is the final destiny. The definite perfection that a breeze of its glory and bless changes the whole universe and provide a beacon in the ups and downs of the path towards perfection" (Jafari, 2012, p.279).

Therefore, the main element for perceiving and understanding the realities of rational life is its dependence on God (Jafari, 2005, p.117). If episteme is not rational, there is no hope for man's salvation. Episteme is the only savior of man from the lethal emptiness and this perception and better future is the most original wish of humans. The hope that guide humans towards a prosperous life (Jafari, 2007, vol.8, p.204). According to rational life theory, science, religion, and philosophy as a higher wisdom are the constituent elements of such life. Man's *Tayebe* life is actualized when these elements are in balance and harmony and stepping from a natural being toward a human being is considered as the goal of creation (Fatehi et al., 2010, p.71). There is a mutual relationship between social order and natural order (evolutional) and any attempt to disrupt this harmony or escaping the requirements of a perfect natural system causes confusion and disorder in social system. Therefore, social order, socialization, and social behavior engineering in Islamic society and all its fields correspond to the harmony between the evolution system and legislation (Yusefzadeh 2019, p.256).

The reasons for formation of society

- a. Need: like human beings that needs make them work hard in the nature and interact with other human beings, needs also make society to move towards development, deepen its perception and episteme, and development.
- b. The history of science is full of human brain's sparkles and intuitions that formed the key elements of man's civilization.
- c. Some positive cultures and civilizations are built on other cultures and civilizations. Of course, copying others does not necessary lead to progress and it might lead to underdevelopment and loss of identity.
- d. Feeling the urge to compensate weaknesses in the face of rivals is one of the deriving forces. Still, determining the definite factors of progress or failure of cultures and civilizations- given the trending definitions and reasonings in this field – is very hard (Jafari, 2005, p.211).

The main factor in social nature of human being

Khaje Nasireding Tousi believes that the term "*Insan*" in Farsi and Arabic comes from "*Ons*" (affection), which refers to the natural trait of man and that is living with other human beings. This trait is the reason for emergence of civilization and cities. In other word, social life is only achievable through cooperation (Javadi,

2009b, p.26). Human being has to live in a society to fulfill their needs. This perspective highlights the naturalness of social life of human, which is a sound argument from some aspects. Allame Javadi writes about the causes of formation of society:

"Some say society is a group of people who cooperate to achieve a goal that benefits all; while some say that society is a group of people that work together to meet their needs and survive. Another group has highlighted cultural goal and argued that society is a group of people that have a shared culture" (ibid, p.28). He highlights the high status of human in the universe and the role of Islam to achieve such status. He argues that that human being reaches such a high status when their potentials are actualized and main goals of Islamic legislators is to enforce laws and regulations that facilitate actualization of such potentials (ibid, p.23). He further adds:

"In the beginning, a person is an actual animal and a potential human and they step towards being human when they actualize their potentials. This happens with realization of humane characteristics and a healthy and civilized society can facilitate this. In Islam, human is considered as a social and responsible creature who is required to observe their humane status and their position as God's Khalifa (Baghare, 30) in every aspects of their life. Personality of an individual is formed in society and their true identity emerges in society. Therefore, not only Islam highlights society and human society, it also introduces society in its best and civilized form. Therefore, it is a great negligence and misunderstanding to say that Islam's trainings are only personal and it has nothing about social aspects of human life." (ibid, p.23-24).

As to group and social life of human, he adds:

"Doubtlessly, human needs group and social life as it is an essential need of human's life. Some may pursue an isolated life in a monastery; but it is not a humane life -i.e. responsible life. The real humane life is to seek guidance and also help others to find guidance. People are supposed to learn skills and techniques from each other and also share their knowledge with others and if every member in the society is wise and knowledgeable, they should discuss and share their ideas to achieve higher levels of knowledge and wisdom and achieve better technology and innovations. Therefore, people without knowledge seek knowledge from others, those with knowledge should share it, and when everyone is knowledgeable, they should have ethical and spiritual interaction to achieve eternal guidance. Therefore, rather than being inevitable, being a social creature is natural for human being; although, the mutual balance, acceptance of a just law, acceptance of righteous court, and the like are natural in relation to his nature and imposed in relation to this nature." (ibid, p.25-26).

Civilization and culture in Allame Jafari's thought

Culture is a set of awareness, beliefs, ethics, art, rituals, customs, and any capability that people attain to become a member in society. People manage to continue their personal and social life based on culture. In this regard, culture is the foundation of prosperity and dynamism of society. With a good culture, no one seeks isolation in society as being in society is essential for human life. A life

in monastery and in isolation is not an actual life. Except for a few exceptions, people need to live in society if they want to have humane life.⁷ Allame Jafari gives a descriptive definition of culture:

"The method adopted to have a quality life, which is formed over time and through interaction with natural environmental factors, psychological phenomenon, and events throughout the life of a society" (Jafari, 1997, vol.16, p.234).

This short definition seems adequate for the objective of this study. He also gives a descriptive definition of culture:

"To establish order and coordination in the relationships between the members of a society to avoid destructive collisions, disruptions and replace them with a race towards development and perfection. In this way, social lives of individuals and groups in society lead to actualization of potentials" (Jafari, 2005, p.209).

In such a civilized life where every one surely knows the actual value of their work and goods and people see their success and achievements in success and achievements of others, perfection-oriented human becomes the center piece of all works and endeavors. Civilization in this definition is a "human-centered" definition. In the most Western countries, the authenticity of civilization does not belong to human so that humanity authenticity is eliminated in a highly subtle way and it is replaced with the increase of GDP and qualitative and quantitative growth of consumption.

Culture and civilization; the tool to achieve the rational life

With the above definition, culture is the foundation of prosperity and dynamism in society.⁸ From Islam viewpoint culture is independent from human and animal's life; as it is a manifestation of capabilities and leads to the glory of personal and social life and without such capabilities, societies have to face stagnation and perish (Aaraf, 179). Failure to see this capability in culture leads human and society to the edge of extinction and loss of ethics. Some also have mentioned negligence as the cause of human's failure (Ibn Arabi, 1405, vol.5, p.458). The root of such ideas is in the Holy Quran (Toba, 28). According to Allame Jafari, civilization and culture are the foundations and in service of a rational life of human beings not the other way around (Jafari 2005, p.211).

Allame Jafari believes in authenticity of culture so that dynamism or extinction of a society depends on dynamism or perish of its culture. Therefore, the key role of culture in growth and transcendence of society is undeniable and the best human culture is religious culture, which is based on revelation (Javadi Amoli, 2010b, p.352). In this way, human being needs educations and a culture that answer all their theoretical and practical needs. A developed culture leads to a develop society and perfect human beings and a perished culture leads society toward collapse. All the emphasis in Islam about acquiring knowledge and culture

1. See, Persian Culture, vol.2, p.2538

2. See, Persian Culture, vol.2, p.2538

is to guarantee ascendance of human society (ibid, p352-354). Factors like revelation, culture, episteme, unity, solidarity, expanding justice, obeying law, role of leadership in society ascendance, patience and resistance, kindness and promoting affinity between hearts, dignity (persistence), enjoin the good and forbid the wrong have a role to play and ascendance of human culture and civilization (ibid, p.349-377).

Therefore, human is the main factor in emergence or fall of civilizations and also the main factor in initiation and termination of cultures and civilization (acquired from the Holy Quran). God names wasting God's blessing (fall of Saba civilization – Aaraf, 96), corruption, tyranny, and oppression (Houd 67&102), dictatorship and corruption on land and divergence for truth as the causes of civilizations fall; and also names the opposite of these characteristics as the cause of growth and expansion of civilizations and cultures. "If people in cities and villages would accept the invitation to have faith and piety, we would send our blessing to them from the sky and land, however they refused [the prophet's invitation] and thus we took back their possessions" (Jafari 2005, p.212-213). The mood of human society in terms of following a path towards growth or failure is like a man's mood that changes by some external factors and then replaced by another mood when the condition changes. According to Allame Jafari, the main factors in the fall of societies are division and disagreement, oppression and negligence of others' rights, ignorance, wasting, seeking ease and greed, following others blindly, denying truth, poverty and deprivation, sin and stop fulfilling God's orders (Javadi Amoli, 2010, p.377-399).

The mechanism of society and culture relationship is the constant and gradual participation of the society in development of culture. Throughout this process, people are socialized and better personalities are formed. Socialized cultural characters also participate in formation of specific types of behaviors. In fact, culture of society can lead to growth or collapse of the society (Fakhrzadeh, 2024, p111).

Identity of rational and mystic society in Allame Javari's thought

Some people can benefit from positive Islamic mysticism through different ways. According to Allame Jafari, rational life does not mean neglecting the mystic aspects; as Islamic mysticism is the real mysticism that awakens man from natural life sleep from the beginning. It also shows the followers know that their soul is in a path of growth and development toward perfection and that man is the centerpiece of the universe. By "rational" he refers to a healthy mind that nurtures all human talents not the theoretical mind (Saadatman, 2019, p.212). Among the arguments to support this claim are:

- a. All divine prophets believed that people can have a rational life that can connect them to perfection attraction.
- b. Realization of rational life and providing the ground for it have been a concern of philosophers and social reformists.

- c. The strong desire of reasonable individuals to live in community and be a part of a whole is another proof (Jafari 2012, p. 273).

That goal has always been a serious wish and attraction for the virtuous children of Adam until humanity became tired for autonomy – that led them to nowhere – and relying on their own management capability in every aspect of their physical and spiritual life and started to look after a divine agent and a global government.⁹ According to Allame Jafari, human has a special identity and like a seedling that is planted by the parents; and society is like a gardener that waters it and provides the other condition for its survival. Still, the gardener does not have the power to harvest watermelon from a cherry tree (ibid, p275). He gives two arguments for this:

a. Human being experiences the joys and pains of life through their personal identity; while, the required condition is prepared by society. Discoveries, innovations, insightful intuitions, and higher intuitions of faith and mysticism, divine love and so on all depend on their personal identity. However, society has a key role in the quality and quantity of these experiences. b. The whole history shows that human's personal identity keeps its true essence and independence in unhealthy societies and environment. This claim is supported in two ways:

1. Emergence of religious, political, ethical, and even industrial revolutions have been initiated by individuals who have swam against the current. These individuals are not rare and the history is full of small and large revolutions with different qualities. 2. Dark ages and societies have been home to many sophists and thinkers (e.g. Al Omayeh, Bani Abbas, and Mongol eras have been full of outstanding people who lived by all higher human standards) (ibid, p.75).

People's role in rational society

If the society of a holy traveler is deep into corruption while he can keep his distance from the corrupted society and preserve his soul, he needs to keep the distance like what was done by the Seven Sleepers who sought refuge in a cave. Apparently, the source of this movement was their nature, which is mentioned in the Holy Quran (Nesaa, 97). Therefore, if the society is not prepared to accept general reform while it does not prevent a healthy and mystic life for one or few people, such people should limit their social interactions to save their lives from the corruption of society.

According to Allame Jafari, the mechanism and way of employing public opinion is one of the main practical dimensions of the state after its establishment. To elaborate on this, we need to differentiate two fields:

- a. "*Amr Allah*" This field is about issues that are specifically discussed in religious texts. That is, it is the subject of religious and divine laws and regulations and therefore such issues must be respected by all religious individuals (Javadi Amoli, 2009b, p.213). *Amr Allah* field is the field of adherence to divine laws and religious states should respect these laws.

1. See, Mohammad Taghi Jafari, 2009, *Omid va Intezar*, 1st ed.

Deprivation of such a frame and field is the reason for demoralization of human beings in societies (like some modern society that have lifted all limitations and neglected all natural aspects of man and ratified inhumane laws such as marriage of individuals of the same sex or between blood relatives).

- b. "*Amr Alnas*": As the field of implementation, *Amr Alnas* refers to the affairs for which there is no specific rule in the religious law (ibid, p.215). In this field, the state follows the public opinion and the rulers are required to manage the society according to the public opinion. It is about such issues that God orders His prophet to consult people and asks their opinion (Shoura, 38; Al Emran, 159). Therefore, religious rulers respect the reasonable and acceptable opinion of the public and through this, they have respected God's order. Otherwise, they have disobeyed God if they fail to consult the public in *Amr Alnas* field (ibid, p.216).

In Allame Jafari's thought, religion has the main role in realizing a rational life, which in his opinion is *Tayebe* life (Yusefzadeh, 2019, p.261). The easy way to achieve rational society according to Allame Javadi is the way highlighted in the Holy Quran as God guides all human beings. The key to public guide is that a safe and supportive society is achieved only through public guide and public progress in the desired direction. On the other hand, a society is not supportive and safe when different groups move in different directions and some progress in the right way. Unity of destination and removal of all distraction is a condition of achieving the right destination. The travelers of the path of righteousness are "good friends" of and in harmony with each other (Nesa, 69) as they help each other rather than bothering their friends and this a specification of the right path (Javadi Amoli, 2009a, p.484). Traveling in the right path is harder when the holy traveler is alone and others are headed in different directions. On the other hand, people will help each other when they all are headed in the right direction.

As to legislation, the only authority of legislation belongs to God and peoples' role is limited to recognize and plan, which is done by their representatives. People have the right to share their problems with the representatives and ask them to ratify laws that meet the public need within the boundaries of religion. The public also have the right to select the highest executive authority (president) (Javadi Amoli, 2008b, p.216). The selected president has to respect all executive norms such as setting the priorities in different fields and consult the public to provide their needs.

Leadership in rational society

Essentially, it is not possible to travel in the path of perfection without a leader and guide and this explains way prophets have been sent. Therefore, leadership is the most important factor in a perfect society as fulfillment of other principles depend on leadership. According to Allame Jafari, the principle that the leader in an Islamic society needs to have a positive and higher mysticism is a no-brainer as the fact that leadership acts as an intermediate between God and human being

is enough to prove the necessity of a higher Islamic mysticism. The leader is the main mean of supplying a rational life and a purposeful life toward perfection. This means that the leader should have the highest possible rational and purposeful life toward perfection based on positive mysticism (Jafari, 2012, p.278). Human beings in Islam are considered as "one soul" and serving them is the most important order and principle in mysticism.¹⁰

Allame Jafari Amoli does not recommend appointing a self-deluded person as the leader of a rational society (Allameh Javadi, 2010a, vol.10, p.356). The reason for this is that a person who is at elusive reason level is not a competent leader because of instability of episteme at this level. A self-deluded person is a potential wise and elusive at the same time and lacks the discursive mind so that his epistemes do not have the integrity they need. Therefore, in a religious state, legitimacy of power and possession of leadership depend on the ruler's competency and also public will. According to Imam Ali (PBUH) "beware of the rule of unwise, stupid, oppressor, stingy, coward, briber, and terminator of the tradition on your soul, family, plunder, and Islamic rules" (Nahjolbalaghe, speech 173). Clearly, power should be in the hand of a person with authority with two internal powers; who has knowledge about realities (wise) and virtuous at the same time (ibid, speech 3). With the first condition, the leader has legitimacy (scientific and ethical competency) and with the second condition (authority) enforces his power. In this way people follow a legitimate power as Muslim society find it their liability to follow a legitimate leader who has the condition of a leader and implement the divine law (Allame Javadi, 2010c, p.131-133). In fact, this is the path toward *Tayabe life* and the utopia of the Holy Quran, which leads to a rational society.

Conclusion

- 1- According to Allame Jafari, the rule of discursive mind is the rule of God and its rule is the rule of religion.
- 2- Since the centerpiece of practical mind is to address public needs, the outcome of its rule is worshipping God.
- 3- Life finds meaning through using the mind and training it, which lead to rational and *Tayabe* life as describe in the Holy Quran.
- 4- Culture and civilization (which is unique to mankind) have a major role in growth and progress of society and the most progressive human culture is religious culture.

1.To read more about equalities and unities, see Mohammad Taghi Jafari 2021, *Human Global Rights* p.334-354, Imam Hossein, the martyr of human progressive culture, p. 81-90¹⁰

- 5- The purpose of *Tayebe* life (real life) is to form utopia and a religious and powerful leader with religious people are the constituent elements.
- 6- According to Allame Jafari, rational is the balance between theoretical and practical mind and the coordination between them.
- 7- Human is the centerpiece without being a divine human as a prerequisite and the purpose of all endeavors and values of civilization is to serve human being.
- 8- Civilization and culture are the vessels that take human to a rational society and the essence is rational society and the ruling soul on it, which is religious ethics.
- 9- Leader is the main element in achieving "rational life" and a purposeful life toward perfection in society. Therefore, the leader needs to be at the highest level of "rational life" and have a purposeful life based on positive mysticism. A sophist leader has wisdom and not self-deluded and has episteme stability to recognize and receive perfect rule for the earth and heaven and can implement such rule toward realization of rational life of the public and prepare the ground for human ascendance.
- 10- Rational life guarantees perfection of physical and spiritual dimension of human and mind is the mean that is used to achieve rational goals in one's ideal physical and spiritual life.
- 11- Policy in a rational society means "management of humans lives toward achieving the best material and spiritual goals." Therefore, leadership plays a unique role in this; although, the main role in emergence or failure of societies is played by people.

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