



Relationship between Economy of Islamic Revolution and Islamic culture

Seyed Ali MOUSAVİ*, Seyed Ali MOUSAVİ GAVGANİ

Received: 01.02.2015; Accepted: 05.05.2015

Abstract. We investigated relationship between economy and culture in this research. Due to culture is one of fundamental and important components of developing each country. It is necessary, a few decades ago, most experts believe that the concept of economic development. In other word, development has only economical aspect and countries in order to develop must their strengthen economy. However, this condition has changed with failure of countries just economical criteria achievement of sustainable development were included in the planning and it leads loss of concept of one dimension. Now, it is obvious that base of each development is cultural development and role of culture is very important on economical development and reciprocity economy of Islamic Revolution in strengthen of culture is essential. Therefore, governments must be to achieve the comprehensive development, trying to change his attitude, as one of cultural existence. As the basis for sustainable development of natural and cultural development and it is look like roots which feed a tree and other dimension of (political, economical and social development) also feed by this dimension. Thus, it is necessary to try in order to improve cultural level of a society. Method of this research is descriptive and analytical and we used library and document in order to collect data.

Keywords: Economy of Islamic Revolution, Islamic Culture, Cultural development, Economical development

1. INTRODUCTION

In among of experts, relationship between culture and economy and their role in developing originate questions whether culture plays an important role in economic development? In order to answer the question, we should determine two concepts of culture and economy especially economy of Islamic revolution. People have a clear understanding of the economy, economic issues, and economic problems and it causes of this issue is related to daily life. But, when discussing about the culture is not so clear. Especially in this paper is that the impact of Islamic culture on the economy, especially the economy is a clear explanation of the Islamic Revolution. Here, we investigate factors that influence profoundly important component in the economic development of a country and nation. Furthermore, an economy that derives from Islamic culture is Islamic Revolution should be bright. And some people refer it naughty as the economy of the Islamic Revolution "austerity economics"; while, concept of economy of Islamic revolution is out of austerity economics. Indeed, what is the concept and purpose of the economy in the Islamic Revolution? To answer these questions and essay questions such as the relationship between the economies of the Islamic Revolution Islamic culture and in according to importance of this issue in 2013 called "economy and culture with National determination and Jahadi management.

2. ECONOMY OF ISLAMIC REVOLUTION

Economy of Islamic Revolution is way in order to fight against sanctions of a country or region in condition which export and import is banned for the country. This means identifying the areas of economy and subsequently pressure is trying to control and influence the impact and in ideal condition can change pressure to opportunity. Furthermore, we must reduce dependency to foreign in order to achieve economy of Islamic Revolution and emphasize on domestic production as well as for self-reliance (Rao, 2006). According to Iranian authorities in

*Corresponding author. *Email address:* s.alimosavi53@yahoo.com

the Islamic Republic economy needs for resistance to rule out a positive pressure through the hard to reach areas. This economy is different from the definition of economic austerity. Following the intensification of sanctions against Iran in recent years by the Iranian government promotes this approach and the economy of the Islamic revolution and resistance to sanctions with the aim of using the power of the minimum internal crisis. The Islamic revolution itself is obliged to innovation and new economic theory and modeling in the fields. One of the concepts of "economic revolution". One of the concepts is "economic revolution". If all the knowledge accumulated and read books in the world's traditional economic theory or experience was not written on the economy of the Islamic Revolution. There has not been any experience of sanction against central bank and due to there has not been any experience about the sanction. Even if the research is done in this regard, the confidentiality and security classifications and experts cannot access to it. Consequently, economists of Islamic Revolution cannot solve common theories. Thus software movement and Islamic-Iranian pattern of society can take shape and It will be an inspiration to all freedom-loving nations. The economy Islamic Revolution is "parallel economy". As the Islamic Revolution, according to their needs with the spirit and practice of revolutionary institutions, established institutions like Committee Emdad, Jihad Sazandgani, Sepah Pasdaran, Bonyad Maskan. Defined elsewhere in the economy is the economic revolution that seeks to "strengthen", "Restored" structure and old and inefficient economic institutions. If you created the previous approach that such institutions cannot meet our expectations, we are looking at a new approach that redefines existing policies, institutions, do we satisfy our expectations. Generally, aim of economy and especially economy of Islamic Revolution is developing life level and improve public condition of people; however, due to complexity of issue needs beyond economy (Tafazoli, 2006).

3. CULTURE

Culture is the set of material and spiritual values created by human beings throughout history. Every culture in every period indicates the level of development and progress of technical, production experience in the situation of education, science, literature, arts, and social institutions of certain ideals of human life. Summary, culture and way of life that every nation for itself. Culture is savings, customs, rules, beliefs, arts and public knowledge is transferred from one generation to the next generation (Fakohi, 2000).

3.1. Relationship between economy of Islamic Revolution and culture

It can be said that economy of Islamic Revolution means an economy which pressures, economic sanctions and foreign conspiracies and enemies, resistant, strong and invincible. Wise and Hakim leader of the Islamic Revolution expressed resistance economy which current economy of Iran is devastating economy. Essentially, the pressure falls in love West to effective sanctions on the Iranian nation and government is the same reason. For example, when a large part of the budget to raw selling of oil and crude oil in the world markets by companies and countries is limited and is sold under the domination system, sanction oil of Iran is an essential treat for economy of Iran. Attempts to overcome this weakness and damage to the Iranian economy, which towards the economy of the Islamic Revolution, the economy has been expressed resistance by the Supreme Leader of the Islamic Revolution. If recent decades with the right policies and investment in refining crude oil sales from done it rather than the export sales of crude oil products. Today's Iran oil embargo was essentially meaningless affair. The meaning and purpose of the economy of the Islamic Revolution, a dynamic economy, independent of endogenous and external pressures is strong and resistant.

To understand the economic relationship with the culture is necessary to understand of our culture. The concept of culture and cultural issues to the public, is clearly the economy and economic issues. There have been hundreds of definition and anyone of any group has specific

Relationship between Economy of Islamic Revolution and Islamic culture

definition for their definitions. Therefore, to achieve accurate definition of culture, must be deliberate and carefully.

In this paper, for the understanding of the concept of the culture of the place and its importance in the life of the individual and society, to sentences of Imam Khomeini (God's mercy against) and Leader refers to:

Culture is the source of all happiness and misery of the people. What makes a nation's culture is correct. If true culture of a country should be amended. (Mousavi Khomeini, 2011)

The wise leader of the Islamic Revolution is much talk in recent years about culture and one of the statements said, culture has been compared to air. Air on the one hand a definite need for survival and life of all human beings, and on the other hand, clean air, refreshing, and polluted air, is deadly dull. In one of the express, the importance of culture in these states: "In order to achieve all the things that our desire and our image in the landscape and distant horizons, to culture, proper and refined Field placed in the duct, it completed destruction of its defects to be repaired, modified places, slow in order to overcome cultural movement that was the purpose." (Speech of the Supreme Leader, 2004)

Just a few words of reflection in the light of Islamic teachings and culture from religion and the Qur'an, it is sufficient to understand correctly the relationship between culture and the economy to achieve the revolution. The sentence is well understood that culture is the basis of every move and action. For any kind of fundamental change and transformation of the fundamental right to culture change and transformation must be achieved on the basis of properly. All based on a religious and historical importance, the Iranian nation weak and vulnerable economies, and it has evolved into a strong economy, dynamic, robust and resistant to change. For this development, we must create cultural changes to suit the characteristics of the economy of the Islamic Revolution. Reflect on the following questions and statements of this kind of cultural evolution and change in order to achieve a greater understanding of the Islamic Revolution's economy:

Is the culture of Western-style consumerism can be achieved economies of the Islamic Revolution?

Are you seeking a comfortable, air and spirit of aristocratic luxury casting and orientation can be achieved economies of the Islamic Revolution?

Does the consumption of foreign goods and disregard the domestic production can be achieved economies of the Islamic Revolution?

Do you peer into the foreign aid and disregard its internal capacity can be achieved economies of the Islamic Revolution?

Do speculators and speculation are pushing liquidity to the private sector to the economy of the Islamic Revolution achieved?

Questions and statements like these abound and answers are clear. For economic development and achieve economic revolution must be cultural change, all these statements reversed. For example, should such a cultural transformation in the country that originated from external and everyone considered it ugly and obscene proudly take Iranian goods. To achieve the dream of the Islamic revolution, economy, culture and hard work, are seeking an alternative to the culture of indolence and Bless. (Lavassani, 2012) should be replaced by a culture of

excessive consumption of just taking off and is wastefulness. Therefore it can be said to occur in the area of fundamental change, fundamental change in the economy cannot be expected. In the end, it is necessary to note that the concept of culture as the theme of the year, whether it was something in this article. In this article, reference was made only to the relationship between culture and economy of the Islamic Revolution, the concept of culture also be made in other areas. (Assyrian, 1979)

3.2. Role of culture in creating motivation of optimal economical development

The role of culture in the attitude and actions of the human beings and organized on the occasion of human is undeniable. Culture as the soul of the human individual and social behavior is dominated (Rashad, 2003). Human is main factor of development has essential role on processing of development. Due to human is intelligent and it can play this role as well as culture arise In accordance with the development of the institution's ideals. Otherwise, limped movement and action will be the development of destination will accept. Therefore, cultural Personality from human culture can be considered as one of the main factors of development. Experiences of recent decades are not briefed in various patterns of development in capital, technology, earnings, and export. But the most important element of a country's people and culture, education, attitude to innovation, acceptance of the system, social order, interest and creativity development. However, the country's natural resources increase the attitude and actions of the people will determine how development (Sari Alghalam, 1993). In fact, economy feeds from culture and in boom times all of people have changed. Thus, it can be said that, culture industry is industry maker. It fosters comprehensive development and endogenous and self-centered (Dupoyie, 1995). Educational and Scientific institution and cultural Organization (UNESCO) called 90s as decade of culture due to the international recognition of the role of culture in the development process of countries (UNESCO, 1997)

Development can grow in where originated and development is process of all aspects related to the values of society and call for the participation of all individuals and groups that are also founder and benefited (UNESCO, 1995). In terms of cultural development in societies that are open or in the process of identifying the bodies of the people are laws will have more low cost. Regardless of the culture, society cannot service to human development. The first and most basic of human capital and is always resources of human. Fall in love it means hoping for the future of the people and respond to their expectations. When the culture of the society in line with the direction of economic development is desirable and accelerating the development process. The human being as an agent of development, as well as that of the role of culture and ideals to suit the institution's development is flourishing. Motivation and incentives such as access to social efforts to achieve economic development, due to the culture and methods of exchange prevailing community. We cannot provide strong motivation when work and continuous efforts, the scientific method of thought, the spirit of creativity, scientific daring, risk-taking do not use as culture. The need to clarify the economic development, outlined the current situation and favorable time to move from the current situation to the desired value and ideals of the movement, strong and powerful incentives for economic development in the individual community rose. When of economic development became an ideal, people will tolerate hard way and lethargic, apathy and neglect of consuming lives will be facing target.

3.3. Effective cultural index of economical development

Culture accounts as based of human behavior and it leads to economical behavior also is determined and Economic development that requires specific behavior in the various fields of human life depends on culture and cultural characteristics of the people (Azimi, 1992). Common dimension of various perspectives about suitable cultural features for development is all people and point to the road to economic development.

Relationship between Economy of Islamic Revolution and Islamic culture

The impact on economic development with cultural values, beliefs suitable for the process of economic development can be described as follow:

1. Rule of scientific attitude on cultural beliefs:
It means the human body must be added the idea that cultural event, cause or reason that is detectable by scientific methods.
2. Cultural notion of human equality:
According to scientific studies, the human race has no basis and no approach to classification and humans are equal
3. Belief in the need to respect the rights of others:
If we believe in the equality of human beings, it will be time to believe that other people have the same rights
4. The necessity of public order:
Human's interaction with other people and society of his behavior could be Interactive effect
5. Public freedom:
Belief in human equality and political repression, but not with each other mechanism opposite each other
6. Attention to sensible material world and its problems and avoid irrational asceticism and piety:
People should seek to material issues along with quality issue and nobody ignore poverty and exclusion (Azimi, 1992).

3.4. Ideal Islamic culture affects economic development

Ideal culture called to reveal and officially accepted behavior patterns and the real culture called as anything that people are doing practical. Although it is possible that the emergence of the culture of the community, in fact, no other culture, right or wrong, is dominant and it is the basis for human action. Sometimes the two cultures completely coincide or are parallel and at times appeared to differentiate between these two cultures. Across societies many examples of the differences between cultures are ideal and the real culture. As an example, people are expected to be in business with honesty and integrity to respect others; while, cases of fraud and lying is common in deals. Students in schools are taught do not lie to others; whilst, they work in the community and see that lying is not so rare.

Both types of culture can be effective in social and individual life. Due to its special sanctity in the minds of the ideal culture can insights, motivations, and trends in the real scene provide appropriate and also because in the real culture of life and the emergence of serious, they can be an important factor, and the actors in this scene. Culture can be an ideal social effort to bring real culture. When this conversion occurs, the effectiveness of which will be expanded in certain areas. Ideal culture for each country with any culture referee to written and unwritten history. Ideal culture for Islamic society can be shown in books, customs, and its history. Ideal for any country and with any religious culture by visiting the country's history, written and unwritten Available.

3.5. The culture of work and effort

Man makes his living by the work and its role in the most prominent position on the ground is established. The main activity is working for human life and gives meaning to his life force growth emotional, spiritual, and physical. If a man needs to be removed easily and without effort and their time spent continually and leisure unemployment leads to corruption (Nazarpour, 2010).

The ideal culture of the Muslim world and the human world makes work meaningful. Heaven and Hell, the result of the work of the people themselves and the world a source of honor, dignity, honor, glory, independence and the survival and viability of the community. Undoubtedly if this work culture and economic development efforts that will us allow to achieve. Since, without effort and work is impossible to achieve economical development.

3.6. Business culture, science, and scientific attitude

Knowledge is base of science from the perspective of Islam and the God of faith and there was no sign of the dead, and the decline of science and education and inoculation of human speculation. Undoubtedly, gaining knowledge of social values in the culture of Islam is considered ideally. In achieving to economical development is necessary to identify phenomena, relations and future predictions based on the relationships between phenomena and predicting future based on available phenomena, serving the information industry to expand the quality and quantity of production, scientific culture and scientific attitude also should be expanded in the society.

3.7. Planning and management of culture

In personal and social planning is essential for economic development. Undoubtedly, systematic plan in the field of micro and macro cannot achieve the desired goals. Undoubtedly, countries that economic development is achievable with comprehensive planning and management and monitoring could largely impassable during this century or during the long years. Access to economic development, especially in a country like Japan did not happen an event that occurs suddenly and without a plan

3.8. Culture of not being a burden to others

No one shall be ideal in the culture of Islam and living life for other. Therefore, the Islamic community must assume responsibility for its economic wherever they are not waiting for other help. Although the general sponsor and guarantee for needy members of society and government need not provide the normal and clear responsibility. With such a cultural no man's rule is unemployment, which provide employment for him and cannot evade work and they are not working for recruitment. The culture of skills development, creativity, and innovation will lead people accelerate economic development

3.9. Culture of honesty, integrity, and Fulfillment

In Islamic culture, truthfulness, integrity, and is fulfilling that promise by special order. According to Islamic teachings, right thinking and truthfulness of the highest human traits and the right level talks have been recognized as same level of prophets. Realization of values and the like between the people and the government can create a climate of confidence favorable for the community. This figure will be drawn to the people trusted the government policies and programs adopted by the Government, economic development programs, participation and cooperation of the people. On the other hand, trust of government to people leads that government have to believe that all of people respect to rules and even government must trust to report of income and expense for tax. In this society, given that all men are honest and sincere and its promises of social and economic relations will serve and in this country the legal rules accepted by all jurists (Nazarpour and Montazery, 2008).

4. CONCLUSION

It can be said that main shape of all activities in mechanism of country from culture nature. In other words, although it appears to maintain a system depends on the mobility and independence of political and economic activities, but the activities or policies in other sectors of the economy, influenced by the social system. Culture, values, and beliefs can be cause of economical creation, politics, and other social activities. Therefore, Independence, availability and continuity of them, depending on the type of culture, values, and beliefs that the move is formed based on it. Now, the idea that the basis of any development is cultural development and since we already have economic concerns and our slogan is Islamic resistance and base of resistance. Economic resistance is not a closed economic system. The real resistance of the economy, a vibrant and dynamic economic resistance rather than a passive and closed economy, in other word define as resistance to remove obstacles in the path of progress and development effort. In the Islamic system, we should not separate among three areas such as politics, economy, and culture. Aim of resistance economy constitutes the political system. Therefore, our aim is not mechanisms of resistance economy which is not consistent with System Islamic state. Resistance of the economy, which is inspired by the Islamic cultural system based on religious culture, is not our goal. If we are going to describe relationship between culture and economy, we should say Sustainable human behaviors are influenced by culture. Secondly, economic activity is including human economic behavior. Therefore, Dr Ali Shariate expressed that “first we should produce culture and then economic production, otherwise, we remain as consumer” (Shariate, 1978).

REFERENCES

- [1] Ashori, Darios, (1979), Described and culture of concept, Asian Cultural Documentation Centre, Tehran
- [2] Amadi, Tamimi, Abdolvahed, Ghororlhakam and Doralhakam, (1981), Research Jalaluddin Muhaddith Army, Tehran
- [3] Dopoyi, Gazavieh (1995), culture and development, UNESCO publishing in Iran
- [4] Lavasani, Seydeh Zeynab, (2012), Economic strength along jihad economy, Bija and Bita Nazarpour, Mohammad Naghi,(2010), The range of effects on the development of Islamic culture, Scientific Quarterly Islamic Economics, Vol. 10(38)
- [5] Rao, Wiki, (2005), Sustainable development and economy and mechanisms, translated by Ahmad Reza Yavari, Tehran University, Tehran, Iran
- [6] Rashad, Ali Akbar, (2003), “Contribution to the development of religious thought and culture”: Proceedings of the Second Islamic Conference, Qom, Maraf publication
- [7] Tafazoli, Freidon, (2006), Macro economy: Theory and economic policy, Nei publication
- [8] Todaro, Michele, (1990), Economical development for third world, Plan and Budget Organization