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IMPLEMENTING JUSTICE AND REALIZING POLITICAL PROCESS IN THE ISLAMIC-IRANIAN MODEL OF PROGRESS

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Abstract. *Introduction.* The Islamist model of Iran assumes understanding national values and recognizing rights of indigenous peoples, seeks to meet the material and spiritual needs of society. This model has epistemological, ontological, and anthropological foundations rooted in the revelatory and ideological teachings of Islam. Its content, therefore, is based on monotheism, resurrection, and the inseparability of the worlds. The process of political development in the Islamic-Iranian model is progress based on divine and Islamic knowledge, arising from the heart, historical, indigenous, and cultural conditions of our country, which are realized in the context of the Islamic Republic of Iran. The importance of the research is that, by explaining the indicators of political development, it outlines how the will to achieve it forms in society. *Methods and materials.* To achieve the desired development and stand up against adversities and sanctions, we must identify our needs, limitations, and political, social, and economic harms and take action to solve them, then keep pace with the new global developments. The strategies considered for data analysis in the present study are in the framework of a qualitative method and based on a descriptive-analytical approach. *Analysis.* The study raises these questions: what indicators comprise the Islamic-Iranian model of progress's political development, and how can this model achieve sustainable political development? The *results* of the study show the indicators of political development in the model are in accordance with the Sharia, and the context of sustainable political development is achieved by committing to implementing justice in the policy-making environment of society.

Key words: political development, model, commitment, justice, progress.

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ОСУЩЕСТВЛЕНИЕ ПРАВОСУДИЯ И РЕАЛИЗАЦИЯ ПОЛИТИЧЕСКОГО ПРОЦЕССА В ИСЛАМСКО-ИРАНСКОЙ МОДЕЛИ ПРОГРЕССА

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Аннотация. Исламистская модель Ирана предполагает понимание национальных ценностей, признание прав коренных народов, стремится удовлетворить материальные и духовные потребности общества. Эта модель имеет эпистемологические, онтологические и антропологические основания, уходящие корнями в богооткровенные и идеологические учения ислама. Его содержание основано на монотеизме, воскресении и нераздельности миров. Процесс политического развития в исламско-иранской модели – это прогресс, основанный на божественном и исламском знании, вытекающем из глубинных, исторических, коренных и культурных условий, реализуемых в контексте Исламской Республики Иран. Важность исследования состоит в том, что, объясняя показатели политического развития, оно очерчивает, каким образом в обществе формируется воля к его достижению. Стратегии, рассмат-

риваемые для анализа данных в настоящем исследовании, находятся в рамках качественного метода и основаны на описательно-аналитическом подходе. В статье подняты следующие вопросы: каковы индикаторы политического развития в исламско-иранской модели прогресса и как можно добиться устойчивого политического развития в этой модели? Результаты исследования показывают, что показатели политического развития в модели соответствуют шариату, а контекст устойчивого политического развития достигается за счет стремления к осуществлению правосудия в политико-формирующей среде общества.

Ключевые слова: политическое развитие, модель, приверженность, справедливость, прогресс.

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Introduction and problem statement

It seems that the current models of development do not have comprehensive, necessary principles, and foundations, and there is not enough evidence to prove them. In many cases, they do not bring the expected development to the relevant countries, including other human societies. Western development models, therefore, can only be instructive and valuable to Western countries, and extending them to other human societies as the only appropriate model for progress and development does not seem rational. Various factors and motives in the development of theories of political development have always been influential in the West; these patterns, therefore, are often prescribed as a cure for developing countries.

Despite presenting numerous models and plans for the progress and development of our country, most of these models have faced obstacles and limitations due to their non-indigenous nature and lack of careful attention to the issues and problems of Iranian society. In Iranian society, disputes and conflicts of opinion over the meaning, content, and principles of political development as a political aspect of the multifaceted phenomenon of development have always continued. The Islamic-Iranian model of progress, based on the subject of the present study, looks at historical and geographical, cultural, and social conditions, relying on Islamic concepts and knowledge, national values, and indigenous strategies to provide a suitable model for the development of Iranian society.

Unlike Western development models, the Islamic-Iranian model of progress, by understanding the realities of Iranian society,

recognizing national and indigenous values, and paying attention to the spiritual dimensions of man, seeks to achieve development, including sustainable political development. Therefore, it should be said that there is a fundamental difference between the goals, principles, and conditions for achieving political development in the context of Iranian society and Western models. However, the purpose of designing the Islamic-Iranian model of progress is not to deny or completely reject the findings of other development models. Which model can be successful in the current state of development and progress in Iran has been a constant question for Iranian thinkers. We must design a development model compatible with our conditions; therefore, society's government, civil institutions, and intellectuals must offer a convincing development model to the community.

The ideal model for the development of Iran should be based on the current needs in all dimensions and also consider the environmental conditions of the society in the country and the reality of the new world. In the ideal model of development in Iran, looking at the future and the upcoming obstacles, including sanctions imposed by the US and Europe, confrontation with Israel, international evolutions, interaction with Islamic and neighboring countries, as well as constructive interaction with powerful countries such as Russia, China, and India, should be considered. Some of the following factors can be mentioned among the necessary cooperation to successfully overcome the upcoming challenges and take steps for optimal development: institutionalizing the value of the legislation and respecting it in all aspects of society; development of civil society; pluralism of political power; compatibility and interaction at the

international level; development of political freedoms in society; increasing constructive international activities; increasing productive economic activities with friendly countries.

The questions raised in this study, therefore, are: “What are the indicators of political development in the Islamic-Iranian model of progress, and how can we achieve sustainable political development in this model?” The present study is based on the hypothesis that in the Islamic-Iranian model of progress, political development is based on indicators consistent with Sharia and different from Western models, which provide the ground for sustainable political development in society by committing to implementing justice in Islamic texts in the policy-making space.

Methods and materials

1. Political development

Knowledge of the term “Political Development” does not have a precise definition. Its reason should be sought in the many studies that have been conducted from the perspective of interdisciplinary studies on the “growth,” “modernization,” and “development” of new governments in the Third World [3, p. 124]. Political development is a concept that emerged after the post-World War II transformations, with the independence of the colonized countries on the one hand and the threats of the Eastern bloc socialist systems to the Western capitalist world during the Cold War on the other. This concept was introduced by Western sociologists and theorists, especially American theorists, to provide a solution for newly independent and backward countries to change and transform [6, p. 30].

From Huntington’s point of view, political development is recognized in a broader process to modernity or as an aspect of modernism and as a whole in society [17, p. 386]. Political development, in his view, is based on the degree of industrialization, economic growth, and political participation, and he believes that in the process of political development, new demands emerge in the form of political participation [7, p. 95]. For Charles Harold Dodd, “political development means the creation of national unity and the growth of political participation” [10, p. 56]. According

to some experts, political development is also within the framework of political policies for the economic growth of developing countries [1, p. 263].

Some scholars often “divide the key elements of political development around three headings: the people, the political system, and the organization of government. Political development about the first heading, in general, means a change from a situation of widespread dispersal of the people to a kind of expanding cohesion of active citizens. Political development about the second heading means expanding the capacity of the political system to run public affairs. About the third heading, political development means increasing structural differentiation, more specialized functions, centralization of all participating organizations and institutions” [1, p. 263].

A review of available sources and references shows three currents have emerged in political development studies: “the first current is in the direct path of classical developmentalism. It seeks to formulate universal explanatory theories. Following the reconstruction of sociology through saying goodbye to macro-theories and turning to formal examples is the second current, which, in an abstract way, seeks only to find the common ground of all processes of political modernization. The third current seeks to provide a comprehensive and unique explanation of political development in any society by referring to history” [4, p. 24]. Among the thinkers attributed to this current of thought, such as Wallerstein, Anderson, Barrington Moore, and Skocpol can be mentioned.

A review of the Iranian political development literature shows that most of the empirical studies conducted by Iranian and non-Iranian researchers are in the general category of Iran’s development and underdevelopment; only some of these works have specifically addressed the specific category of Iran’s political development. However, since political development is one of the multiple aspects of national development, a series of such studies are directly related to and cover the political development of Iran.

2. Islamic-Iranian model of progress

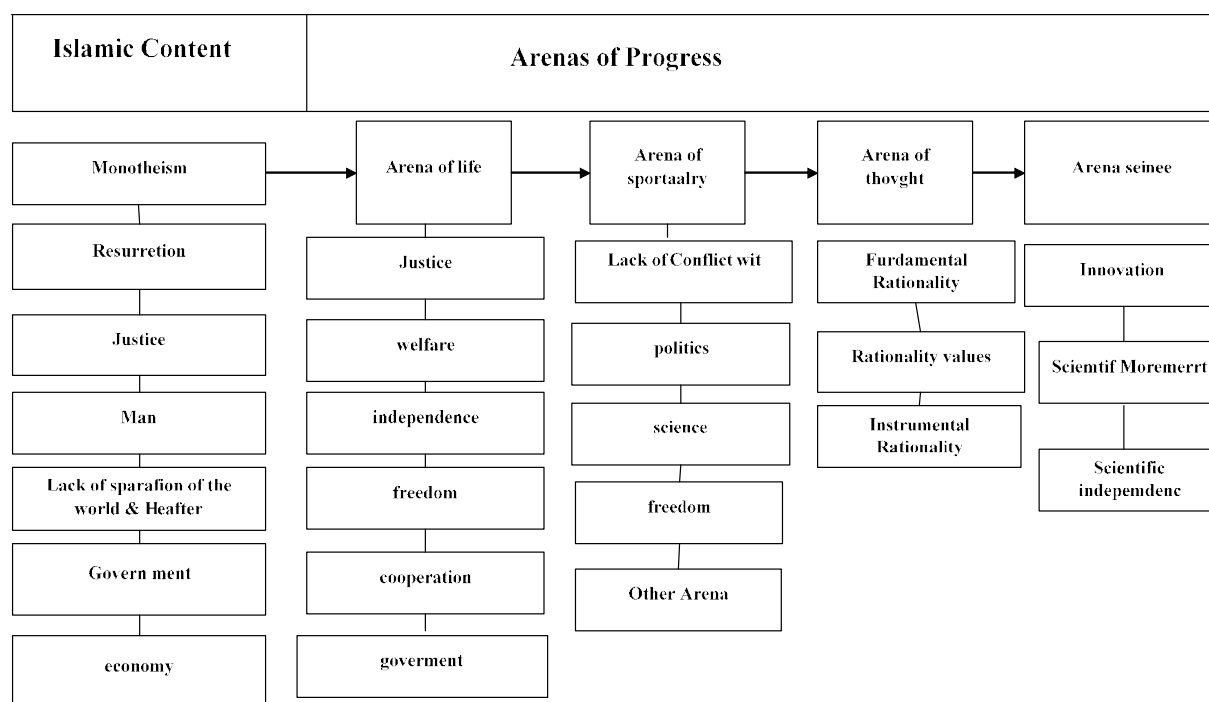
As a macro and comprehensive roadmap for the growth and excellence of the Iranian nation, in the light of deep cultural-national self-

confidence based on Islamic attitudes, designing and codifying the Islamic-Iranian model of progress is one of the most fundamental strategies facing Iran. For the system of the Islamic Republic of Iran, the development of this model has been considered as a railing, which is an inevitable necessity in the fourth decade of the Islamic Revolution. “The basic premise of this thinking is that; First, current patterns of development cannot meet our needs and aspirations, Secondly; Islam has the intellectual capacity needed to support and provide a model of progress, Thirdly; Iran’s scientific and strategic capabilities are such that it can design and produce its own progress” [41, p. 98]. This model can be mentioned as a superior document to all the planning documents, visions, and policies of the country [5, p. 52].

Like other models, this one has important principles and requirements and has a different structure and purpose from other models; however, it may have similarities with different patterns. The intellectual and philosophical system of the Islamic-Iranian model of progress has had certain epistemological, political, and ontological foundations, and with such a view, it analyzes the relationship between man, society, the individual, and government. The need for political, social, cultural, and economic development in this model

is influenced by important concepts and categories such as justice, welfare, independence, national dignity, freedom, cooperation, and government. The Islamic content of this model is based on monotheism, resurrection, the inseparability of the world and the hereafter, economy, man, and government. Typically, this pattern is reminiscent of religious-oriented progress that has a precise and semantic relationship with Islam (see Figure).

Regarding the literature and research background on the Islamic-Iranian model of progress, first, it should be said that the interactive and binding study between the two variables of political development and the Islamic-Iranian model of progress does not have much research background. Regarding the research literature on the Islamic-Iranian model of progress, however, it should be noted that extensive research has been done since the presentation of this plan. We can mention some of the books written. A book entitled “The Iranian Islamic Model of Progress” has been written by Amir Siahpush [37], completely taken from the statements of the Supreme Leader of the Revolution about the model of progress. In a book, “Iranian Identity & The Iranian Islamic Model of Progress,” Mohammad Sadegh Kushki [26] examines the components of Iranian identity in the pattern of progress, the Islamic Revolution, and its impact on the evolution of identity.



Islamic content and arenas of progress in the Islamic-Iranian model of progress

3. Research method

Among the appropriate methods for collecting materials and data, according to the objectives and research questions, the method for the present study is qualitative. “In the study of social phenomena, the qualitative method, instead of using the tools of the quantitative method, deals with the non-quantitative analysis and synthesis of data” [14, p. 90]. The strategies for analyzing the data in the present study are in the framework of a qualitative method based on the process of compiling, adjusting, laying the foundation, and expressing the concept or meaning of a large amount of collected data that interprets information and extracts results that answer research questions. Among the various strategies of qualitative research, the strategy of causal explanation has been used to discover the relationship between

factors and phenomena in this study. The research has provided the required data by using the documentary approach and library studies, and after analysis, it has been done using a descriptive-analytical strategy.

Analysis

Islamic and Western model system

In Islamic thought, God is not in opposition to man, but everything is for man, and man was created for God and in the direction of perfection. The Islamic insight does not consider dealing with material, physical and worldly affairs as a reprehensible thing; even considers the effort to provide material and physical affairs and the development of the world as human responsibility in the place of God’s successor on earth (Tables 1, 2).

Table 1. Confrontation of the intellectual and philosophical foundations of Islam and the West in the system of patterns

Islam	West
<ul style="list-style-type: none"> • Islamic ontology is monotheistic and has a creative existence [4, Sermon 1]. • Islamic ontology can be introduced as a realistic ontology. • The whole universe has been formed according to specific rules and principles, codified and unchangeable, and there is no chance of accident in it [38, Surat Al-Isrā / verses 76–77]. • According to the Qur’an, the whole universe is integrated; all are from God and turn to Him. • The divine face is evident in all aspects of the universe [38, Al-Baqarah, verse 115]. • In Islam, the key to knowing God is knowing oneself, because it causes theology [12, p. 19]. • The creatures of the universe have divine guidance in whatever order they are; That is, formative and legislative guidance. • In Islamic philosophy, epistemological issues follow ontological issues 	<ul style="list-style-type: none"> • Some ancient Greek thinkers did not consider the universe to be a creature, but the evolution of an ever-existing matter. • Existence and ontology almost sink into modern Western philosophy. • The currents of Western philosophy now emphasize the primacy of epistemology over ontology. • In Western epistemology, human intellect and wisdom are parallel to God’s wisdom. • Belief in infinite progress replaces divine providence, and the concept of humanity replaces divinity. • Western epistemology fills the void left by the absence of God with the presence of man. • In the West, man is the measure of everything. • By rebelling against the church that denied the existence of men, the European men believed they were the center of the universe and everything was for them [28, p. 38]

Table 2. Objectives and approaches in the Islamic-Iranian model of progress

Objectives	Approaches
<ul style="list-style-type: none"> • Having ideological and epistemological foundations different from other models 	<ul style="list-style-type: none"> • Monotheism-orienting. • Anthropology. • Ontology
<ul style="list-style-type: none"> • Having native researchers and theorists 	<ul style="list-style-type: none"> • Theorizing is done by indigenous experts.
<ul style="list-style-type: none"> • Achieving progress in a specific and Islamic sense 	<ul style="list-style-type: none"> • Achieving a good life. • Achieving spiritual pleasures
<ul style="list-style-type: none"> • Being a comprehensive theory 	<ul style="list-style-type: none"> • A hybrid and multidimensional look at development. • Having multiple topics. • Having a material and spiritual attitude to progress

*Progress from the point of view
of religious authority
and Islamic revolution leaders*

As an achievement of the Islamic Revolution, based on the principles and foundations of schools of burial and with religious authority, in addition to being able to have a significant presence in the international arena in presenting the government model based on religious democracy, the I.R.I. has established a new link between religion and politics and has shown a recent example of the Islamic state's thought during the last four decades. Shia concepts' capabilities in the Islamic government's framework have caused the development and influence of the Islamic revolution in the form of Shia core beliefs in the world. Therefore, in the framework of Shia thoughts, due to having a deep expert view as well as trustworthiness, justice, management, and tact in applying Islamic models to time and place conditions and also having the model of Islamic government, the Guardianship of the Jurist has a prominent role in ensuring the efficiency of the Islamic system in the path of progress. The role and position of the Guardianship of the Jurist in the administration of the Islamic system are to determine the strategy and management of macropolicies for the administration of the Islamic system at the domestic and international levels. Therefore, "the necessity of the Guardianship of the Jurist is its continuation as the imamate of infallible imams." The Fully Qualified Fiqh is also in charge of the Islamic community from God and the infallible imams [21, p. 213].

Imam Khomeini's theory of jurisprudence can perhaps be called the most important Shia jurisprudential-political theory in the absence of an infallible imam [23, p. 5]. In "Islamic Government" and "Kitab al-Bai," Imam Khomeini has proved the authority of the jurist of the Fully Qualified Fiqh by referring to reason, the verses of the Qur'an, and Islamic traditions [34]. According to Imam Khomeini, if this nation is to experience the desired progress, it must rely on its Islamic identity and look at the world from within this identity [18]. In his opinion, the only school that can guide society is Islam [24; 25, p. 437; 40]. Ayatollah Khamenei's view of progress is spiritual, Islamic, and otherworldly. He

believes progress should be based on solid domestic foundations, and sanctions should not stop the country's progress. Progress depends on the three priorities of resistance economy, scientific leap, and cultural immunization. The relationship with God and spirituality is the most critical improvement factor and should be accompanied by justice. Progress from Ayatollah Khamenei's point of view is:

1. Relying on domestic production. The only way to develop the country is to rely on domestic production and potential. According to him, the discourse of resistance economics is the only way to progress the country. The main essence of the discourse of resistance economy is to rely on domestic power and national production.

2. Emphasis on science. From his point of view, one must move in the direction of science to achieve progress. Without all kinds of knowledge, a country's authority is impossible.

3. Use of Islamic and Iranian identity. From his point of view, to achieve progress, we must move according to the culture and characteristics of our own country, and in the meantime, it is necessary to use the two categories of Islam and Iran.

4. Relying on people. In his opinion, people should be brought to the arena and their potential should be used because the identity of the Islamic revolution is tied to the people and without the people, it has no meaning. People should be the focus of development and progress [39].

*Indices of political development
in the Islamic-Iranian model of progress*

Political participation index

The most fundamental idea underlying participation is accepting the principle of equality of people, and its purpose is the consensus, cooperation, and collaboration of individuals to improve the quantity and quality of life in all social, economic, and political fields [30, p. 57]. Political participation is "a global phenomenon that exists in all societies and provides the conditions for accepting change" [32, p. 123]. With a descriptive and analytical view of political participation in the Islamic perspective and an interpretive and exemplary view of political participation in the

context of Islamic legal principles and regulations, the approaches and components of political participation in the Islamic-Iranian model of progress can be formulated and explained. “In the third, sixth, twentieth, twenty-third, twenty-sixth, fifty-sixth principles”, the constitution also considers participation in political, social, and cultural fields [15]; therefore, the approaches to political participation in this model are participation based on Islamic vision, participation based on legal principles and laws, and participation based on elections and political parties.

Index of religious democracy

Both intra-religious and extra-religious, the definition of religious democracy is possible with a combination of maximum religion and minimum democracy [16, p. 4]. Religious democracy as a method of governing has components such as right-orientation, law-centricity, value-centricity, and popular satisfaction. “Religious democracy does not consider legitimate government to be based solely on the principles of social consent and contract. Rather, it considers the aspect of legitimacy to be due to the deification of the government in its religious acceptance, then accepts the consent of the people in the form of the Sharia and its scope, and considers the actuality of the government to be the result of the obedience and support of the people” [2, p. 137]. One of the basic approaches to religious democracy in the Islamic-Iranian model is progress based on the system of religious rule, which “is based on two dimensions in the political system. “The divine and human dimension of this system analyzes the relationship between the government and the people, taking into account Islamic principles” [29]. The Islamic-Iranian model must adhere to the requirements of religious democracy and consider it in theoretical and practical terms as one of the main factors of political development. Correction, improvement, and the need to pay attention to the theoretical and operational requirements of religious democracy should always be one of the main priorities of the programs of this model. This model, therefore, should provide the groundwork for its sustainable development in many areas by strengthening the theoretical and practical position of religious democracy.

Freedom index

The basis of freedom in Islam is the monotheistic worldview. In the Qur’an, God expresses freedom as a test for human beings and considers it very valuable. In Islam, “man is free but must be accountable for his choices before God” [8, p. 615]. In Islam, civilization means accepting duty, responsibility, and being law-abiding, and religious freedom means freeing human beings from the shackles of slavery and sovereignty other than God. The need for freedom in the Islamic-Iranian model of progress not only does not diminish, but it can be given an important place. In a general and basic division in this model, we can point to two types of freedoms: the first is positive freedom, that is, acknowledgment and belief in the practical implementation of freedoms in Islam and constitutional and ordinary laws. The second is negative freedom, that is, the avoidance of freedoms that conflict with Islamic and Iranian identities and conflict with unfettered freedoms in the Western form.

Equality index

The equality of human beings in Islam encompasses all aspects of social life. “The resuscitative school of Islam has explicitly and consciously enshrined the right to liberty, the right to life, the right to sue, the right to equality, the right to security, the rights of minorities, and dozens of other rights, some of which today constitute the provisions of the Universal Declaration of Human Rights” [19, p. 110]. Achieving the principle of equality in the theoretical and practical areas of the Islamic-Iranian model of progress can be based on knowledge of equality in the areas of domestic law and regulations, the constitution, Islamic human rights, and universal human rights. The Constitution, including in the “Principles Eleventh, Thirteenth, Fourteenth, Twenty-eighth, Twenty-ninth, Thirty-third, Thirty-fifth, Fortieth, Forty-first, Twentieth” [15], emphasizes the principle of equality, which can be one of the important sources and citations of this model for achieving equality in society. If the principle of equality in the Islamic-Iranian model of progress is implemented logically, correctly, and realistically, we will see the establishment and implementation of political, social, cultural, economic, and civil

equality in society. In this model, everyone should be considered equal before the law, and equality-oriented and fair laws should be implemented in society.

*Commitment to implementing justice
in the Islamic-Iranian model of progress*

Justice is the basis of all principles in Islamic political thought. The divine verses indicate that we sent the prophets with torches of guidance and gave them books and scales to establish justice. In verse 25 of Surah Al-Hadod, the Qur'an enumerates the purpose of the mission of the prophets to rise up in installments and justice and states: "We have already sent Our messengers with clear evidence and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice" [38, Al-Hadid, verse 25]. In verse 8 of Surah Al-Ma'idah, the Qur'an states: "O you who have believed, be persistently standing firm for God, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness, and fear God; indeed, God is fully aware of what you do" [38, Al-Ma'idah, verse 8]. The Qur'an considers Imamate and leadership as a "divine covenant," a position of "anti-oppression," along with justice, and calls the moral-oriented man the "lord of justice" [11, p. 104].

*1. The recognition
of the implementing justice contexts*

Many schools have only chanted the slogan of justice and have not provided the grounds and criteria for its emergence in society. To the extent that the grounds for non-administration of justice are provided in the context of society, justice takes the form of a slogan and, in practice, encounters obstacles. The lack of desirable indicators and benchmarks in the multifaceted areas of justice leads to the failure of society to achieve sustainable justice. In the context of the Islamic-Iranian model of progress, the context, examples, and criteria for measuring justice in various areas of justice and other areas should be recognized and considered. In this model, therefore, a better understanding of the current situation in the field of justice should be obtained. "In such a way that

with the criteria and indicators derived from that field and environmental coordinates, the current situation can be recognized as the source of movement, and by classifying and prioritizing the necessities, the desired movement can continue strategically from any time and place" [40, p. 134].

*2. Implementing justice
in the legal and judicial system*

The first step in establishing justice is the existence of a correct and just law, a law that guarantees the material and spiritual interests of all citizens equally [33]. The establishment of a just legal and judicial system is the best means of establishing justice. Hence, "it must be admitted that theoretically there is a concept of justice in the nature of law" [22, p. 511]. Justice is the minimum criterion for the evaluation and legitimacy of laws, so unjust laws are illegitimate laws" [9]; in other words, "Justice is the ultimate goal and the first value of rights" [22, p. 513]. In recognizing the fields of implementing justice in the legal and judicial systems and the rights granted in connection with the strategies of implementing justice in the laws of the Islamic Republic, some of these principles can be mentioned as follows:

The application of the law by the courts of justice is stated in Article 61 of the Constitution:

- "Law enforcement is the responsibility of the courts of justice, which must be formed under Islamic standards and deal with the resolution of lawsuits, the protection of public rights, the expansion and implementation of justice, and the establishment of divine limits" [20, p. 56].
- The official authority for all complaints, the formation of courts, and the determination of their jurisdiction by law is the judiciary.
- The courts are overseen by the Supreme Court, and the administrative apparatus is overseen by the General Inspection Office.
- The Court of Administrative Justice has jurisdiction to hear complaints from officials, units, by-laws, the annulment of unconstitutional decrees, and the religious criteria of the government.
- In resolving disputes, the judge is obliged to try to find the verdict of each lawsuit in the written laws; if they do not find it, they must issue a ruling based on reliable Islamic sources or valid fatwas. They cannot refuse to hear a case and

issue a sentence under the pretext of silence, defect, conciseness, or conflict of laws.

- The special cases for political and press crimes are open, and take place in the presence of a jury in the courts of justice. The manner of selection, conditions, powers of the jury, and the definition of the crime shall be determined by law according to Islamic criteria [27, p. 216].

- Islamic norms must be observed in all laws, including judicial laws.

- Trials must be open.

- Complaints must be dealt with [36, pp. 122-123].

- Improve the ability of individuals to defend their just rights.

- Establish stages to guarantee the fair implementation of rights among the people [29].

- The presumption of innocence is based on the innocence of individuals.

3. Legalism and implementing justice

Legalism means the fair implementation of laws and the observance of the rights of all members of society; therefore, a law-abiding society is one in which the law is fully observed and all members of society are equal before the law. Fair regulation of social relations is the mission of the law. This mission is realized when the law, while enjoying full comprehensiveness, has an executive guarantee. An accurate law is a necessary condition for justice, but it is not enough. If not enforced well, the law, although just and based on science and wisdom, cannot implement justice in society; thus, “legalism in a just political system is an objective necessity for everyone, including the government and the nation, to avoid desecration while moving within the realm of law.” To the extent that the spirit of legalism develops in society, justice expands, just as the prevalence of lawlessness underlies the rule of discrimination and injustice [33].

Constitution and implementing justice

The real commitment of the officials of the government forces is necessary for the realization of the constitutional goals. A selective approach to the implementation of the principles of the Constitution overshadows the national interests by optimizing group and factional interests and

leads to the implementation of some principles and the abandonment of another part of them (according to the political, and ideological tendencies, considerations of the ruling parties and coalitions). In this way, the ground for deviation from the purposes of the mentioned law is provided, and the possibility of achieving justice is reduced. Regardless of the purpose of the law, if the constraints and limitations of its implementation are ignored and the requirements of its implementation are not taken into account, the probability of successful implementation is reduced. In the discussion of implementation, the capacity of the bureaucracy of the government should be considered as the most important executive institution [31]; in order to implement justice and lay the groundwork for political development, therefore, a comprehensive approach to the principles of the constitution must be taken.

Social justice strategy based on implementing justice

Social justice is the belief that society, with its pervasiveness, has the grounds by which individuals can achieve their rights and that the affairs of society are placed in their proper place in proportion and balance. Since “right,” “its realization,” and its proper distribution are at the core of this definition, it is interpreted as distributive or intrinsic justice [35, p. 12]. Social justice in the Islamic-Iranian model of progress is the biggest strategy for all social areas; the advantage and brilliance of this model are in contrast to competing and opposing models; therefore, executive planning in order to achieve this macro-strategy should always be done in a balanced and coordinated manner in all social areas [29]. The focus of the social justice strategy in the Islamic-Iranian model of progress requires the study of capacities, opportunities, and areas for growth in various social, political, economic, and cultural fields.

Data analysis and explanation

Two important variables of political development and the Islamic-Iranian model of progress in interaction and interdependence have been studied and analyzed in the present study.

What is needed to design such a model is that it should contain the principles and foundations, strategies, goals, policies, strategies, regulations, and all the basic issues of the country. Enumerating the general indicators of political development in the present study and given the place of political development in the Islamic-Iranian model of progress, with a commitment to justice in Iran (justice from the perspective of rich Islamic resources and knowledge), one can be believed that the context for realization creates sustainable political development in this model.

Political development is one of the concepts that inherently contains contradictory elements, and these contradictions become more apparent when applied to the political units in question. The classical texts of political development include various patterns or theories, each of which deals with issues of political development from specific angles. The process of development, including political development in the West, has revolved mainly around the school of modernization, and theories associated with this school and linear development have been in search of a grand theory since its inception. "The members of this school believed that, according to the theory of linear development, human movement is forcibly moving towards growth and evolution in the Western style" [13, p. 98].

The relationship between tradition and modernity in the Islamic-Iranian model of progress is not a dual and bipolar development, but there is an interactive relationship between these two categories. In this model, the process of political development is indigenous, which, while embracing modernity, makes it possible to achieve development by preserving historical and cultural traditions. In this model, therefore, the relationship between tradition and modernity must be properly and accurately understood and deeply analyzed, and the capabilities of tradition and modernity must be exploited to the fullest.

The discussion of political development and its implementation patterns has always been controversial among experts and political sovereignty; therefore, the process of political development in Iran has been associated with certain ups and downs and has been fundamentally different from other societies. The experts' perceptions and interpretations of the development from Iran's past to the victory of

the Islamic Revolution have somehow had disturbing content. In the past, Iran, in other words, had formed a kind of "state-centric" development model.

Conclusion

Whereas how to formulate a suitable model for development based on Iranian thought and power has been proposed by experts in the form of the Islamic-Iranian model of progress, in the present study, in addition to the pathology and explanation of Western political development models, the possibility of drawing a native model of political development based on Islamic-Iranian identity was pointed out. Political development, therefore, is one of the most important dimensions of development in this model. In this study, general indicators of political development such as political participation, religious democracy, equality, and freedom were suggested; each of these characteristics can be consistent with the Islamic-Iranian identity and indigenous factors and be based on the interpretation of Sharia and national values.

In line with the research hypothesis, it was also examined that, in the Islamic-Iranian model of progress from the perspective of rich Islamic and national resources, in the context of the Islamic Republic, including the judicial system and all dimensions, the execution of rulings should be based on justice. By recognizing the fields of justice, formulating the standards of fair rights, and legislating fair laws in the social spheres, or providing justice in the policy-making space of Iran, the grounds for sustainable political development are provided. The general policies of the system and the country's vision document in the framework of the idea of the Islamic-Iranian model of progress, therefore, should be based on solidarity and national identity, social capital and freedom, economic prosperity and social justice, attention to revolutionary values, economic and social justice, military and defense security, and scientific and technological development.

In the 21st century, human societies are in a situation where, without paying attention to the environment outside their borders and finding a proper understanding of it, they will not be able to accurately understand their situation and living conditions. The I.R.I. should use its soft power

resources within the framework of the Islamic model in order to counter the American and European sanctions against Iran. The sources of Iran's soft power include culture in the form of Iranian and Islamic identity and political values such as religious democracy, freedom of expression, promoting human rights, and protecting the environment.

Considering the position of modern diplomacy, such as media, public, and virtual diplomacy, Iran should put extensive programs on its agenda to involve people and non-governmental organizations in the use of modern diplomacy. Iran should make maximum use of capacities such as the media, civil activists, social networks, and virtual space. Therefore, in the vast expanse of virtual space, where social networks, the internet, sites, blogs, and mobile applications such as WhatsApp and Viber have connected millions of people all over the world, Twiplomacy (Virtual diplomacy or Twitter diplomacy) is going on with increasing intensity, and diplomats and political officials of different countries use its huge capacities to communicate directly with world opinion. The following suggestions are given in the continuation of the discussion:

In the intellectual system of the Islamic-Iranian model of progress, the discourse of justice should be given priority to become a justice-seeking movement.

In the context of the Islamic-Iranian model of progress, the implementation of justice based on planning and evaluation of opportunities and capacities, calculating policy-making in detail, creating a document of an arena, and commitment to fair reasoning and laws should be regulated.

In the Islamic-Iranian model of progress, to plan a balanced development, a deep link should be established between all dimensions of development, and any theorizing about development and political development must be based on Islamic-Iranian identity.

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