



**Original Article**

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# Resistive Economics with an Emphasis on Islamic Teachings

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**ABSTRACT:** Resistive economics based on Islamic teachings and motivational system is a subcategory of the Islamic Republic discursive literature that by formulating a scientific and expertized strategy and redefining existential philosophy of institutions and laws strengthens and repairs the existing time-worn and inefficient economic structures. But, the problem starts where this concept fails to have a clear theoretical model of Islamic faith in public opinions. The purpose of this research is to explore the concept of resistive economics with an emphasis on Islamic teachings. Since the base of the article is exploratory, it is made use of a descriptive-analytical method and documentary and library research technique for analysis of the texts pertaining to the Islamic teachings and through in-text exploration resistive economics is explained in light of the Islamic teachings. The findings of this study indicate that the key concepts of resistive economics based on the monotheistic worldview contained in Islamic teachings can be configured in the context of such concepts as excellence, prudence, justice, ownership, man's position in creation, and the tradition of diligence.

**KEYWORDS:** resistive economics; Islamic economics; economy; resistance; Islamic teachings

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## 1. INTRODUCTION

Iran's condition under sanctions and the existing pressures caused the leaders of Islamic Republic of Iran to raise the concept of 'resistive economics' in the positive field as a solution to find a way out of this situation. The idea of resistive economics based on the Islamic teachings is an inspirational model providing a good opportunity for realization of the system's goals, if accomplished in the context of relying on national



strength and popular determination would resolve the problems (Sedaghatian, Keshtkar, Elahi Khamisi, & Ahmadian, 2016). Study of the policies, especially the 1st clause of the Resistive Economics General Policies, reveals that one of the most important factors in reaching the desirable economic point is preparation of the conditions and mobilization of all resources, including financial resources and human and scientific capitals, of the country for promoting entrepreneurship and maximizing participation of individuals in society in economic activities by facilitating collective cooperation's and emphasizing on income improvement and the role of low-income groups and middle classes (Allaghebandian, Mohammad Hosseini, & Shakeri, 2017). This article is primarily focused on resistive economics as a major theory of economics based on Islamic teachings supervising the analysis of vulnerability and strengthening of the economic system with an Islamic approach. The author's preliminary analyses show that examining the concept of resistive economics as one of the major theories of Islam's economics helps better understanding of the place of resistive economics in the Islamic economics literature. Within this framework, the theory of resistive economics analyzes the causes of economic vulnerability and strategies of resolving these weaknesses and strengthening the economic system with an Islamic approach. Of course, the theory of resistive economics can be adjusted to the temporal and spatial conditions of Islamic Republic of Iran or other countries and its theoretical dimensions can be extended (Tavakoli, 2019). Although resistive economics is primarily introduced as a model springing from Islam's economic system, the author's studies suggest that no clear picture of the relation of resistive economics and Islamic economics has been provided. Hence this paper, using descriptive-analytical methods, seeks to explain the concept of resistive economics in Islamic teachings.

## **2. RESEARCH METHOD**

This is a basic research conducted through a descriptive-analytical method (design). Considering that the base of this paper is exploratory, using descriptive-analytical method and documentary and library research, content analysis is applied to the related texts and through in-text exploration, resistive economics is explained in light of Islamic teachings.

## **3. RESEARCH FINDINGS**

In this section we discuss the concept of Islamic economics and the key components of resistive economics.

### **3.1. Conceptology of Islamic economics**

Based on the classification of Faroughi (2015), some of the Muslim thinkers define Islamic economics as study, extraction, and application of Islamic propositions and principles in economics. A group of these thinkers consider Islamic economics a study on achieving Islamic goals in economics. In some other works, Islamic economics is introduced as a study of economic issues and problems and their solutions in Islam. Yet, some others have considered Islamic economics as the study of human's behavior (Muslims) in making choices and decisions. To complete the classification of Furqani (2015), a fifth group of definitions should be added to the mentioned ones. Based on the conducted studies supervising various dimensions of this concept, the following definition can be offered for Islamic economics: Islamic economics, in terms of goal, is a way Islam wants to be followed in economic life for realization of justice (Sadr, 1980).



### **3.2. Resistive economics in Islam**

According to this definition, Islam's economic system is based on special ontological and epistemological principles. These are fixed and unchanging principles in various situations (Mirmoezzi, 2011). Also, the ultimate purpose of this system is to provide the economic grounds for happiness of individual and human society and its intermediate goals are economic justice, economic security, and fertilizing natural talents (idem). The article documentation indicated that economics, and following it, the economic system should be so that divine destinies and outcome of divine traditions are consolidated in human's life. Rotation of the universe is round the orbit of divine justice and God's special attention to man, and intervention of human science and will in formation of society and government should not be in contradiction with divine destiny and traditions in the field of legislation, interactions, and human life. In the following, we treat different aspects of resistive economics in Islamic teachings.

Studies have shown that belief in monotheism and monotheistic worldview and adherence to requirements constitute the foundation of economics and the infrastructure of Islam's economic system and differentiate it from other economic systems. This worldview epistemologically and behaviorally affects the economic system. This influence includes both design and practice stages, and hence, is of double importance. This paper is focused on three aspects of the monotheistic worldview which play a significant role in the resistive economic system. The findings of this research indicate that the key topics in Islamic teachings can be categorized in the form of concepts such as excellence, prudence, justice, ownership, the position of man in creation, and the tradition of diligence, as discussed in the following.

#### **3.2.1. The position of human in creation**

Before anything, the main issue of resistive economics in Islamic teachings becomes clear when human and its position in creation is determined. Economics analyzes behavior of human and human society in three areas of production, distribution, and consumption from the micro- and macro perspectives. Doubtless, the type of philosophical attitude to human affects human behavior and analysis of his behaviors. The capitalist school, in which micro- and macroeconomics are born, analyzes human behavior, with a particular anthropology, in three economic areas. This school views human as a material being who, on the one hand, is selfish, and on the other hand, knows his own interests better than anyone. Therefore, the human of this school is a material hedonistic man who steps with the staff of human science and experience and moves towards the happiness that he himself recognizes and defines within the walls of matter. The result of this kind of attitude is a rhetoric that in the economic literature is called the "model of rational behavior" or the "model of the economic man." This model, which is based on the two elements of "utilitarianism" and "instrumental rationality," underlies all economic models and analyses (Hadavinia, 2018). Human's value characteristics have been investigated in Mottahari (2006). He addresses human and his dimensions from the Islamic perspective, and based on the Qur'an and Hadith as well as the historical literature of Iran, he enumerates value and anti-value characteristics of human being.

Javadi Amoli (1982b) states about the value characteristics of man that man is the caliph of God on earth and has a God-knowing nature, inherent dignity, inherent honor and moral conscience. In terms of anti-value characteristics, he describes man as oppressive, ignorant, ungrateful, hasty and impatient, narrow-minded and greedy, the most controversial creature, covetous, divisive and stingy. While emphasizing the multidimensionality of human beings, he assigns them an active, effective and important role that, according to reason and will, they can freely choose their future. Regarding human self-awareness, Motahari (2006) refers to the "shared conscience of human beings" and emphasizes the feeling of humanism



and philanthropy in all people, citing Saadi's famous poem "The children of Adam are all members of one body / who are of one essence in creation ... "He who lacks compassion with other people's distress and misfortune / do not deserve to be called human being", he highlights the humanistic approach and social-being of humans, and focuses more on man's relationship with God and compares it with other creatures. Regarding man, Qaraati (1996) has specified the characteristics of man such as being God's successor on earth, being superior (crown of creation) among creatures, and being trustworthy. Regarding human life in this world, he has addressed worldliness (love of the world) and the small benefit of living in this world, and then has referred to the life in another world, dividing it into the purgatory life and the eternal life.

It can be said that in the teachings related to Islamic economics, if we want to consider a human as a human in himself, apart from any evil and good, and discuss his position with God, we come to the point that human beings have a high position. They are superior to other beings, and have the so-called inherent dignity. This kind of dignity indicates God's special care for man and has nothing to do with man's will; That is, man has this dignity, whether he wants it or not. Man, according to God, man is ranked high and dominates the universe: We honored the children of Adam, and made them rule over the desert and the sea, and made them superior to many of our creatures" (Osara: 70). On the other hand, man has the status of God's successor: Remember the time when God said to the angels: 'I will certainly make a successor on earth' (Baqarah: 30).

### **3.2.2. Excellence**

Islam, by believing human and valuing him, has provided the ground for his growth, development, and progress in all areas, including economy as far as freedom is not a barrier to his property and does not deter him from his main path and ultimate goal. Islam considers economy as a means for human spiritual promotion, and attainment of excellence is only possible by his will and free choice. Therefore, in the economic dimension, too, if man lacks free will a large part of material capitals and resources which can serve man's sublime purpose will go lost. Many verses in the Quran seriously warn against extreme desire for wealth and property, as came in: "the pride in having more made you ignorant until you ended up in grave" (Takasor: 1, 2); "indeed, your property and children are the causes of sedition and temptation in you" (Taqabon: 15); and "O you who have faith! Indeed many of the scribes and monks wrongfully prey on the people's wealth, and bar [them] from the way of Allah. Those who treasure up gold and silver, and do not spend it in the way of Allah, inform them of a painful punishment" (Tobeh: 34). Also, in Islamic accounts, we read: the child of Adam says: Mine! O man, is yours other than what you ate and wasted, wore and worn out, or did you give alms and make it current and lasting? (Alnuvi, 2010). In another account, we read: I swear to God, I am not afraid of poverty for you, but I am afraid that the world cast its shadow over you; Just as it happened to your ancestors, and you rise to fight for it, as they rose up, which will destroy you, as it destroyed them (Varaam, 2006).

In Islamic culture, terms such as excellence, evolution, prosperity, victory and prosperity have been discussed. This kind of attitude, in addition to the spiritual nature, also considers the provision of human material needs necessary; Thus, the index of human development, which we interpret as the index of human progress, includes the criteria of the conventional index, which is concerned with the material life of human beings and limited to literacy, income, health and well-being, in large scale and affluence.



### **3.2.3. Prudence**

Prudence is highly emphasized throughout the life of the Innocents. One of the important qualities of Hazrat was silence and constant thinking. He did not do anything without thinking. Imam Hussein (PBUH) says that I asked my father Amir Mo'menan about the silence of that Imam. He said: The silence of the Imam was due to patience, foresight, measurement and contemplation. A man came to the Messenger of God (PBUH) and said: O Messenger of God, give me an advice. Hazrat said: If I advise, will you act? The man answered in the affirmative. (Hazrat repeated this question three times) Then he said: whenever you decide to do something, think about the end of the work, so if the end was growth (progress), do it, and if the result was misguidance, leave it. Imam Sadegh (PBUH) also sometimes ate delicious food and sometimes simple food and said that our plan is in the hands of God; Whenever he provides for a living, we also increase the expenses, and whenever he shortens a day for us, then we also limit the expenses (Barghi, 1992).

Planning and prudence in our accounts is called "destiny in livelihood" or "prudence in livelihood" and the Holy Prophet of God said: Twenty attributes bring poverty; Like not keeping the limit (excess) in livelihood (Sha'iri, 2013) and that noble man, has been considered this 'limit' as half of livelihood (Qazaei, 1398). As one of the examples of prudence is that some elders have said: Everyone who has some possessions should not squander and should spend gradually to suffice his needs (idem). Also one of the important and comprehensive examples of this prudence and destiny is the economy in the conventional sense in our time, which is defined as a science that studies the allocation of scarce resources. Allocation of scarce resources means determining how to use, consume, or share these resources. Therefore, economics, or more precisely cost-benefit analysis, provides a set of theoretical and empirical tools necessary for the best selection in each of the situations (Alipour Hafezi, 2007).

It can also be inferred from some verses of the Quran that a person whose perceptual powers are almost shut down cannot manage his own affairs, let alone manage others. Secondly, a person whose perceptual powers are perfect and who understands the truths as they are, who keeps balance in his behavior and avoids excesses, and who is on the straight (right) path, is also capable of guiding others (Nahl: 76). A clear example of prudence can be seen in Sadr's (1980) *Economic Wisdom*. Shahid Sadr in this work, with great care and genius and unique scientific abilities, explained the system or school of economics of Islam, but did not propose a way to implement and design appropriate institutional arrangements to establish it in objectivity. The reason for this is quite clear: with a little reflection, it can be seen that designing a system of prudence in the economic affairs of Muslims and implementing it requires the establishment of an Islamic political system with all the pillars and institutions and relations that can provide the means for the realization of Islamic economy and strengthen it, meanwhile Islamic economics in the position of objective realization, on its part, strengthens the political system. Considering what has been said, it can be concluded that the solution for getting out of these theoretical complications is to rely on the approach of the economic prudence (management) system within the framework of the "theory of general equilibrium in Islamic economics".

### **3.2.4. Justice**

Shahid Sadr (1980) maintains that economic religion is the style and method that society prefers to follow in the economic field and solving its scientific problems. Every society, as it is faced with the production and distribution of economic possibilities, has to choose a way to regulate its economic activities. Such a method determines the economic religion. He attributes all economic problems to a lack of social justice and writes: "Economic religion, in fact, creating a way to regulate economic activities and alleviate people's



livelihoods, is consistent with the idea of justice (ibid.)." The principle of monotheism in the divine worldview teaches man that human beings are the creatures of one Creator and that all are equal and have the same rights, and therefore, there will be no room for colonization and exploitation. The principle of justice, which expresses God's justice, puts justice at the center of all social affairs and calls on God's servants to make efforts to establish justice and to prevent any oppression and injustice in society" (Maedeh: 7).

The principle of prophecy (divine revelation by prophets) also conveys the message that one of the important purposes of sending messengers and books is to provide the grounds for establishing equity and justice in the world so that each human being can enjoy his share of divine endowments and blessings for his share (Anbia: 47). Finally, the fact that Islam, at the same time, accepts private property and public property and state property together, does not interpret any of them as the most necessary and exceptional, just as capitalism sometimes yields to public property and the socialist system to individual ownership. Hence, shahid Sadr (1980) notes: "For this reason, it is wrong to call the Islamic society a capitalist society, although it has granted private ownership of some property and means of production ... and it is also wrong to call the Islamic society a socialist society.

### **3.2.5. Ownership**

Pondering in the contents of the heavenly message of the last prophet and in view of such beliefs, it becomes clear that the real property belongs to God alone and everything is in His possession: He, to whom belongs the sovereignty of the heavens and the earth, and who did not take any offspring, nor has He any partner in sovereignty, and He created everything and determined it in a precise measure (Furqan: 2). Shahid Sadr (1980) in the definition of ownership says: "Ownership is a relationship between a natural or legal person and property in a way that prevents others from benefiting." He considers the real person to mean the members of society and the legal person to mean the government and the general public. According to shahid Sadr, the property accepted in Islam is "mixed property". This type of ownership, in other words, constitutes the fundamental difference between Islam, the capitalist system and the socialist system. The capitalist system maximally acknowledges individual form of ownership, and socialism believes in public and state ownership (idem). According to the Quran and hadiths, private property is placed along the ownership of God and is recognized by setting limits and conditions. For example: O you who have faith! Do not eat up your wealth among yourselves unrightfully, but it should be trade by mutual consent. And do not kill yourselves. Indeed Allah is most merciful to you (Nisa: 4). This verse is used in such a way that exchange and trade are possible only when the party or parties to the transaction have ownership of their property and the right to use and possess it independently. On the other hand, the concept of state ownership is recognizable in verses and hadiths. This ownership is actually given to the Prophet or the Imam over certain properties by authority of God. Shahid Sadr discusses the issue of state property under the concept of 'Anfaal,' which is one of the most prominent issues of ownership mentioned in verses and hadiths and is also directly mentioned in the Quran. Prominent spoils of war, mountain peaks, seas, wastelands, riverbeds and property without heirs are among the cases related to Anfaal. [O Prophet] They ask you concerning the Anfaal. Say, 'The Anfaal belong to Allah and the Apostle.' So be wary of Allah and settle your differences, and obey Allah and His Apostle, should you be faithful (Anfaal: 1).



### **3.2.6. Tradition of diligence**

In the Quran, and that man hath only that for which he market effort (Najm: 39). Imam Kadhim (PBUH) coincidentally said: Go to your honor, the bazaar, early in the morning (Horr Ameli, 1994). Imam Sadegh (PBUH) also says: God hates oversleeping, leisure and idleness (Idem). In the economic activities of Islam, pure wealth is sufficient, unclean interests are avoided, and this all is done in the shadow of carnal and inner care. In the Islamic view, man is a conscious being, with will and authority, purposeful, perfectionist and responsible, which is the main axis and shaper of social, cultural and economic efforts and .... In line with such insights and beliefs, the beliefs of a Muslim, which arise from a monotheistic worldview, play a significant role in economic behaviors and productive activities; because not only to himself but also to God and His creatures, he considers himself responsible and trustworthy to God on earth. Hence, he considers himself obliged to make effort for the improvement and development of the world: He is the God who created you from the earth and asked you to cultivate it (Hood: 61).

Some hadiths are used that trying to make a living is the same as jihad for God. There are also some accounts that read: The one who leaves his world for the sake of his Hereafter or his Hereafter for his world is not one of us. Islam wants to fly on two wings and bring them to the peak of dignity and happiness; one is the wing of wealth and materiality through legitimate means, which is a good help, and the other is the wing of spirituality, piety and closeness to God. The law of the Holy Qur'an is a comprehensive and social program that observes all material, spiritual, worldly and otherworldly aspects, and its motto is moderation in all fields. "And so we made you a moderate nation." (Al-Baqarah: 144). From the first day of life, human beings have always been working to feed themselves and procure the necessities of life. There is an excellent and brilliant sentence which read: "Seek sustenance in the depths of the earth; "Seek sustenance in hidden placed and the depths of the earth." It also refers to the use of mines and the excavation of the heart of the earth and its exploitation.

The Holy Qur'an considers the progress and development of the individual and society through work and effort, where it says: "Man has no benefit but the result of his work and effort." (Najm: 39). And in verse 15 of Surah Al-Malik, he says: It is He who made the earth tractable for you; so walk on its flanks and eat of His provision, and unto Him is the resurrection. (Malek: 15). He is the God who tamed the earth for you, so go and master the earth like a horse on which you ride and dominate, and eat the blessings of God. These verses and other verses of the Holy Quran are understood so that God has provided man with all the wonderful and innumerable forces and resources of this vast world, and that has bestowed him the intellect and talent to be able to make use of these forces and resources for fulfillment of his purposes and to extract what he needs from the depths of the land and the sea and the heart of the mountains, and to make the maximum effort in the use and exploitation of these endowments and the satisfaction of his needs.

## **4. DISCUSSION AND CONCLUSION**

The meaning of the term "resistive economics", which is introduced in response to the international sanctions, of which no rational definition is not available given the situation in Iran. Despite the claims of government officials at various levels and institutions about their commitment to it and its implementation, there is no clear and logical picture of the implementation possibilities of a resistive economics. Adopting economic measures and strategies consistent with the cultural and indigenous conditions and requirements and the general needs of society to promote the political system towards excellence in the material and spiritual fields is something that is doubly necessary according to the values of Islamic economics. (Heidari and Qarbi, 1395).



This article sought to explain the concept of resistive economics in Islamic teachings using an analytical method. The findings of this study show that the key issues in Islamic teachings can be formulated (conceptualized) in terms of concepts such as excellence, prudence, justice, property (ownership), man's position in creation and the tradition of diligence.





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Authenticity of the texts, honesty and fidelity has been observed.

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Issa Esmaeili contributed to the design and implementation of the research, to the analysis of the results and to the writing of the manuscript.

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