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## **The Cosmological Grounds of Lifestyle and its Implications for Political**

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### **Abstract**

In monotheistic cosmology, the world accommodates general characteristics that distinguish it from the other cosmologies. Explaining some of these features and their respective implications on the political lifestyle is of particular necessity and importance. The present paper strives to answer the question of whether there exists a logical relation between cosmology and lifestyle or not. Further, do different worldviews [and cosmologies] lead to different lifestyles in politics? Research on the advanced conclusions and outputs of this issue is elaborated hereunder.

The author confirms the validity of cosmological grounds and presents examples and results of each element and principles of cosmology in political life despite the fact that the productive reciprocity between the do's and don'ts, the what exists and whatnot, and particularly, the cosmological what exists and whatnot as theoretical foundations have become subjects of debate for scholars. Accordingly, the author further maintains that the combination of these elements in the theory and practice of political life renders a model which, is interpreted as valid political life in Islamic principles.

### **Keywords**

World, Cosmology, Worldview, Ideology, Lifestyle, Divine Tradition, Do's, Don'ts.

### **Introduction**

Determining the logical and objective relation between cosmology and the political lifestyle is one of the novel subjects that scientific societies must heed solemnly.

The term “world” holds diverse applications and connotations. At times, it means the entire world of creation, the cosmos, and in some cases, only a part of the cosmos, such as the known part of the space in which human beings exist. In the first application, sometimes it refers to the world of the unseen and seen, and sometimes to the known and unknown aspects of the world of martyrdom (nature). By “world,” we imply the first form of meaning, which is the entire world of the unseen and seen. Yet, the second meaning of the term – the entire world of nature – will be likewise maintained to avoid overlapping meanings with the statements of ontological discussions.

Cosmology should not be viewed as the same with ontology. Ontology is general and absolute, deals with issues that include the principles concerning the reality of existence, skepticism of existence, etc. regardless of some particular realities such as God, man, and the world. Contrarily, cosmology includes all that the ontology overlooks and is unconcerned with the general ontological doctrines.

Cosmology is linked to worldviews since it refers to understanding the world, not feeling it. This involvement has caused the divisions of the worldview to reach cosmology. Yet, two characteristics have led to establishing the differentiation between cosmology and worldviews. Worldview refers to the general knowledge of the world, and similarly includes the general knowledge of God, man, and society, while cosmology additionally includes a partial knowledge of the world. Contrarily, cosmology is not solely concerned with subjects such as God, man, and society in terms of the subject matter. Nevertheless, cosmology may deal with attributes that the world regarded as a part of its relation with God and man. Yet, these acts are not defined as thorough examinations of divine nor human attributes.

Among different types and divisions of cosmology, the philosophical worldview based on Islam's view of the world is considered in the present paper.

Moreover, the term “lifestyle” refers to a set of behavioral principles and deliberate relations that are defined for the individual's life and society in various aspects of life (aspects such as politics, economics, culture, etc.). Accordingly, political lifestyle is defined as a set of systematic, deliberate, and concurrent behaviors and relations intended for the prosperity of the individual and society concerning politics and power, and further described as ways of dealing with the most important tasks to accomplish ends in political life (Adler, 1982). Assuredly, these behaviors and relations are established on insights and values, and further mold the individual and group preferences and objectives into a single identity in the name of civilization.

The present paper addresses the fundamental question of whether there exists a relation between lifestyle and cosmology. If positive, what impacts do Islamic cosmological beliefs have on political lifestyle, and further, what implications do they render, all in objectivity? The author will attempt to answer the above questions by adapting the library method for information collection along with the descriptive-analytical approach in inferring the point of view.

### **The logical Relation between cosmology and lifestyle**

The answer to the first question is rooted in a deeper discussion that deals with the reciprocal relation between action and mentality, and through which the reciprocal relation between cosmological beliefs and political lifestyle will be explained. On the one hand, mentality and beliefs have an impact on individual and social behaviors (lifestyle). On the other hand, action and consequently lifestyle impact mentality and establish the proper mentality within nations naturally (Motahhari, 2003 b; Motahhari, 2004 c). The second discussion is not the subject matter of this paper, and here we are going to focus only on the first discussion, highlighting the fact that lifestyle and action cannot be detached from religious beliefs. Proving that cosmology influences lifestyle

can be pursued both theoretically and descriptively. Regarding the descriptive method, prior research has been conducted on the impact of religious mentality on lifestyle and its elements. For instance, Weber concludes that colonialism has put forth the needed motivation and morality for the emergence of capitalism and the correlated lifestyles. Bellah and Bendix elaborated that not only did the morality and ideology of the Samurai provide the motivation, and grounds for a drastic change in twentieth-century Japan, but also legitimized the development of social institutions and individual motivations. Furthermore, Lenski revealed that in Detroit in 1958, religion exerted influence on patterns of behavior such as marriage, family relationships, selecting one's place of residence, women's employment, leisure time activities – such as gambling, drinking – spare time, and deciding one's career path (Mahdavi Kani, 2008).

Theoretically, it is necessary to discuss whether there exists a logical relations between the do's and don'ts that humans have accepted in life – selecting a certain lifestyle depends on these do's and don'ts – and all that exists and not in the universe, and more specifically all that exists and not in the universe in terms of cosmology, such as theoretical frameworks?

Through the sophistry scheme of “do-be,” David Hume challenged the claim that the relation of production and deduction of value and moral principles that include “do” and “don't” (both plural in sense) is one of the scientific and authentic propositions that pertains to “to be” and “not to be” types of theories (Hume, 2009).

Rational positivists were among the researchers who regarded the value neutrality as a characteristic of cognitive science and insisted on the separation of value from knowledge (Weber, 2003). Over time, this foundation even gained advocates.

According to Muslim ideologists' view, the existence of a relation between practical wisdom and theoretical wisdom and the fact that the former is taken from the latter is definite and imperative. However, there have been debates on the nature of this relations and how it influences and in turn, is influenced.

In Allameh Tabatabaei's "Nazari-eh-e-E'tebariat," the relation of production is discredited. Nevertheless, the principle of a relation between the reality and moral propositions, serving the validity of the hypotheses that the mind comes up with to meet the needs of life, has been accepted (Tabatabaei, 2008).

Some ideologists believe that those who denied the logical relation between these two categories of perceptions had meant to refuse a logically productive and generative relation. These ideologists maintain that inductions that are exclusively descriptive and include "to be" cannot render a result of the religious duty type because all "do" (plural) are rooted in the primary "do" (plural) or bases of practical reason. Nevertheless, they do not deny the existence of a non-productive logical relation between, and therefore, accept that a descriptive induction, in addition to a duty induction, can lead to a duty result (Soroush, 1984).

Although Ayatollah Javadi-Amoli denies the relation of production, values in their chain of causation are derived from more fundamental values and rely on real matters; because "to be" signifies the antitype of "do." According to him, the separation of practical wisdom from theoretical wisdom does not imply that we can obtain a theory concerning practical wisdom by arranging a few inductions from the issues and propositions of theoretical wisdom that are about different beings. He further maintains that no scholar or philosopher has ever declared such an assertion so far. Hence no one can claim to have discovered the contrary. In his perspective, it rather means that the cosmology, which is related to theoretical wisdom, identifies and provides the instances and details of the general principles of practical wisdom to be the source of the practical impact. For instance, from the two induction statements of "Aakhirah is Haqq" and "Haqq must be accepted," we conclude that Akhirah is rightful and must be accepted and placed faith within. In this example, if man concludes that the Akhirah is not rightful in his ontological arguments, he can never prove the necessity of having faith in the Akhirah by uniting this proposition with the "Haqq must be accepted" proposition since he considers the invalidity of the Akhirah to be Haqq, he will regard it as necessary to deny it. Consequently, he sets the laws in a

manner that is in line with his needs, and further serves in providing his pleasures and desires (Javadi Amoli, 1994).

Some other Muslim intellectuals have maintained by proposing the comparative necessity principle that the moral obligations have two applications: sometimes they are written and valid, and express the feelings of the speaker; such as “You have to say” and sometimes in the form of a declarative sentence. Take “justice must be accomplished” as an example. The first form is acceptable when it is validated based on a required and valid relation between the action and its result. The second form expresses the comparative necessity between the action and its result. When we compare the voluntary action of man with the implications of it, there is a comparative necessity established between them. We can express this necessity as a moral proposition. For example, when we say “We must tell the truth,” its content is the expression of the necessity that exists between truthfulness and Taqarrub (seeking closeness to God) which is the ultimate level of perfection for man (Mesbah Yazdi, 2002).

In this outlook, the division of propositional logic rules into theoretical and practical is considered unnecessary, and moral and judicial issues are placed in the realm of theoretical reason (Mesbah Yazdi, 2002) and by denying the division of perceptions – dividing perceptions into theoretical intellect perceptions and practical intellect perceptions – and referring to normative propositions in the declarative sense – which has the potential for truth and falsehood – there is no mention of the relation between “to be” and “do.” In fact, consistency and unity are offered by submitting all “do” to “is,” (all plural in sense).

The author believes that moral and behavioral “do” emerge from “to be” (both plural in sense) (the relation between actions and results). That implies that believing in the relation between the action and its results in the universe has prompted thought schools to confirm some “do” and “don't,” both plural in sense. In other words, the “do” and “don't” are rooted in the “to be” and “not to be” (all plural in sense) of theology, anthropology, ontology, cosmology, etc. through several means, which are formed in Ilm al-Kalām

(rhetorics).

For instance, under the circumstances in which we limit existence to material interests, based on which we deny any spiritual realm for existence, including the existence of God, the existence of the soul, and the existence of the spiritual world, we will also assume His nature to be detached from origin and afterlife. As a result, we will limit the ultimate perfection of man to worldly life and material pleasures, and resolutions such as the bliss in the afterlife or Taqarrub (seeking closeness to God) will look meaningless to us. Therefore, blinded with materialism, only goals such as material pleasure, collective benefit, power, wealth, etc. catch the eyes. These material objectives form the foundation of moral “do” (plural in sense).

In conclusion, ethical and value-based “do” and “don't” (both plural in sense) are rooted in the types of cosmology through several means.

The discussed topics suggest a valid and fundamental relation between cosmology and lifestyle. In terms of politics, any interpretation of life and any goal set for it will render a certain style in political life. Undoubtedly, our worldview will influence our interpretation of life.

### **The foundations of cosmology and its implications on political life**

As we discussed earlier, the characteristics of certain elements and particular components of the entire world can also be discussed within the realm of cosmology, but the present paper deals only with general characteristics (philosophical perception) from the perspective of Islam. The paper will then pursue these particular characteristics in order to discern what fundamental changes are occurring in the superstructures and political lifestyle.

1. According to Islamic cosmology, the world is God's creation, and maintained by His providence. The universe depends on God in its occurrence and survival (Holy Quran, Fatir, 15). Accordingly, the world's nature from Him (انا الله) and to Him (انا اليه راجعون) (Motahhari, 2004 b).

The aforementioned principle will have implications (logical consequences) for the political lifestyle, discussed below.

a. The belief that the universe has a God who grants life a purpose and

sets directions for it. Such a believer does not consider himself/herself alone, unaccompanied, and forsaken in this world, and as a result, human life gains meaning. This belief establishes the goal in the realm of divine political life to be neither evil nor merely worldly (Ayatollah Khomeini, 1999), both of which are considered Taghout (apostasy), and the doctrine of confrontation is placed in the path of political life, the battle against blasphemy, oppression, polytheism, and modern idolatry to direct political life from an animalistic approach towards a divine level.

- b. Reason dictates that one should be thankful to the one who created and cultivated the universe. It is stated in the Holy Quran: “وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ قَلِيلًا مَّا تَشْكُرُونَ” (Holy Quran, al-A'raaf, 10). After remarking man's enjoyment of divine blessings, the Quran states the number of thankful people is small and maintains that the lifestyle of a man, who enjoys blessings, including the blessing of political power, should be a grateful one, similar to the life of Prophet Solomon as a righteous ruler blessed with power: “فَلَمَّا رَأَاهُ مُسْتَقَرًّا عِنْدَهُ قَالَ هَذَا مِنْ فَضْلِ رَبِّي” (Holy Quran, an-Naml, 40).

Being grateful is a part of the ruler and representative of the Islamic system's lifestyle and presents a style different from the secular style. In this case, God is considered the source of rights, including political rights. Man and nature have no say in this. The ruler and representative are accountable to God and consider him to have the right over themselves and others. Hence, they adhere to the divine values and requirements in management, and the regulation of political life according to divine commands will be one of the components of such a style. This type of lifestyle is based on the combination of right and duty, which is different from the secular political lifestyle that does not reflect duty.

The principle mentioned in the political lifestyle in a positive approach to a just government requires rights and duties. For example, in the discussion of accepting the leader's position, does it also include normative matters? Is the leader only the authority in a position of adjudicating in circumstances of aggression and litigation or leading the



society towards the good is also considered as one of his duties, even if there is no litigation? Surely, one of the requirements of this principle is that the government is also committed to the normative affairs of the people. This element does not exist in the secular style.

Also, in a positive approach, people are obliged to support and observe in addition to the rights they have, which will be mentioned later. In the supportive approach, they are obliged to participate in political gatherings such as consultative assembly elections, and whatever that empowers the system. The people's participation is based on rights and duties, and this means that participation is acceptable in the range of divine province.

This means that democracy is not regarded as a value and is simply a methodical aspect. However, participation and democracy are considered values in a secular political lifestyle.

In the supervisory approach, people are obliged to preach the Imams of the Muslims and engage in enjoining the good and forbidding the wrong, and everything that plays a role in supervising acts directly or indirectly.

Therefore, based on this implication of the monotheism of the Islamic system, Imam Khomeini obliges the people to protect themselves and take care of each other while supervising the government officials according to the order of enjoining the good and forbidding the wrong to reform them and preserve the unity of the system (Ayatollah Khomeini, 1999). You are unable of finding these qualities in a secular political lifestyle.

Besides, according to the mentioned principle, people are responsible for criticizing the ruler. This is a duty that is assigned to the people based on a negative approach to power, which is not a case in a secular political lifestyle.

- c. Since performing acts of worship such as saying prayers, prayer of supplication or request, fasting, kind-heartedness, and disbursement to please God (Holy Quran, Ad-Dhuha, 6-11) are the best examples of applied gratitude. A life of gratitude is a life of virtue. Hence, we realize why

the Quran has introduced the worship of God as a branch of creation (Holy Quran, al-An'am, 102).

Besides, the Quran considers the denial of any kind of associate necessary in the perception of worship “ يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي ” (Holy Quran, al-Baqarah, 21 and 22): “حَلَقَكُمْ... فَلَا تَجْعَلُوا لِلَّهِ أَنْدَاداً

These associates can be tyrants and oppressors: “ أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا ” (Holy Quran, An-Nahl, 36): “الطاغوت

Devotion to God is not compatible with obedience and submission to the tyrants (Holy Quran, Ali 'Imran, 64; Holy Quran, An-Nahl, 36; Holy Quran, al-Baqarah, 256).

In terms of politics, worship is perceived by perceiving both positive and negative aspects. On the other hand, performing and expanding worship is one of the goals of the political lifestyle of righteous governors in a positive approach. The Quran states in this regard: « الَّذِينَ » (Holy Quran, Al-Hajj, 41): “إِنْ مَكَّنَّاكُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ” “Those who, whenever We give them power in the land, establish the prayer, and pay the alms, and enjoin what is right and forbid what is wrong”

Accordingly, the first result and sign of the righteous government is the promotion of the above-mentioned matters (Ayatollah Khamenei, 2019) and the Islamic system is a system that guarantees the establishment of divine values in society (Ayatollah Khamenei, 2019).

On the other hand, in the negative approach, supporting the tyrannical governments or not standing up to them is one of the examples of helping oppression, wasting the worldly and spiritual rights of the Muslims, and is one of the greatest and most dangerous wrongdoings (Ayatollah Khomeini, 2002; Ayatollah Khomeini, 1999) and confronting this wrongdoing is considered a great act of worship. Therefore, a government's tendency to not put up a fight against suppression can be considered as an evidence for the illegitimacy of that government.

- d. Since the universe belongs to God, the Islamic government and system in its relations with humans, animals, the natural environment and inanimate objects, etc., must be the expression of divine mercy. Such a

government prevents wastage of manpower, does not destroy or rob natural resources, does not pursue an advancement based on immorality, which will lead to corruption on the Earth and will not last. So the Quran mentions the prohibition of corruption on the Earth after stating man's dependence on God for food and drink: «كُلُوا وَاشْرَبُوا مِنْ رِزْقِ اللَّهِ وَلَا تَعْنُوا فِي الْأَرْضِ مُفْسِدِينَ» (Holy Quran, al-Baqarah, 60).

2. As claimed by Islamic cosmology, the whole universe is like a body in which there is communication, connection, and coordination between the elements and members, and every component and part is like a screw or a nut or a wheel or a rod or a tube that is placed in a factory while doing work alone, his work is related to the work of other components of that factory. However, you should note that this unity is not mechanical; it is rather organic. In mechanical unity, the world is assumed to be like a machine that is unified and integrated, and there is an evolutionary relation between its components. So a disorder in one causes a disorder in the other components and possibly a disturbance in the whole system. But in an organic unity, not only is the world one and integrated, but it also has a kind of unity similar to the organic unity of living beings, and therefore has growth and dynamism, and can adapt itself to the changes that have taken place and achieve the predefined objectives (Motahhari, 2004 b) and this means that the creatures of the world evolve in a harmonious system towards one end and on the other hand, it shows a general strategy in the whole universe that unites and coordinates all the cosmos (Motahhari, 2003 a; Motahhari., 2004 b) Accordingly, the coherence of the created world not only indicates the origin of monotheism but also shows the concept of interrelation and manifestation of the world and finally monotheism.

The influence of this principle on political lifestyle is as follows.

- a. Although building and maintaining a social system is one of the duties and functions of any government, but this principle requires the construction of a system in the framework of monotheistic and evolutionary cosmology. A monotheistic order is established with the province. A polytheistic society that has not accepted the province of

God is never free from dispersion, even if it seems to be organized. We reason that the main authorities of polytheistic societies are different in worldviews due to their lack of awareness of all dimensions and angles of the whole social system and its constituent members, and this difference in worldviews leads to differences in ideologies (Motahhari, 2004 b) and this causes the society to be unstable and constantly change its destination, direction, speed, etc. On the other hand, the laws in polytheistic societies are not based on the common human nature and societies due to the lack of adherence to the monotheistic nature (Motahhari, 2004 b) As a result, they are fragmented, and of course the movement of such societies will be a coercive one that makes real progress unattainable or slow.

- b. In Islamic lifestyle, Imam that embodies total province of God is like threading beads, and people are tied together by grasping his province  
 مَكَانُ الْقَيْمِ بِالْأَمْرِ مَكَانُ النُّظَامِ مِنَ الْحَزْرِ يَجْمَعُهُ وَ يَضُمُّهُ فَإِنْ انْقَطَعَ النُّظَامُ تَفَرَّقَ الْحَزْرُ  
 «وَوَدَّعَبْتُ لَمْ يَجْتَمِعْ بِحَدِّافِيرِهِ أَبَدًا» (Nahj al-Balagha, Sermon. 146) and they are saved from disintegration and dispersion (al-Kulayni, 1987; Shaykh Tusi, 1993)  
 The individual and society achieve monotheism and happiness in the hereafter thanks to such an order. Although we will witness the peak of this monotheistic order during the rule of Imam al-Mahdi (AS), but bits of it can be observed in the system based on Velayat-e-Faqih during the absence of the twelfth Imam.

According to this principle, the Islamic system should pursue religious science and art in managing science and art support activities that are in line with the universe's system and show the unity of strategy, unity of nature and the unity of its creator in fields of science and art and create art that refers to plurality as unity. Because such science and art is authoritative (Ibn Abi al-Hadid, 1984) and provides facilities and techniques that meet the legitimate individual and social needs, promotes Islamic society and cultural, economic, and political independence.

3. According to Islamic cosmology, God has defined wise goals for the creation of the world, and the world was not created in vain, futility, and for

nothing. The universe is based on decency, mercy, and guiding beings to their ideal perfections (Motahhari, 2004 b). Creatures hold a tendency towards their perfection (Motahhari, 2004 b) and nature is not impartial toward the path of human perfection and is in harmony with it is opposing to the factors that might stray humans from reaching perfection (Motahhari, 2011). But what is the ultimate goal and perfection in the world?

According to monotheistic cosmology, all beings move towards God like a river moving towards a point: “إلى الله المصير” (Holy Quran, Ali ‘Imran, 28) and go back to a great and noble origin which is the principle and manifestation of unity and monotheism. They say: “كلّنا راجعون” (Holy Quran, al-Anbya, 93).

Given the fact that the well-being of a society and social system depends on knowing the destination of existence and adapting voluntary behavior to it, we must follow the laws and implement programs in politics that are in line with the general movement of the universe and the laws that God Almighty has established in creation.

In other words, a style of political life is required that proposes the obligations and plans in all areas that are in harmony with the natural course of the universe; because such a style makes the man reach his destination easier and more efficiently. The agreement and compatibility of human feelings and determination with the natural path of the universe, which is achieved by obeying the laws and religious duties and is adjusted in harmony with the movement of creation, creates a paradise around the man in which a life free from conflicts, disagreements, envies, hatreds, and spites awaits him. In that life, the man is showered with soundness and he enjoys spiritual comfort. His conflicts with the world are less and he is closer to his and the world's happiness and goodness. The wisdom behind the world is its design based on justice: “بالعدل قامت السموات و الارض” (Ibn Abi Jumhur al-Ahsa'i, 1983). Therefore, adjusting the movement of Islamic society towards wise goals means providing justice from the universe to the individual and then society and politics which is interpreted as “equity.” The goal of the prophets (the short-term goal, not the long-term goal) was to establish justice in social relations: “ليقوم الناس بالقسط” (Holy Quran, al-Hadid, 25) which is in line with justice

in evolution. The aim of the rule of the Rightly Guided One at the end of time is to establish the same justice and equities: “يملاً الارض عدلاً و قسطاً كما” (al-Kulayni, 1987) “ملئت ظلماً و جوراً”

This statement suggests that the occurrence of social justice is a value and if it is not accomplished in several dimensions such as legislation, implementation, jurisdiction, and supervision and fair distribution of wealth, etc. the Islamic Republic will not be achieved.

4. According to Islamic cosmology, the world is governed by a system of causes and effects (the rule of a causality system over the world). This system is classified into longitudinal and transverse systems. The longitudinal system determines the order of beings in terms of activity and creation. The transverse system that governs the natural world determines the physical and numerical conditions for the emergence of a phenomenon. The history of the world becomes definite and specific according to this system. Every event occurs in a specific place and time, and every specific time and place revolves around certain events. No event in the world is "singular" and "independent" of other events. All parts of the world are united and interconnected. This connection embraces all parts of the world and creates a general and all-encompassing connection. The principle of the interdependence of things or the principle of the real unity of the world – the unity of the body – is the principle on which divine wisdom rests. The principle of the dependence of objects gains a more serious meaning in divine wisdom, and that is the concept of "unity" of the world (Motahhari, 2005; Motahhari 2004 b).

Having faith in this principle has many impacts on creating a dynamic lifestyle, including:

- a. Mindfulness of Work and Effort: The world is governed according to the system of causes and effects and the dependence of prosperity of the world and nature, as well as happiness in the hereafter on work and effort is one of the divine traditions. Therefore the Islamic government and system are prone to elect a lifestyle which revolves around work and effort. Laziness, inaction, and lack of commitment have no place in it; because waiting for something to happen without obtaining and

providing the means is unreasonable.

- b. Aiming for Scientific Research: Since all parts of the universe are governed by laws, the human government as a divine caliph on the Earth cannot be achieved unless its traditions and rules are acknowledged. Comprehending these laws is possible with science. Hence, scientific research has a special spot in the Islamic political lifestyle. As mentioned earlier, the growth of the scientific spirit by the Islamic system will lead to the production of knowledge and ultimately improve the lives of the people. It will enhance self-esteem and self-confidence in the nation and will be the fulfillment of the goals of the Islamic system.

5. In monotheistic cosmology, the divine tradition, which proceeds in the form of law and general principle in the world, is definite with no possibility of reconstruction and change envisioned for it (Holy Quran, al-Ahzab, 62; Holy Quran, al-Fath, 23; Holy Quran, Fatir, 43). A few of these divine traditions are noted hereunder.

- a. Man and the natural world influence each other. On the one hand, man has a conspicuous role in the thriving of the material and natural world alike, yet, on the other hand, the human prosperity and growth path is paved by using the materials' talents and further associated with the thriving of the material world and nature.
- b. The world's direction is towards the rule of truth and goodness, and undoubtedly, the ultimate victory of good over corruption, and the good over the evil befall at the end of this world. This circumstance may transpire later, but it certainly will. This certainty denotes that if a group refuses to serve the divine commands, others will come, serve the commands, and the divine purpose will be fulfilled.

The divine traditions are abundant in number (Tarkhan, 2018), but some of them, such as both traditions of gradual destruction, namely Istitraj (Holy Quran, al-An'aam, 44), and Imlaa (Holy Quran, al-Baqara, 155; Holy Quran, Ali 'Imran, 154), victory of believers known as Nusrat-e-Mowmanaan (Holy Quran, Ar-Rum, 47), the frailty of the powers (Holy Quran, Ali 'Imran, 140), etc. are more evident in the political life.

Faith in this cosmological principle requires the implementation of a few components in the political lifestyle, listed below.

- c. The Islamic system, obliged to arrange programs rendering the spiritual growth of society, should not overlook the growth and prosperity of the natural world since the prosperity of the material world and nature is impactful and akin to human growth and spiritual progress.
- d. Despair and desperation have no place in the Islamic political lifestyle based on the truth that the world is deemed a systematic and law-abiding order, human life utterly purposeful, and the prevailing trend of the world being progress towards the rule of truth and goodness. Further, it has been maintained that victories can be won and progress made regarding this aim by endeavoring and moving in the general direction of the world in accordance with the knowledge that absolute fulfillment of this end only comes under the rightful rule of the Guardian of the Age (PBUH). “The victory of truth over falsehood” is revered as an addition to the divine rules and traditions (Holy Quran, al-Saffat, 171, 173, Holy Quran, Ar-Rum, 47; Holy Quran, Ghafir, 51; Holy Quran, al-Mujadila, 21). Weakness and retreat concerning the political and military decisions and the battle against the enemy (Holy Quran, al-Fath, 22-23) will not gain a way to the hearts of those who have faith in this belief.
- e. Oppression and departure from the path of righteousness and justice are the causes of destruction while piety and righteousness are the foundation for the survival of the state and the nation since depravity and corruption are regarded as the causes behind the downfall of societies (Holy Quran, al-Isra, 16, 17). Accordingly, political life should be governed in a manner that is in agreement with the system of growth so as not to provoke oppression.

6. The order of creation is the best according to the monotheistic cosmology, which implies that the present system is the best among assumed and possible systems, and in parallel with the prior statement, even renders the best aspects among all the aspects that can be assumed and attributed to any potential system.

There are responses to the query that if the existing system is the best,



then in consequence, there would exist no invalid, unavailing, or harmful affair in the world. One response in defense of the former claim elaborates that what is designated as “corrupt” and “evil” is partial and objectively specific to the subject/object in question. Contrarily, this defense is valid on a broader scale. Evils are relatively more conspicuous in the system of the universe and the fulfillment of beings alike (Motahhari, 2004 a; Motahhari, 2011).

Changes in the political life approaches are the aftermath of placing faith within this cosmological principle since the world is deemed an order for the cultivation of human beings, in which the Almighty God, by His grace and care, has envisioned hardships and misfortunes to nurture and cultivate the individual's soul for his anticipated presence in the Hereafter, requiring his talents and capacities to bloom in the face of difficulties. Accordingly, the Islamic system is not overwhelmed with lethargy and decadence and similarly refuses to surrender to panic in the face of distress. Instead, the Islamic system builds a reinforced effort to control and compensate (repel and eliminate) the damage. Furthermore, this system eyes the good on a broader scale and strives to fulfill the growth objectives of Islam through strengthening the spirit of solidarity and harmony.

7. According to the Islamic cosmology, the world holds a hierarchy and is not confined merely to the material world and nature. Past the realm of property is the realm of kingdom and sense, and these realms have been interpreted as the realm of nature (tabia'at), the realm of illustration (misal), and the realm of the reason (aghl) which include the beginning (the realms prior to the realm of intoxication or known as the realms dwelling in the arc of descent) and the end (the realms past the realms of intoxication or known as realms in the arc of ascension) (Tabatabaei, 2002).

According to the explanations that this brief paper cannot contain, there exists a lawful and consistent world in the descending arc of the unseen world as the origin of the seen world (Tabatabaei, 1996; Tabatabaei, 2007). There are many worthwhile issues in the ascent arc, and the most important ones can be briefly noted as follows.

a. The world acts as the school and place of cultivation for man, the place

of his development, and the marketplace of God's saints and holy ones. Yet, the world further serves as the field of Hereafter, along with being the beginning, passage, preparation, practice, and gathering place for the Hereafter.

- b. Death is not the end of life, but eternity's gate and beginning. Death is salvation from the miseries, leaping to another dimension.
- c. The cruel and just behaviors of human beings are respectively embodied upon death, and their lifetime actions are judged and reprimanded by God.

The implications of this cosmological principle on the political lifestyle are diverse.

Regarding the arc of revelation, it must be maintained that another consideration arising from the religious directions should be heeded alongside the political lifestyle in addition to the scientific estimates if there exists a rational and law-abiding system in the unseen world. Accordingly, one must maintain the assurance that the powers are trivial compared to the power of God Almighty, and all of them can be surmounted by relying on God (Ayatollah Khomeini; 1999). This direction is the act of duty and progress in accordance with God's will, upon which the Islamic system should be established. Furthermore, a few remarks are made concerning the ascent arc, briefly discussed below.

- a. The discussed arc not only reduces the costs of regulation and supervision in the Islamic system, but it further increases the efficiency of that system, guarding the society's administration against the harm of animalistic inclinations and tyranny. Hence, the Islamic political lifestyle exercises an element of self-control within itself, which the secular political lifestyles utterly lacks.
- b. The system that maintains faith in the Hereafter will not rule the society under its command based on the grounds of worldly pleasures and privileges, and moreover, isn't an advocate of all worldly and enjoyable affairs. The basis of this system's interactions with its subjects and other nations is not profit-oriented. A government based on this system will rush to the aid of the oppressed, even if it renders no material gain for it.

This system will not pursue illicit trade, even if it might render a paramount profit for them. That profit gained through illicit means is deemed worthless and the afterlife aspect is much preferred. Such a system will not lead itself and the country towards aristocracy under circumstances where the country's income increases. The rationale for such a system is not furthering consumption by increasing per capita income. In parallel, the officials in charge are not affluent, neither do they pursue material goals, and the subjects are in pursuit of self-sacrifice and martyrdom.

This is where it can be asserted that the ideal of political life is the indemnity of installments, and material concerns will not comprise the focus of political interactions in social and political devising. In contrast, if the "material world" gains significance and matters such as worldly power and wealth are deemed the ultimate ambitions and purpose in management and politics, possessing such power will be considered a criterion of superiority, prosperity, and salvation henceforth in life (Holy Quran, Taha, 64).

- c. The security of investment and public participation in philanthropic and charitable pursuits increase similar to how the taxation rates rise, and economic corruption rationally decreases in a society that places faith in the resurrection and the Day of Judgment. The Islamic system recognizes the progress of beliefs and, in particular, the monotheistic cosmology beliefs of individuals as a fundamental element to gain economic development in addition to arranging financial policies for the society.
- d. Unquestionably, oppression and injustice constitute the leading sources of all the misery witnessed in different societies. If children die of hunger in a corner of the world, it appears that there is an ongoing drought due to the lack of rainfall. Yet, injustice lies at the heart of the matter. As a consequence of injustice, humanity suffers gravely from these circumstances and pains. If justice had reigned over that society and the human environment of earlier generations, man could have established his existence environment in a way that it would accommodate and satisfy his needs, and his child would not fall prey to that misery under

the shadow of justice, and life would not have become sordid and harrowing (Ayatollah Khamenei, 2019). The oppression provoked by internal and external tyranny can be regarded as one of the leading causes of the downfall plaguing nations, the origin of all wars, calamities, and misfortunes.

Thus, the divine religions have always signified the element of “justice” in pondering the origin of the creation, the historical progression path of nations, and in explaining the conclusion of this path, i.e. resurrection.

The notion that man's oppressive or just behavior – in addition to numerous circumstantial implications in the world – will be embodied in the resurrection, naturally draws man closer towards justice. In other words, believing in a world where all human actions are heeded serves as a guarantee for the fulfillment of moral dos and don'ts. Consequently, the lack of such support can be reflected as the reason concerning the non-realization of some grand plans of Western governments about justice (Ayatollah Khamenei, 2019).

Accordingly, the provision of political justice can be considered as one of the many prerequisites of this principle. The concept of justice is closely tied to the concept of righteousness, and the fulfillment of political justice implies the granting of reciprocal political rights to the subjects and the government. All in all, these prerequisites signify the adequate administration of the country in a just environment in which the subjects embrace and abide by the natural rights of equality (including political participation, selection, and equal suffrage), freedom (including freedom of criticism and supervision), security, comfort, and stability.

- a. Consequently, the objectives of political justice can be fulfilled in matters that involve providing bases for the growth of society, equitable distribution of facilities and opportunities, and serving the rights of citizens. Indeed, the fulfillment of such justice is one of the Islamic government's objectives, which is plausible within the above-mentioned belief.
- b. The system faithful to the Hereafter considers the prosperity of

individuals in the Hereafter as the ultimate objective despite seeking the prosperity of this material world likewise. Consequently, this system does not sacrifice morality and spirituality for the sake of gaining material progress. To put it differently, although the material progress is deemed an objective for the Islamic political system, this goal itself serves the system as a means to attain the ultimate objective pertaining to the Hereafter.

- c. A person who believes in the Hereafter and ultimate judgment is aware that none of his words and behaviors will perish, and hence, refuses his desires quite easily, taking a cautious approach in his political behaviors and speeches alike. At last, it could be maintained that the political lifestyle that heeds the Hereafter further restrains worldly and material behaviors.

### **Conclusion**

Considering the aforementioned topics, we can categorize the results into four groups:

1. There is a significant relationship between cosmology and lifestyle. Consequently, our view of the world leads up to a particular interpretation of life and a certain style as a result.
2. The world has general characteristics: from Him and towards Him concept, beauty, harmony, perseverance, order, the rule of the causal system, the course of definite traditions, and the goodness of wrong on a general scale and the originality of the afterlife.  
On the one hand, these insightful elements are compatible and related to each other and they are cooperative with other systems of insight such as theology, anthropology, sociology on the other hand. All of them are considered as a coordinated system to achieve perfection and Taqarrub (seeking closeness to God). In the macro-insight system, monotheism is the foundation and principle on which the interpretation of man, society, and the world is based.
3. The aforementioned principles of cosmology can be involved in all four

dimensions and aspects of life:

- a. Connection with the origin (God and the unseen world)
- b. Self
- c. Others
- d. Nature.

Some of these principles, such as the first, third, and seventh principles, cause elements such as obedience, showing gratitude to God, moving toward the ultimate goal of the universe, and considering the unseen universe in the Last Judgment regard the first dimension. Correcting this relationship will lead to other three-way communications and affects matters such as family, marriage and divorce, choice of residence, choice of housing, choice of attire, consumption pattern, employment of women, recreation and leisure, avoiding gambling and drinking, business, choice of occupation, and individual and social behaviors.

Some other principles originate values such as order, making effort in worldly and otherworldly affairs, justice, assistance and cooperation, unity, enduring hardships, and defeating despair and hopelessness, which are associated with one or two or three or all aspects of life. For instance, righteous behavior is related to all four dimensions of life. Unity and cooperation as a version of the unity that is achieved in the universe are proposed in the field of communication with others. Order in both the individual and social fields is in agreement with the order that covers the origin and what exists in the natural world and how it relates to itself and others.

4. To obtain the model of the Islamic political lifestyle, it is necessary to capture the implications of cosmological principles in the field of political life. Undoubtedly, believing in cosmological principles different from those mentioned in this article can lead to different value and action systems in which material profit, sensual pleasure, and worldly progress are predominant and primary. The purpose of this political life is satisfying animalistic or worldly desires. This life is not grateful and virtuous. Suppression and tyranny are confronted. It is not task-oriented and thinks only of its rights without counting its true and divine origin. It

considers the governor to be the judge solely when conflict arises and does not acknowledge leading the society towards absolution through elements such as political participation and supervision of the duties of the ruler and the people. It does not possess a monotheistic order, which is a social system in agreement with evolution and a real unifier. Although it values the spirit of science and art, it does not honor religious science and art in political management. It does not move towards wise purposes that provide equity and social justice; neither does it consider it as one of its goals. Despair and hopelessness rule over it and spiritual discretions based on the unseen world are nowhere to be seen in it. It is not belief-based. Social and political justice is not one of its key values and lacks strong support for its achievement. It corrupts the Earth and pursues an advancement that neither lasts nor manifests the divine mercy that does not harm nature and human beings. Lastly, it is a lifestyle that is different from what Islam seeks to achieve in politics.

By analyzing the general elements of the cosmology of Islam and studying its impacts on lifestyle, we reach a model of lifestyle that is interpreted in the Quran as the valid (wholesome) life and “Hayat-e-Tayyaba”: «من عمل صالحاً من ذكر أو اثنى و هو مؤمن فلنجينه حياة طيبة» (Holy Quran, An-Nahl, 97).

This model includes the world and the afterlife, material and meaning, or worldly well-being along with justice, spirituality, and morality. This model embraces the world and the afterlife and demands improvement in both areas. Improvement in the software dimension of civilization means lifestyle and roaming the paths of the arc of ascent and moving voluntarily in degrees (from the world to the origin) that we marched in the arc of descent (from the origin to world) involuntarily. In this model, life is based on the system of legislation, and since it has been proven in advance, the designing the system of legislation (dos and don'ts) has been consistent with the evolved world (the existing and the nonexistent), choosing such a lifestyle leads to it being consistent with the evolved world. Apart from the argument that all of the beings in the world are nothing compared to the God's nature and depend on him to merely exist,

by dividing the cosmological theorems into two types which govern the independent and dependent beings (لغيره و لنفسه) and the extraction of value theorems based on each of them, the consistency we claimed here manifests itself better; because we extract that the world has an origin in the arc of the descent in terms of the relationship between the world and the origin, the necessity of obedience, etc., the sense that the higher worlds are the origin for the lower worlds, the necessity of considering unseen factors in the calculations of life, etc., the ascending arc is moving towards the origin, the necessity of coordination with this movement and passing through the houses of the ascending arc from the option and connection of the starting point to the endpoint.

Moreover, it is additional proof for those properties of the world that cannot be denied even regardless of their relation to the origin of the world. Nonetheless, we deem these characteristics to be in line with the world's relevance concerning its origins. Like having a monotheistic order, etc., the necessity of serving order in social life, etc. can be extracted. All this indicates that Islam has offered a lifestyle that stems from Islamic ideology and the “do and don't” (plural in sense) propositions, which have been validated in parallel with the proposition of “to be and not to be” and the monotheistic cosmology.

Finally, believing in the designated cosmological principles in the Islamic approach to valid life and its implications concerning the political life will be different from other approaches that we reflected on their elements and components earlier. The fulfillment of such a political lifestyle depends only on the impartial view that Islamic cosmology has presented to humanity. This approach simultaneously orders the individual forth to strive for the prosperity of the world and asceticism in accepting the gifts of life in his personal life, and on the other hand, the individual deems forsaking the Hereafter as a sin. On this basis, the attainment of genuine and comprehensive progress along with a steady and deep-rooted civilization can be considered as the outcomes of faith in monotheistic cosmology, and in the light of it, one can encounter a political lifestyle that is fundamentally distinct from the secular style.



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