

## **Religious Documentation of the Economic Principles of the Constitution with an Emphasis on the Financial Planning of Handicrafts**

### **Abstract**

Handicrafts is one of the most important sectors of the world economy, which has generated high employment and raise in income among industries worldwide for more than a decade. In addition to economic advantages, cultural, social and political effects have caused almost all governments in the world to seek benefit from this productiveness in their country. Basically, handicrafts are a part of our national art and industry, which, in addition to economic production aspects, reflect national culture and values, as well as the creativity, philosophical insights, and artistic taste of every corner of the country. The Constitution of the Islamic Republic of Iran defines the cultural, social, political and economic institutions of the Iranian society based on Islamic principles and rules. The fourth chapter of the Constitution of the Islamic Republic of Iran, through ١٣ principles, deals with the design of the general economic principles of the society. In this article, considering the economic principles of the constitution, it is sought to discover the foundations and religious documents of the economic principles of the constitution of the Islamic Republic of Iran. Moreover, it is also sought to discover which verses of the Holy Quran are the religious manifestations of the economic principles of the constitution. The main source for answering the above inquiries are the Holy Quran and the Constitution of the Islamic Republic of Iran. Through a library study with a descriptive-analytical approach, the economic verses of the Holy Quran, which are present in the national Constitution are extracted and analyzed.

### **Research aims:**

١. Recognizing the approach of Islam towards economic principals.
٢. Deliberating upon the economic principles of the constitution of the Islamic Republic and its view on handicrafts.

### **Research questions:**

١. What approach does the Islamic religion have towards economy?

٢. In the constitution of the Islamic Republic of Iran, what religious documents exist regarding economy and handicrafts?

**Keywords:** economic planning, crafts, financial principles, Islamic Republic of Iran,

## Introduction

In recent decades, without a doubt, handicrafts have been one of the important socio-economic categories beholding cultural, political and environmental prosperities, which have become an all-encompassing and global phenomenon. In the past few decades, handicrafts have continually been growing and diversifying and, thus, has become one of the largest economic sectors in the world. Being attentive to handicrafts products, relying on the traditional arts of Iran, plays an effective role in entrepreneurship and the growth of rural businesses. The increase of machine and non-original productions has pushed the desire and taste of the society towards the preparation and production of handicrafts with an original and traditional design. The constitution of any country is a summary of the thoughts, goals and ideals of the people there and it is a covenant that the majority of people of a nation regulate their individual and social activities based on to achieve common goals. A set of general rules and regulations that define the form of government and the supreme organization of the three powers of the country, their relationship with each other, and the rights and freedoms of individuals' in the face of the government (Ashkozari: ٢٠١١:١). Examining the talents and capacities of creating employment in the regional economy is one of the most important tasks of the government in the current situation. This issue is especially significant in deprived areas while such regions benefit from social, economic and cultural potentials. In such circumstances, the development of handicrafts as an integral part of the rural economy is eye-catching. The presence of abundant handicrafts and tourists opens up a very promising prospect for the social growth and economic prosperity of the region and thus job creation capacities increase under the observation of planners and executives. Therefore, exploring and studying the role and importance of developing handicrafts with consumption, identifying and creating new capacities and productive employment, upgrading and improving macro-economic

indicators as well as improving the level of income and livelihood and The welfare of thousands of rural and urban households active in this industry becomes indispensable.

The pillars of these studies are formed by carrying out specialized investigations in social, economic and cultural fields. In fact, the constitution is the main axis of the political system and regulates all affairs, and its strict implementation guarantees freedom and human dignity and closes the way to any tyranny and autocracy (Madani, ۱۹۹۴: ۱۰۸). Since it is based on this law that the government finds its support among the people and the people recognize their rights towards the government, the constitution is the language of people's dialogue with officials. They talk to people using the constitution and likewise, people express their expectations using the language of the constitution (Haeri Shirazi, ۱۹۸۹: ۱۰). The Islamic Republic of Iran's constitutional law sources are different from all the constitutional laws of the world. Authors and law researchers determine a series of sources for the fundamental rights of countries, some of which are general in nature. The fundamental rights of most countries rely on it and bestow superior aspects. The fundamental rights of the Islamic Republic of Iran, in addition to the common sources shared with other countries, also have very reliable specific foundations. A source like the Qur'an is the most reliable and powerful basis of fundamental rights, which is deeply rooted in the thinking of the Islamic nation along with a divine aspect and legitimacy. Laws in which its principles, rulings, basis, consideration, course and movement are Islamic, should be inspired by the Qur'an. Islam, in its original and complete sense, is the presentation of the ever-changing and eternal rules of the Qur'an as all Islamic sciences are rooted in the Qur'an. The Qur'an, which was revealed to the Prophet through revelation, has actually been the constitution of the Islamic Ummah in the past fourteen centuries. Regarding the background of the current research, it should be said that no independent work with this title has been published in the field of writing; Therefore, the upcoming research aims to examine the constitution of the Islamic Republic of Iran and examine the principles of religious economy based on the descriptive and analytical method whilst considering handicraft economy.

## **Conclusion**

Examining the documents and laws of Iran exposed that the economy of handicrafts has received less attention from policy makers and macro planners of the country. The above-mentioned documents of the Constitution, Iran's vision document in ۱۴۰۴, the country's comprehensive

scientific map document and the law of the second five-year development program have not stated a word regarding the economy of handicrafts and related issues. In Iran's five development plans, there is no specific definition of handicrafts, and the institutions in charge of this work are not well defined. In the first development program, by mentioning generalities in the field of handicrafts and not offering a targeted and practical program (not specifying the responsible institution, budget, type of handicrafts, etc.), no success was achieved for the country, and even this part of the program has been removed from The Second Development Program. Since the third development program, conservation and restoration of historical buildings has been considered as one of the issues related to handicrafts, and still the policy of handicrafts development and economic planning method and its contribution to the country's economy have remained silent. In the fourth and fifth programs, in addition to the preservation of historical buildings, specialized museums and support for the owners of movable historical artifacts, and the development and improvement of the infrastructure facilities of Iran's handicraft hubs, it has been noted that these cannot be suitable and complete programs for the vast handicraft industry. Not considering the handicrafts economy in medium and long-term planning and extra-handicrafts documents of Iran have caused the Organization of Cultural Heritage and Handicrafts and the Supreme Council of Cultural Heritage and Handicrafts to less achieve much success in the development of Iran's handicrafts economy, and this has occurred despite the membership of high-ranking government officials in the organization and the support of some governments (executive power) of the Islamic Republic of Iran.

It seems that the country's policy makers and planners do not have the compulsory belief and determination to develop handicrafts in Iran, which is caused by the government's attitude to the threat of international handicrafts in the cultural and social category. Also, the cultural reductionist observes the field of cultural handicrafts and the neglect of native handicrafts as the largest and most attractive handicrafts sector in the world in Iran's foreign policies and documents, and thus they cannot place Iran in a suitable position in the regional and global handicrafts market in order to reach the first economic level. Based on this, it seems that changing the attitude of the country's policy makers and macro-planners from a skeptical and threatening view of the field of handicrafts to an opportunity-creating and development-creating view of the field of handicrafts and reflecting it in the extra-handicraft programs and avoiding a reductionist view of the types of handicrafts and compilation are required and necessary. Therefore, it is essential to plan and invest in various fields

of cultural and rural handicrafts. In addition, avoiding a reductionist view of handicrafts as a cultural category and considering its economic dimensions and benefits as well as its political, social and security benefits can be a suitable approach that will pave the way for the development of Iran's handicrafts economy. Also, designing a comprehensive policy, integrated management of handicrafts and avoiding institutional parallelism and applying contradictory policies in the field of handicrafts is an obvious necessity for smoothing the development path of handicrafts economy in Iran.

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