
Factors involved in the realization, change and permanence of “Code of Conduct” based on anthropology and Islamic jurisprudence (fiqh)

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The realization and continuation of Islamic norms in behavior and change in the abnormal code of conduct is considered as the duties of the Islamic government and social reformers. Using the “descriptive-analytical” method, the present article, on the one hand, by referring to Islamic anthropology, explains the factors involved in the realization and change of code of conduct and on the other hand, relying on jurisprudence, clarifies the mechanism of change and the elements of continuity of code of conduct and will be the origin of the development of investigations and research tools in the realm of Islamic lifestyle.

Given the research findings, the formation of a code of conduct depends on the realization of three factors known as “cognition, inclination and power”. Health, skills, tools and law are subject to power. Jurisprudence (fiqh) seeks to establish six types of interaction with the code of conduct as follows: “Consolidation”, “Neglect”, “Correction”, “Transformation”, “Creation” and “Deletion”. Separation of “Primary and Secondary” titles is considered as a mechanism of jurisprudence (fiqh) for managing code of conduct. Secondary titles, managing code of conduct, figure out the desired situation.

The following factors guarantee the continuity of the system of code of conduct: “internal durability of norms”, “normative flexibility in secondary situations”, “comprehensiveness of norms to provide diverse human tendencies” and “practical dynamics of norms based on the mechanism of governorship and signatures”. It is noteworthy that the continuity of a code of conduct depends on the code of “enjoining the good and forbidding the evil”.

Keywords: code of conduct, realization of code of conduct, continuation of code of conduct, change of code of conduct, jurisprudential titles of primary and secondary degree.

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