

Structural-Interpretive Modeling of Political Development Based on Islamic Teachings for the Government of the Islamic Republic of Iran

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ABSTRACT

The aim of this research is to structural-interpretive modeling of political development based on Islamic teachings for the government of the Islamic Republic of Iran. This research is developmental-applied in terms of its purpose. The data collection tools were referring to documents, interviews with experts, and a questionnaire. The statistical population of this research includes 15 university professors in the fields of development management and political science who are familiar with Islamic topics, as well as seminary professors and clerics who are familiar with public administration and political science topics, all of whom were surveyed. In this research, the structural-interpretive modeling (ISM) approach was used to analyze the data. The results of the research showed that among the dimensions of political development based on Islamic teachings for the government of the Islamic Republic of Iran, the original political-Islamic worldview, the coherence of organizational political culture, and effective political participation are in the area of influential factors, the dimensions of rationality and rationality, justice-centeredness, reliance on spirituality, and the rule of law are in the area of linked factors, and the dimensions of religious democracy and responsibility and accountability are in the area of dependent factors.

Keywords: Political development, Islamic teachings, structural-interpretive modeling.

Introduction

Political development is a relatively new concept in the political culture of countries that has Western origins and is a sociological term (Su, 1402: 30). Political development is a process that improves the responsibility and accountability of the government in carrying out its roles and duties, and while increasing the quantity of political actors, it also improves their quality (Mirmousavi, 1394: 1). Western schools have presented the concept of political development as a solution to overcome backwardness and achieve development in underdeveloped countries, to prevent the penetration of communist ideologies into newly independent countries, and to raise and expand the material and spiritual conditions of social life and improve the quality of life of society (Su, 1402: 30). Some scholars have also used political development as an equivalent to political modernization (Memarzadeh-Tehran and Ahmadi, 1392: 92).

On the other hand, it should be said that developments in the field of public affairs management indicate that the political structure and the administrative system, within a framework of mutual communication, play an optimal role in the field of public policy-making. In other words, political and administrative development are influenced by each other and form the heart of the government. Lack of political development threatens the legitimacy and efficiency of governments in the long term and is the cause of the failure of organizations in the environment and makes their survival and survival difficult. The administrative system of any country is the system that regulates all activities to achieve predetermined goals. Political institutions in any country are considered the policymakers and setters of the country's public policy, and the administrative system is the implementer of those policies and setters of the policy.

The need to reform and create changes in the country's administrative system as a means of achieving the goals of the Islamic Republic system is one of the issues that has been the focus of the government of the Islamic Republic of Iran after the Islamic Revolution. However, one of the main prerequisites for reforming and transforming the country's administrative system is political development (Abedi-Ardakani and Soltani, 2010: 632). Also, regarding the relationship between political development and the administrative system, it should be said that there are three groups of theories: the first theory focuses on the mutual relationship between the two. The second theory emphasizes the lack of connection between the two, and the third theory is a group of theories that point to the priority of each over the other (Achuri-Gant, 1993). In addition, it can be said that administrative performance is fundamentally political and the administrative system is formed in the context of political conditions; so that the concern of public administration thinkers, such as political theorists, is to create a good society. For example, from the perspective of "Polit", the function of administrative staff is to some extent political (Scheddelder and Eicher, 2013). Also, many analysts consider the role of political development to be very important and significant in the continuation of inclusive development in the economic and social fields and the management of governments (Walker, 2021). On the other hand, it should be said that the application of the political development indicators of the Western semantic system in the system of the Islamic Republic of Iran shows the inefficiency of this indicator (Shiroudi, 2014: 89). Therefore, Western political development models are often helpful and useful for Western countries, and their application to other developing countries, including Iran, as the only appropriate model for progress and development, does not seem rational. In fact, most Western models have faced obstacles and limitations due to their non-native nature and lack of careful attention to the issues and problems of our society (Azizi et al., 2018: 158). However, one of the basic solutions to overcome problems in Islamic societies is to pay attention to Islamic management and study and apply the foundations and principles of this school. In fact, it can be said that the religion of Islam speaks in all aspects of human life, including micro and macro management, and their application will lead to human excellence and the growth and progress of organizations and societies (Foruzandeh Dehkordi and Jokar, 1402: 48). Also, since the Islamic Republic of Iran has made the rule of Islamic principles and values over its social, economic, cultural and political environment essential, designing models based on Islamic and religious criteria and indicators is considered one of the goals and demands of this system.

Considering the above, the main goals of this research are structural-interpretive modeling of political development based on Islamic teachings for the Islamic Republic of Iran.

Theoretical foundations and background of the research

Political development

Political development is one of the concepts that has been raised in development literature after World War II and constitutes an important area of discussion in political science and development management. This aspect of development has a multidimensional concept that stems from the multidisciplinary nature of political science. That is, while economists pay attention to increasing per capita income, sociologists to the diversity of institutions, and psychologists to mental flexibility and the existence of incentives, policymakers consider the transformation of power institutions and increasing participation as important indicators of development. Also, from the perspective of political philosophy, political development is a discussion about the rationalization of desires and goals, systems and mechanisms for achieving rationality. In fact, this dimension of development provides a platform for meaningful rationality and establishes a reasonable level of autonomy. This issue becomes more important when people are both the means and the goal of development (Nazari et al., 2013: 149). The term political development is composed of two words: development and politics. Development means the improvement, growth and expansion of all material and spiritual conditions and aspects of social life (Seifzadeh, 2017: 79). Politics means the measures that the government adopts to manage the affairs of the country (Aghabakhshi and Afshari-Rad, 2010: 140). Political development is a process that improves the responsibility and accountability of the government in carrying out its roles and duties, and as the quantity It increases the number of political actors and improves their quality (Mirmousavi, 2015: 1). Political development can be understood as the expansion and growth of the capacity of societies to organize political action and provide the necessary basis for the exercise of control and governance by governments. Political development studies on this basis can focus on the expansion of political assembly patterns, ways and paths of political participation, formal and informal institutions of political representation, and governance patterns.

However, in order for the political system to be able to respond to the increasing demands of the people, it must seriously enter this process and, while carrying out reforms and transformations in the cultural, political, social, and economic structures of society, increase its capacity and capabilities to provide appropriate data (Weiss, 2024: 279). Political development means increasing the capacity and efficiency of a political system in resolving conflicts of individual and collective interests, combining popularization, freedom, and fundamental changes in a society (Lakzai and Esm-Hosseini, 2012: 37). The goals of political development include creating democracy, equality, stability, legitimacy, participation, institutionalization, capability, identity, influence, distribution, solidarity, rationalization, security, welfare, justice, and freedom (Memarzadeh-e-Tehran and Pak-Tin, 2006: 8).

Political Development from the Perspective of Islam

Although the term development and political development are new terms and cannot be precisely defined in Islamic texts, this concept can be explained and analyzed given the comprehensiveness of the religion that Islam represents. In Islam, there are principles and rules that can be the basis for inferring political development issues. Principles such as human beings having rationality, freedom and agency, negating coercion in accepting religion, the principle of consultation and participation and people's allegiance to religious leaders, enjoining what is right and forbidding what is wrong and public supervision of the people, the principle of individual responsibility for maintaining the government, and dozens of other principles that are directly and indirectly related to the political and administrative system of Islamic society, in a way constitute the infrastructure of political development and especially political culture, which have an impact on people's beliefs and feelings and their mental perception and performance regarding the political system and its realization. In addition, in Islam, there are foundations that determine the framework of development in various dimensions, especially in the dimension of political development. For example, the belief in monotheism and divine lordship fundamentally defines the relationships between God and man and between humans, or the principle of human vicegerency that defines his role in important economic, political, social and cultural responsibilities at all levels, or the principle of purification, which is strongly influenced by the Islamic concept of development. Because purification in itself refers to solving the problem of human development in all dimensions through the purification of attitudes and relationships, and its result is salvation and happiness in this world and the hereafter. In light of these fundamental principles, it can be concluded that, first, the focus of development efforts and the axis of the development process in Islam is man. Islamic development means the development of man and achieving the status and dignity of a complete human being and improving the material, cultural, social and political environment. Second, development from the Islamic perspective is a comprehensive concept that encompasses moral, spiritual and material dimensions. Therefore, development is considered a purposeful and value-oriented activity that aims to increase human comfort and peace in all dimensions. Islam does not only seek welfare in this world, but also seeks human happiness in the hereafter, and from the perspective of Islam, there is no contradiction between the two. In contrast, the hereafter is ignored in contemporary approaches to development, and absolute material welfare, which is the goal of development in the West, is not the desired perfection for humans in Islam, nor has it been the purpose of human creation and creation. Rather, they are manifested as a means to achieve the lofty goals that the revealing religion of Islam has set (Ism-Hosseini and Lak-Zaei, 2010: 555-556).

Research Background

Amir-Mozaheri et al. (1402) conducted a study entitled "Analysis of the Dimensions of Political Development of the Sixth Development Plan of the Islamic Republic of Iran". The results of the research showed that in the Sixth Development Plan, among the ten components of political development, the components of institutionalization and complexity of social structure, government responsibility and accountability, rule of law, rationality and rationality, economic development, government capacity, political freedom, political participation, political competition, and psychological and political security were considered, and the three components of political freedom, political participation, and political competition were not addressed. Mirkhalili et al. (1401) conducted a study entitled "Identifying and examining the components and indicators of the Iranian Islamic model of progress to explain the political development model in Iran." The results of the research showed that the political development model based on Iranian Islamic progress has 10 main components, each of which, while being related to each other, has a certain importance and weight in the explanatory model of the model. Mirzaei and Naibi (1401) conducted a study entitled

“Political development in Iran today: An empirical test in explaining the relationship between religiosity and political culture in Tehran.” In this study, one of the main dimensions of political development, namely political culture, was examined. The results of the study showed that the type and level of religiosity have a significant direct and indirect effect on political culture, respectively. Maleki et al. (1401) conducted a study entitled “Sociological explanation of factors affecting the attitude towards the development performance of statesmen in Iran from the perspective of postgraduate students of public and private universities in Zanjan”. The results of the study showed that students’ attitude towards the development performance of statesmen, among middle-aged students, depends on the government’s political development management, the government’s economic development management and the level of participation in elections. Malekshahi et al. (1400) conducted a study entitled “Investigating the effect of political development on good governance based on the declaration of the second step of the Islamic Revolution”. The results of the study showed that the components of political development (participation, competition, cohesion and trust) have a direct and significant relationship with the good governance model. In other words, the prerequisite for achieving good governance in the country is the fulfillment of the requirements and conditions of political development. Abdolmohammadi et al. (1400) conducted a study entitled “Investigating the relationship between culture and political development with an analysis of the political developments of the Hejaz society in the era of the Prophet Muhammad (PBUH)”. The results of the study showed that religious beliefs and values played the most important role in political development. Misaei et al. (1398) conducted a study entitled “Investigating the position of political development in the development programs of the Islamic Republic of Iran”. In this study, development programs were studied in terms of paying attention to different dimensions of political development (government; society and people and civil society). The results of the study show that the priority of paying attention to different dimensions of political development in development programs was as follows: 1. government 2. society and people and 3. civil society. This hierarchy of attention continues in all four third, fourth, fifth and sixth programs. Considering these priorities, it can be concluded that political development in The development programs of the Islamic Republic of Iran are state-centered and top-down in nature. Azizi et al. (2018) conducted a study titled “Achieving Political Development in the Iranian Islamic Model of Progress.” The results of the study showed that the indicators of political development (political participation, religious democracy, equality, and freedom) in this model are in line with Sharia law and by adhering to the implementation of justice in the policy-making environment of society, a favorable basis for political development has been provided.

Research Method

The present research is descriptive research and in terms of purpose, it is developmental-applied. Also, this research is a single-section research in terms of time. The statistical population of the research includes 15 university professors in the fields of development management and political science who are familiar with Islamic topics, as well as seminary professors and clerics familiar with public management and political science topics, all of whom were surveyed. The demographic characteristics of the experts are shown in Table 1:

Table 1: Demographic characteristics of the experts

Place of activity	Area of Expertise	Work Experience	Educational Degree	Gender	Case
University teacher	Comparative Management and Development	16 years	Specialized Doctorate	Male	News 1
University teacher	Comparative Management and Development	22 years	Specialized Doctorate	Male	News 2
District teacher	Quranic Interpretation and Sciences	19 years	Level 4 Field	Male	News 3
University teacher	Islamic Philosophy and Theology	18 years	Level 4 Field	Male	News 4

Place of activity	Area of Expertise	Work Experience	Educational Degree	Gender	Case
University teacher	Political Science	20 years	Specialized Doctorate	Female	News 5
University teacher	Political Science	23 years	Specialized Doctorate	Male	News 6
Provincial teacher	Political Science	19 years	Master's Degree	Male	News 7
Provincial teacher	Political Science	25 years	Master's Degree	Male	News 8
University teacher	Area of Expertise	28 years old	PhD	Man	Expert 9
University teacher	Public Policy Management	26 years old	PhD	Woman	Expert 10
University teacher	Comparative Management and Development	23 years old	PhD	Woman	Expert 11
District teacher	Comparative Management and Development	17 years old	PhD	Woman	Expert 12
University teacher	Islamic Philosophy and Theology	22 years old	Level 4 Domain	Man	Expert 13
Place of activity	Quranic Interpretation and Sciences	19 years old	Level 4 Domain	Man	Expert 14
University teacher	Islamic Knowledge	24 years old	Level 4 Domain	Man	Expert 15

In this research, library studies (document review), interviews, and questionnaires were used to collect the required data; thus, first, the dimensions of political development based on Islamic teachings were identified through library studies (the sources studied include books and articles written in this regard). Then, in order to finalize the list of dimensions of political development based on Islamic teachings for the Islamic Republic of Iran, relevant experts were interviewed. The questionnaire used in this research is also structural-interpretive modeling (ISM), which examines the relationships and leveling of dimensions. The method of scoring the questionnaire is shown in Table 2:

Table 2: Scoring the Structural-Interpretive Modeling (ISM) Questionnaire

There is no connection between the two .factors	Factors i and j have a reciprocal effect on each .other	Factor i affects factor j	Factor j affects .factor i
O	X	V	A

Research findings

Structural-interpretive modeling is one of the tools that shows the interaction between different variables. Structural-interpretive modeling shows the relationships between variables in the form of hierarchical relationships. Therefore, this method is used to identify and show the relationships between different components that can have complex relationships. The steps of the structural-interpretive modeling method are as follows:

-1Identifying the factors related to the problem

This step is carried out by reviewing past research and receiving expert opinions.

-2Forming the structural self-interaction matrix

In this step, the factors are examined in pairs and the respondent uses the following symbols to determine the relationships between the factors:

Symbol V: If variable i has an effect on creating variable j.

Symbol A: If variable j has an effect on creating variable i.

Symbol X: If variable i has an effect on creating variable j and vice versa.

Symbol O: If variable i has no effect on the creation of variable j and vice versa.

-3Creating the initial access matrix

At this stage, the structural self-interaction matrix is converted to a binary matrix and the initial access matrix is obtained. By converting the symbols A and O to zero and X and V to one, the structural self-interaction matrix has been converted to a binary matrix, which is called the initial access matrix.

-4Creating the final access matrix

After the initial access matrix is obtained, the final access matrix is obtained by introducing the transportability in the factor relations⁵.

- Warfield Level Segmentation

Expresses two main rules for leveling:

Rule 1: Determine the total frequency of elements based on the output total and common total columns and level them in order from the smallest to the largest frequency.

Rule 2: This rule is known as the repetition rule. Based on the first table, the element or elements are leveled according to the smallest total frequency in the output total and common total columns. The leveled elements are removed from the table and the rule is executed again. The process of elimination and indirect relationships is generalized. After determining the levels of each factor and also considering the final accessibility matrix, the initial model of the interpretive structure is drawn. Table 3 contains the information obtained from the experts' opinions to carry out the structural-interpretive modeling process. Table 4 also shows the relationships between the dimensions in terms of their influence and their influence on each other.

Based on the results of structural-interpretive modeling, the final model of the relations between the dimensions of the political development model based on Islamic teachings was drawn in Figure 1, which consists of three levels. At the first level, the dimensions of “rationality and rationality”, “justice-oriented”, “religious democracy” and “responsibility and accountability” are located. In other words, the aforementioned dimensions receive the greatest impact from other research dimensions. At the second level of the model, the three dimensions of “coherence of organizational political culture”, “based on spirituality” and “rule of law” are located. The dimensions located at the second level affect the dimensions of the first level and are affected by the dimensions of the third level. At the third level, the dimensions of “authentic political-Islamic worldview” and “effective political participation” are located, which have the greatest impact on the dimensions of the lower levels.

Table 3: Final matrix for the political development model based on Islamic teachings

Responsibility	Religious Democracy	Effective Political Participation	Rule of law, not individualism	Based on spirituality	Justice-centeredness	Rationality and Reason	Coherence of the Political Culture	The Authentic Political	Dimensions
1	1	1	1	1	1	1	1	1	Authentic Islamic-Political Worldview
1	1	1	1	1	1	1	1	1	Coherence of Organizational Political Culture
1	1	1	0	1	1	1	0	0	Rationality and Reason
1	1	0	1	1	1	1	0	0	Justice-Centeredness
1	1	1	1	1	1	1	1	0	Based on Spirituality
1	1	0	1	1	1	1	1	0	Rule of Law
1	1	1	1	1	1	1	1	1	Effective Political Participation
1	1	0	1	0	1	1	0	0	Religious Democracy
1	1	0	0	0	1	1	0	0	Accountability and Accountability

Table 4: Matrix of input and output criteria for the political development model based on Islamic teachings

Level	Subscription	Output	Input	Organizing Theme
III	1 2 7	2 3 4 5 6 7 8 9 1	1 2 7	Authentic Islamic-Political Worldview
II	1 2 5 6 7	2 3 4 5 6 7 8 9 1	1 2 5 6 7	Coherence of Organizational Political Culture
I	3 4 5 6 8 9	3 4 5 6 8 9	3 4 5 6 7 8 9 1 2	Rationality and Reason
I	3 4 5 6 8 9	3 4 5 6 8 9	3 4 5 6 7 8 9 1 2	Justice-Centeredness
II	2 3 4 5 6 7	2 3 4 5 6 7 8 9	1 2 3 4 5 6 7	Based on Spirituality
II	3 4 5 6 8 9 2	2 3 4 5 6 8 9	1 2 3 4 5 6 7 8	Rule of Law
III	1 2 5 7	2 3 4 5 6 7 8 9 1	1 2 5 7	Effective Political Participation
I	3 4 6 8 9	3 4 6 8 9	3 4 5 6 7 8 9 1 2	Religious Democracy
I	3 4 8 9	3 4 8 9	3 4 5 6 7 8 9 1 2	Responsibility and Accountability

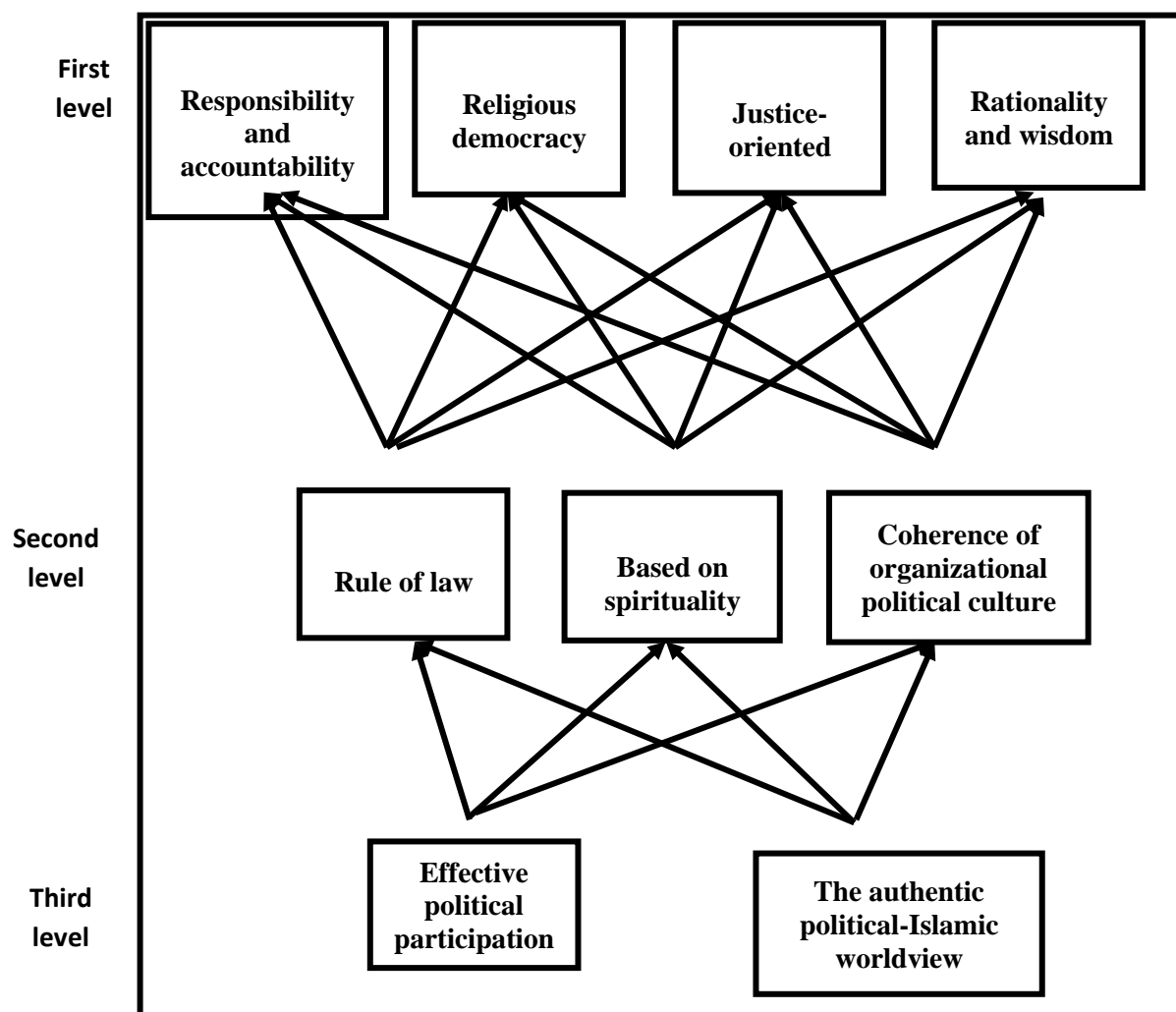


Figure 1: Structural-interpretive modeling diagram of the political development model based on Islamic teachings

Mikmak analysis

"Mikmak analysis" or "cross-effect analysis coefficient matrix" is one of the topics of interpretive structural modeling that can define a coordinate system based on the power of dependence and influence of variables and divide this coordinate system into four equal parts. Mi'kmaq analysis is formed based on the power of influence (influence) and the degree of dependence (influenceability) of each variable and allows for further examination of the scope of each variable.

1- Power of influence

The number of elements that the i-th element affects.

2- Degree of dependence

The number of elements that affect the i-th element.

In Mi'kmaq analysis, variables are divided into four distinct categories: "autonomous", "dependent", "interconnected (interacting)", and "independent". The definition of each category is provided below:

1- Autonomous

This category includes variables that have weak and medium guiding and dependent power. These variables are relatively unrelated to the system and have few or weak connections with the system.

2- Dependent

This type of variables has low guiding power, but relatively high dependence. This group of variables is usually outcome or target variables.

3- Linked

The third group of variables has high guiding power and high dependence. These variables are non-stationary, because any change in them can affect the system and ultimately the feedback from the system can change these variables again.

4- Independent

Variables that have high guiding power and low dependence are considered influential variables or, in other words, drivers (Malone, 2014).

The results of the Mi'kmaq analysis showed that the eight dimensions of the political development model based on Islamic teachings are divided into four categories of influential, linked, dependent, and autonomous factors from the perspective of their power of influence and dependence. Each dimension is placed in one of four categories of influential, linked, dependent, and autonomous factors depending on the power of their influence on the subject (Table 5). Based on the results of the Mi'kmaq analysis, the dimensions of "authentic political-Islamic worldview," "coherence of organizational political culture," and "effective political participation" are in the influential factors area, the dimensions of "rationality and rationality," "justice-oriented," "spirituality-based," and "rule of law" are in the linked factors area, and the dimensions of "religious democracy" and "responsibility and accountability" are in the dependent factors area.

Table 5: Mi'kmaq decision-making matrix for a political development model based on Islamic teachings

Influence	9	8	7	6	5	4	3	2	1	Dimensions
9	1	1	1	1	1	1	1	1	1	Authentic Islamic-Political Worldview
9	1	1	1	1	1	1	1	1	1	Coherence of the Organization's Political Culture
6	1	1	1	0	1	1	1	0	0	Rationality and Reasoning
6	1	1	0	1	1	1	1	0	0	Justice-Centered
8	1	1	1	1	1	1	1	1	0	Based on Spirituality
7	1	1	0	1	1	1	1	1	0	Rule of Law
9	1	1	1	1	1	1	1	1	1	Effective Political Participation
5	1	1	0	1	0	1	1	0	0	Religious Democracy
4	1	1	0	0	0	1	1	0	0	Responsibility and Accountability
	9	9	4	8	7	9	9	5	3	Dependency

Discussion

In the present realization, initially the dimensions of political development based on Islamic teachings were identified through library studies and interviews with experts. These dimensions were classified into nine categories: authentic political-Islamic worldview, coherence of organizational political culture, rationality and rationality, justice-centeredness, spirituality-based, rule of law, effective political participation, religious democracy, and responsibility

and accountability. Then, these dimensions were examined and analyzed using the structural-interpretive modeling approach; in such a way that the dimensions of political development based on Islamic teachings that were identified were compared pairwise and based on the relationship between them, the pattern related to each variable and its indicators was drawn and finally the levels for the variables and indicators of the research were obtained. In general, the results of structural-interpretive modeling showed that at the first level, the dimensions of rationality and justice-centeredness, religious democracy, and responsibility and accountability are located. At the second level, the dimensions of organizational political culture coherence, spirituality and rule of law are located, and at the third level, the dimensions of authentic political-Islamic worldview and effective political participation are located. Also, the dimensions of authentic political-Islamic worldview, organizational political culture coherence, and effective political participation are located in the area of influential factors, the dimensions of rationality and justice-centeredness, spirituality and rule of law are located in the area of linked factors, and the dimensions of religious democracy and responsibility and accountability are located in the area of dependent factors.

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