




Javadi Amoli's Theory of Innate Civility

Hossein Hajmohammadi¹ 

1. Assistant professor, Faculty of Social Sciences, University of Tehran, Tehran, Iran. Email: h.hajmohamadi@ut.ac.ir

Article Info	ABSTRACT
<p>Article type: Research Article</p> <p>Article history: Received: 15 February 2024 Received in revised form: 19 March 2024 Accepted: 17 April 2024 Published online: 22 June 2024</p> <p>Keywords: <i>Employment, Innate civility, Javadi Amoli, Natural savagery, Physical creation, The spirituality of survival.</i></p>	<p>One of the important topics in the philosophical schools of social sciences is human civility. The main issue of this article is the explanation of Javadi Amoli's theory about Human civility. In this article, by referring to his works and using the library method, the following results have been obtained: According to the theory of the physicality of occurrence and the spirituality of survival, man is first a physical being, then with gradual movement in his essence, he becomes a spiritual being. Although humans benefit from a common single origin in the occurrence, but in survival, they are transformed into many types according to their movement type. Javadi Amoli considers human civility to be the result of one of the steps in the essential movement of man. He puts human and their actions into several categories based on their essential movement: the first; Natural savagery and animal behavior, Second; Mutual recruitment and interaction, Third: Fair employment and act based on reason, fourth; Sacrifice and benevolence and Action based on divine innate. Javadi Amoli considers serving others as a result of human nature. He believes that man is social by divine innate, but he is savage based on his nature.</p>

Cite this article: Hajmohammadi, H. (2024). Ayatollah Javadi Amoli's theory of innate sociality. *Journal of Social Theories of Muslim Thinkers*, 14(2): 1- 18.

<https://doi.org/10.22059/jstmt.2024.372572.1693>



© The Author(s).

Publisher: University of Tehran Press.

DOI: <https://doi.org/10.22059/jstmt.2024.372572.1693>

1. Introduction

1_1. Problem statement

The subject of this article is the explanation of Javadi Amoli's view on natural savagery and innate civility of man, which is referred to as "Theory of Innate Civility."

1_2. Questions

This article will answer the following questions :

- What anthropological foundations is this theory based on?
- Based on the theory of innate civility, how many groups are classified in relation to society?
- How is the principle of employment interpreted in the theory of Tabatabai based on the theory of innate civility?

The collection of published works of Javadi Amoli is the main source of information for this article. The method of collecting information is documentary.

2. Background

The sociability of man has been considered among philosophers since the past. Plato considered the necessary in meeting needs as the reason of human civility. Aristotle considered the cause of human civilization to be his physical needs and considered it natural for man. In the Islamic world, Farabi pays attention to both physical needs and human perfections in explaining human civilization. In line with these needs, Ibn Sina emphasizes the physical needs and the need for others, he considers human being sociable as one of the reasons for the necessity of sending prophets. Ibn Khaldun and Fakhr Razi have also raised the social nature of man. In this context, Ibn Khaldun has mentioned providing security through community as the reason of human civility. MullaSadra believes Man cannot live in the world without society and does not exist as an individual. Mohammad Hossein Tabatabai puts forward the sociability of man in a new expression. His view is called "the principle of employment" and in connection with the view of "credits". From Tabatabai's point of view, employment is one of the human credits. Motahari disagreed with Tabatabai's view on employment, and Javadi Amoli considers it incoherent and considers the lack of attention to the philosophical foundations of anthropology as the cause of wrong perceptions of this principle. He expresses his opinion under the title of innate civility and natural brutality.

3. Findings

1. Anthropological foundations of the theory of innate civility

The philosophical basis of the theory of innate civility is that man is a physical being at the beginning of creation, and then he becomes a spiritual and non-physical being. Man is not a one-dimensional being but a multi-dimensional being. Human existence has many layers; It extends from the physical body to the divine soul. At the beginning, man is a body, and by moving in his essence, he gradually becomes a soul. The movement of substance brings a person from the material stage to the non-material stage. Human identity is formed by his knowledge and actions; Humans benefit from a common single origin in occurrence, but in survival, they reach different types according to their type of movement.

2. the theory of innate civility; Human type and types of action

Javadi Amoli considers human sociability as one of the stages of human innate movement. Man goes through stages in life with others according to his knowledge and action. Human knowledge and action are his natural perfections. When every action and knowledge is institutionalized for man, a new type of man is formed. As a result, with knowledge and action, human identity is formed. Therefore, different people are formed based on the type of union they have with their knowledge and action. As long as man is bound to nature, the relationship he establishes with others is based on employment, colonization and exploitation. But when he is released from the limitations of nature in his existential movement and reaches his divine realm from the stage of nature, the relationship he establishes with others will not be one-sided. Javadi Amoli considers human sociability as one of the stages of human innate movement and places human actions towards others in several categories :

First: natural savagery and animal behavior; Those who are individualistic based on their material nature are like animals who do not obey laws and although they may live in society, they are not social, because social life is sustained by mutual cooperation, while they avoid mutual cooperation and engage in unilateral employment. The action that arises from this group is done only based on animal and natural powers and without rationality.

Second: employment and mutual interaction; The second category are those who balance their wild nature and accept mutual employment within the limits of animal life. Although this group is not like predatory animals that live a wild and solitary life and they live a social life like some other animals, but their life is not outside the order of animal life.

Third: fair employment and action based on reason; This group is hierarchical. The action of a group of them is mutual employment based on justice, and for this purpose they use divine laws and traditions that reason proves their necessity to achieve justice in the society. Although the behavior of this group is somewhat similar to the behavior of the previous group, they are different from the previous group in their motivation and goals. The most important distinguishing feature of this group is benefiting from wisdom's achievements in order to achieve eternal and hereafter happiness in addition to securing the worldly happiness of man, so this practice and the society arising from it will be in harmony with the divine nature of man.

Fourth: beneficence and sacrifice and divine action; The purpose of the fourth group of social life is not to employ others to benefit from them or mutual employment or to establish justice, but their purpose is benevolence and sacrifice and service to others and these people have a divine face. In the community, they seek to please God. Their goal is to achieve God's pleasure and in this direction, their actions in relation to others are in the direction of serving and benevolent to them. The society resulting from such people and actions is the best form of society and human civilization.

3. The principle of employment and the theory of innate civility

Javadi Amoli believes that human employment is caused by the material nature of man and believes that man is inherently social. Human vices originate from his nature and his virtues originate from his divine realm.

With the power given to him by God Almighty, man can dominate his knowledge and actions, material nature or divine nature. The rule of the divine nature, due to the alignment with the divine soul of man, makes the human face divine, and the rule of the material nature, due to the alignment of nature with the material body and the earthly world, makes him wild.

4. Conclusion

Javadi Amoli considers human civility to be one of the stages of human's essential movement and places human actions towards others in several categories : first; Natural and animal brutality : the action of this group is based on animal and natural powers and without rationality. The second; Recruitment and Interaction : This group balances its natural ferocity and accepts mutual recruitment within the range of animal life. Third; Employment and fair action based on divine nature : This group is those who have turned to social life to achieve intellectual perfection and natural goals, and their effort is to achieve happiness by benefiting from divine laws. Fourth; Benevolence and self-sacrifice and divine action : The purpose of this category of social life is benevolence, self-sacrifice and service to others, and these people have divine faces in society and seek God's pleasure.

References

- Aristotle (1985). *Nicomachus' ethics*. Translated by Reza Mashayikhi, Tehran : Dekhoda Publications.
- Farabi, Abu Nasr (1982). *Araa Ahl Madineh Fazeleh*, Tehran : Tahouri Library.
- Ibn Khaldun (1996). *Introduction*, translated by Mohammad Gonabadi, Tehran : Scientific and Cultural Publications.
- Ibn Sina, Hossein (1996). *Al-Esharat Va Al-Tanbihat*, Qom : Al-Balagheh Publishing House.
- Javadi Amoli, Abdullah (2007 A). *Rahiq Makhtum; Description of transcendental wisdom*, edited by Hamid Parsania, Qom : Esra Publishing Center.
- Javadi Amoli, Abdullah (2007). *Shariah in the Mirror of Knowledge*, 5th edition, Qom : Isra'a Publishing House.
- Javadi Amoli, Abdullah (2007b). *Tafsir Tasnim*, Qom, Isra Publishing Center.
- Javadi Amoli, Abdullah (2008). *Nature in the Qur'an*, Qom : Isra Publishing Center.
- Plato (1995). *Republic*, translated by Fouad Rouhani. Tehran : Scientific and Cultural Publications.
- Shirazi, Sadr al-Din Muhammad bin Ibrahim (2003). *Al-Hikma al-Mutaaliyyah fi Al-Asfar al-Aqliyyah al-Arba*, Qom : Al-Mustafawi School.
- Shirazi, Sadr al-Din Muhammad bin Ibrahim (2009). *Al-Shawahed al-Rubabiyya*, Qom : Bostan Kitab.
- Tabatabayi, Mohammad Hossein (2003). *Tafsir al-Mizan*, translated by Seyyed Mohammad Baqer Mousavi Hamedani, Qom : Islamic Publications Office.