



## The Most Important Ethical Elements of Production in the Field of Economy from the Perspective of Religious Teachings

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**Abstract.** Productive activity is a key element in gaining income. In many verses and narrations, by recalling the fact that God created many resources and facilities for humans and tamed them, with an emphasis on taking possession of factors of production, has encouraged men to build and create farms to meet their basic needs and has shown its importance in different ways. Religious teachings have expressed some criteria and principles based on the world monotheism for production activities and taking possession of factors of production. In this article, twelve of the most important elements and ethical principles of production in the field of economy are mentioned from the perspective of religious teachings.

**Keywords:** Religious Teachings, Ethics, Production, Economy, Principle

### 1. INTRODUCTION

Present age, is the age of identity crisis of human and moral values, although with the development of science, astonishing phenomena have emerged in the world of science and technology and many possibilities for material success has been provided, but the spiritual values is degenerating and ethical capital of human is sacrificed by the secularist desires and thus human society is faced with identity crisis and moral decay (Mesbah, 1996, pp. 11, 16, 17, 18). One of the efficient mechanism of Islam in this regard is linking ethical values with the economy. Islamic society on the one hand needs dynamic economy to provide the needs and relative welfare of its individuals, on the other hand it needs to consolidate and strengthen ideological and moral values in public so that by fostering healthy activities and cultural fighting with economic corruption, bring Hereafter prosperity to the people, especially that the favorable economic growth and strengthening of religious values, have a mutual influence on each other. (Mir Moezi, 1999., P. 153). Due to the specific nature of business environment it's always exposed to the ethical risks. In order to succeed in the market, people sometimes are oriented to unethical techniques such as use of short weights, misrepresentation and conspiring to eliminate competitors. (Narahgi, Bitá, Vol. 3, p. 32)

The key question is whether religious teachings have identified standards and limits for production in the field of economy? What are the most important moral principles of production and elements in the economic field? Many teachings and elements in Quran and hadiths are provided that have positive economic functions and spiritual effects which provide eternal prosperity and material welfare of human in the light of linking ethics with economics (Mir Moezi, 1999, P. 153). In this paper with an analytic-descriptive method, some of the most important elements in the field of economic ethics have been introduced from the perspective of religious teachings.

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### **Objectivity and a Healthy Motivation**

The ultimate goal of an Islamic economic system, is to provide the necessary fields in pursuit of the ideal. Therefore, production in order to achieve the above objective is emphasized. The Holy Quran in the following of the verses which have mentioned the production factors and then encouraged them to take advantage of those factors, brings the verse "*Maybe you become thankful*" so as to identify the goal. (see Roum: 46, Jasieh: 12). The term "Shokr" (Thanking) literally means recognition of goodness and expressing it. (Ibn Manzour, in 1410 AH, vol. 4, p. 423) and three stages are mentioned for it: Thanking by heart (to attribute the blessings on behalf of God) Thanking verbally (Thanking and praising God) and thanking practically (the use of blessings for obedience to God). (Naraghi, Bitā, Vol. 3, Pp. 233-236). Apparently the verse "O household of David, be thankful). (Saba, 13) shows that the Quranic use of the term, states that its practical phase and at least its main and more complete purpose is practical thanking. On this basis we can say that thanking the factors of production in the mentioned verses is in fact, its utilization in order to provide the grounds for the growth of human and his achievement to the ultimate goal. The positive objectivity in production is not only a moral and ethical value, but it has an influencing role in directing the production and fostering a healthy economic system and preventing the improper issues, because whenever the production goal of a community and an individual is only set on material benefit, then it becomes natural that investments flow to production of goods with higher interest, although they are harmful to the human body and soul.

### **Attention to Production Constraints**

In the economic school of Islam, production is set on criteria that creates restrictions on production activities and compliance with it is considered one of the important features of economic ethics in production. Imam Sadegh (AS) explains the terms of production and says: But the interpretation of the industries: Any industry that the servants of Allah learn or teach to others, to which people need and without it cannot pass affairs, and is the means to meet the needs of life is legitimate... and if sometimes the industry is used in the way of corruption and sin, [double production] its production is not forbidden ... because God only sanctions an industry that all [its use] is forbidden and is only the cause of corruption). (Harrani, 1398 AH, Pp. 351-352).

### **Principles of Production**

Based on the above hadith from Imam Sadeq (AS), the stipulations and terms of production, include:

#### **The Principle of Avoiding Forbidden and Cause of Corruption**

According to the words of Imam (as) the production of goods and services that are not applied in a way except the way of God are forbidden, since such productions are a source of corruption. Thus, the production of any item that has a harmful and corruptive effect will be prohibited. It is clear that the loss or corruption are not only physical, but also products that are harmful to the human psyche and conscience and is followed by moral and ethical corruption are sometimes more dangerous and losses resulting from them are more severe.

Especially such loss to the ideas and mind of the human is mostly gradual and subtle, therefore, concerns of dealing with it will be less. (Gharzavi, 1417 AH, p. 169) .The great Prophet says: "worship consists of seventy parts of which the most superior and top one is seeking for Halal (legitimate) business. (Hor Ameli 1403 AH, vol. 12, p 13).

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### **Principle of General Requirements**

One of the basic criteria that is mentioned in the utterances of Imam, is attention to the needs of society. Therefore meeting the needs of the individual and society and producing essential goods, should always be prioritized in productive activities. Ali (as) says to Malek in this regard: " the most popular thing in thee, in right the most moderated one, in justice the most comprehensive one, and in drawing the satisfaction of people should be the most widespread one) (Seyed Razi, 2010, letter 53).

### **The Principle of Public Interest**

The public interest principle is placed besides the principle of general requirement because in addition to producing basic goods which is of benefit to the society, the production of goods and welfare services is suitable to increase the comfort of life. At this point also the criteria must be attention to the interests of all people. Accordingly, the products that only satisfy the wealthy minority and in addition to imposing an economic burden, and using up national resources, will lead to the growth of consumerism, widening gap between social classes and creation of high expectations and false needs due to the vast advertisement, and expansion of various social and moral corruptions, all of which are contrary to the principles and ethics of the Islam. (Hakimi et al., 1989, C 6, Ss170172) Imam Ali (AS) says: Intend for actions that its benefit is more public and its consequence is better" (Harrani, 1398 AH, p. 124).

### **Work Conscience**

Work conscience which is sometimes referred to as work ethics, means the tendency to do the job properly and without direct supervision. In other words, attitudes and inner strength that leads man to accomplish his work is called conscience. Hence, hardworking, better doing of works, internal control and responsibility, are signs of work conscience and in contrast, slacking, negligence, seeking supervision and avoiding responsibility, are signs of weakness of work conscience. (Abbaszadeh, 1995, Pp. 10 -14)

Prophet (PBUH) says: anyone who betray Muslims with deceit, or cause detriment to them or deceive them, will not be one of us.) (Sheikh Sadough, 1403 AH, Vol. 2, p. 29)

### **Affecting Factors on Work Conscience**

Several factors are effective on the creation and strengthening of work conscience such as personal characteristics, needs, cultural traditions and religious teachings. The last factor has a special place because of its respect and emphasis on value and educational elements affecting work conscience. The most important elements mentioned include:

#### **Attitude Modification**

An important factor in strengthening work conscience, is proper thinking beliefs toward affecting factors on the destiny of man, false and superstitious ideas such as history and the environment determinism, and believing in luck and the algebraic impact of the month and day on the fate of man. As well as incorrect attitude toward concepts such as fate, asceticism and worthlessness of the world, and even negative attitude to work among some individuals and communities, each is an obstacle to the work conscience and a factor for retardation and weakness. In Islamic insight, such attitudes are considered whether completely unfounded or its correct and constructive understanding has been clearly stated. In Islamic insight, change in human destiny is done through his own hands; and any algebraic impact of external factors is rejected and any kind of superstition, has been banned. (Tabatabaei, 1417 AH, Vol. 11, Pp. 312-313, Makarem Shirazi, 1994, vol. 10, p 145 )

On the other hand, religious teachings have prevented any concept that invite human to frailty and slacking and anything that leads to his backwardness and believes that his prosperity only depends on his efforts “*and that man have nothing but the result of his effort*”. (Najm: 39)

### **Pleasure of working**

Attachment to work and its pleasure plays an important role in strengthening the work conscience and hard work spirit. On the contrary thinking of work as an obligatory task, weakens the work conscience which results in slacking. Hence economic thinkers in different communities to create a desire to work have proposed and encouraged concepts such as establishment of a utopian and useful society so that by internalizing these values contribute to the working progress in society. (Tavassoli, 1996., P. 154).

The role of religious teachings in this regard, is remarkably notable, because in the opinion of a Muslim, work and production are a great worship and accepted by God. They are also provider of his worldly and otherworldly prosperity and the joy of life, and social prestige, as well as the national ability which are only achievable in the light of work and effort. Therefore, the economic activity even at the time of material wealth is emphasized. (Harrani, 1398 AH, p. 411). In contrast, unemployment, and slacking leads to getting away from God, social futility and thus removal of dignity and social prestige. (Sheikh Sadough, 1403 AH, vol. 3, p. 169)

These teachings have a profound impact on working vitality and spirit of hard working. The objective instance of this influence is seen in the formation of great Islamic civilization, objective of this type of work can be seen, as in the establishment of broad social centers in the frame of institutions like the endowment of this work, it is clearly visible and only justifiable in the light of belief in the spiritual value.

### **Education and Modelling**

Another important factor in the strengthening and institutionalization of conscience at the community level, is public education, particularly its practical kind (modeling), because hardworking like other social norms, is highly affected by the experience of individuals in a lifetime, especially in childhood and youth age and in the meantime the effect of models is much deeper than verbal education, hence, the prophets and Imams by ordering to work and production practically dealt with it. Their involvement to work in the community and in the position of thought leadership in the community, sometimes despite being needless of its financial income, it can give the message that teaching and modeling are always a necessity to strengthen the conscience of society. (Gharabaghi, 1376, p. 68)

### **Strengthening the Sense of Responsibility**

In Islamic insight, the man is responsible against God and his blessings, and also to the society. Also his responsibility for every moment of his life that is his main asset in achieving prosperity is highly emphasized. The Qur'an says: “you will be asked about whatever you did” (An-Nahl: 93). The Prophet (PBUH) in a warning and constructive phrase says: "On the Day of Resurrection, no human moves a step... unless he is asked about in what way he spent his life and about his youth on how he spent it.) (Ghomi, 1404 AH, vol. 1, p. 253). In addition, a man is obliged to do useful work against the reward that he receives, so that weakness, whether originated from avoiding the responsibility or from the effect of continuous work, will lead to liability of the individual. Hence, there is no doubt that as much as these beliefs are institutionalized and strengthened in the individual and society the spirit of hard work and work conscientious is strengthened. (Tabatabaei Yazdi, 1413 AH, Vol 2, p. 432)

### **Attention to the Consequences of the Weakness of Work Conscience**

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Slacking in public culture, will leave adverse effects on the national economy, which is the major cause of the failure of economic programs and policies resulting in stagnation and backwardness, because it wastes the capabilities, facilities, and national resources and makes it difficult to achieve prosperity. (Moeedfar, 1998., P. 163).

### **Discipline Indices**

#### **Division of time**

By reflecting on the verses and hadiths, we can say that there are two types of time division: Genetic Time: which is determined for any creature in the creation system. In this division day and lighting are set for the sake of movement and effort, and night and darkness are set to relax and sleep. *And out of His mercy He has made for you the night and the day, hat you may rest therein, and that you may seek of His grace, and that you may give thanks.*(Ghesas 73). This genetic division, if necessary is changeable depending on work demands, so that Imam Sadegh (AS) said: " many people , due to the lack of time to get things done work in day or due to the intense heat, they need to work at night.) (Majlesi, 1403 AH, vol. 3, p. 113).

Legislative Division that in religious teachings is ordered based on human mental and physical interests, as the Imam Kazem (AS) said : Try to divide your time in four parts: the time to worship God, time for supplying life needs, an opportunity to meet with the [religious]brothers... and a time for enjoying Halal pleasures...) (Harrani, 1398 AH, p. 433).

#### **Division of Labor**

People have different talents and abilities that each can provide part of the needs of the society and in return benefit of others and thus, their social life is organized. Quran, has expressed this natural division of labor and mutual employment as the following:

*We distribute among them their livelihood in the life of this world, and We j have exalted some of them above others in degrees, that some of them may take others in subjection; and the mercy of your Lord is better than what they amass.* (Zokhrof: 32)

Amir of believers Ali (AS) said to his son, Imam Hassan (AS) and indeed to all managers and employers,: "Determine the job of any servant so that they become responsible for that work, the proper division of work make them not to leave works to each other, and so they become firm in their serving ) (Seyed Razi, 2010, 31 a).

#### **Moderation**

The teachings of Islam have much emphasized on moderation in all aspects of life, especially in moral affairs. Quran has introduced the Islamic community as the moderate nation and has put special emphasis on the moderation in worshipping, charity, and living expenses. (Modarresi, 1992, pp. 191,193).

Narrations also have emphasized this important issue and about work, and demanding livelihood many Hadiths are quoted on criticism of extremes and invitation to moderation. Based on these teachings, humans are continuously exposed to two moral evils: First, extremism and excesses that is originated from greed vices and results in a loss of mental peace and physical comfort, and the loss of opportunity to engage in spiritual matters and worship, the second: job conscience and a spirit of welfare seeking. (Naraghi, Bita, Pp. 5172)

Imam Hassan (AS) said: "Do not have too much effort in seeking for money, and do not rely on fate to look like the misery and desperate ones, in fact really demanding for livelihood and

money, is a tradition and moderation in its pursuit is chastity, chastity doesn't prevent livelihood neither greed adds to it, because livelihood is given by God and greed is a guilt and sin) and (Majlesi, 1403 AH, vol 78, p 106).

This thoughtful speech which is one of the most comprehensive ones in this issue, has precious ideological and moral points, including that the belief in fate never meant to abandon the work, as well as emphasis on work, doesn't prescribe doing too much. Ordained livelihood is conditioned to balanced work of human and greed and too much work doesn't add on it.

Imam Sadegh (AS) says: your effort to live should be beyond the work of [lazy] which has corruptive behavior, and less than a greedy searching for money, but in the meantime, behave moderately so that you can pull yourself out of the place of weak and powerless ones and meet your needs (Koleyni, 1369, p, c. 5, p. 81). Undoubtedly, someone who works too much and doesn't have a time even to rest, will have a neither a healthy body nor a fresh spirit. He also wouldn't have an opportunity to engage in social responsibilities and worship affairs. Thus, such a work would be worthless.

### **Attention to the Quality in the Production**

One of the affairs that have been greatly emphasized, is sustainability and attention to the quality of production. Prophet (PBUH) has ordered to sustainability and said: "Whenever one of you, does something, should strengthen [it]" (Koleyni, 1369 S, C 3, p. 262). He, in other words, stated that strength of work is beloved of God, God love's the servant who strengthens his work when he does a work.) (Ghomi, 1404 AH, vol. 1, p. 385) When a production facility or generally a society is recognized by high quality of its products, by taking the consumer market and increasing its production and as a result reduction of its costs, will cause the prosperity and economic growth of itself. This important issue for the Muslim community is considered as a positive religious and moral effect and compliance with it is followed by the consent of God and the hereafter profit.

### **Proper Use of Facilities**

Natural resources and raw materials of production are limited, and the needs and desires of man, are unlimited. Many of natural resources, at least in the short term are inexplicable. On the other hand, unemployment has involved many countries and has become a global problem. Certainly, using the minimum facilities of the society in production and employment, can be an effective step on the way to deal with these problems. (Ghareh Baghian, 1987, Ss45 46) in religious doctrine, effective strategies are presented in this regard in such a way that on the one hand, the need to take advantage of minimum production facilities and natural resources are emphasized. Imam Ali (AS) said: Be away from the mercy of God anyone who can find water and soil, but has stayed poor. (Hor Ameli 1398 AH, vol. 12, p. 24). Water and soil as a clear example of natural resources, are the symbol of production facilities and the minimum use of it to create jobs and removing poverty is emphasized.

On the other hand, based on religious teachings, the economic activity must not be disregarded due to its low incomes in the beginning. Most jobs and productive activities require diligence, tolerance, investment and cost to reach the stage of profitability and economic justification. Hopelessness in work would be an obstacle in organization and achievement of results. Therefore, the use of opportunities to achieve good progress is emphasized. For example, a number of narrations are noted in this regard. Imam Sadegh (AS) said: anyone who search for low income, can provide access to high revenue) (Koleyni, 1369, p, c. 5, p. 311) and says: if God provide the livelihood of one of you, then he should not leave it unless it is changed itself.) (Soyouti, 1401 AH, vol. 1, p. 103). These teachings, are an emphasis on the proper use of production facilities and workforce in the community and paying attention to it and scheduling accordingly, can play an effective role in the development of reduction of production costs and creation of job opportunities.

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### **Farseeing**

A remarkable point in the ethics of production, is farseeing and foresight. Muslim religious and ethical commitment, leads him to do things that have a good outcome for themselves and the community, and to avoid things that have an adverse future, although he may gain a lot of profit in a short term. Thus some false jobs, and production of some harmful goods are abandoned. Imam Ali (as) in this regard says: Intend for actions that its benefit is more public and its consequence is better” (Harrani, 1398 AH, p. 124).

### **Faith**

Faith in God and the Resurrection and religious value, is the most important support for the implementation of ethics which plays an effective role in growth and fostering a healthy economy because on the one hand, from the perspective of Qur'an, the whole universe, including human, the resources and means of production and the process of its formation are all created by God. Therefore, grown-ups of monotheism school, will not be disappointed in the most difficult economic conditions and in the best situation don't neglect the remembrance of Allah and their responsibility toward him, hence at the time of recession or crisis, they continue their efforts by believing that the only real effective factor is God, and at the time of economic boom with a sense of responsibility, continue their efforts. (Namazi, 1995, pp. 81-82)

### **Asceticism**

Asceticism originally means shortage in anything, and by considering the fact that the little things are ignored it is also referred to as reluctance. (Ibn Fares, *Bitā*, Vol. 3, p. 30) in ethics, it refers to: considering as a trivial thing and being reluctant to things that prevent human from development. (Shabar, 1995, P. 258) In general, religious teachings show that asceticism has two dimensions:

First, spiritual dimension, which means being unattached and uninterested to material objects. Qur'an says in this regard: *So that you may not grieve for what has escaped you, nor be exultant at what He has given you; and Allah does not love any arrogant boaster:* (Hadid: 23). Asceticism at this stage, doesn't mean to leave materialistic facilities, but it means not to be captured by the jewelries of the world. Second, the practice dimension of asceticism, which is low usage for high efficiency (Motahari, 1372 p., P. 247) Thus, the practical asceticism is related to thriftiness in consumption and does not include production fields. So true ascetic is the one who on one hand uses all his power in work and production and on the other hand by leaving the material affairs, easily spend what he has gained for the benefit of needy and interests of the community, (Ray Shahri, 2010., P. 312)

### **Contentment**

Contentment literally means turning to something and the concept of satisfaction and pleasure is understood of this word (Ibn Manzoor, in 1410 AH, vol. 8, p. 297) literally this term is known as adjective of verb meaning to be satisfied with a little of needed goods, and sometimes it is known as self-adjective meaning the stable trait of soul that leads to satisfaction to the size of the need and necessity of the property (Naraghi, *Bitā*, vol. 2, p. 101). Considering the words of Arabic terminologists, ethics and religious scholars it is understood that the content and its associated elements such as satisfaction, is a positive personality characteristics in human that cause pleasure and joy of human life from the minimums of life which is manifested in the form of leaving greed, thus the opposite of greed is known as contentment. In religious teachings ordering to satisfaction is followed by two goals: First, the nature of man to the world is greedy,

by contrast, religion, calls him to contentment and avoiding greediness. The resultant of these two forces is moderation and balance in a person toward life of the world. What is known in the field of work and production, as contentment in demand. Second, based on the wise creation system, people are created differently in terms of talents, physical and mental capabilities and as a result are not equal in terms of wealth and economic power, so there will always be those who are superior in some areas than others and this can fire the flares of jealousy, malice, and disturb the peace of soul. Therefore elements such as contentment and happiness of the divine will, will have an important role in maintaining peace of human psyche (Gharzawi, 1417 AH, Pp.20-23). ) However, satisfaction never means abandoning the work and production and being satisfied with the problems it is not a factor of economic backwardness as well, but it provides the background for economic growth, because any society that remove its additional costs, and avoid the luxury that is based on false needs and aristocratic spirit, can have more savings for necessary investment in the development. The point to which Max Weber emphasized, and in fact, the emergence and development of capitalism in the West was due to the asceticism of Protestantism. On the other hand, by providing the mental health of the community, it reduces the ground for the development of economic corruption due to envy, and greed and fosters a healthy economic activity and increased economic security. (Weber, 1992, p. 147-150)

### Spending for Charity

Spending in the way of Allah, to its broad sense, including the obligatory charity, such as Khoms and Zakat and recommended charity apparently cause the reduction of the human assets and economic backwardness, while the religious teachings consider them as one of the elements of economic growth and a factor for the increase of livelihood. Here we refer to some verses and hadiths on this issue and then we analyze this discussion.

*“Allah does not bless usury, and He causes charitable deeds to prosper, and Allah does not love any ungrateful sinner.”* (Baghare: 276)

*“and whatever thing you spend, He exceeds it in reward, and He is the best of Sustainers.”* (Saba: 39)

*“and whatever good thing you spend, it is to your own good; and you do not spend but to seek Allah's pleasure; and whatever good things you spend shall be paid back to you in full, and you shall not be wronged.”* (Baghare: 272)

Imam Ali (as) says: Land your livelihood through spending for charity) (Seyed Razi, 2010 Hekmat 137) and says: God made zakat obligatory in order for the livelihood to be provided) (Seyed Razi, 1389 Hekmat 252) the Prophet (PBUH) says: no money is reduced by giving for charity.) (Majlesi, 1403 AH, vol. 3, p. 131). So according to what already said, spending for charity is one of the elements of removing poverty and value, which bestows the charity's economic growth. In the analysis of this point we can say:

A- Individuals of a society are members of one body which have the same destiny in prosperity, adversity, survival and destruction, a society which is divided into two poles of wealthy minority and the poor majority, will suffer economic problems and the stress that comes from the accumulation of wealth in the hands of limited people. It is natural that this issue causes countless moral and social corruptions such as theft, malice, hatred and as a result, removal of the peace of the mind and society. Hence, there is no doubt that the institutionalization of the culture of charity in society and caring for the poor has a significant impact on the economic recovery of the society, so that the gap between social classes are reduced and the social ties and the spirit of solidarity is strengthened which prevents many social and moral corruption. (Tabatabaei, 1417 AH, Vol. 2, Pp. 329 423)



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The importance of spending for charity is to the extent that even capitalism system has inevitably and despite its philosophical foundations has tried to meet the needs of the poor in the form of social security and the like, to maintain the capital. (Namazi, 1995, Pp. 81 82). It should be noted that such poor service that it's motivation is only to prevent mass protests in poor communities, is considered a ground for exploitation and forced labor of needy people. It is not only ineffective on mental development of the charity spender, but it may also have adverse effects on the soul of the poor, Therefore, valuable spending for charity in the Qur'an, is the charity that is only done with the motivation of divine satisfaction, so that both spiritual development and eternal happiness of the individual is met as well as having a positive impact on the material life and economic growth. (Tabatabaei, 1417 AH, Vol. 2, p. 392).

B- Poverty and deprivation are a major obstacle in the way of development of intellectual and physical talents of many people. Undoubtedly, institutionalization and spread of charity culture in society, could largely eliminate this obstacle and provide people with opportunity to develop their capability which itself is a big step in the economic development of society. In contrast, the failure of charity culture and spread of poverty, enhances social and economic corruption and that fighting with it and securing the population, will impose heavy material and spiritual cost on society and it inflicts huge losses on the national economy, so that Quran believes that quitting charity is the factor for the destruction of society. *And spend in the way of Allah and cast not yourselves to perdition with your own hands, and do good [to others]; surely Allah loves the doers of good.* (Al-Baqara: 195)

C- In addition to the received understandable effect that spending on charity has on economic growth, there is a secret relationship between the two that revealed teachings point out. In view of Quran, the source and repository of anything is with God and He has created everything to a certain amount *"And there is not a thing but with Us are the treasures of it, and We do not send it down but in a known measure."* (Hijr: 21) The interpretation of "with Us" in this verse indicates that these treasures are beyond our observable universe, hence, they are interpreted as "divine destiny". (Tabarsi, 1406 AH, vol. 5, p. 513). The interpretation of "send it down" in these verses means creation and creating. (Tabatabaei, 1417 AH, vol. 12, p 144)

On the other hand, God has given the human part of the means to open his treasures, such as prayer, as Imam Ali (AS) in this regard says: God has placed his treasures keys in your hands and hereby let you pray, so whenever you wish you can open the doors of God's blessing with prayer. (Seyed Razi, 2010, letter 31).

### **Patience and Fortitude**

Patience and fortitude is one of the valuable elements in a religious culture that is considered as the basis of faith and the achievement factor to happiness. Imam Ali (AS) says: a patient person doesn't lose victory, although it may take a long time). (Seyed Razi, 2010, Hekmat 153).

Patience, never means a passive acceptance, surrender in facing with the problems and giving up trying to change the situation. Patience, although it originally means a commitment to intellectual and religious criteria, but it has a broad concept in general. In some cases such as patience in suffering, it only means tolerance and avoidance of complaints, and in some other such as patience in the war, it means to be brave and not to be afraid of the enemy (Ragheb Isfahani, 1406 AH, p. 474). The confirmation of this saying are some narrations that believe that the first sign of the patient and fortitude person is to use all capabilities and to avoid slacking and weakness. Prophet (PBUH) says: a patient person has three signs: First, is that he doesn't slack ...) (Hor Ameli 1403 AH, vol. 11, p 320)

One of the important functions of patience is tolerance of economic difficulties to maintain the dignity and independence of the individual and society and as a result good growth is achieved. Ali (as) has introduced patience as the only element of freedom from hardship, distress and suffering, and achievement to comfort, safety and self-efficacy. (Seyed Razi, 2010, Sermon 235). Imam Sadegh (AS), the impact of patience to solve problems and improvement of distresses as the following: Almighty God, involved a group with disasters, and since they were patient, their plight became a blessing.) (Koleyni, 1990, vol. 2, p. 92).

## 2. CONCLUSION

Undoubtedly, from the perspective of Islam, economic behavior is completely influenced by value and morale beliefs, and in general all programs and economic activities must be carried out with the aim of cleansing and purification. As the Holy Koran knows the philosophy of Be'sat (rise of the prophet) as cleansing and education, it also emphasizes the moral philosophy of economic behavior, as it says about Zakat and charity : *Take alms out of their property, you would cleanse them and purify them thereby.* (Tobeh: 103). Therefore, the impact of ethics and economics is two-sided, as the ethics and moral virtues impact on fostering a healthy economy, desirable economic behavior of Islam also has a significant role in the spiritual and ethical purification.

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