

# Philosophical Approach of Quran and Economic Behavior in Labor and Production

Valiollah Khoshtinat

Assistant Professor and faculty member, Department of Theology and Islamic Sciences, Payame Noor University (PNU), I.R, Iran

*Corresponding author:* Valiollah Khoshtinat

**ABSTRACT:** One of the most effective perspectives of Quran in this regard is mingling ethical values with economy. However in order to attain to permanent happiness and eternity for human in Islamic society, it would be necessary to have a dynamic and progressive economy to fulfill public welfare, as well as, strengthening ethical values in public culture by generating sound activities to guarantee heavenly future for individuals. In addition, economic optimum growth and religious has bilateral influence on each other. The main purpose of this study is offering and analyzing ethical training of Islam in production, delivery and consumption domain; describing its economic function and plenty of practices to structuralize it in common culture. It was organized as: conceptual learning; studying the relationship between ethics and economy; comprehensive study of religious teaching; paying attention to economic practices based on abundant and reliable references; offering economic performance of ethical teachings with respect to logical aspect of the discussion.

**Key Words:** Seeking the grace of God, Quran, economic ethics

## INTRODUCTION

Through the history of human civilization dependence to religious and ethics is visible clearly. In this way, Judaism, Christianity, and Islamic ethics show themselves by religious picture. This connection in Islam is so important that soul purification and perfection of good deeds are known as the philosophy of prophetic mission. As the Holy prophet says: "Indeed I was appointed to mend and complete those favorite virtues (Majlessi, 1998). Anyhow, a number of recent century schools reject any kind of link between religious and ethics. They believe that religious has no role in ethical learning; and its interference in building up and analyzing ethical issues is not homogenous with ethical essence. In response to this ideology, it should be said that according to the following motives religious and ethics are closely relate to each other:

First, ethics minus religious belief at least belief in God and resurrection which are common among the entire divine faiths- is baseless and has no guarantee. Although ,ethics philosophy defines reward and punishment and impact on ethical approach, but undoubtedly, religious schools promote their direct effect on ethical approach by discussing about soul immortality and being curious about reward and punishment and reformed human life completion and promotion procedure , objectively. Quran indifferent cases try to introduce reward and punishment as an internal endorsement of ethical behavior. "Who hoard their wealth and rejoin avarice on theirs, and hide that which allah has bestowed upon them of His bounty. For disbelievers we prepare a shameful doom"(Nesa(4),37). Quran comments on this topic in the following suras: Ra'ad (13); Forghan (25),63-77; Qesas (28) 53-57; Loghman(31),14-19 and Hojjarat (49),1-8.

Therefore the relationship between religious and ethics means availing of ethics based on religious beliefs.

Secondly ethics owes to religious by itself. This means that at least some parts of religious orders backs to Quran. for this reason an ethical system based on religious has various features such as; comprehensiveness, internal coherence, descriptiveness, rationality and so on. Anyhow many ethical schools do not contain such characteristics. (Imam Khomeini).

***Economical Ethics in labor and Production according to Quran***

At the beginning its better to have a look at the narrations and the verses related to both labor and production. Then it is the turn to high light their important remarks. This topic is disputable because on one hand it shows the position of labor and production in Islam, and on the other hand it refers to the nitty-gritty of labor and production ethics controversies which will be explained here.

### **Examining the Quranic verses in Relation with Labor and Production**

Earning money is the main objective of Productive activities. Glorious Quran in various verses reminds us that God has created all resources and equipment to give service to man in the world. IN ADDITION Quran emphasizes on the acquisition of production factors and invites people to work on lands and meet their own demands, as well as, shows its importance in plenty of ways. Part of these verses manifest unity and prove the resurrection while there are just a few verses discuss about economic domain. Furthermore, beyond the implications of some verses, other verses implicitly refer to economic problems. These kind of verses are classified in two fields:

#### 1. Explicit denoted verses

These verses contain the following topics:

##### a) Asking the grace of God

In a series of verses it is mentioned that the heaven and the earth are ready to give service to man. In addition day and night creation; sending the wind and the rain; sailing of ships on the seas all assist human to earn daily bread and ask the grace of God. These verses encourage the man to do productive activities and seek daily bread. For example; and we appoint the right and the day two portents. Then we make dark the portent of the night and we make the portent of the day sight giving that may seek bounty from your Lord. (Asra(12)) "Allah is who hath made the of service unto you that the ships may run there on by His command and that they may seek of His bounty, and; that haply ye may be thankful. And has made of service unto you whatsoever is in the heaven and whatsoever is in the earth; it is all from Him (Djathie(45).12-13). There are more verses emphasizing on this topic such as; Baqare(2),198; Nahl(16),14; Asra(17),66; Qasas(28),73; Rum(30),23 and 40; Fater(35),12.

Basically grace means more than average and it refers to a present with no obligatory on its donor. It means that the gracious owner bestows something which is not his/her duty and convict. And on. In fact the reason for referring to substances and livelihoods as grace shows God's mercifulness to the creatures and generosity not duty and obligatory.

In reality the clear meaning of its productive activities. In other words capturing the sky and the earth leads the human to consume from God's source of grace using efficient tools and modern technology. Therefore, inviting for development of productive activities means preparing what is necessary and needed such as; patterns and tools.

Accordingly, God bestowed required instruments and demanded services for man and encouraged him to use them.

##### B) Recommendations for agriculture is God's grace granting to human being.

He brought you forth from the earth and hath made you husband it

And they dug the earth and built upon it more than these have built.

#### 2-Verses contain Potential Messages

Preparing the foundation of an operation guarantees its quantity. Therefore, those verses related to preparing of a production line are potentially encouraging people to put step in this field.

And we have given you (mankind) power in the earth and appointed for you therein livelihood, little you give thanks.

The term compliance in this verse means, to empower people with need tools and capacity (Makarem Shirazi,1995).

Livelihood means living supplies and provisions. (Tabatabaei,2003,vol.8,p20).

As a result God has bestowed all production means to human and gave him the power to utilize them, and meet his own requirements. For example; hojarat(14)32-33; Ahghaf(46),26; Ebrahim(14),32-33; Nahl (16),12-14; Yasin(36),72-73; Zoqraf(43),10-13.

#### B) Order to Seizing

A series of verses direct human toward possess the land and work on it by saying "covers all kinds of possession and revenue. In addition, its jussive tone, shows the acceptability of this action (as the lawmakers believe) and preach down its functional and ideological prohibition (Tabatabaei, 2003).

On the other hand consumable supplies are granted to human as production materials, however, it requires productive activities to be finalized.

Therefore, order to seizing is the same as encouragement for production and labor. For this reason, Quran commands seizing after discussing about production factors and tools:

He is who hath made the earth sub-servant unto you, so walk in the paths thereof and eat of His providence. And unto Him will be the resurrection. Of the dead (Malek (67),141-142);Taha (20),53;Momenon (23)51).

#### C) Command to Fulfill Alert

The most favorite and optimum and nation according to Quran are one that stand in the highest-level of strength and mighty:

Make ready for them all thou canst of (armed) force and of horses tethered, that thereby ye may dismay the enemy of Allah and your enemy(anfal(8),60).

"اعداد"means preparing something in order to assess the other thing and paving the way to fulfill a desire. Contains whatever the man possesses and "قوة"means anything that ends to create an event (Makarem Shirazi,1997).

The conceptual senses of these terms include all types of tools and potentialities for defense and dispersing terror and fear among the enemies. Undoubtedly, achievement to this purpose without endeavor, work and producing modern military and defense equipment and its accessories is impossible.

On the other hand, nowadays the strength of a nation depends entirely on its economic and technical science abilities. In addition, in most parts military struggles replaced by, economic, cultural, and media aggression (Golmohammadi, 2004).

As a result, real fulfillment of meaning of these verses relate to technical knowledge development and production sector.

Other than the verses that admire productive activities, there are some verses in Quran that refer to other kinds of occupations such as:

-Agriculture: Anam (6),141;Yosuf(12),47;Yasin(36),35.

-husbandry: Taha (20), 54

-Fishing: Nahl (16), 14; Kahaf(18),79;Anbia(21),82

-Industry: Anbia (21), 80; aba(34),11 and 13

-Shipping: Fater (35), 12; Jathyei (45), 12

-Housing and urban development: Yonus(10), 87

-Metals fuse: Saba (34), 12.

#### 1-2. Labor and Production Status in Sauna (tradition)

There are vast and diverse Traditions about the importance and position of labor and production in Islam which were classified according to their meaning:

##### 1-Spiritual Values of Productive Activities

The spiritual and exalted place of these phenomena is mentioned clearly in a series of traditions .These traditions are classified in two categories:

A) Those traditions that obviously invite people to involve in productive activities, particular basic ones such as agricultural products , by accompanying it God's pleasure and magnificent reward ,as well as, looking at it as religious rites(Majlesi,1998,vol.100,p63). For example the holy prophet (pbuh) says:

"Each Muslim who plants a tree or cultivates a land in order build a pleasant and usable place for any creatures (man, bird or animal). In return God grant him/her great reward forever." (Nouri, 1987).

It should be remind that,nowadays agriculture and cattle breeding activities without modern industrial machines and instruments is impossible.Therefore,leading people to mind such activities brings an incentive to invent its needed machines and tools.

Second, work, in other group of traditions is mentioned as a means to earn money and requirements and being independent.The value of work and economical activities in these verses are noteworthy.Theses traditions referred to work as:

\_Jihad (fight) for God's sake.(Koleini, 1989)

\_ a means for forgiveness (Saddogh,1998)

\_ God's affection (Sabooti, 1995)

\_ The most precious kind of worship (Koleini, 1989)

\_ Holy prophet (PBUH) honorably kisses worker's hand

\_ Work is one of the keys of paradise, as the holy prophet(PBUH) says:

"The gates of paradise would be opened to one who earns and eats halal (legal) daily bread.(Majlesi,1998).these traditions manifest the highly importance of productive activities and its outcomes. Other traditions show that the purpose of working is not just for earning money, basically it is valuable.For this reason our infallible Imams used to work, although on one hand they did not need its profit and on the other hand they had many servants and farmhands. It is said in a tradition that Imam Ali(as) sometimes went out to work in the farm in mid-day, when the weather was very hot, not just for the purpose of making earning money ; but to be seen by God while is busy for finding out hallal (lawful)providence (Saddogh, 2000). In addition Imam sadegh (as) says: In reality I work so hard

that I become wet in sweat, even though so many farmhands are working for me. I do this to prove that I myself try to get halal daily bread.

## 2-Explaining Philosophy and Positive Impacts of the work

The mystery and highly importance of work i.e. productive activities in Islamic ideology, as it mentioned in plenty of traditions, highlighted by wisdom and benefit consequences. The most important criteria in this regard are:

### A) Economic Effects

The most magnificent aspect of work is its economic effect. The impact of work on economic development and poverty reduction is well-known to everybody. Idleness or less working, beyond having personal negative impact such as ; poverty, income fall it leaves the national economy with trouble including; supply and demand reduction, dominating a kind of stagnancy because of low income and finally economic recession, Low investment (Dadgar, Rahmani, 2002).

Imam Ali (as) believes that laziness and debility are two elements of poverty and backwardness. He says that everything join to each other, poverty emerges out of laziness and debility (Koleini, 1989).

### B) Spiritual and Behavioral Effect

Working and having healthy activities have a great role on personal and social behavior and prevention of social disasters. Therefore, unemployment and excess free time are naturally suitable bases for mischief and wrong doing. Moreover, hardworking, spiritual excitement and internal confidence accompanies with behavioral virtues. On the other contrary lack of them leads the man toward darkness of soul and behavioral claps.

Now if we add behavioral and social scandals (out of poverty), the relationship between poverty and immortality would more clear? As a result the number of behavioral crime and social scandals doubles where unemployment population increase time to time. (Dadgar and Rahmsni, 2011).

Imam Sadegh (AS) say in his long and comprehensive speech about the philosophy of labor that....Glorified be who honored daily bread....and do not grant it easily....Since if all the creatures is able to access daily bread without trying hard, They may in turn bite the hand of who feed them. Alternatively, corruption and disaster spreads everywhere. (Djafi, 1969, p.119).

### C) Personality and Social Value

One of the positive impact of working refers to its value, social personality and positive interaction among people. People work and produce needed materials in order to meet his/her nation demands and fulfill his own and the family offers, as well as not to a burden for the society. Instead, his social personality shows that he has got responsible, obliged, and honorable personality. In addition nobody would pay much attention to a jobless idle one. This procedure leads to losing social position and various problems.

According to Islamic ideology if a healthy man avoids working, he has to close his eyes to have a good social position.

### D) Vitality and Pleasure of Life

The other philosophy of endeavor and work in human life is vitality; enjoy ment and putting aside boredom, mental fatigue and physical weakness work, on one hand, makes, body member strong. As Imam Ali (As) says; "Anyone who used to work would increase his power and anyone who neglect it is his laziness would rise up.

On the other hand, occupation and feeling of being efficient, honorable and personality has a noticeable impact on mental happiness and life enjoyment and, again what pleasure seekers and idles believe, work and activity makes human life meaningful and show the real pleasure to him. Imam sadegh (As) says:

"If all human needs were supplied without work, they never enjoy from their life and never know the value of it". Then he adds: "Don't you see that while a person goes to a group of people as a guest and never had problem about his food and drinks and all kind of services would be given to him, he shall be bored and exhausted and tries to find something to make himself busy? So what if all his requirements would be ready in all his life? (Jafi, 1969).

## 3-Practical Encouragement to work and production

In our religious guardians procedure productive activities has vast and magnificent value. Our prophets, in their own period, were busy with part of those works mentioned in Quran. Even our holy prophet and infallible Imam as encourage us doing productive activities. More over our holy prophet (PBUH) before and after receiving God message occupied himself with economic tasks (Hindi, 1994).

While Imam Ali (As) were free from Jihad (fight for God), educating people, and Judgment, widely spent his time working in farm, gardening and digging subterranean canal, and Islamic society utilized them for a long time (Majlesi, 1998).

The importance of work is obvious in Imam (As) guidelines. Here are two cases in this regard: An individual from Media says: Once I went to the country while it was very hot. Suddenly I bump into Imam Bager (As).... I said to myself: good God, a great man from Koreysh is seeking wildly properties at this time. UN doubted, I should advise him. Therefore I went closer and salute. His holiness replied me while he was wet in sweat. I said: God may

regenerate your manner. Is it just that a great Koreishite man at this time and in this matter seek worldly properties? If you die at this state, what will you do? He replied: If I pass away at this state, I will close my eyes while worshipping God. I work to keep myself and my family free from need to you and other people.... I said: you are right. God bless you I wanted to advise you, but you advised me.(Toosi,1989).

A narrator says: I saw Imam Kazem(As) while were busy and wet in sweat.

I said: may I be the ransom, where are the farmhands? He replied; somebody who were better than my father and I had worked on this land. The God's Messenger (PBUH), Imam Ali(As), and all my ancestors furrowedit by their own hands. This is prophetess, Imams and pious people convention (Sadogh, 2000).

Expansion of productive activities in infallible Imams (As) procedure is the best reason for the importance of this matter.

On the other hand, it obviously nullifies the idles who believe that working and production is a gap between man and God and it is a materialistic practice. (Motahari, 1999).

## CONCLUSION

Undoubtedly, the main purpose of ideological and moral values is human's soul evolution and moral refinement .Whereas, the main message of religious practices is finding out some strategies for the guidance and prosperous of human. Since, just human knowledge and experience is unable to achieve them. Anyhow, those religious ideological based values that remained genuine and original through the history and deviated thoughts have magnificent impact on economic development of the society. Now, we try to conclude this discussion as follow:

The above mentioned points and factors about the position of labor and production in Islam are either shows a clear picture of labor and production in Islamic ideology or picturesque the basis of labor and production behavior. These points include:

- 1- In monotheism insight of Holy Quran, natural creatures such as the sky, the earth, the wind, the rain, the sea andetc. Are not only manifest God power but they are grace of God at human's service.
- 2- Islamic evaluation system doesn't labor and production as a worthless and materialistic matter, but on the contrary it is a valuable praise a has higher spiritual position.
- 3- Labor and production has innate value in Islam. This means that it is not just an instrument for making money, meeting a requirement or poverty prevention, but working, it self, is desirable, since working, other than its positive economic impacts, is a means for social personality promotion, life enjoyment and mental peace. Therefore, even affluent individuals should work. This matter is even seen in infallible Imams (As) procedure. Anyhow, the value of work is not absolute and unconditional, but it depends on considering moral and rules.

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