Some of Economic Values in Sīrat of Rasūl Allāh (PBUH) and Infallible Imams (PBU them)

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ABSTRACT
The present essay aims at familiarity with economic model of Holy Prophet and Pure Imams (PBUUT) whose words and actions and conducts are just and comply with Quran and they originate from the reality of divine revelation. In the present research that has been carried out by librarian (documentary) technique, the conducts of Holy Prophet and Pure Imams (PBUUT) are interpreted with economic approach. Some of the important exemplars and criteria of practical conduct of these exalting figures include possessing occupation and task at any life situation, encouraging for business, effort for halal and fair earning, god’s satisfaction, renunciation of trickery, avoidance from conspiracy, expressing honestly defective goods etc. The major outcome of this study is accumulation of ethical values of economy in conduct of Pure Imams (PBUUT) along with their recommendations in this regard so that through avoidance from thematic outlook toward one or more certain economic values a more comprehensive horizon can be opened from practical conduct of Pure Imams (PBUUT) in this field.

KEYWORD
Holy Prophet (PBUH), Imams (PBUUT), Economy, Trade (business), Subsistence

INTRODUCTION
Through expressing life injunctions and instructions and presentation of training patterns in Holy Quran, Islam has mentioned about prophets and Imams in Holy Quran for several times and emphasized in their exemplar aspects of them thereby the human to follow them through a respectable life in order to provide salvation for them in the present world and other world. One could achieve general rules in economic field by study on economic behaviors of Pure Imams (PBUUT) as leaders. They are not only highly interested in dealing with production and economic businesses, but also they have prepared the ground for flourishing of internal faculties and latent talents of people using appropriate opportunities and thereby they improved the motive for production and earning income in them.

There are some evidences in historical reports that signify employment of Holy Prophet (PBUH) to conventional jobs of that time such as shepherding, farming, and trade. Analysis in life of Imam Ali (PBUH) indicates that the aforesaid Imam spent most of his time to gardening, farming, and the relevant works including digging well and aqueduct during 25 years before his ruling career.

SUBJECT INTERPRETATION
Many Muslims like to become familiar with economic dimension of Islam and acquaintance with practical conduct of Holy Prophet and Pure Imams (PBUUT) in economic field and earning of halal and fair income, methods of acquisition of revenue, and costs of Imams (PBUUT) and so forth where they may have not probably an opportunity to achieve it. Perhaps, knowing these issues clarifies the economic path of life for those ones, who wish to achieve fact in economic dimension.

Given that Holy Prophet and Pure Imams (PBUUT) have been deemed as the most perfect models of humans entirely and including in terms of subsistence wisdom and business and if they intended to deal with only life subsistence affairs, surely no one could compete with them in this field. According to narrative and Islamic traditions (Hadith), Holy Prophet and Pure Imams (PBUUT) were employed in occupations of farming, gardening, and business etc. for instance, Imam Ali (PBUH) has dug a great number of wells in Medina city, which were so-called as ‘Ali’s water reservoirs’. Similarly, he has cultivated many arid lands and planted some palm fields, which exist until now as well. It has been narrated that when he found leisure time after battle (Jihad), he was training people and dealt with arbitration among them and when he fulfilled this task, he was working manually in a garden he possessed… (Mohadeth Noori, 1987, vol. 13, p 25)

With respect to these cases and similar circumstances that are listed in narrative and historical books etc, we may find that Imams (PBUUT) dealt with trade, business, and efforts and they were personally working and acquiring properties
despite of having a few workers and agents where in on many occasions they gave as alms for the sake of God.

The present research is tended to give answers to these questions: How was economic conduct of Holy Prophet and Pure Imams (PBUT)? What are the patterns of Imams’ (PBUT) life in the field of earning for subsistence and its relation with spirituality and social responsibility? Which are economic teachings of Imams (PBUT) in the field of earning income?

ECONOMIC TEACHINGS IN THE FIELD EARNING INCOME

The teachings of Pure Imams (PBUT) include various ethical, theosophical, economic, and social dimensions and by means of their comprehensive personality they have presented some strategies for ideal and respectable life. Here, it is referred to some of economic teachings from Holy Prophet and Pure Imams (PBUT) in the field of income:

1. Importance of business, effort, and reliance on their own earnings:

The blessed Holy Prophet (PBUH) attached great importance to business and economic effort to provide daily subsistence and expressed: “One who earns for providing his/her own life and subsistence of family by effort is similar to a warrior that fights in the path of God.” (Horr Ameli, 1989, vol. 21, p 34)

It was narrated from Ibn Abbas that when the prophet was interested in someone and the prophet asked him if he had any job and occupation and if he replied no the prophet told him he made the prophet despair. And in response to this question that why that person made the prophet despair, the prophet implied that if a God-believer had no job and occupation s/he would spend his/her life by means of religi (Mohadeth Noori, 1987, vol. 13, p 11).

All these narratives emphasize in avoidance from lethargy and laziness, dependency, and become scrounger. Therefore, the worst people are ones who do not work and make effort and exploit from outcomes of others. Imam Sadegh (PBUH) has narrated from Holy Prophet (PBUH) that he implied: “S/he will be damned s/he will be damned one who is scrounger onto other people” (Koleini, vol. 4, p 112).

Also it has been implied about custom and conduct of Imam Ali (PBUH) that when he found leisure time after battle (Jihad), he dealt with training people and judgment among them and then he was working in a garden he had (See also Delilami, 1990, vol. 1, pp 218-219). Regarding endeavoring spirit of Imam Ali (PBUH), Imam Sadegh (PBUH) has mentioned: “Amir of God-believers (PBUH) shoveled and furrowed and excavated the ground… and he emancipated one thousand slaves by his own properties and diligence” (Koleini, vol. 5, p 74).

All efforts, endeavors, and practical conduct of all of Prophet’s successors have been focused on this point to rely on their own power and not to need to others. Mohammad Ibn Monkader says: In a very hot day, I saw Imam Bagher (PBUH) who was an obese man while leaning to two of his vassals and going back from inspection of his field. I told it by myself: God is glorified, a man of great figures of Qurash Tribe who was looking for worldly property so I should advise him! I came forward and gave him salutation. He replied me with utmost tiredness while sweet was flowing over his face. I told: “God may mend your business, is it befitted for a personality similar to you to seek for worldly property? What would you do if you die at this moment? He replied (Koleini, vol. 5, pp 73-74; Horr Ameli, 1987, vol. 12, p 10; Mohadeth Noori, 1987, vol. 13, pp 11-12): If I die at this time I will be during execution of the obedience of God’s commands thereby to make myself and my family needless to you and other people. I am surely afraid of that situation when I die while dealing with one of the sins. I said God bless and mercy for you; I thought that I could advise you but you admonished me”. (See also: Delshad Tehrani, 2004, vol. 1, p 510)

Likewise, Abdul Aala narrates that one day I came across Imam Sadegh (PBUH) in one of the routes of Medina city and told him: ‘God sacrifice me for you! Despite of your position before God and your kinship with Holy Prophet (PBUH), are you working during such a hot day as well? Imam replied him: Oh Abdul Aala! I have gone here asking for subsistence and property in order to become needless to people such as you.” (Koleini, vol. 5, p 74, 5; Horr Ameli, 1987, vol. 12, p 10)

Several examples about business and efforts of Prophet’s successors (PBUT) where all of them signified that they like to be as followers of Prophet (PBUH) and to rely on their own and for this reason they were working with all their efforts. It was narrated that Hassan Ibn Ali Ibn Abihamzeh quoted from his father that he told I saw Imam Kazem (PBUH) who was working diligently in his farmland while he was totally perspired. I told him: “God makes me sacrifice for you! Where the men are? He told (Koleini, vol. 5, pp 75-76; Sheikh Sadoogh, 1991, vol. 2, p 162; Horr Ameli, 1987, vol. 12, p 23): Oh Ali! Those persons who were working manually have been superior to me and my father. [I said who are you mean?], he told: Holy Prophet (PBUH) and Imam Ali, and all my fathers (PBUT) were working manually and this procedure is deemed as conducts of prophets and divine apostles and all of Prophet’s successors and all righteous people.” (Delshad Tehrani, 2004: vol. 1, p 512)

2. Addressing halal and fair nature of income

One of the strategic principles, which are crucially important in economic conduct of Ahl-Ul-Beyt (PBUT), is their effort and attention to halal (admissible) nature of income. From their attitude, acquisition of halal subsistence is deemed as the best and highest prayers. In a divinely tradition, it has been mentioned about importance of earning of halal income that God’s prayer and worshiping includes ten elements of which nine parts belong to acquisition of halal subsistence (Majlesi, 1992, vol. 47, p 72). Of course, it is inferred from teachings of Pure Imams (PBUT) that acquisition of halal income is not an easy task. Holy Prophet (PBUH) explains in this regard: it is compulsory for any female and male Muslim to earn halal subsistence (ibid, vol. 103, p 9).

Abubasir says that I heard from Imam Sadegh (PBUH) that
he said: I was working so hard in some of my farmlands until perspiration on my body despite of this fact that I have someone to work on behalf of me but I wish Almighty God to know I work personally for acquisition of halal subsistence. (ibid)

Alternately, Imam gives warning that no one should go toward forbidden and illegal earning on the path of producing and acquisition of wealth and it expresses one of the disadvantages of illegal and forbidden earning income: The illegal and forbidding business will display its sign in human’s generation (Koleini, vol. 5, p 125). Similarly, they have assumed one who does not seek for acquisition of halal subsistence as helpless person: There is no benefit for someone who does not like acquiring halal property and thereby to save his fame and to pay his/her depth and tie of kinship (Koleini, 1986, vol. 5, p 161).

3. God’s satisfaction

From perspective of Imams (PBUT), human is God’s servant and His successor on earth and his/her real salvation depends on acquiring God’s consent not further benefitting and acquisition of physical profit. That task that is followed by God’s satisfaction will be rational although it includes a lot of difficulties. As Imam Bagher (PBHU) has explained about Imam Ali (PBHU) who implied: He was never placed among two tasks both of which caused God’s satisfaction unless he selected one with more physical difficulties (Koleini, 1986, vol. 8, p 130) (Reshad, 2003, vol. 7, p 240). God’s satisfaction is a powerful motive that makes Imam to make economic efforts while he had no need to that product personally (Sheikh Sadoogh, 1991, vol. 2, p 163).

4. Renunciation of trickery

The principle of renunciation of trickery is deemed as one of foremost infrastructures of economic ethics in acquisition of income in economic conduct of Pure Imams (PBUT). Fraudulence and trickery in transactions have been criticized and lack of blessing and life insolveny and distance from God’s attention has been assumed as inadvertent consequence of such an action. Based on Holy Prophet (PBHU) statement that says: “Someone who commits adulterations against his/her Muslim brother God will remove blessing from his/her subsistence and deteriorates his/her subsistence and leaves away that person to oneself.” (Majlesi, 1984, vol. 37, p 563)

Another example is the answer given by Imam Sadegh (PBHU) in interpretation of a dream of someone who intended to trick his/her neighbor to buy from him, implied: You want to destroy life of another person by trickery but you should avoid from God that created you and will make you to die. That person said: Yes it is related to one of my neighbors offered his property to sell and when I found that he had no buyer except me, thus I decided to grab it from that person with a lot of discount (ibid, vol. 8, p 392).

5. Principle of no harm

All rules regarding business, production, distribution, and exploitation have been codified in Islam with respect to principle of no harm and any regulation that causes loss for individual and or community will be legally ineffective and it may not be enforced. For this reason, in commercial law of Islam, agreement and consent of both parties in transaction and any loss for either of two parties will be subjected to dissatisfaction. Also in Islamic jurisprudence (Feqh), right of revocation has been designated by means of principle of no harm so that if s/he likes terminating the trade agreement unilaterally (Abbas Nejad, 2005: 208).

It has been narrated from Imam Bagher (PBHU) that he expressed: At the time of Holy Prophet (PBHU), Samoreh (Ibn Jandab) had a palm tree adjacent to house of one of Ansar (Prophet’s companions in Medina) and he dealt with passing through the land belonging to that Ansari man and Samoreh was going frequently and on the spot to land of the given Ansari man to arrange that tree and thereby he has created disturbance until the house-owner told to Samoreh: You come to my house unaware and without permission and disturb me hereafter you show take permission upon coming and going. Samoreh did not accept it. Ansari man complained against Samoreh before Holy Prophet (PBHU). And Prophet asked Samoreh to take permission for entrance, but he rejected, Holy Prophet (PBHU) said: Leave away this tree and I give you another tree with the same features in other place. Samoreh against rejected. Holy Prophet (PBHU) implied: I give you ten trees versus your tree. He did not accept again. He said: I give you a tree in paradise. Samoreh again rejected. At last, Holy Prophet (PBHU) said: you are a fastidious and harming man and God-believer should not exert loss to anyone. Then he ordered to uproot that tree and fall it down before Samoreh (Horr Ameli, 1987, vol. 17, H 3).

6. Emphasis on right words and telling truth

It has been highly emphasized on truth-telling about the commercial subject in teachings from Pure Imams (PBUT). Thus, truth-telling has been assumed as one of the characteristics of a Muslim seller and an exalted position and stand has been implied for such a person in Doomsday. In a narrative to describe righteous seller from Imam Sadegh (PBHU) it has been quoted that: “… Thus surely, the truth-telling merchant will be accompanied to magnificent high-rank God-believers in resurrection day.” (ibid, vol. 12, p 285)

7. Expressing (honestly) defective goods

Hiding the defects of commodity has been deemed as one of the examples of alterations in transaction and business “Ghash” (غش بر معاصرة) in teachings of Pure Imams (PBUT) and both contract parties will not be entitled to do this action (See also: Koleini, 1986, vol. 5, p 150).

Hesham Ibn Hakam says: I was dealing with sale of thin shirts under shade when Imam Kazem came across me and told me: Oh Hesham! Sale under shade is considered as a type of alterations in contract and the alterations in business will not be surely admissible and halal in Islam (ibid, p 160).

8. Avoidance from conspiracy

This method which has been called as “Najsh” (نخش) in teachings of Pure Imams (PBUT) signifies that the persons or institutes or companies encourage other people to buy commodities by praising and definition of good features
without intention for buying the given goods and or they pretend in such a way that they intend to buy that commodity or services at higher price and they would like to purchase it. It has been narrated from Holy Prophet (PBUH) in an Islamic tradition that such a person would be subjected to damnation and swearing by that prophet (PBUH) (ibid, vol. 5, p 559).

9. Avoidance from stagnation of capitals

Several serious warnings have been mentioned in teachings of Pure Imams (PBUT) about stagnation property and wealth and non-use of them in economic activities and lack of investment in production sector. With emphasis in employing again the fund resulting from selling water and properties and warning about destroying capital in the case of non-reinvestment of them, Imam Bagher (PBUH) implies: “Doubtlessly, anyone who sells land or water and then does not reinvest its fund in other land and water the given price will be lost.” (Horr Ameli, 1995, vol. 17, p 70)

10. Avoidance from money accumulation

In a beautiful tradition, Imam Reza (PBUH) has referred to money-accumulation and review of money-treasurers from psychological perspective and he expressed the motives for money-accumulation as follows: “The property or money is not accumulated except with five attributes [and five motives]: Severe meanness, prevailing greed, stop tie of kinship, and preference of this world to the doomsday.” (Sheikh Sadoogh, 2006, vol. 1, p 411)

It is because of the fact that the blameful money-treasury may lead to some revenues, which have been earned by oppression, unfair-exploitation, hoarding, producing low-quality product, usurpation, usury, and similar methods not by constructive production and investments and halal (legal) earning businesses (See also: Hakimi, 2009, vol. 1, pp 97-98).

The trustful and truth-telling merchants have high-level position in economic conduct of Imam Sadegh (PBUH). Abdul Rahman Ibn Siabeh says: When my father passed away, one of my friends of my father gave me a purse including one thousand Dirhams and told me: Keep this capital well away, one of friends of my father gave me a purse including one thousand Dirhams and told me: Keep this capital well away, one of friends of my father gave me a purse including one thousand Dirhams and told me: Keep this capital well away, one of friends of my father gave me a purse including one thousand Dirhams and told me: Keep this capital well away, one of friends of my father gave me a purse including one thousand Dirhams and told me: Keep this capital well away, one of friends of my father gave me a purse including one thousand Dirhams and told me: Keep this capital well away, one of friends of my father gave me a purse including one thousand Dirhams and told me: Keep this capital well away, one of friends of my father gave me a purse including one thousand Dirhams and told me: Keep this capital well away, one of friends of my father gave me a purse including one thousand Dirhams and told me: Keep this capital well away, one of friends of my father gave me a purse including one thousand Dirhams and told me: Keep this capital well away, one of friends of my father gave me a purse including one thousand Dirhams and told me: Keep this capital well away, one of friends of my father gave me a purse including one thousand Dirhams and told me: Keep this capital well away, one of friends of my father gave me a purse including one thousand Dirhams and told me: Keep this capital well away, one of friends of my father gave me a purse including one thousand Dirhams and told me: Keep this capital well away, one of friends of my father gave me a purse including one thousand Dirhams and told me: Keep this capital well away, one of friends of my father gave me a purse including one thousand Dirhams and told me: Keep this capital well away, one of friends of my father gave me a purse including one thousand Dirhams and told me: Keep this capital well away, one of friends of my father gave me a purse including one thousand Dirhams and told me: Keep this capital well away.

11. Fifth Islamic tax (Khums)

In addition to refinement of human’s soul from blurring, payment of fifth Islamic tax (خمس) is followed by spiritual rewards and it is led to God’s consent and essentially affects on increasing subsistence and organizing economy for humans as well. Here, we refer to a narrated tradition from Imam Reza (PBUH): A man of Fars merchants wrote a letter to Imam and asked permission for payment of Khums. Imam implied: “… Surely Khums is our contribution to the Islamic religion and our families and friends and acts as a device for our generosity and our face-saving from someone from whom we are afraid. Spare no effort to pay Khums to use and never deprive your own from our praying. Certainly, payment of Khums is a key for subsistence and the means for being refined from your sins and something you have prepared for day of your pauperism. Muslim is someone who fulfills his/her promise concluded with God and someone who fulfills it by mere lip service but opposes at heart will not be assumed as Muslim.” (The end) (Koleini, 1984, vol. 2, p 504)

12. Zakat (Islamic tax)

Referring to resolving nature of Zakat (زکات) in economic bottlenecks regarding expression the religious reason for Zakat, Imam Reza (PBUH) implies: “Payment of Zakat causes abundance of properties and kindness and affection toward the disable people and drawing attention to poor people and motivation of people for equity and improvement of the needy people and giving assistance to them in performance of religious tasks.” (See also Hakimi, 2001, vol. 6, p 348)

In addition to its ethical dimension in paradigm of Imam Ali (PBUH), Zakat also includes several social-economic benefits: payment of Zakat causes spending the benefits of land and other resources for the needy and poor people (Seyed Razi, book of Nahjolbalagheh, Oration no 192) and God has put Zakat as a means of subsistence (ibid, Aphorism no 252), Zakat insures assets: ‘Protect from your properties by Zakat…” (ibid, Aphorism no 146)

It is inferred from what it has been quoted from Quranic verses and narrations that the foremost objective of this regulation is to alleviate poverty and its side effects from life forums as a result the appearance of Islamic Community (Umma) is transformed from poverty to satisfaction of needs (See also: Hakimi, 2001, vol. 1, p 367).

13. Lack of monopoly of financial rights to Khums and Zakat

As it inferred from religious teachings, the existing rights in humans’ properties are not limited to Khums and Zakat.
and there also some other rights as well that any Muslim shall pay them. A person called ‘Valid’ says that I asked Imam (PBUH): Oh my boss! Is there any other right in the other people are s with dubbed value of their buying t and eikh Sadoogh, 1983, vol. 1, should perform proportional to advocacy and assumed trade and business as nine parts and the among ten parts of blessing, Islamic prophet (PBUH) has economically and it has been mentioned as one of his jobs. 1 possession of those benefits will be problematic (See also: such benefits and or they are illegitimate therefore subjected to exhortation and oppression in acquisition of problem to possess them. But, i Prophet and Imams (PBUT) have recommended for them. It 1988, vol. 1, p 150). The narrated Islamic traditions from Ahl Ul-Beyt (PBUT) also refer to this issue. Imam Sadegh (PBUH) expresses: Do you imagine that God has given wealth to some people in order to appreciate them and or He did not grant wealth to another one in order to defame them? Nay! It is not so at all. Property belongs to God and He deposits them before some people and let them to eat, drink, wear, marry, and use it for transport and to visit the poor God-believers and give them fund and to compensate for their upset and distress (Horr Ameli, 1990, vol. 8, p 366). Seemingly, one of the philosophies designated for determination of Zakat object based on four types of cereals (wheat, barley, date, and raisin) (غلال اربعه) is in that these grains need to water-irrigation and water is deemed as one of the common requirements and whereas producer of cereals exploits from this common element thus s/he should pay a portion to someone, who is not capable to exploit from this element (Karami & Pourmand, 2001:185). Imam Ali (PBUH) also orders Muslim to make poor Muslims and underprivileged persons as partners in your life (Horr Ameli, 1988, vol. 6, p 150).

COMMERCE AND TRADE (BUSINESS)

The commerce and trade were some of jobs that Holy Prophet and Imams (PBUT) have recommended for them. It has been inferred from the given narrations about trade that if trading benefits are moderate and suitable there is no problem to possess them. But, if the other people are subjected to exhortation and oppression in acquisition of such benefits and or they are illegitimate therefore possession of those benefits will be problematic (See also: Mohammadi Nejad, 2007).

1. Holy Prophet (PBUH) and business

Holy Prophet (PBUH) has preferred the business (trade) economically and it has been mentioned as one of his jobs. Among ten parts of blessing, Islamic prophet (PBUH) has assumed trade and business as nine parts and the shepherding as one part of it (Sheikh Sadoogh, 1983, vol. 1, p 445).

Asbat Ibn Salem says: One day I attended before Imam Sadegh (PBUH) and he told me regarding quit of business by Omar Ibn Moslem that: Quitting trade and business is a satanic action- he repeated this sentence thrice- and continued: God’s Messenger (PBUH) entered in contract with a caravan that went from Syria and he fulfilled his debts by some portion of its revenue and divided some other portion among needy people of the relatives. Imam continued his statement that God expresses about God-seeking and pious merchants as follows: “Men whom neither merchandise nor selling diverts from the remembrance of Allah…” (Noor Sura 24:37) (Horr Ameli, 1988, vol. 17, pp 14-15)

2. Imam Sadegh (PBUH) and business

Imam (PBUH) had a servant called Mosadef. Imam gave him one thousand Dinars to go to Egypt for business. The servant moved along with other merchants with the fund for buying goods and as they approached to Egypt they were exposed to a caravan that was returning from Egypt and found that there was shortage of their commodities in Egyptian market. Thus, they were compromised not to sell their goods with profit less than 100% of original value. According to their treaty, they created a black market in Egypt and sold the goods with dubbed value of their buying prices. After returning, servant submit Imam (PBUH) the purses that included one of them as original capital and the other the net profit of their business. Imam asked him: how did you earn this profit? Mosadef interpreted this issue to Imam. Imam said: Good heavens! Did you compromise to each other to create black market to the loss of some group of Muslims? Nay! I never accept such business and profit. Then, Imam took the original capital and rejected the profit and said that this profit has been earned by unfair deal so I do not need to it. Then Imam implied: Oh Mosadef! Fighting by sword is much easier than earning Halal and fair income and acquisition of property by halal and legitimate method is very difficult and problematic (Majlesi, 1982, vol. 47, p 59).

In another point, Mohammad Ibn Azafer implies it by narration from his father that: Imam Sadegh (PBUH) gave 1700 dinars to may father for trade and sad I do not long for profit and I would like only God observe me that I seek for earning halal income and subsistence. My father did the business and brought to Imam (PBUH) one hundred dinars. Imam told him: Add it to my capital and do business. My father did the business with it and later died. Imam (PBUH) sent me a message that to deliver that fund to Omar Ibn Yazid (Horr Ameli, 1988, vol. 1, p 26). It is known from this issue that Imam Sadegh (PBUH) has earned halal wealth by sleeping-partnership contract.

CONCLUSION

With study on economic behaviors of Pure Leaders (PBUT), one can refer to these general principles in economic filed:
1. Preference of production-centered economy
2. Possession of job at any life situation
3. Creating appropriate opportunities for flourishing of latent talents in people
4. Creating motive for production and earning income in individuals
5. Taking God’s pleasure and people’s satisfaction into consideration in economic and trading activities
6. Not assuming money accumulation as a goal

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