

# Disposition (*Shakilah*) of Society and Ethic Economics

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## Abstract

In general, *Shakilah* (disposition) is the former that creates individuals' thoughts. The intentions of people are origin for forming the individual disposition, which ultimately in the society, such individual dispositions construct the society's disposition. If disposition of society would be limited or changed due to legislation or persistence of habits, the intentions will be altered in practice. Inspiration/induction of an idea or a method does not immediately cause it to flow and be realized, and in fact, this is a custom or habit that when created in a society can guarantee the continuation of a thought or a method. Therefore, in order the disposition of a society to be reformed, a correct method in the custom and habits of individuals should be institutionalized. This would lead this subject to move towards the subjects of ethics and educations. Edification discusses about human behaviors that can guide the human essence and have dominance on his forces, and also about the actions that are raised according to the behaviors. Behaviors are divided into two groups of natural unchangeable behaviors and the usual ones that can be changed by custom and practice. In this paper, by referring to human faculties and attributes, the ethical principles in ethic economics are investigated that can play a significant role in modifying the disposition of the society.

In terms of neoclassical economics, a happy person is the one who consumes more and it is synonymous with this matter that human being expends all his forces to produce goods and then, to consume them. But the ethic economics addresses a paradigm that whether the human being has been created for such a purpose or not. In the following, this subject is debated that whether if the teachings, which are derived from religion and disseminated in the economy and constitute the ethic economics, can result in modifying the disposition of the society and diminishing many detriments of economic activities, and whether they can direct economic gluttonous and abatement towards an economic balance.

*Keywords:* Disposition, *Shakilah*, Society, Ethic Economics, Morality, Sufism, Islam

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## Introduction

Human nature can be known as a mixture of attentions to body and spirit. In contrast, animals are of less capable to pay attention to their spirit and are not aware of their instinct. Human is able to comprehend his perceptions and this distinction has created the most important difference between human beings and animals in their behavior. This means that animals know what to do, but human beings are capable to learn what they must do. In fact, all necessary procedures and knowledge for an animal to live have been placed instinctively in his mind. But human being is completely untrained since the very beginning of his life and he should look for necessary knowledge and practices with the aid of his sense and reason.

Accordingly, human duty is different from other creatures. An animal does not need legislation based on the aforementioned reasons and its behavioral law has been previously provided and institutionalized in its mind, and therefore, the animal acts according to that law. In contrast, human needs to adjust his behavior and undeniably, in this matter, his aims should be clarified; otherwise, it would be impossible to legislate. In general, the objective of legislation would be resulted from the quality of inference and the legislator's perception. If the legislation is performed by the individuals of the society, their social norms are usually become legislated, i.e. the individual's benefits and ultimately, the entire society's interests will become the law. Human habitually pays attention to the inclinations of his body, since his instinct has taught self-absorption and self-centricity to him. Consequently, his sensual and wrathful faculties absorb what is moderate and excrete what is obnoxious. As a result, whatever is consistent and in conflict with the body, will all become legislated. This legislation varies according to the extent of human's forethoughtful. Whenever he feels that his life is about to terminate, he increases the spiritual aspect of legislation and as soon as his material joys are increased, he becomes engaged with extending his selfdom.

Divine prophets, theosophists, and theologians attempted to enact sharia laws in order to recognize what needs to be done in order to abandon overindulgence and abstinence. At any time, according to the time and place specific characteristics, they endeavored to found or endorse laws in order to adjust people's behavior in the society towards equilibrium. Whenever communities tended to such overindulgence and abstinence, they suffered from various inconveniences. Manifestations of such losses can be witnessed in all behaviors of individuals and communities. But, it should be mentioned that the subject discussed in this topic regards the overindulgence and abstinence, which are observed in economics. In contemporary era, in accordance with human body's requirements, human being has considered the principle of originality of enjoyment as his main goal, which has been obtained from thousands years ago. Divine messengers all tried to balance such overindulgent behaviors. Heavenly books, including Quran, Torah, Bible, and the texts from non-Abrahamic religions in east and west, all have indicated the struggles of divine messengers with the norms of society. From the sociological perspective, norms are referred to the dominant and general behavior of the society by which values in the society are defined. If the norm in the society would be to respect the self-indulgence, extremists will be deemed as the correct players in the community, and if the norm would be to neglect piety, those who act like this, will be admired. Communities define values based on these norms and the disposition of the society would be formulated as consequence. In the definition of intention and disposition, it is stated<sup>3</sup> that they are the basics in individual's behavior. Intention is the person's decision and disposition is what forms the individual's thoughts.

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<sup>3</sup> Dr. Noor-ali Tabandeh Majzoob-Ali-Shah, the Master of Gonabadi Sufi Order. Lecture by on April 25, 2008, regarding squandering and disposition.

In the exegesis of “Bayano Sa’adah fi Maqamat al-Ibada”, in explanation of the verse<sup>4</sup>: “**Say: everyone acts according to his own disposition**” it has been cited<sup>5</sup>: “**“Say everyone”**, including all from God and his servants, “**acts according to their dispositions**”. In fact, disposition is based on an intention and this intention is the main source of his state, dignity, and nature; or in other words, it means that everyone establishes his actions on his intention and the actualization of his ego is the disposition of his state and dignity. Human is of one kind with respect to actualization of his humanity and there exists a single limit for him. But considering his potential conscience, he is of heterogeneous kinds and there is limit for every kind different than the other’s. So, when he ipso facto becomes a generic creation, for example when human turns out to be a predator, beast, demon, or a homo, which includes different kinds of angels, he illustrates that appearance every time that he wants to perform an action in the form of worship, sins, and religious sanctioned procedures, and consequently according to that illustration, he will decide to perform that act. What is the actual reality of that act appears to be perfectly done. And this appearance and intention are actually the intent to do the above-mentioned act and he encompasses that intent during the action and in fact, the action is taken place according to that intent. For instance, when a selfish and hypocritical person decides to pray, he has illustrated this act by himself prior to the action and then, he intends to act. Thus, through this illustration, he tries to adorn his soul with something that he thinks is praised by the people around. So, he says a prayer, which involves the intent of this disposition. It is ipso facto and a kind of selfishness like a peacock. In other words, he builds his act based on his intention and tries to adore his soul, which is the disposition of his state and act. Thus, primitively, disposition of the First *Haq* (God) is the highest in terms of significance and his aesthetic qualities intrinsically, which includes mercy, generosity, beneficence, forgiveness, remission and pardon. While the God’s intention is nothing rather than the aforementioned primitive intent, but, in some situations, they turn out to wrath, anger, and revenge, due to some capabilities and according to a secondary reason in a crosswise direction. The meaning of the verse is as follows: “Tell them that God acts based on the disposition of his mercy and beneficence and you will act based on yours in a way that your action satisfies or displeases the mercy of God”. In the continuation of the verse<sup>6</sup>, it is said: “**But your Lord knows best who it is that is best guided on the way**”. It means that every creature acts based on his own disposition, and the disposition is related to esoteric metaphysical subjects, and the act’s appearance cannot browse it. Therefore, a person who selects the appearance of the act may have chosen that regardless of the disposition. In fact, the plenipotentiary is someone who has chosen the God. Indeed, the Lord is best aware of those who have found the righteous way. Therefore, the word “**But**” has been entered for replacing the punishment of the predestined condition, especially in the interpretation of “**the human**” in the previous verse (“**when we bestowed our favors on the human**”)<sup>7</sup>. Secondly, this verse can be generalized to all applicable cases, since the dignity of all the verses is like this. For instance, the purpose is to mention the excellences of Imam Ali (AS) and hence the villainies of his enemies, in order to generalize into all the cases that may hold true in this term.”

Intents of people in the society are shaped inside each individual. These intents create the dispositions of people and these dispositions form the “disposition of society”. Disposition of

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<http://mazaresoltani.net/download/mp3/87/87-02-06-sobhe-jome-kotob-selseh-niyat-va-shakeleh-esraf.mp3>

<sup>4</sup> Surah Al-Isra`, Verse 84, “كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلِيهِ”, “Everyone acts according to his own disposition”

<sup>5</sup> By His Honorable Haj Molla Soltan Muhammad Gonabadi Soltan-Ali-Shah, Tafsir Bayan-o-Sa’ada fi Maqamat al-Ibada, translated by Muhammad Agha Rezakhani and Heshmatullah Riyazi, Haghghat Publication, Vol. 8, pp. 330-333.

<sup>6</sup> Surah Al-Isra`, Verse 84, فَرِيضَتُكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَىٰ سَبِيلًا

<sup>7</sup> Surah Al-Isra`, Verse 83, وَإِذَا أَنْعَمْنَا عَلَىٰ الْإِنْسَانِ, translation: “yet when we bestow our favors on man”

society is known as the norms. If disposition of society would be limited by legislation, the intents will be practically changed. This would be the basis of social reform through legislation. In this context, disposition of society in terms of different issues should be revised. Modification of disposition is possible and practicable through individual training. For instance, if disposition of society is changed in a way that philanthropy is introduced rather than selfishness, human intentions will be changed and the behaviors will be altered. According to social sciences, the method of changing disposition is through legislation. Laws and regulations are appeared for the actions that need to be rewarded or punished. There are many actions beyond the scope of canonical provisions, which form the basis of the disposition of a society, but are not considered by legislator and do not deserve reward or punishment. Such behaviors fall into the realm of ethics. Ethic consists of a set of criteria, which can provide a balance in people's behaviors. The issues in the ethics realm will be realized through people's reception and they cannot be executed by mandate and coercion. Therefore, to be accepted by God, moral ascendancy must be taken wholeheartedly. Undoubtedly, inducing of a thought or a method does not cause its implementation straightaway, but it is as quoted by His Honorable Majzoub-Ali-Shah<sup>8</sup>: "Persistence of an idea or a method can be secured through customs and habits that are founded in society". Thus, to change the disposition of the society, it should be attempted to institutionalize the correct way in the people's lifestyle and habits by using educational teachings. This subject brings the discussion into the realm of morality and education.

In Arabic, the word "morality" means "temper" and also "ethic", and in terms of lexicology, it means the temper, nature, and innate attributes. According to ethics scholars, disposition is a kind of temper and nature, which has been institutionalized in human personality and as a result, the actions can be taken place correctly based on these dispositions with no need to simultaneous thinking and contemplation. Therefore, ethical statements can be described as propositions, whose complement would be intentional and voluntary deeds of human and whose predicate would be one of these seven notions: good, bad, must, mustn't, oblation, fault, duty. Thus, when predicates of the deeds are directed towards human ascendancy, the deeds will turn into a same direction. Hence, training can be an important propellant for social sublimity. Training can ascribe something to human being. The word "training" in Arabic is originated from its root, which means abundance and profusion and means to provide the grounds to increase awareness. Training necessitates the existence of a trainer and it has been stated that: "the person who is not guided by a wise, will be annihilated"<sup>9</sup>. And if the trainer would be ignorant, both trainer and trainee will suffer. Consequently, Amir al-Mu'minin (AS) has stated that:<sup>10</sup> "Slippage of a scientist is like drowning of a ship; it swamps and also sinks".

With regard to ethical edification and human faculties, it has been quoted by His Honorable Soltan Hussein Tabandeh<sup>11</sup> that ethical edification discusses about human moralities, which have been stabilized in his character and are dominant on his faculties, and his actions are come from them. These moralities are divided into two groups: natural ones, which are unchangeable and very scarce; some people possess this kind of moralities. The second group is normal, which is known as

<sup>8</sup> Haj Dr. Noor-ali Tabandeh Majzoub-Ali-Shah, lecture on April 25, 2008, regarding profusion and disposition. <http://mazaesoltani.net/download/mp3/87/87-02-05-sobhe-panjshanbeh-elm-va-esraf-kardan.mp3>

<sup>9</sup> An statement by Imam Zeinol Abedin (هلك من ليس له حكيم يرشده) stated in the the book of "Kashf al-Ghummah an Ulama al-Aimmah" by Safar bin Abdul-Rahman al-Hawali, Volume 2, page 113,

<sup>10</sup> Bihar al-Anwar 58, 2, 11: "زلة العالم كانهكسار السفينة تغرق و تغرق".

<sup>11</sup> His Honorable Haj Soltan Hussein Tabandeh Reza-Ali-Shah the II, Manifestation of Trueness in Mysteries of Karbala Disaster, Haghghat publication, Chapter 12.

adventitious. This group can be changed through habits and practice and by communication and speaking. Ethics scholars have stated that human is in possession of two faculties:

First, the rational faculty, which is called as theoretical faculty, as a result of the power to study and understand unknowns through observation and cerebration. It is also known as a differentiating faculty, since it can discriminate between good and evil. It can also be known as a counselling faculty, because it can sort out the affairs according to the desired interests.

Second, the practical faculty, which urges the human to act. It is called carnality because of its nature for interest acquisition and pleasure obtaining, and is called wrath due to its nature to oust the losses and chagrins.

With regard to the rational faculty in educating theoretical sciences and real episteme, since its trajectory is straight and towards the origin, overindulgence is not taken into account and only negligence is considered. However, in spiritual contexts, the mere absorption and mere deportment have been indicated as the two sides of overindulgence and abstinence. From this standpoint, the real opinions, spiritual ascendancy, and observations are demonstrated, which their dignity is above imagination and adoption. In contrast, it should be mentioned that for rational faculty, according to the actions for managing earthly affairs and achieving worldly results, the moderate level, overindulgence, and abstinence could be assumed for two kinds of the practical faculty, i.e. carnality and wrath. Their moderate level, which involves obedience of that faculty to theoretical rational faculty, submission of that faculty to true affairs, and its utilization for the manner that it has been created for, is determined as desired, admired, and as a good temper. On two sides of the moderate level, there are blameworthy overindulgence and abstinence, bad temper, and moral vices. The moderate level in the rational faculty has been indicated as wisdom, the moderate level in carnality as chastity and sobriety, the moderate level in wrath as courage, and the collection in these triple levels has been called justice. On the two sides of overindulgence and abstinence of wisdom are sleight and stupor; on the two sides of chastity are greed and sluggishness; on the two sides of courage are impetuosity and cowardice; and on the two sides of justice are oppression and bearing injustice. Other traits can be originated from these terms, whose both ends are blameworthy. For instance, from wisdom, some traits can be obtained such as intelligence, quick understanding, mind purity, preservation, and remembrance. The overindulgence and abstinence of these traits can be treason, stupidity, slackened imagination, imbecility, lack of correct judgment, spiritual darkness, tumult, negligence, and oblivion, which are considered in sleight and stupor and are culpable.

Sleight: means malignance. In ethical sciences, it is attributed to a person, who has no constant thought, and plenty of fantasies come to his mind and he considers superstitions as knowledge. This person, in distinction between the good and evil, grounds his justifications and thoughts on worldly interests and earthly affairs. As an example, obsessive compulsive disorder is blameworthy in Islamic sharia since it leads to insufficiency and disablement. The mentioned disorder is often originated from the characteristic that the owner of this malady gives effect to any imagination, in which he thinks that his action has not been completed yet and as a result, he accomplishes a task repeatedly and puts himself into trouble. For example, for every object, he tries to remove uncleanness based on his fanatical religious beliefs, while such a cautiousness is against the Islamic sharia, in which it is considered that all objects are clean, unless their uncleanness is proved. It is stated in Quran that: **“He has imposed no difficulties on you in religion”**<sup>12</sup>. It means that the Lord

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<sup>12</sup> Surah Al-Hajj, Verse 78, “ما جعل عليكم في الدين من حرج”

has not made the religion hard and difficult for you. Guile, deception, and mischief are also located in the category of sleight. Muawiyah son of Abusofyan, possessed this attribute. But since distinction of these traits and differentiation between good and evil attributes is difficult in such cases, it was concealed from the public eyes and they called Muawiyah as the wisest people. Imam Ali (AS) said: that “if celestial piety did not curb me, I would be more shifty and shrewder than anyone else”<sup>13</sup>. To condemn these people, it has been stated in Quran that: “**Fain would they deceive Allah and those who believe, but they only deceive themselves, and realize (it) not**”<sup>14</sup> and “**They do wile and Allah does wile too but the best of planners is Allah**”<sup>15</sup>. Believing in determinism and illegitimate opinions about the *Haq*, overstating on God’s prophets and saints, and believing in unity, transduction, and alliance in issues contrary to reason and sharia, are all originated from sleight. These cases can be considered as delinquencies of rational faculty in acquisition of divine teachings.

Stupor: refers to hebetude of rational faculty and lack of deliberation about affairs. To condemn the holders of this feature, it has been stated in Quran that: “**They have hearts wherewith they understand not**”<sup>16</sup>. It means that they have hearts by which they do not deliberate and ponder over affairs and do not differentiate between good and evil. In another verse, God says: “**Do they not travel through the land, so that their hearts may thus learn wisdom**”<sup>17</sup>. Believing in conferment of affairs from God to some others and so forth is also regarded in stupor in some levels, but they are actually originated from failure of rational faculty.

Accessories of courage: are derived from courage, which refers to oriflamme and stability in affairs and perseverance in obedience to rational faculty. They include valiance, endeavor, stability, patience, meekness, consistency, dare, humility, sympathy, and pacification. If any of these features gets out of the balanced level, it will be considered as a blameworthy feature and placed in the category of impetuosity and cowardice. In such a circumstance, cowardice refers to insecurity and hesitation of heart and ignorance of the things that should not be unheeded; and impetuosity refers to paying attention to the affairs, which are necessitated by the wisdom to be avoided. The overindulgence and abstinence level of some moralities have special titles, but some others have no special title and in fact, a resourceful person can comprehend the overindulgence and abstinence of each one. For instance, arrogance, selfishness, vaunting, insurgency, turbulence, and conceit are consequences of the evil attribute of impetuosity, and suspicion towards anyone, anxiety and intolerance in performing tasks and inferiority and so on are derived from cowardice.

Chastity: Some features like modesty, mildness, peacefulness, patience and calmness (patience and calmness vary depending on different facets of the concerned subject), contentment, dignity, righteousness, generosity, bailment, and self-esteem are generally derived from chastity. Moreover, leaving the worldly interests, dedicating life and wealth for the sake of God, accomplishing obligatory and recommended deeds of charity, and avoiding the prohibited actions by God, are considered in the category of chastity, because the goal of chastity is to bridle sensuality against the pleasures, which are opposed to laws and wisdom and to control passion and use it in permissible

<sup>13</sup> «لَوْ لَا التَّقِي لَكُنْتُ مِنْ أَذْهِي النَّاسِ»

<sup>14</sup> Surah Al-Baqarah, Verse 9, «يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ»

<sup>15</sup> Surah Al-`Anfal, Verse 30, «يَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ»

<sup>16</sup> Surah Al-`Araf, Verse 179, «لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا»

<sup>17</sup> Surah Al-Hajj, Verse 46, «أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونُ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا»

terms. Although, some of these features such as dedicating life and wealth for the sake of God can be also placed in the accessories of courage<sup>18</sup>.

Overindulgence and abstinence of these features are considered as moral rascality and regarded as greed and sluggishness. Sluggishness refers to suppression and detraction of carnal desires, which have been instructed by wisdom and are essential for generation survival or body care. Greed refers to overindulgence in carnal passions such as avidity in eating foods more than needed, vomiting bodily materials excessively, and being drowned in worldly pleasures, regardless of their religious and logical goodness or obscenity. Some attributes are derived from sluggishness such as prohibiting legitimate tasks, imposing impermissible severe austerity on body, avoiding pleasant songs that are not prohibited, and so forth. Greed comprises avarice, indecency, duplicity, jealousy, and imprudence in collecting money and failure to comply with sharia prohibited acts.

**Justice:** Some features such as honesty, affection, truth, compassion, communication with relatives, good judgment, geniality, submission, trust in God, respecting the rights of subordinates, respecting the elders, and punishment of offenders according to the intensity of their crime (not more than that) are derived from justice.

Two sides of the abovementioned features are oppression and bearing injustice. Oppression refers to putting anything other than its stance and bearing injustice is in the opposite. Nonconformity to requirements of self-perfection, which leads to cruelty on one's self, disrespect to others' rights, dishonesty, disloyalty and so forth are considered in the category of oppression. On the other side, disregarding esteem, dignity and self-respect, and unwillingness to eliminate the oppression in necessary cases are known as some types of bearing injustice. It should be noticed that bearing injustice is semantically different from innocence. Unlike bearing injustice, innocence is observed when self-esteem desires to withstand the oppression or when there is no power and ability to eliminate injustice.

According to the aforementioned expositions, it was learnt that all the attributes are twelve: Four of them are praised, which are considered as the most important good characteristics. The other eight attributes are blameworthy and considered as the most significant moral vices. Ethics scholars have expressed that every individual must endeavor to modify his rational faculty and beget the four praised behaviors in his soul; he must always be careful not to deviate from the right path -that is moderation- towards the overindulgence or abstinence, and embrace the highest levels of rationality. In the remark of the Prophet Muhammad (PBUH), the favorable moralities have been interpreted as legitimate obligations: Someday, he saw a group of people, surrounding a person. He asked: "Who is that person?" "An erudite and scientist he is", people replied. "Who is an erudite?" said the prophet critically. They answered: "An erudite is a person who is well-aware of historical sciences and Arab ancestries". The Prophet replied: "these are in fact the superiorities of a person, and not his science and knowledge". Then, the Prophet stated that "Science includes only three aspects: decisive faiths, legitimate obligations, and strong customs"<sup>19</sup>. By decisive faiths, we mean determinant beliefs; legitimate obligations refer to desired moralities; and strong customs mean legitimate provisions and its guidelines. An individual must keep on practicing these attributes to

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<sup>18</sup> These definitions can be attributed to different concepts and most of these traits may be shared among different categories. Therefore, the main point here is to describe the traits, regardless of this fact that they are positioned for example in the category of chastity or the other categories.

<sup>19</sup> "إِنَّمَا الْعِلْمُ ثَلَاثَةٌ: آيَةٌ مُحْكَمَةٌ أَوْ فَرِيضَةٌ عَادِلَةٌ، أَوْ سُنَّةٌ قَائِمَةٌ"

stabilize desired moralities in his soul. There are some remedies to remove such moral vices, which have been noted in ethical books. Overall, assiduity and self-evaluation can be very effective tools. Self-evaluation means that the person himself should assess his behavior and try to give up doing what is against religious laws. In a hadith by the Prophet Muhammad (PBUH), it has been implied that you must judge your deeds before God and his angels do it<sup>20</sup>. At a normal level, it proposes to people to evaluate their ordinary deeds. But, at a higher level, it discusses about having farsightedness in ethical behavior, which is amongst the exceptional attributes of mystics. At such a level, the person is necessitated to recall the God in his deeds and acts. It means that an individual's behavior must conform to the God's sake and he must evaluate his carnal desires. If he does something opposite to God's will, he must pray for forgiveness and try to become more careful in the future. In behavioral terms, ethical evaluation is positioned lower than this level. However, it is recommended to evaluate behavior in order to purify the soul and modify the conscience to take moral vices away from one's self. For instance, Benjamin Franklin<sup>21</sup> reached the moral virtues through assiduity and he has been known as a famous pioneer of morality in Europe and America."

With respect to ethics, mystics express that<sup>22</sup>: "The mystics have more accurate and delicate deliberations, since they have stated that whenever an individual tries to avoid a blameworthy attribute, other vices might arise; and wherever the carnal desires are restrained, they will find their way to arise from somewhere else:

*Ego has gotten seven hundred heads and each one...  
Is spread out beyond the divine throne to beneath the earth...*

Therefore, at the outset, we should dig the grave of vices, eliminate arrogance and conceit through obedience to the trainer, and walk towards the right path following his instructions. In addition, we must propel our heart, which is the center of humanity and the spring of the good and evil attributes, towards the unseen world and leave it in the trainer's hand, so that the worldly desires and interests would be eradicated. Because, if the heart gravitates to the world and wealth, moral vices will overcome good traits; but if it tends to divine interests and the world of abstraction, the moral vices will be modified. It is stated in Quran that: "**So that you became brothers through His blessing**"<sup>23</sup>. Hence, first of all, an individual must obey the trainer and then, he must follow the religious laws and observe the rules according to the trainer's teachings. In this way, good traits would appear, his soul would be surrounded by the glory of God, and divine effects would arise. These statements can be learnt from the holy Quran and also narrations. However, some dissensions have come into existence because of the difference in understanding the appearance of Quranic concepts and they may be interpreted in both categories, but it should be claimed that the mystics' opinion is more accurate and nearer to the truth. Morality and ethics have been emphasized by Islam and Quran, consummately and comprehensively. The Prophet Muhammad (PBUH) stated a hadith that "I have come for perfecting the good morals"<sup>24</sup>. Morality details have been mentioned in Quran and as we stated before, Quran praises the good morals and deeds, and not the good

<sup>20</sup> "حَاسِبُوا قَبْلَ أَنْ تُحَاسَبُوا"

<sup>21</sup> Benjamin Franklin (1706-1790). This issue has been mentioned in the second volume (page 45) of the book "New method of education", authored by Hussain Kazemzadeh (Berlin-1925).

<sup>22</sup> By Soltan Hussein Tabandeh, Manifestation of Trueness in Mysteries of Karbala Disaster, Haghghat publication, Chapter 12.

<sup>23</sup> Surah `Ali `Imran, Verse 103, "فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا"

<sup>24</sup> "يُعِزُّنَا لِأَتَمِّمْ مَكَارِمَ الْأَخْلَاقِ"



individuals. In the tale of the Prophet Lut in Quran, it has been stated “**He said: I do detest your doings.**”<sup>25</sup> It means that I am an enemy of your deeds. Generally, the morality, which is recommended by Islam, is divided into two groups: The first group is to complement the beliefs. The second refers to monotheism, which is considered as the right of God. In other words, it is a right of the servants towards the God, such as penitence, repentance, reliance, patience, submission, contentment, and sincerity. These moralities are the grounds for advancement and perfection of the soul and they strengthen the basis of monotheism. Quran and narrations have also emphasized on the same issues. For instance, in the third volume of the book<sup>26</sup> “Wafi”, the sayings of the Infallible Imams about morality have been mentioned.

**Practical ethics:** Some of ethical instructions in Quran are about the actions of organs and limbs, and also sociability, which would represent the correct intent and good morality between people. Through observing these principles, an individual can modify his and others’ tempers and accomplish the unity and confederation of the society. In this context, there are some rights for individuals in relation to each other, including communication with relatives, beneficence, and anxiety management, which are recommended in Islam. Moreover, avoiding backbiting, slandering, jealousy, and gossip are the best practices to maintain the social unity and confederation. If individuals do not observe these principles and follow even one of these blameworthy attributes, hatred and hostility will spread throughout the society and discord will appear. Hence, Quran interdicts these kinds of attributes and it has been profoundly suggested in Quran to learn social morality. Avoiding backbiting has been exclusively recommended in order to preserve the unity of society. It is stated in Quran that: “**Do not backbite one another. Does one of you like that he eats the flesh of his dead brother? You would abhor it.**”<sup>27</sup> It means that none of you shall backbite others; do you want to eat your dead brother’s flesh (meat)? Indeed, you do hate this”. In this verse, believers are considered as brothers. In another verse, it is stated that: “**the believers are but a single brotherhood**”<sup>28</sup>. In the above verse, the believer’s reputation is likened to his flesh (meat) and backbiting him is likened to eating his flesh (meat). He is considered as a dead brother, because he is not aware that others are backbiting him and speaking about his faults. This is a great allusion to condemn backbiting. It is undeniable that this blameworthy attribute can cause depression, resentment, and grudge in both parties and it may be spread out and cause annoyance between families. Similarly, other prescribed principles of Islam have been explained in Quran. In the same way that Islam guidelines with regard to spoken issues have universality, the practical instructions are universal as well and the deeds of Islamic pioneers are based on these principles. For instance, a hadith has been quoted from the Prophet Muhammad (PBUH), which indicates that “my sayings are sharia, my doings are the path, and my behaviors are the trueness”<sup>29</sup>. This quote states that all moral excellences had been gathered in the Prophet Muhammad’s personality and he had kept the unity and comprehensiveness of those moral strengths, since the sharia is the appearance aspect and the path and trueness are the inward aspects. In another verse, Quran addresses this issue to His Excellency that “**and thou are on an exalted standard of character**”<sup>30</sup>. It suggests that all moral virtues had been gathered in his personality and at the same time, it

<sup>25</sup> Surah Ash-Sh`ura`, Verse 168, “إِنِّي لِعَمَلِكُمْ مِنَ الْقَالِينَ”

<sup>26</sup> Molla Mohsen Faiz Kashani, Wafi. In Arabic.

<sup>27</sup> Surah Al-Hujurat, Verse 12, “وَلَا يَغْتَابَ بَعْضُكُمُ بَعْضًا أَيُّحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ”

<sup>28</sup> Surah Al-Hujurat, Verse 10, “إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ”

<sup>29</sup> “الشريعة أقوالِي وَ الطريقة أفعالِي وَ الحقیقة أحوالی”

<sup>30</sup> Surah Al-Qalam, Verse 4, “وَ إِنَّكَ لَعَلِي خُلِقَ عَظِيمٌ”

recommends to people to have good ethics in their behaviors. The story of the Prophet Muhammad about visiting a Jewish person, who every day strewed brushwood and dust on him and bothered him, as well as other issues in his life, proves this claim. Prophet Muhammad had put more emphasis on moralities than the laws and principles. He stated that: “I was elected to complete the good morals”<sup>31</sup>. The integrity and universality of Islam and its pioneers in terms of morality can be comprehended from this mentioned statement. For that reason, scholars of jurisprudential principles have stated that: similar to his sayings, Imam’s deeds are proof, because his deeds indirectly teach the right way to people like his sayings.”

The ethical principles, which are suggested by theosophists who are God’s prophets, saints, and guardians, all fit into this category. Investigating such ethical principles can create new grounds in “ethic economics”, contemplation about which can have an important role in modifying the disposition of society. Many economic categories, which are not expressed in neoclassical economics, fit into this field. In general, the attributes, which have been converted into disposition, are very diverse, but some of them can be specified in terms of economic behaviors that are more explicit; otherwise, the economic aspect for most of traits can be considered by adding a prefix of “economic” to them.

According to neoclassical economics, achieving maximum utility and profit are known as the main goals for both consumer and producer. In such theories, a happy individual is the one, who consumes more and reaches the maximum utilization of goods and services in her utility function framework. Perhaps, if this perspective is taken into consideration, the economic development and growth from its material outlook are owed to this attitude. It means that the human is expected to spend all his energy to manufacture and then consume goods. But, have the human beings been created for such a purpose? This is a question, which is brought up by ethic economics around this paradigm.

If we acknowledge the idea of neoclassical economists, the analysis of consumers’ maximum satisfaction would lead to a point, where human maximizes benefiting from his carnality. As a result, since the crest of this faculty is egocentricity, it would become a tool to enjoy all the things that enforce egoism. The joys of eating, wearing, bossing, showing off, sex, and similar cases, become the intermediate goals to realize self-centeredness and egoism. In terms of ethical concepts in behaviors, most of the mentioned intermediate goals are interrelated to each other. Eating, lust, sex, wearing, bossing, and showing off would be the tools to achieve egoism and since the abovementioned worldly desires possess intensive pleasures, they fascinate all the human’s thoughts, tempers, and concentrations to themselves.

On the other hand, as ethics scholars have stated, the human temper does not become satisfied by achieving interests and since it persistently tends to catch more pleasures, it needs to absorb more and therefore, the avidity will increase. It has been expressed that<sup>32</sup>: “carnality will increase, if it is repressed”. Therefore, reaching more satisfaction depends on more consumption and on moving towards the aforesaid intermediate goals. As mentioned, since these feelings often refer to sexual joys, which are the most intense pleasures of the body, this faculty (carnality) turns

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<sup>31</sup> «بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ»

<sup>32</sup> His Excellency, Haj Sheikh Mohammad Hassan Salih-Ali-Shah, Pande Salih (Salih Advise). Haqiqat publication, 1393. 15<sup>th</sup> print 2014.

into a hidden stimulus for economic activities. It means that carnality gives direction to human life, after supplying his vital needs (e.g. eating, wearing).

Moreover, according to the physiological characteristics of men and women bodies, qualities of their body forces, and the trait of “persuasion” in men’s behaviors and “admission” in women’s behaviors in individual and social relationships between them, it can be claimed that in the customary economics and based on the neoclassical economists’ definitions, women, similar to their role in the social life to continue the human generation, are considered as the stimulus for economic growth and development. Such a phenomenon is presented dissimilarly in different societies like inanimate, plants, and animals. These differences originate from the creatures’ sensational perception of their surroundings. For example, while women can understand the elegance, beauty, and light emitted from a picturesque carved jewel, men are unable to perceive such characteristics, relative to women. Hence, the worldviews of men and women have to be different due to their physiologies. Female insects have higher managerial ability and dominance than male ones; thus, this is nature that has granted governance to female insects. Similarly, in some points of human history, femininity had been a kind of authority in associations with families, troops, or tribes.

Whereas some of the teachings, which are derived from religion and construct economic morality, lead to modification of the disposition of society, they can also decrease many detriments of the economic activities. For instance, greed and sluggishness in the economy can be redirected towards an economic balance. In economic greed, economic activists must put their full effort for survival in order to achieve the maximum interests and maximize their pleasures. This status is evident in capitalistic systems, where people try hard days and nights to obtain income and they have become machines. The purpose of these endeavors is consumerism. In contrast, the experiment in communist countries has been observed, in which the production was performed in accordance with the needs and people were not worried about acquiring necessities of their life. Added to that, when their income was increased by working more, it was not belonged to them. Consequently, people gravitated to sluggishness. Economic sluggishness can be clearly spotted in these countries.

When greed becomes dominant in an economy, uncertainty will increase. Once sluggishness becomes dominant in an economy, motivational grounds will be restricted. Therefore, it can be concluded that in order to establish equilibrium between these two spectrums, while not prohibiting individuals with different tastes to incline to the right or left tendencies, moral educations related to ethic economics can be effectively inspirational. This could moderate the greed and sluggishness of people and guide the disposition of the society towards the borders of temperate behaviors.

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<sup>33</sup> His Honorable Haj Molla Soltan Muhammad Gonabadi Soltan-Ali-Shah, Tafsir Bayan-o-Sa`ada fi Maqamat al-Ibada, translated by Muhammad Agha Rezakhani and Heshmatullah Riyazi, Haghighat Publication.

<sup>34</sup> His Excellency, Haj Sheikh Mohammad Hassan Salih-Ali-Shah, Pande Salih (Salih Advise). Haqiqat publication, 1393. 15<sup>th</sup> print 2014. More than 10 translations to different languages exist in: <http://www.sufism.ir/pandesaleh.php>

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<sup>36</sup> Haj Dr. Noor-ali Tabandeh Majzoob-Ali-Shah, lecture on April 25, 2008, regarding profusion and disposition.

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