



INVESTIGATING THE CHANNELS OF INFLUENCING CULTURAL FACTORS IN ECONOMIC DEVELOPMENT FROM THE PERSPECTIVE OF IMAM ALI (AS) WITH A SYSTEMIC DYNAMICS APPROACH

The Channels of Influencing Cultural Factors in Economic Development From the Perspective of Imam Ali (AS)

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Abstract: Culture as a treasure trove of human material and spiritual achievements, has created the beliefs, convictions, values, attitudes and principles accepted by a society from the beginning of history and determines the type of behavior and performance of that community.

It is clear that without this basic category, change in different sections of society will be difficult since every change requires preparation and appropriate context, meaning acceptance and cultural attitude in society. In addition, every change and prosperity is the result of a certain attitude, without which success and progress are not possible, and this attitude indicates the existence of a suitable culture for development.

Different economic activities show the close relationship between culture and economic development. Therefore, in this study, the role of culture components on economic development from the perspective of conventional economics and Imam Ali (AS) with a system dynamics approach in the form of causal loops has been investigated.

The research results show that: Cultural factors on economic development from the perspective of conventional economics include the components of labor and production, consumerism and participation. According to Imam Ali (AS), the cultural factors of economic development include the components of work and effort, moderation and non-consumerism, earning halal income and the negation of extravagance and waste. Income, savings, employment and investment) affect economic development.

The index of moderation and non-consumerism affects economic development through channels (savings, capital formation, investment, poverty reduction, economic justice, income distribution, cooperation, social capital and total production). The index of halal income through channels (blessing, capital concentration, poverty reduction, reduction of usury and hoarding activities, economic justice and public welfare) affect economic development and the index of negation of waste and waste through channels (Savings, capital formation, investment, purchasing power and total production) affect economic development.

Keywords: Development, Economic Development, Factors of Economic Development, Culture, Cultural Factors in Development, Nahjul Balagha, and System Dynamics.

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INTRODUCTION

Development in general is a complex process in which societies move from one historical period to another. At each stage of the process, different parts of life change as they grow accordingly, development has a value concept. For a long time, it was a purely economic category, and different countries looked at it only through this window. In fact, economic development was considered the only criterion for the development of societies and it was believed that with the help of different models and policies of economic development, technology growth, accumulation of wealth and increased investment, the goals of a developed society could be achieved. However, over time, one-sided attention to development and more emphasis on economic issues, caused problems in the social and environmental sectors for developed countries, and on the other hand, the use of economic development model based on economic sectors for some countries unknowingly had a negative effect on their coordinated development. These problems stemmed from the fact that the key role of culture in strengthening society was neglected.

It can be argued that culture as a treasure trove of material and spiritual achievements of humanity, the beliefs, beliefs, values and attitudes and principles accepted by a society from the earliest times to the present has brought and determines the type of behavior and performance of that community. It is clear that without a fundamental category, there can be no change in different sections of society. Because every change requires preparation and a suitable context, which in fact is the same acceptance and cultural attitude in society (Haghejad et al, 1389,)¹

For example, the increase in the human race, the increase in demand and the scarcity of agricultural resources created the cultural context of the Industrial Revolution. In fact, all developments and changes are possible with a cultural attitude.

The cultural values and beliefs that govern society and religious worldviews and beliefs in general have a significant role in the economic behavior of individuals and the rate of development. Ignoring the culture of development policies is doomed to failure. Therefore, it is necessary to consider the role of culture on economic development.

This research is in search of cultural components including (labor and production, moderation and non-consumerism, earning halal income, negation of extravagance and waste), their role on economic development from the perspective of Imam Ali (AS). Theoretical topics are collected from the sources of books, dissertations, articles and authoritative sites and then using the dynamic method in software (Vinsim) in the form of causal loops, channels of cultural influence on economic development from its perspective The Prophet is drawn.

The research is divided into five parts: after the introduction, a review of past research studies, in the third part of the research method, in the fourth part of the research literature including the concept of economic development, the concept of culture, the relationship between culture and economic development and cultural factors of economic development. Conventional economics is done in the fifth section of the channels of culture influence on economic development from the perspective of Imam Ali (AS) and at the end, conclusions and suggestions are expressed.

RESEARCH BACKGROUND

Culture plays a vital and constructive role in the creation and transformation of economic and social systems. Because culture is a set of attitudes, thoughts, behaviors and principles that govern society, from which the activities of human societies originate. On the other hand, economic development is a wide-ranging and valuable discussion that has been the subject of many

studies. But this article has a special innovation because from the point of view of Imam Ali (AS) it has been studied as a causal loop by the method of dynamic system. Some of the past studies are now covered.

Mosaei (1373)², studies on the subject of Islam and the culture of economic development, the results show that: factors such as a reasonable attitude towards the world, belief in the rule of science, belief in freedom of thought, belief in human equality and belief in Development etc are among the cultural elements necessary for the beginning and continuation of development. Finally, while examining the Islamic view of each of the mentioned elements, they came to the conclusion that the teachings of Islam are not in conflict with the above factors and there are indicators in it that all promote development, including: work culture, sanctity of extravagance, fight against superstition Belief in an ideal society, the call to reason, the observance of order, the condemnation of financial poverty and the belief in the power and dignity of Muslims, all of which can pave the way for the development of societies.

Ezzati (1375)³ has conducted research under the title of the relationship between culture and development from the perspective of Imam Khomeini (ra), the results obtained from this research are; undoubtedly, the most important element that has a fundamental role in the existence of any society is the culture of that society. Basically, the culture of any society constitutes the identity and existence of that society. Culture is the basis of the nation; the culture of a society is related to its various economic, social and political sectors and plays an important role in their development. Thus, cultural development means social development, what society needs and attention to meeting that need based on religious teachings, which in fact shows cultural improvement. The social goals of development are; Human dignity, independence and human dignity, freedom, prosperity and

public health, economic independence, social justice, deprivation and welfare, each of which is inseparable from culture and will promote culture

Mandegar (1379)⁴ has conducted research under the title of Culturalization in Nahj al-Balagheh. The results of this research are; the following components lead to a favorable culture in society. 1- Seeking justice and equality of all people before the law 2- God-centered 3- Competence 4- Expediency 5- Individual and social responsibility 6- Nationalism 7- Piety 8- Protecting human dignity and respecting each in individual life and the social of the society eliminates the cultural weaknesses and causes the cultural development in the society.

Oliaei (1382)⁵ conducted the research under the title of culture and economic development. The results of this research are; In order to achieve economic development, the culture of societies must be developed, because without cultural development, economic development cannot take place. The component of cultural development is; the intellectual and organizational capacity of community leaders is scientism, social peace, population growth, the role of government in social affairs and planning, each of which directly affects cultural and economic growth and development.

Maleki (1383)⁶ conducted the research under the title of Culture and Development. The results of this research are; five conditions are necessary for cultural and economic development; According to the research findings, the general characteristics of a desirable culture are: the dominance of a scientific attitude over thoughts and ideas, belief. Equality in the country will lead to cultural and economic development.

Salehnia, Dehnavi and Haghnejad (1389) conducted a study on the role of culture in economic development, the findings of this study revealed that: Until a few decades ago, experts believed that development has only an economic meaning, but after failure.

Developed countries have realized that culture plays a significant role in the development of societies, and without cultural development, real development cannot be achieved. Accordingly, human beings are social beings and society has its own culture. A society with a weak culture will face disorder and disorder. Therefore, culture plays an important and valuable role in different parts of society and should be given more attention. Christian.

Delshad Tehrani; Samiei (1390)⁷ conducted studies related to the study of effective factors in economic development from the perspective of Imam Ali (AS) using the library method and the results show that: Imam Ali (AS) from factors such as: education , Investment, Industry and Commerce, Agriculture, Environmental Protection and Resources, Earning Legitimate Earnings, Eliminating Extravagance, Creating Economic Security, Supervision and Inspection, Justice, Tax System, Fighting Corruption, and Social Security as Factors Affecting the Leap And mentioned economic development.

Maleki et al. (2015)⁸, They conducted a study entitled Cultural Development Strategies from the Viewpoint of Imam Ali (AS). Findings of the research indicate that: Cultural strategies from the perspective of Imam Ali (AS) include the index of ethics (political, social, economic and public ethics), the index of rationality (insight, reflection, position of science, futurism, Moderation and moderation), justice index including (cultural justice, political justice, economic justice, social justice), identity index including (national identity, religious identity and revolutionary identity), social capital index including (participation, trust and satisfaction), The index of social order includes (sociability, legalism, commitment to common norms and social security), the index of unity and cohesion includes (approximation and integration, common values, unity against the enemy, unity among officials, inter-ethnic relations , The focus of national resources), the index of intellectual and national

independence including (self-belief, scientific independence, economic independence, political independence, and cultural independence, the index of cultural goods and services included (written and unwritten media), the index of physical and mental health included (Life skills, leisure and social harms), Index of Cultural and International Interactions, Index of Human Dignity and Freedom, Index of Family include (Education, Emotional, Legal, Duty and Management) that their attention and development , Will promote real independence and self-sufficiency for societies.

RESEARCH METHODS

Economic variables, especially economic development, are a transient and dynamic process, and if other fixed factors are considered in the analysis of these variables, correct results will not be obtained. For systems analysis, the system dynamics approach is more appropriate than other common approaches. It can be argued that culture is also dynamic and is influenced by the conditions and development of society. Therefore, in the system dynamics approach, the problem is systematically simulated and through this, the correctness or incorrectness of the modeling mentality and the designed model can be identified. The system dynamics approach is a method for problem solving analysis and system simulation (Barlas, 2002)⁹, This technique is a method for analyzing complex systems and problems using diagrams and computer simulations, developed by Forrester at MIT in the 1960s. That is, the system dynamics approach is a suitable method for analyzing system components that has cause-and-effect relationships with logical and mathematical underpinnings, time lags, and feedback loops. Causal diagrams and flow diagrams are tools used to better understand the modeling of dynamic systems. This approach examines the internal and interrelationships of system components over time to analyze phenomena. Modeling in

this system provides the ground for managers and policy makers to pay attention to the main tasks and analyze the general trends and to give up a partial approach to problems and issues. The modeling process is rotational and recursive; That is, this process affects the performance of individuals in the external world, and external action also mutually affects the model and its modification.

RESEARCH LITERATURE

4.1. The concept of economic development

Development is derived from cultivating, growing and expanding gradually and developing. The development process is an objective and measurable process from the economic, political, social and cultural sectors. Economic development is a state in which human beings have been trained in such a way that by mastering technology and optimal use of available resources, they have the ability to plan comprehensively to ensure the welfare of society and provide a suitable environment for achieving human perfection for all. (Azimi, 1371, p. 84)¹⁰.

One of the sectors of development is economic and shows the situation in which the real per capita income in a country increases in the long run. As a result, it will cause the continuous economic growth of the society and improve the welfare of the people and will bring about a positive change in the economic, social, political, scientific and cultural fields of the society. Imam Ali (AS) for economic development of concepts such as; He mentions prosperity, opening up livelihood, and increasing income, and says: The reason for cultivating the earth is the word of God Almighty. Come - and God has made them the servants and their means of livelihood (Nouri Tabarsi, vol. 13,)¹¹. It also says: The worst cities are the ones that have neither security nor prosperity (Khansari, vol. 4, p. 165)¹².

4.2. The concept of culture

Herskovitz believes that; Culture is a set of attitudes, beliefs, behaviors, knowledge, values, desires, emotions, reserves, and goals that determine the way of life of each nation. Culture has two material and immaterial elements that have the following characteristics:

1. Cultures and societies are heterogeneous in a very large space, and this is most naked when broad national identities are cited as alternative elements to culture.
2. Culture is a factor that combines the phenomena of time, geography, history, race, religion, social classes, urbanization, rurality, nationality, etc.

Cultures change and develop through travel, communication, business, and propaganda organizations.⁴ Culture is not instinctive, but learnable.⁵ Culture enables individuals in a society to predict each other's performance and behavior (Haghnejad et al., 1389).

4.3. The relationship between culture and economic development

Every change and prosperity are the result of a certain attitude, without which success and progress are not possible, and this attitude indicates the existence of a suitable culture for development. The goal of development is human excellence and well-being, so the axis of development is human. A set of economic activities of individuals that lead to economic development with different attitudes, tastes, choices and criteria, shows the close relationship between culture and economic development (Mosaei, 1373, p. 68). Therefore, the culture of society is not a tool for material progress, but is the goal and purpose of development that takes meaning and flourishes in various areas of human life (Razzaqi, 1378, p. 148)¹³.

4.4. Cultural factors affecting conventional economic development

A group of thinkers have considered this factor as extremely important, so that a number of cultures take precedence over development. It is true that this factor alone cannot lead to growth and underdevelopment, but we cannot accept that its role is less than other factors. Therefore, for economic development, recognizing its importance, it is necessary to know the cultural contexts.

Also, it is necessary to know the domestic culture and its possibilities and design a suitable model for economic development according to the internal and external experience, and it should not be underestimated that one of the characteristics of culture is such that its evolution is very slow. Is done and a value cannot be quickly turned into anti-value and vice versa.

According to Max Weber and those who have dealt with his theories, elements such as paying attention to the mission of work, the intervention of reason, restraint and saving, not disliking the accumulation of wealth, having a moral spirit, etc. are among the factors affecting development. Also, some people, imitating Weber's theories, have chosen elements of culture for third world countries, which is more than Weber's theories, and considering the cultural elements in Western culture, they have considered them important for third world countries. For example, some consider the cultural elements influencing development to be respect for the rights of others, scientific attitude, discipline and political freedom, belief in human equality, and proper attention to the world (Azimi, 1371 p. 83).

Among all the important cultural factors in development, we can name the most important ones, namely the culture of work and production, the culture of consumption and the culture of participation.

4.4.1. Work culture and production

One of the first to seriously theorize the influence of culture and cultural elements in the beginning and continuation of development is Max Weber, considering the research that has been done on the relationship between economic development and the capitalist system and religion. Protestantism has come to the conclusion that there are a total of three important innovations in the intellectual principles of Christians and Protestants, which in his view Protestants were at the forefront of the capitalist system, and these three innovations are:

1. Prohibit any intermediary between the Creator and the creature
2. The involvement of reason in faith
3. Efforts to improve livelihood or work mission

According to this theorist, the third innovation has played a major role in the economic development of the capitalist system. In his view, Protestant ethics, which calls on the people to avoid laziness and laxity in work, and to industrialize their societies with effort, One of the most important factors for progress is the capitalist system in the economy, and it is still this view that does not despise the accumulation of wealth and always praises for saving and restraint, although Weber believes that of all The religions of the world, only Protestants are able to align the social and economic conditions for an industrial economy (Madani, 1372 p. 48)¹⁴.

Motivation: In underdeveloped societies, motivation is low, because the social mobility of these societies is low and societies are relatively closed, because society and closed thinking think less about achieving a better situation, and also in these societies, everyone has as much as he needs and Knowledge and technology are very low (Mosaei, 1388, p. 34)¹⁵.

In less developed countries, despite the large number of unemployed, there is a large number of hidden unemployed and in line with urbanization and the development of education conditions, unemployment has increased (Qarabaghian, 1375 p. 46)¹⁶.

4.4.2. Consumption culture

Consumer culture has a high position in economics. In microeconomics, half of the topics are related to demand, which is the consumer debate, and in macroeconomics, consumption is still a key part of demand.

Attention to material and world issues and consumption culture can be considered as the most important cultural factors, because consumption culture and consumption methods have completely different effects from economic, political, social and cultural perspectives. Consumption, while in today's world, is a purely cultural phenomenon and deals with individual and social value and motivational beliefs, influencing its movements based on these beliefs and other cultural factors. And in its continuity, it forms a kind of economic structure that is appropriate to it (Meysam Mosaei, 1373, p. 14)¹⁷. For this reason, economists have paid attention to this issue and have offered different opinions on consumption and how the desired amount of consumption and in order to achieve further development. Some argue that in developing or underdeveloped countries, household consumption should be reduced as much as possible because their goal is to reduce household consumption as much as possible and shift it to enterprises and exports (Mohsen Rezaei, 1388, p. 144)¹⁸. But since reducing consumption leads to problems such as declining welfare, these countries are struggling to institutionalize this culture so that they can achieve higher per capita incomes in the future, but developed countries have already made inroads. High per capita achievement does not require a decision to reduce consumption

because these countries consider high consumption as an indicator of welfare. Therefore, they do not try to reduce consumption and national income is still high in these countries, so a small proportion of it is a significant amount and therefore investment figures are low. Economic thinkers in their economic theories do not pay much attention to the role of culture in determining consumption, while consumption has a lot of cultural and social debate that can play a valuable role in economic development and progress. In the discussion of culture, it should be noted that how consumption is formed is a cultural category and this change in behavior is not easily formed, that is, the consumption of an established culture is stable and has a special shape that any action to change it regardless of culture is possible. Will not be, reflects the differences in consumption and composition of the consumer goods the cultures of different societies are different and in general, the pattern of consumption and development should be studied from the perspective of economics and sociology. Accordingly, three components should be considered that determine the consumption culture of societies:

1. The level of consumption of goods and services
2. Combining goods and services
3. How to consume goods and services

In today's world, the manner of consumption of goods, quality of consumption and time of consumption are of special importance and the involvement of time and place of consumption in the composition of consumer goods is considered important (Meysam Mosaei, 1388, p. 134).

4.4.3. Culture of participation

At first glance, the culture of national cohesion and the spirit of participation may not seem so important, but with more reflection it can be concluded that in today's world of economics, where societies are expanding in order And in the matter of growth and development, the need and interaction and cooperation of more human beings with each other is felt, the issue is very important and also some economists consider the factor of participation in the matter of development important and in its absence say: "Lack of this culture, instead of coordination in decisions and political orientations in order to increase national resources, the poles of power are busy dividing national resources in order to increase its growth" (Mahmoud Motusali, 1382 p. 92)¹⁹.

In contrast to the law and citizenship rights, equality, public participation in decision-making and enforcement, and finally order as a moral and cultural value can be the cultural characteristics of a society that in the economic activities of each individual commitment to this Cases can lead to further growth and development, because in the absence of any of these factors, such as the lack of a spirit of criticism or collective action, waste of capital and concentration of economic activity will disappear.

5. Channels of influencing cultural factors on economic development from the perspective of Imam Ali (AS) Economic development is, in a real sense, related to other parts of the structure of society, especially the cultural sector, which is the basis for the transformation and transformation of economic and social activities. Economic development without considering culture will not have stability and strength, because the culture of society is the bedrock of activities and changes in economic and social systems. By observing the opinions of experts and scholars, who searched in the section of cultural factors in Nahj al-Balagheh, it has been extracted those factors such as: work and production, moderation and non-consumerism, earning halal income and

denying extravagance and waste are among the factors that Imam Ali (AS) has considered effective for the development and prosperity of the economy of societies. Now each of them has been studied separately theoretically with reference to Nahj al-Balaghah, then the channels of the impact of each cultural factor on economic development from the point of view of Imam Ali (AS), in the form of causal loops using Vincem software is drawn.

4.5.1. Work and effort

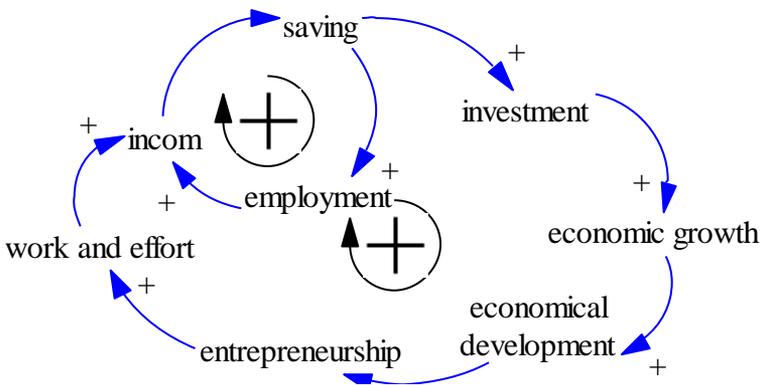
The spread of a culture of work and economic effort requires a culture in which income and comfort are the result of the work and economic effort of society, and no one hopes to benefit from the reach of others if they are able to work without effort. A culture in which work is worthwhile, continuous and quality work is praised, and economic effort is always done with purity and righteousness. In this case, laziness and unemployment, shortcomings and neglect of work and effort disappear (Delshad Tehrani, 1390, p. 442-443)²⁰. Work and effort increase household income and increase savings. With the increase of savings, capital formation will take place and the investment process will increase, which will increase production and employment and lead to economic growth. Continuous economic growth resulting from labor and production prepares the ground for economic development. Imam Ali (AS) is an example of effort and hard work and is a model of high effort in the field of work and effort for humanity. He considers work and effort as policies of poverty alleviation that improve the situation of society. Imam Ali (AS) says in this regard: God forbid that we need to reach out to others (Nahjul Balagha, Kalam / 91)²¹ and in another place Imam says: I will not be satisfied if the work of the world is universal. I become needless, because I hate unemployment (Ibn Abi Al-Hadid, 1404 vol. 20, p. 335)²². It is taken from the above narrations Imam (AS) has attached special importance to the culture of work and effort.

Imam Ali (AS) addressed Muhammad Ibn Abu Bakr and said: O servants of God, know that the pious benefited from both the transient world and the Hereafter that is coming (Nahjul Balagha, Letter 27).

The pious benefit the world and the Hereafter. In the pattern and way of life of the pious, there is participation with the people of the world in the use of divine blessings and participation in the atmosphere of production and trade. As Seyyed Oman shows that he had a surplus income in the field of work and production of the agricultural sector and often spent them to help the poor and housing (Rashad, 1381 vol. 7, p. 144)²³.

Imam Ali (AS) emphasized on the factor of work in the framework of economic growth and development, for example, in the agricultural sector and gardeners dug many water wells that dug dozens of wells in the Yanbu region. Undoubtedly, such an idea and thinking originates from great knowledge and intellectual perfection and indicates the entrepreneurship and job creation of that Imam.

Figure (1): Channels of the impact of labor and effort index on economic development



4.5.2. Moderation and non-consumerism

Economics means moderation and moderation, that is, consumption is necessarily approved by economics. Moderate culture prevents people from spending all of their income, and this causes people to save part of their income, which institutionalizes this culture, saves the country from lack of capital. And the amount of investment increases through the savings income. On the other hand, the culture of moderation in consumption causes the unemployed people of the society to work in jobs that arise from investment. As a result of this process, economic and social development will follow. Islam is also a religion of moderation and moderation. As the Prophet of Islam (PBUH) says: It is not good to be constrained, nor to squander, nor to be stingy, nor to waste property (Majlisi, 1361 vol. 74, p. 74)²⁴. According to Islam, the optimal limit for enjoying and using the blessings of God (c) and its optimal consumption is to be sufficient by observing moderation and contentment. Moderation and moderation in consumption, which is interpreted in the narrations as meaning intention and economy, is a level in which there is no extravagance (Khansari, 1366 vol. 1, p. 92)²⁵. The culture of moderation and self-sufficiency states that the consumption of society should not exceed the average and the consumption facilities of individuals should reach a level where more consumption is considered by the society and excess. According to Islam, although the enjoyment of divine blessings is considered desirable and the opening of well-being desirable, and not using and depriving oneself of worldly blessings and isolation has been condemned, but he does not accept the comfort and well-being that leads to the attachment of the manifestations of the world, and in this case, asceticism and abandonment of pleasure or reduction of them becomes necessary. He also considers comfort and well-being a desirable time for all the people of the society to benefit from it. Islamic development, while paying full attention to the health of the economy and

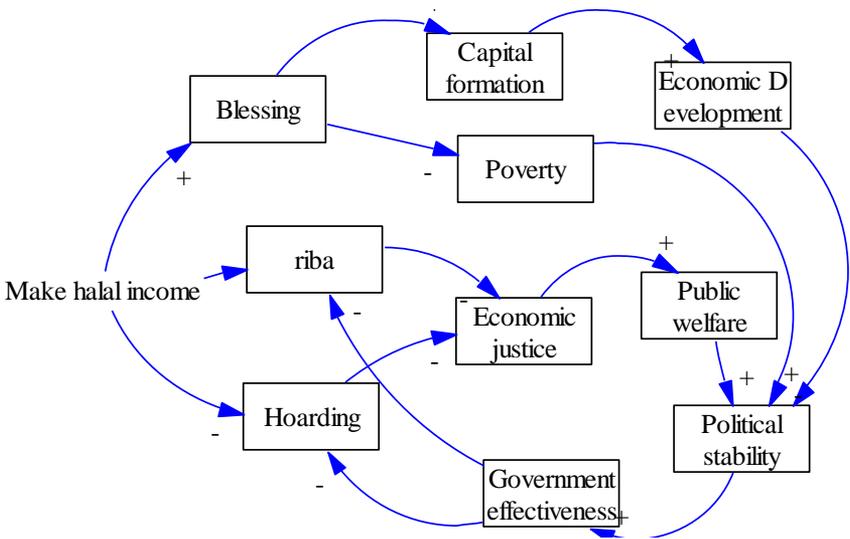
society and reduce the poverty, economic growth and prosperity of the society. Important and effective factors related to the relationship between development, which is clearly discussed in religious principles and laws, and which directly affect economic growth and development, are the closure of profits and income through lawful means. Prophet Mohammad (PBUH) says: Asking for a permissible sustenance and spending from lawful incomes is the obligatory duty of every Muslim man and woman (Jame Al-Khabar, p. 139)²⁸. In the manners and methods of Imam Ali (AS), there are cases related to earning halal incomes. Imam Ali (as) was coming out of the heat looking for a need that others could do, which meant that he should act on his own and leave it to others to be witnessed by God that he had toiled for a lawful day. And it works (Ibn Babawiyah, vol. 3, p. 163)²⁹. Ibn Ab al-Hadid also narrates an anecdote from Imam Ali about halal sustenance, which states that she destroys the forbidden wealth one day. He says: Hazrat Ali got off Ashtar in the mosque one day and handed it over to a person and entered the mosque. That person took out Ashtar's bridle and fled. Imam Ali, while holding two dirhams in order to pay the thief for his restraint, left the mosque and saw that the ink was unrestrained. When one person saw it, it turned out that the thief had sold it for two dirhams and left. The slave reported this to the Imam and said that he would not earn more than what was prescribed for him (Ibn Ab al-Hadid, vol. 3, p. 160).

Hazrat mentioned hoarding and usury, which are two economic variables, as an example of illegal acquisition and said: Avoid hoarding, as the Prophet forbade it. Whoever acts with hoarding after your prohibition, punish him according to the Shari'a laws (Nahjul Balagha Letter 53). Elsewhere, she said: Avoid hoarding and give a painful punishment to anyone who hoards, then punish the monopolist by taking out the hoarded goods (Doa'im al-Islam, 1383 vol. 5, p. 631)³⁰. Because hoarding takes the product out of the distribution cycle for a while if people

need it, and after the same product is in short supply, it offers it in the market with an increase in price, and people are forced to demand it because essential goods are usually hoarded. In this case, the people will suffer and only the monopolist will benefit. For this reason, he considered this activity displeasing and allowed a serious confrontation by the government.

Also, usury, which is one of the topics and promoters for earning money for banks and capitalists in the world today, is considered as one of the forbidden activities and he says: Whoever trades without knowing the Shari’a issues, He is inevitably caught in usury, the usurer has his place in hell (Nahjul Balagha, Sermon / 156).

Figure (3): Channels of the impact of Halal income index on economic development



4.5.4. Denial of extravagance and waste

Any excess in costs and expenses is called extravagance (Gilani, vol. 1, p. 251)³¹ and squandering means squandering and distributing something or part and distributing property in vain. Examining the narrations, it is found that extravagance is a general concept and includes both qualitative and quantitative aspects. In some narrations, he even considered it extravagant to wear new clothes instead of clothes. In a narration, Imam Ali (AS) said: It is true that giving this property without its right is squandering and extravagance (Khansari,1313 vol. 2, p. 330)³².

Elsewhere, the Imam says: Be generous, but do not spend in vain. The use of waste is a mistake in the division and consumption of property, which the Imam says: No ignorance is as useless as waste (Tamimi Amadi, p. 360)³³. Because spending in vain and without a plan leads to low savings and investment, and the formation of capital in society is prevented and the amount of production is reduced. Therefore, the Imam has emphasized on moderation and the negation of extravagance and said: Whatever passes through moderation is extravagance (Khansari,1313 vol. 4, p. 540)³⁴.

According to what the Imam said in the above and this letter: Leave extravagance in moderation, remember tomorrow today and keep it from Malta as much as necessary (Nahjul Balagha Letter 21) It is received that Imam Ali (In addition to religious teachings, he wanted to strengthen the economic activities of the society through the savings of moderation and eradicate poverty. Because with the spread of the culture of moderation and abandonment of extravagance and waste, savings and the amount of investment increase, and the unemployed force of the society is employed in the process of increasing investment, and at the same time with the reduction of poverty, the income of

had a negative effect on their coordinated development. These problems stemmed from the fact that the key role of culture in strengthening society was neglected. It can be argued that culture as a treasure trove of material and a spiritual achievement of humanity, the beliefs, beliefs, values and attitudes and principles accepted by a society from the beginning of history to the present and determine the type of behavior and performance of that community. It is clear that without this basic category, there can be no change in different sections of society. Because every change requires preparation and appropriate context, which in fact is the same acceptance and cultural attitude in society? Therefore, in this study, the role of culture components on economic development from the perspective of conventional economics and Imam Ali (AS) with a system dynamics approach in the form of causal loops has been investigated. And the results show that: Cultural factors on economic development from the perspective of conventional economics include the components of labor and production, consumerism and participation. According to Imam Ali (AS), the cultural factors of economic development include the components of work and effort, moderation and non-consumerism, earning halal income and the negation of extravagance and waste. Income, savings, employment and investment) affect economic development. The index of moderation and non-consumerism affects economic development through channels (savings, capital formation, investment, poverty reduction, economic justice, income distribution, cooperation, social capital and total production). The index of halal income through channels (blessing, capital concentration, poverty reduction, reduction of usury and hoarding activities, economic justice and public welfare) affects economic development and the index of negation of extravagance and waste through channels (Savings, capital formation, investment, purchasing power and total production) affect economic development.

According to the research results, the following suggestions are presented:

1. According to the research findings, shows that the first factor that affects development is work and effort, without a doubt, work and effort are the basis of human evolution and ultimately society, so it is recommended in the field of work culture and try harder.
2. The second factor is moderation and non-consumerism, because consumerism increases the use of resources and distances society from the optimal use of resources, in this regard, the spread of a culture of moderation in consumption is recommended.
3. Given how to achieve acceptable development in societies, it is recommended to spread the culture of earning halal income and reject extravagance.

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