

QURAN'S APPROACH IN ECONOMIC SPHERE OF IGNORANT ARAB'S CULTURE

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Abstract

Jazirat al-Arab sometime in days of ignorance consisted of various races whom were dominated by tribal system. This research is aimed to study Quran's approach in economic sphere of ignorant Arab. Quran's approach to ignorant Arab's culture is divided into three groups: rejection, adjustment and acceptance of this culture. Research method is documentary and library which studies Quran's approach to economic sphere of ignorant Arab by means of interpretations. Five beliefs of ignorant Arab and Quran's approach to them are: "summer and winter journeys" accepted by Quran; "woman's economic activity" adjusted by Quran; and "usury", "wealth worshipping", "squandering and Tabzir" rejected by Quran.

Keywords: Quran, ignorant culture, economic sphere, rejection, adjustment, acceptance

Introduction

Quran is a holy book for Muslims which is a firm book and reliable reference for a researcher and its gradual revelation (Soroush, 1999, p:20) is one of its features which causes its advantage over other books. Some of the Quran's verses are revealed due to questions and needs at Muhammad's time. Therefore, sometimes it studies a subject from various points of view such as history of different races and Arab people before Islam. So, most of the scientists and researchers from prior centuries of Islam until recent years studied Quran for understanding the matter which at least was not first God's objective for revelation of Quran and form the bases of their research on this holy book.

When Muhammad was selected as Islam's prophet, dominant culture was incorrect. When Islam emerged, Arabic society was full of ignorant cultures and corruption. Quran was revealed in order to survive people from ignorance, slavery and colonialism and give all mankind especially Arab people, one bright civilization (Marefat, 2003, p: 34).

It should be mentioned that when Muhammad proclaimed that God is absolutely one and best, not partially, which means that other gods were unacceptable, unreal and imaginary, religious and old value system was in danger. It was necessary to change the existing situation in order to teach new things to Arab people. This would affect not only limited sphere of religious thought, also all individual and social aspects of life. Thus, it's not strange that Islamic movement faced with strong resistance and this resistance immediately developed around Muhammad (Izutsu, 2002, p: 8).

Problem Statement

Ignorant Arab culture is discussed in Quran from two points of view; historical and lexical aspects. In this research historical aspect is studied. Actually, Quran's approach to economic sphere of ignorance period and interpretative understandings are mostly notices.

Recitation and approach of Quran was not similar to ignorant cultures and customs. In most cases, Quran reminds and behaves explicitly towards ignorant culture. On the other hand, Quran has commented on rejection, acceptance or adjustment of this culture (Mozaffar, 1994; p: 180) and it seems like Quran rejects or adjusts it in most cases. However, Quran has tried to accept or adjust ignorant Arab's culture which is apparent from content of its verses.

It is concluded from opinions of some orientalist that Quran was totally surrendered to revelation time culture – advent Islam- and on the other hand, Quran has accepted that culture which was ignorant Arab culture and God has expressed them in Quran. This is somehow similar to the theory which is about effect of culture on authors of Torah and Gospel (Barbor, 1994). Actually some authors have completely accepted this opinion about Quran (Ferasatkah, 1997) and others have commented about this, carefully (Zekavati Gharagozlu, 1995). So, recent authors decided to let conscious mind of audience to make ultimate decision, by studying some important indexes in economic sphere of ignorant Arab and Quran's approach to them.

The necessity of this research becomes clear when Quran notices economy in many verses. Some topics noticed by Quran and relevant verses are:

- Cooperation; verse 2 Al-Ma'ida chapter
- Natural resources; verses 10-13 An-Nahl chapter
- Habitation; verse 74 Al-A'raf chapter- verses 80-82 An-Nahl chapter
- Agriculture; verses 95 & 141 Al-An'am
- Alms; verse 60 At-Tawba chapter
- Mines; verses 3-4 Ar-Ra'd chapter- verses 19-23 Al-Hijr chapter
- Debt; verse 245 Al-Baqara chapter- verse 12 Al-Ma'ida chapter- Verses 10 & 13 Al-Hadid chapter- verse 20 Al-Muzzammil chapter- verse 19 At-Taghabun chapter-verse 18 Al-Hadid
- Usury; verse 120 Al-Imran chapter- verse 39 Ar-Rum chapter
- Business; verse 153 Al-An'am chapter- verse 85 Al-A'raf chapter- verses 84 & 86 Hud chapter

Later, explanations about food and clothing of ignorant Arab makes it clear that why economic sphere is chosen in this research.

Ibn Khaldun (1363) describes ignorant Arab's food in introduction of his historic text that most of the people ate various types of scorpion and locust and were proud of eating camel wool mixed with blood and cooked on the stone.

Arab people were poor. Their water was polluted and their food wasn't fresh, they wore uncomfortable clothes and walked barefoot. People were living in economic poverty and they didn't know how to use things, correctly. So, they didn't have correct economic understanding. This situation was common among some ignorant Arabs and the others such as people in Mecca and Medina didn't have hard life by means of trading and agriculture respectively.

Imam Ali- first khalifa from Shia Muslims' point of view and fourth khalifa from Sunni Muslims' view- has explained life difficulties and problems of those times: we Arab people had the hardest life and the worst clothes among others. We ate animals' skin and our clothes were made of wool (Mohammadi, 121).

Main Research Question

How was Quran's approach to ignorant Arab's culture in economic field?

Research Method

Research method is documentary and library type. In this field, the first existing reference is Quran. Culture of ignorant Arab is explained in Quran and its rejection, adjustment or acceptance is discussed in this book. In order to use verses of Quran in this field the first

written references such as “Jāmi` al-bayān `an ta'wīl āy al-Qur'ān” by Tabari, “Majma‘ al-bayan li-‘ulum al-Qur'an” by Tabarsi, “Al-Jamiya Al-Ahkam ul Quran” by Qurtabi, etc and the books written based on fist references such as “Tafsir al-Mizan” by Tabatabaei, “Tafsir Nemooneh” by Makarem Shirazi, etc are used. In these books, culture of ignorant Arab is given totally and partially. In historical books, this culture is discussed, too such as “Kitab Al-Asnam” bu Ibn Al-Kalbi, “Muruj adh-dhahab” by al-Mas’udi, “Tarikh al-Yaqubi”, “Tarikh al-Umam wa al- Rusul” by Tabari, “al-Kamil fi'l Tarikh” by Ibn al-Athir, “Mufassal” by Jawad Ali. There are some other books in which culture of ignorant Arab is discussed such as “Bamdad-e- Islam” by Zarrinkoob, “Muhammad in Mecca” by Atef al-Zeen, “History of Muhammad’s life” by Abbas Shoshtari, “Al-Arab Qabl al-Islam” by Asmaie, “Ayyam al-Aran fil Jaheliyyah” by Al-Jawi, “Al-Arab Qabl al-Islam” by Jurji Zaydan and etc.

Saudi Arabia before Islam

Saudi Arabia is the largest peninsula in the world which is located in south west of Asia by land area approximately 3000000 kilometers (Fayyaz, 2001, p: 3). As Arabic language is spoken all over this country it is called Jazirat al-Arab (Hamedani, 1974; p: 3).

Saudi Arabia is consisted of: Hijaz which includes Mecca, Medina and Taif (Moghaddasi, 1982; p:102), Tihameh (Hamavi, 2001; p:63), Yemen, a populated and fertile land (Moghaddasi, 1982), Arouz which are all lands that join Nejd to Persian Gulf (Hamedani, 1974; p: 59), and Nejd (Moghaddasi, 1982). History of this land is divided into two periods: Pre- and Post-Islam period which pre-Islam period is called days of ignorance.

Ignorance means foolishness, stupidity, meanness, anger and resistance to Islam and its rules (Ali, 1974; p: 40). Ignorance is not opposite of knowledge; however its root means aggression and wickedness and it is opposite of obeying God’s rules and behaving honorably (Shoughi; p: 38).

Raqeb Isfahani believes that there are three types of ignorance:

- Lack of knowledge in human’s psyche and mind which is related to disordered actions.
- Believing into something which is against common and existed beliefs.
- Carrying out an action which is against what should be done whether there is a correct or corrupted belief in it (Raqeb Isfahani, 1996; p: 326).

Vainglorious is another meaning of ignorance which is mentioned by researchers (Amin, 1979; pp: 69-72). Scientists of Islam and some of the orientalist have stated about meaning of ignorance that as before Islam Arab people didn’t have any civilization, always have migrated to various places and mostly had several idols as their gods, so they were completely foolish and because of that they were called ignorant people and their era was called days of ignorance (Azarnoush, 1995; pp: 15-16).

Historically, the interregnum before Islam is called days of ignorance (Alousi, 15.1) however it is limited between 150 to 200 years before Islam (Ali, 73.1). In Quran, ignorance is used in 4 verses and ignorance features are mentioned briefly.

In fact, the period in which Jazirat al-Arab didn’t have any prophet or rule and no book was revealed is called days of ignorance (Ibrahim Hassan; p: 128).

Whatever is mentioned in Quran, Hadith and historical references is that there were less people among Arabs that could read and write and most of them were illiterate. The only thing which was unimportant was knowledge, culture and consciousness and their vital criteria were power, sword, lance, flattery, poem, war, revenge and family background (Shoughi).

In days of ignorance and even sometime after Islam, tribe was the most important and fundamental social unit (Zamakhshari, 1993; p: 21). At that time, all people were controlled by tribe leader. If he commanded to fight, all people had to fight and if he commanded people

to live in peace, they had to obey. Also if, tribe leader decided to practice a new religion, people had to do the same.

The largest cities of Hijaz were controlled such as a tribe and people didn't quit their tribal relationships even with urbanization (Qurtabi, 1985; p: 345).

One of the features of a society which is mostly noticed is livelihood and economic situation of that society. Livelihood is the most essential vital element in human's life which is changed throughout history and is different in each society according to geographical situations. In order to recognize a modern society, its social welfare is noticed and one of the most obvious features of social welfare is livelihood and economy of families. Ignorant Arabs were living in bad geographical situation and as the result they didn't have suitable life situation. Actually, this situation was not pervasive (Salari, 2009).

Most of the lands in Saudi Arabia were dry and this made economic situation of people hard. The main property of nomads was camel which could bear thirst more than other quadrupeds. Sometimes warriors had a horse in order to chase or hunt animals. Arabian Peninsula was dry and nothing was found there except for insects or polluted water. Water, the most necessary element for life, could be found rarely. In this place, Arab people were living hard. Sometimes they killed their children because of poverty and hunger; as Quran commands in verse 31 of Al-An'am chapter and says: "do not kill your children because of poverty. I will feed you and them."

This usually happened when there was no rain. It rain in Hijaz rarely and when it rained it tasted bitter because of passing through dry lands and became polluted. However, as it was the only source of water for drinking, it was used by many caravans and because of that it was polluted more and so, it was hard to be used but thirsty Arabs didn't have any other choice (Salari, 2009).

As Mecca was important before and after Islam, its social classes are studied here. Except for slaves, people of Mecca were divided into two groups: rich and poor people. Rich people earned so much money because of business and ate food and drank water in gold and silver dishes (Ali, 1974).

On the other hand, poor people could hardly found bread because it was expensive and only rich people could eat bread. Feeding poor people was an honorable tradition among rich people which shows how poor deprived people were and when one of the rich people fed poor ones with bread and date, he became so proud of himself and all time said that "I'm the one that fed that poor people" (Zobeydi, 1885; p:32).

Before Islam, Medina was a city where many people migrated and because of suitable weather and business attractions, this city was civilized (Ibn Khaldun, 1942; p: 19). Business caravans passed through Medina when they were travelling from south to north and people were active in business. Mainly, tribe leaders were the most important merchants (Ali, 1974; p: 70).

Quran has stated the necessity of knowledge of economy in verses 58-62 of Al-Baqara chapter. Israelites were living in deserts before they enter Jerusalem and were free people but when they were allowed to live in Jerusalem, they had to obey some urbanization rules and economic regulations. Allameh Tabatabayi believes that life condition in Jerusalem was obeying economic regulations and citizenship rights which if people obey these they will be survived from chaos (Tabatabayi, 1984; Vol. 1, p: 249).

Culture of Ignorant Arab in Economic Sphere and Quran's Approach to it

Table.1-Quran’s approach to some economic indexes of ignorant Arabs

Economic Sphere	Quran’s opinion		
	Acceptance	Adjustment	Rejection
Summer and winter journeys	✓		
Usury			✓
Wealth worshipping			✓
Woman’s economic activity		✓	
Squandering and Tabzir			✓

1. Summer and winter trips

“Qusai ibn Kilab” not only made Quraysh tribe united, also led Mecca to become more active in economic and social life and then his children tried to expand business with other merchants and tried to make Mecca more successful in economy and business but as it is given in Quraysh chapter there were two fundamental problems. First, most of the people didn’t have enough money to take part in business. They were suffering from poverty and hunger; it is given in Quraysh chapter that “when they were hungry, they were fed”. Second problem was related to thieves that merchants were always afraid of their attacks to their business caravans; as it is given in Quraysh chapter: “and he saved them from fear”.

While there were poverty, hunger and insecurity in trading ways, first, Hashim made a contract with tribes that were living in trading caravans’ path and he paid the tribes’ leaders certain amounts of money in order to provide security for Saudi Arabia (Ali, 1974; pp: 68-69). Then he negotiated with leaders in south and north and by their support, provided foreign security.

Yaqubi (1926) states that: Hashim was the first one whom made two trading trips, popular: winter trip to Levant and summer trip to Ethiopia because before that business of Quraysh tribe couldn’t be started up out of Mecca; because of that people were poor. Until the time Hashim travelled to Levant and met King of Ethiopia. Everyday Hashim killed a sheep, put the meet into a big bowl and invited everyone to eat with him. He was the most generous man. When he was introduced to King of Ethiopia, he invited Hashim and when he met him, the King liked him. One day, Hashim told the King: I live in a tribe with Arab merchants. Is it possible for you to provide the security of them and their money in order to buy clothes from Hijaz? King accepted. Hashim came back and asked all leaders of tribes to let Quraysh merchants be secure and so, this contract was made from Mecca to Levant.

In one of his business trips to Levant, Hashim was killed in a war. People remembered of their olden days and were afraid. After his death, Hashim’s brothers made contracts with different places (Qurtabi, 1985). Yaqubi says: when Hashim died, Quraysh tribe was scared of Arab’s dominant. Oen of the leaders of tribe met King of Ethiopia and renewed their contract. They also made a contract with Iraqis.

Because of contracts between Quraysh and other lands, before and after Hashim, this tribe was able to travel to some places and did some businesses (Tabari, 2001; p: 408. Zobeydi, 1885; p: 10).

“Ilaf” means those contracts that merchants made for security of business (Zobeydi, 1885; p: 10). After these contracts, people of Mecca participated in summer and winter business and from the time these contracts were made until emergence of Islam many great merchants were known in Mecca (Ali, 1974; p: 439). It is said that there were two great merchants that one of them had a cook made Iranian food (Ali, 1974; p: 439) and the other one was so rich that sent and received some gifts to Hormizd, Sasanian King (Ibn ‘Abd Rabbih, 1985; p: 21). Before Hashim, in days of ignorance, among people of Hijaz and especially Mecca there were some poor ones that were living hard. However, they were stubborn and proud that

never asked for anything from rich people and if a rich person gave them something, they have never accepted that.

It is written in Dar al-Manthor that these people were those that never asked and received anything from rich people and preferred dying to asking others to help. When they were so hungry, they closed the door of their house or they went out of the city, made a wooden house and went inside in order to die from hunger. Until the time Hashim was grown up and saved people from that situation (Sayoti; p: 317).

Quran has discussed summer and winter trips in Quraysh chapter. Allameh Tabatabayi had interpreted Quraysh chapter like this: this chapter says that Quraysh tribe became respectful by God's defense from Mecca in order to do business in summer and winter trips without any attack from thieves (Tabatabayi, 2001; p: 625).

Conclusion: Hashim started up his business in winter in Yemen and in summer in Levant which improved economic situation of people in Mecca and saved them from dying. So, Quran accepts this action of Quraysh which was done before Islam.

2. Usury

Usury is conversion of a material to the same but larger amount. For example, selling 60 kilograms of wheat for 5 months by price of 70 kilograms wheat (Tabatabayi, 2001). In some interpretations, usury is in two types of Halal (allowed) and Haram (forbidden). Halal usury is a type of debt in which the person whom borrows returns something more than whatever he has borrowed and the person whom lends, hopes to receive more. Haram usury happens when someone lends something to another person and asks him to return his debt more than what it really is (AMkarem Shirazi, 1993; pp: 444-446).

It is clear than one person makes such contracts when he is poor. Such contrasts existed all over Hijaz. Usury had various types among Arab people in days of ignorance. Sometimes it happened between one person with another one; which means that someone lent something to another person and received back that thing with larger amount. Sometimes usury happened between one or two persons and a branch of tribe. Also, sometimes usury happened between one branch of a tribe with a branch of another tribe (Tabarasi, 2001; Sayuti).

It is said that verse 275 of Al-Baqara which is about "those who practice usury...." Is revealed because usury was practiced between two persons of Bani Omar tribe and a branch of Thaqif tribe (Tabarsi, 2001; Qurtabi; 1985: p:363). Also other reasons for revelation of this verse indicate that usury was practiced by people of Hijaz in various types (Sayuti, pp: 366-367).

Usury was a type of contract among merchants of Quraysh which its profit was 1 Dinar for each Dinar (Zarrinkoob, 1983, p: 11). In fact, people who practiced usury looted poor people of Mecca. When a debtor was poor, he and his family had to be slaves of creditor. Then they had to work for him and pay their debt in this way (Zarrinkoob, 1983; p: 15).

Usury was one of the oldest and most harmful methods for increasing wealth among rich Arabs in days of ignorance. People in Mecca, Taif and even most of the Jewish liked usury even when it was forbidden and it was one of main resources of wealth and looting deprived people. In days of ignorance, when debtor didn't have the money he owed, people who practiced usury asked for more profit and practiced usury again (Vaqedi, 1989; p: 320).

Quran explains about usury in verses 275, 276 and 278 of Al-Baqara chapter, verse 130 of Al-Imran chapter and verse 39 of Ar-Rum chapter. Allameh Tabatabayi (2001) states that in verses related to usury Quran is strict even more than "Zina", "drinking alcohol", "gambling" and "injustice" and even killing innocent people. Because corruption of these actions is related one ore some individuals and their harmful effect will only affect some aspects of life but usury's effect harm base of religion, eliminates effect of religion and destroys life (Tabatabayi, 2001; p: 628).

The first verse revealed about usury was in Ar-Rum chapter in Mecca and it shows that usury was hated from the time Muhammad became prophet of Islam and in Al-Imran chapter usury is forbidden clearly. In verses of 275-278 of Al-Baqara chapter, usury is discussed again.

Conclusion: it is said that totally people who practiced usury are hated by Quran and are called irreligious people. From Quran's point of view, usury is fighting with God and so, usury in any meaning is rejected.

3. Wealth worshipping

According to Quran, before Islam wealth worshipping was considered as a value. There are many people named in Quran as those worshipped wealth; Korah and Pharaoh. Ignorant Arabs attacked other tribes or fight in order to increase their wealth. In this way, they violated women and children's right. They practiced usury. They never helped poor people and when somebody owed them and he didn't have money to pay his debt back, he had to be slave of his creditor. Quran has never underestimated wealth. It disagrees with people whom earn money because of itself and in order to save it (verse 34, At-tawba chapter).

There are some verses that indicate how money can corrupt somebody's character and because of that wealth worshipping is rejected. Some of these verses are: verse 6 of Al-Alaq chapter, verses 10-15 of Al-Qalam chapter, verse 14 of Al-Imran chapter.

Conclusion: in verse 180 of Al-Baqara chapter, Quran calls wealth as "blessing" and introduces defense of wealth as "Jihad" and killed people in this way as "martyr". It considers some rights for wealth of humankind so, it accepts wealth but it rejects wealth worshipping.

4. Woman's economic activity

In days of ignorance, man owned the family and the life of his wife and his children. In those days, man wasn't similar to men and was considered as second rated human being. It is said that second Khalifa is a good example about women's situation in days of ignorance. He says that women were nothing in those days. They were considered as materials (that if she didn't have a son), after his husband's death, she would belong to son of her husband, such as other properties (Kalini; p: 406).

Historical references have reported two financial deprivations about women in days of ignorance; inheritance and Mahr deprivation which were the main economic deprivations of women. Totally, it was popular that men were the only inheritors and women and children didn't have any right about inheritance (Baqdadi; p: 324).

Javad Ali concludes in his book that it was popular in most of the places of Jazirat al-Arab that women were deprived of inheritance and in some places, it is observed that women could use their inheritance (Ali, 1984; p: 563). Ignorant people deprived women from inheritance because they didn't fight in wars and didn't play any role in attraction of economic benefits to their tribes.

Also, women were deprived of Mahr. It belonged to father or owner of women. If Mahr was given to woman, it was taken back for buying things (Ali, 1984; p: 531). When a girl was born, her father was greeted as girls increased their wealth. Fathers usually considered Mahr of their daughters as their wealth instead of costs paid for their upbringing. This money was gradually considered as a tool for becoming proud and more money indicated that the girl was more desirable (Ibn Manzour; p: 382).

It is clear that in days of ignorance women were owned. Some explain verse 19 of An-Nisa chapter that men got married with women in order to own their property and they lived with their wives until the time women were dead so, they could own their wealth. Also it is observed that in days of ignorance women conducted business that their most famous one is Khadijah- Muhammad's wife (Tabari, 2001; p: 280). On the other hand it is reported that a husband could receive Mahr from the family of his wife when his wife is dead (Ali, 1984; p: 531). So, it is obvious that women had some properties that men behaved like that.

Historical references confirm this. Ignorant people deprived women from inheritance because they couldn't earn money (Ali, 1984; p: 531). While, there are some reports that show women worked in those days. Before explaining women's jobs, we discuss their house chores.

Women in days of ignorance did the house works like other societies. Poem of ignorant Arabs confirms this. They were responsible for some house chores such as baking bread, cleaning the house, dressmaking, repairing tents and children's upbringing (Ali, 1984; p: 616). Also, they took part in some other works such as animal husbandry, milking animals, bringing water and collecting firewood (Zahir Sa'ab; p: 54). There are some reports about jobs of women. In days of ignorance, trading is one of those jobs that some women had started up. The most famous woman is Khadijah, Muhammad's wife. She was a merchant and investor that had hired men for business. When she heard about Muhammad's honesty, asked him to cooperate (Tabari, 2001; p: 2800. Some other women sold things (Ibn Athir; p: 75- Kahaleh; p:111- Ibn Sa'ad; p: 288).

Midwifery and nursery were other jobs of women in days of ignorance (Kahaleh; p; 254). Women had expertise in some industries. A woman could made weapons. The lances she made had good quality (Kahaleh; p: 4470. Also, fortune telling was popular among women (Ibn Athir; pp; 283-288). Some other women were hairdressers. After Islam, some women asked the prophet the rules related to their jobs (Asqalani; p: 390). Another job was writing panegyric (Kahaleh; p: 360).

Another popular job was taking care of children and their upbringing. Ignorant people hired wet nurses in order to teach them noble characters and train them as great warriors. The most famous wet nurse was Halimeh Sa'adieh whom was responsible for feeding and training prophet of Islam (Ibn Hashim; p: 185).

Unfortunately, some slaves were forced to have sexual relationships in order to earn money. Verse 33 of An-Nur chapter forbids Zina and says "do not involve your slaves in prostitution in order to earn money especially when they don't want this".

Actually, it is obvious that only slaves weren't prostitutes. Some poor men made their wives to have sexual relationships with other men in order to earn money (Termanini; pp: 22-23). Tabari says that: there were some women that earned money by prostitution.

Islam lets women to have economic activity and earn money. It forbids men to own women and does not force women to do economic activity even when they are responsible for earning money for their family. Even Mahr and Nafaqah belong to women and men are forced to pay them this money. Man cannot force woman to do something and if a woman earned money, man cannot take that money from her without her satisfaction. It is necessary for man to provide all costs of family. Islam believes that a woman can receive education, earn wealth and is completely independent.

Private ownership of women is discussed in verse 7 of An-Nisa chapter: "men and women can use the inheritance of their parents or their dead relatives". This verse indicates right of women in using their inheritance while ignorant Arabs didn't give women their inheritance. Actually, inheritance of women is not similar to inheritance of men.

If a woman made an economic contract, it shouldn't be considered invalid. Islam says that women can have all types of financial and economic relations and they are completely free and independent in spending their wealth. There is no difference that they earn their wealth before or after marriage. So, from Quran's view, woman can own her properties. Islam introduces women as owners of their properties; for example, in contrast to days of ignorance that women couldn't earn money and all their salaries were paid to their father or husband, it proclaims that such as men, women should receive their salaries.

Basically, according to Islam men should fulfill economic needs not women and even she can receive money from her husband because of feeding and training children.

Conclusion: Quran rejects abusing women. Women are free in economic activities. So, Quran adjusts economic activity of women from days of ignorance.

5. Squandering and Tabzir

Ignorant Arabs spent their money on alcohol, gambling, prostitutes and singers and whatever that included cruelty. If they could, they would squander on drinking alcohol, getting married with several women, killing each other for any reasons, violence and tribal fights. Even, there was a tribe that ignored drinking and eating because of respecting Hajj, before revelation of relevant verse, which was somehow squandering.

Squandering means indulgence which is in contrast to moderation. Limits of squandering are determined by sins, religious rules, wisdom criteria and social customary (Raqib Isfahani; 1996; p: 23). Tabzir means spreading which includes wasting and indulgence in food (Tabarasi, 2001). It is subset of squandering. In squandering, money is wasted, pervasively. On the other hand, it can be said that all types of Tabzir means squandering but all types of squandering cannot be Tabzir.

Verses 26 and 27 of Al-Isra chapter explains squandering and Tabzir. Quran introduces people who squander as brothers of Satan. People who squander deliberately are similar to Satan. Someone who squanders deliberately in costs of life cannot be guided the best way.

So, in economy, there is no specific difference between squandering and Tabzir (Nahj al-Balaqa, 2008; sermon 184). Verses which discuss economic aspect of squandering are: verse 141 of Al-An'am chapter, verse 31 of Al-Ar'af chapter, verse 67 of Al-Furqan chapter, and verses 27 and 28 of Al-Isra chapter.

Conclusion; Quran has divine attitude towards material properties and encourages people to believe in virtue. Squandering and Tabzir is unwanted and is rejected.

Conclusion

Islam brought a new culture in order to eliminate all popular ignorant traditions of those days and become permanent. Whatever Muhammad said is eternal except for those cases that were ruled as political solutions of those days (Marefat, 2003; p: 40).

Value system of Islam notices material and spiritual happiness simultaneously and introduces this world as a farm for the other world. Due to this, each useful economic decision which is allowed in sphere of Islamic values is desirable to be taken.

In this research, three approaches of Quran to economic traditions and customs of ignorant Arab people are:

- A. Acceptance: Quran has survived and corrected positive cultural Arab elements which were based on other prophets' religions (Rezayi Isfahani, 1998, 53), such as "summer and winter trips".
- B. Adjustment: Quran believed that some cultural Arab elements are positive and has adjusted them such as "Woman's economic activity".
- C. Rejection: also there were some elements in ignorant Arab's culture that were rejected by Quran because they were unreasonable, unfair and against Islam (Rezayi Isfahani, 1998, p: 53) such as "usury", "wealth worshiping" and "Squandering and Tabzir".

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