

## Examining the Role of the Family in Economic Education with Emphasis on the Teachings of Imam Reza (A.S.)

Asghar Tahmasebi Boldaji<sup>✉</sup>

I. Assistant Professor, Department of Quran and Hadith Sciences, University of Shahrekord, Shahrekord, Iran.  
Email: tahmasebiasghar@yahoo.com

### Article info

### Abstract

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The family, as the foundational institution of society, plays an irreplaceable role in economic education, and both micro and macro economies are directly influenced by the economic values and behaviors institutionalized within it. Despite this significance, no independent research has been conducted on the role of the family in economic education based on the teachings of Imam Reza (A.S.). Employing a descriptive-analytical method and drawing upon authentic narrative sources, the present study addresses the question: According to Imam Reza's teachings, what position does the family hold in economic education, and what are the strategies for its realization? The findings demonstrate that in Imam Reza's culture, the family is the nexus of economic enculturation and the bedrock for institutionalizing a value system founded upon lawful (ḥalāl) sustenance, work and production, planning and moderation, contentment and avoidance of wastefulness (isrāf), and charitable giving (infāq) and altruism. The strategies derived are formulated within three domains: affirmative (enculturation of work and practical planning), prohibitive (rejection of wastefulness, extravagance, and consumption of contraband goods), and social (promotion of charitable giving, interest-free loans (qarḍ al-ḥasan), and support for vulnerable groups with a priority on empowerment). Ultimately, by adhering to these teachings, the family can, while managing its livelihood, nurture a productive, responsible generation committed to a sound economy and contribute to the realization of a dynamic economy within Islamic society.

**Keywords:** Imam Reza (A.S.), Economic Education, Lawful (Ḥalāl) Sustenance, Family, Generosity.



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## **1. Introduction**

The family, as the most fundamental and primary social institution, plays an irreplaceable role in shaping the value system, culture, and behavioral patterns of the future generation. One of the most vital arenas of this role is the domain of “economics,” which—whether at the micro level (livelihood management) or the macro level (national development)—is directly influenced by the values and behaviors institutionalized within the family. Among authentic Islamic sources, “Razavi culture,” derived from the scholarly and practical *Sīrah* of Imam Reza (A.S.), presents a rich and systematic body of sound teachings on a healthy and dynamic economy for humanity. However, a review of the research background reveals that existing studies have either focused on the macroeconomic dimensions of the Razavi *Sīrah* or addressed the topic of education without an economic approach; none have specifically examined the intersection of “the role of the family” and “economic education” based on the teachings of Imam Reza (A.S.). This scholarly gap underscores the necessity of conducting integrated research that analyzes the family as the primary nexus of economic enculturation and education inspired by Razavi teachings.

## **2. Research Objectives**

Aiming to fill this scholarly gap, the present study seeks to answer the following fundamental question: According to the teachings of Imam Reza (A.S.), what position does the family hold in economic education, and what are its most important practical strategies for realizing a healthy and dynamic economy? Through a systematic analysis of Razavi narrations and *Sīrah*, this research endeavors to delineate the pivotal position of the family as the nexus of economic enculturation while extracting affirmative, prohibitive, and social educational mechanisms for institutionalizing an “economic lifestyle” grounded in Islamic values.

## **3. Methodology**

This research is fundamental-applied in terms of its purpose and descriptive-analytical in terms of its nature, employing a library-based method. Its descriptive approach is directed toward identifying, collecting, and classifying the economic teachings of Imam Reza (A.S.) from authentic narrative sources such as *‘Uyūn Akhbār al-Reza* (A.S.), *Al-Kāfī*, and *Biḥār al-Anwār*, while its analytical approach focuses on the qualitative content analysis of these teachings and explicating their

relationship with the concepts of “the family as an educational institution” and “economic education.” The theoretical framework of the research is a synthesis of three concepts: “the family as a cultural-educational institution,” “economic education based on religious teachings,” and “Razavi culture as a source of content and model,” which together form an analytical matrix for examining the problem. The data analysis process was conducted in five steps: collecting relevant hadiths, thematic categorization, qualitative content analysis to uncover educational implications, comparison with theoretical concepts, and concluding and presenting strategies.

#### 4. Findings

The research findings demonstrate that in Razavi culture, the family is “the primary and strategic nexus of economic enculturation.” This institution, through its educational mission, is obligated, beyond meeting material needs, to transmit values such as the sanctity of work and production, the blessing of lawful (ḥalāl) sustenance, financial discipline, contentment (qanā‘ah), and the spirit of charitable giving (infāq) to the next generation through “practical education” and “behavioral modeling.” The strategies derived from Razavi teachings can be formulated in three domains:

1. Affirmative Strategies (Enculturation of Work, Production, and Planning): The analysis of narrations revealed that striving to earn lawful sustenance and providing for one’s family is considered an act of worship superior to jihād in the way of God, and God loves the believer who has a profession. The family must institutionalize a spirit of responsibility, work, and financial planning by practically involving children in economic activities (such as teaching charity with the child’s own hand) and teaching the skill of “excellence in estimating one’s livelihood” (ḥusn al-taqdīr fī al-ma‘īshah), which, in the words of Imam Reza(A.S.), is among the signs of the perfection of faith.

2. Prohibitive Strategies (Rejection of Wastefulness, Extravagance, and Consumption of Contraband Goods): A significant part of economic education is directed toward “economic discipline” and avoiding afflictions such as wastefulness (isrāf), squandering (tabdhīr), and the consumption of unnecessary and contraband goods. By calling for moderation in both poverty and wealth and sternly warning against “the squandering of wealth” (iḍā‘at al-māl), Imam Reza(A.S.) summons the family to a moderation-centered system. The institutionalization of a culture of contentment and dignified simple living serves as a barrier against the waste of

resources, capital flight from the country, and the cultural consequences of foreign economic invasion.

3. Social Strategies (Promotion of Charitable Giving, Interest-Free Loans, and Targeted Support): In Razavi culture, the family bears a responsibility beyond itself and, as an “altruistic social agent,” plays a role in eradicating poverty and reducing class disparities. A strategic finding is that Imam Reza (A.S.) prioritizes “empowerment” over “temporary assistance,” just as he introduces “aiding a disabled person” as superior to charity (ṣadaqah). Moreover, the special emphasis on the superiority of interest-free loans (qarḍ al-ḥasan) over charity, due to preserving the recipient’s dignity and the healthy circulation of wealth, provides an ethical and dignity-centered mechanism for social solidarity.

## 5. Conclusion and Recommendations

This research revealed that economic education in Razavi culture is a comprehensive, balanced, and multidimensional system with the family at its center of gravity. The ultimate aim of this system is the moral and spiritual elevation of the individual and society in the light of a production-oriented and justice-based economy. By acting upon these threefold strategies, the family can nurture a generation that is “productive,” a “conscious and responsible consumer,” and “altruistic,” thereby contributing to the realization of a dynamic economy within Islamic society. Accordingly, it is recommended that cultural and economic policymakers assist families in fulfilling this civilizational role by developing educational and media programs based on these findings. Furthermore, future research may employ a field-based approach to assess the degree of realization of these indicators within Iranian families.

**Keywords:** Imam Reza(A.S.), Economic Education, Family, Razavi Culture, Lawful (Ḥalāl) Sustenance, Contentment (Qanā’ah), Charitable Giving (Infāq).