

The Different Viewpoint of Islamic Jurisprudence towards the Dominant Rules of Production, Distribution and Consumption

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Abstract

Islamic jurisprudence contains rules and regulations which indicate the human bliss plan for a blissful life not only in the hereafter and the life after death but also as a bliss provider in this world. Since the issue related to production, distribution and consumption, if not considered as the first priority, is at least among the most important issues which should not be overlooked and neglected in a comprehensive plan, it has naturally received great attention in the comprehensive plan of Islam for the human life. The approach of religion towards this issue is different from the approach of the humankind. The human has addressed this issue based on a materialistic viewpoint and a one-dimensional look at human whose animal dimension only is viewed, but the viewpoint of Islam is a view which is based on both the materialistic and spiritual dimensions, and as a result the viewpoint of Islam is different from the view taken through the lens of the western culture, and this difference is effective in all parts.

Keywords

Islamic jurisprudence, Descriptive propositions, Descriptions, Prescriptions, Value-based system.

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Introduction

In this article as a historical investigation, it has been first tried to explain the efforts made in freeing and separating economics from the cultural elements and value-based system, and then to answer these questions that whether the efforts made for separating the value-based topics of economics have been in a real sense and whether there is actually such a separation or only a replacement in value-based principles has occurred. Are economical propositions only from the type of descriptions, and like physical sciences, say physics, are they empty of propositions from the type of prescriptions? Why, based on Islamic jurisprudence, do propositions from the type of prescriptions play an important role in regulating the economic relations? What, from the perspective of Islam, is the effect of cultural elements in the part of production, distribution, and consumption? And is economics, being a science, in debt to the gap among the above effects or vice versa?

The formation origin of the thought of the ruling of natural laws on economics

Until 1756 (CE), economics had been a set of affairs with the type of prescriptions in a way that the topics related to the field of economics constituted a part of practical wisdom and it was interpreted as household management. However, since then a thinking emerged based on which it was tried to depict economics as a science, that is, to consider its affairs from the type of descriptions, rather than from the type of prescriptions, and as a result the cultural factors and elements were ineffective on it.

The thinking based on following the economical rules from the natural laws and that the economical propositions are made up of descriptions and not prescriptions were established by a school of thought known as Physiocracy, and since publishing the works of the founders of this school, which was between 1756 and 1778 (CE), a tremendous change has occurred in showing economics as a science insofar as this period can be considered a turning point in the history of economics. The most important theorists and founders of this school are Dr. Quesnay and his disciples Marquis de Mirabeau, the famous orator's father of the French revolution, Du Pont de Nemours, Lemercier de La Riviere, and abbé Nicolas Baudeau; in a short time, these people had the most important impact on the science of economics and its founding because, according to the fans of this theory, these people dressed up economics with the clothes of science and ennobled it as knowledge. Before the emergence of this school, economics was regarded as the technique of country management and sometimes household management and was never exposed as a science. What can be seen after this school was that economics took on science as a prefix and never stood on the

other side of the equation as a synonym of the technique of country management. This was because science which is discovering and exploring the reality was adapted to economics, and in line with this thought, attention was paid to this matter that basically economic relations are out of the mind in a way that economic affairs are not series of validity-based and prescriptive rulings, but rather, they are rulings which allude to the reality and inform from the outside.

To physiocrats, as the work of science is to discover the natural laws governing the relation between phenomena, the work of an economist in the field of economics is to discover the social and natural rules. From the viewpoint of physiocrats, the right of people to benefit from the result of their work and the accord and concordance of the interests and rights of every person with the interests and rights of the society is the governing natural law in the human society. From this natural law, physiocrats concluded that the government must not interfere in economic affairs, and the interference of the government in economic affairs must only be limited to keeping the life and possessions of people and providing the freedom of business (Waḥīdī, 1967: 76).

Dr. Quesnay, the founder of this school, states, "Without any doubt, all people and human authorities must follow the unchangeable rules that the Sublime God has included in the nature as the best possible rules. It is the regular process of every natural happening that brings about its natural order, and it is obvious that this process is more beneficial and productive than any other order for the human" (Tafaḍḍulī, 1993: 70).

According to what economics historians (Overton, 1960: 1) have stated, although physiocrats, especially Dr. Quesnay, had emphasized that the natural system is comprehensible in an obvious way, this obvious comprehension is for those who have spiritual and mental readiness and have enough ratiocination, perfect cognizance and are open-minded like physiocrats. This is not a system that for its comprehension the observance of happenings needs to be inspirational, but rather, it is a system that has those happenings hidden in itself (Qadīrī Aṣl, 1985: 41). Based on the natural system, they considered economics in its general sense and analyzed the circulation of wealth in the society (Waḥīdī, 1967: 77). The economic board or economic table of Dr. Quesnay indicates this fact. This table which shows the physiocratic idea of the circulation of wealth or commodities (Bell, 1967: 111) had a thought behind it which even nowadays has a great significance because it is like a theory that is now called national income. It is one of the essential tools for economic thought, and its aim is to explain the income flow among the people of a country (Saul, 1954: 47). In his economic board,

Dr. Quesnay, who himself was a physician, has likened the circulation of wealth in economics to the blood circulation in body which is done automatically with no need to any external intervention. He shows how production, distribution, and consumption are connected to and dependent on each other and all transactions display the rings of a chain. With the continuous repetition of production, distribution, and consumption process, economics strikes a balance (Namāzī, 1995: 25).

In his economic table, Dr. Quesnay showed that one change in the course of expenses by the owners from agriculture towards industrial manufactures decreases the net income during many years and as a result, this decreases the success of people. He displayed how the increase of transactions due to the decrease of transaction confinement increases the price of farm crops, and this increase will be seen in the net income and the success of all classes. He discussed that the imposed taxes on each of the production classes decrease the annual advancements and, hence, production decreases in the following years (Stale, 1989: 35).

Classic economists and a more exhaustive account of the role of natural laws in economics

Perhaps if we want to express the most noticeable feature of the classic school of thought, no feature, among the theories and thoughts offered by them, is as significant as the belief in the existence of natural laws which signify the independence of economics from culture and value-based, prescriptive system. To classic economists, without this regulation, no knowledge and assets of the human deserve the sublime title of knowledge and science.

The natural system, as depicted in a theory by physiocrats, is a system with an ideal perfection, but it is discovered through the intellectual ingenuity of people with much ration and intelligence, and for execution it is in need of a dictating and enlightened government so that this government can establish it in the society as it is. However, Smith does not hold such an idea. To him, the natural system is not necessarily a system in need of an executor, and it is not a system in need of discovery with intellectual ingenuity, but rather, it exists per se and the society moves according to it and it is impossible to transgress it. Smith holds that sometimes the enacted laws or improper barriers may for some time cause disorder for the performance of the system and hinder the society from moving towards a direction to which the natural system guides. Nonetheless, this is not permanent and ultimately the society will move towards a direction to which the natural system necessitates. This system will eventually overcome the conflict with man-made laws which prevent the system from being run.

Classic economists founded the economic theories and topics on some assumptions and rules, and, based on them, created order and coherence between different theories. They tried to relate each part of economics to a part of their analytical structure so that a coherent whole would be created in which each one of the parts in connection with another part builds up a coordinated set (Roll, 1992:178). In doing so, he dealt with the market mechanism with a completely organized method and a systematic argument. In addition to stating its conditions, he elaborated on how the average price and expense of production are related to each other, how the profit is determined and at what level the price can provide it. In this way, he explained that how the market mechanism can provide and guarantee the general interests of producers and consumers in an appropriate way without the government interference.

Based on market mechanism, in perfect competition conditions, price is determined at a level that the producers and consumers won't be abused at all. The discovered rules of classic economists are still considered valid, whereas the facts and realities after this discovery show the opposite, like the severe crisis after the war with Napoléon (after 1815 CE) with which England faced a horrible recess which in turn led to the loss of many textile markets of England in the world, and also, after England, countries like America and France faced this problem. Crises in England in 1825 and 1836, in America in 1839, and in England and France in 1847 are lamentable facts of the performance records of economic liberalism. The life of laborers deteriorated greatly in the first half of the 19th century and their trivial income was not enough for even the least livelihood. Daily work was averagely 15 hours and 10-year-old children were put to drudgery. They were working in polluted and dirty workplaces and were helping their parents for the livelihood. On this, there is a figure about the work conditions of laborers in English textile factories that show the entrepreneurs were rather recruiting children and women to pay lesser wage. For instance, based on a figure from English cotton and wool factories in 1835 (CE), from 344 thousand laborers, over 166 thousand were under 18 years old; of these, 4800 boys and 5308 girls were under 11 years old. Also, 80 thousand men were over 18 years old against one hundred two thousand women. These are instances of the horrible condition of laborers in the 19th century (Qadīrī Aşl, 1985: 112-113).

It was under the influence of these facts that the classic economists gradually abandoned some of their unreal theories, and individuals like Stuart Mill talked about the social reforms, the interference of the government, fair distribution, and even socialism. Thus, it can be seen that even the early founders of economics could not in practice maintain their

belief of the independence of economics from culture and value-based, prescriptive system.

Economics joining physics in the use of mathematics

Economics theorists attempted to provide a method in which it was possible for most people to agree on economic issues and end the conflicts rooted in value-based and supernatural concepts in a way that every problem could be answered definitely. Therefore, economists chose mathematics and quantity expression in order to put forth economic issues.

Through choosing this method, in comparison with the descriptive method, economists did not have to apply supernatural concepts in terms which were later shown to be incorrect, and as a result, they could not reach an agreement on what had been shown to be incorrect. Hence, economics was moving slowly while one side of it was concerned with unclear hypotheses and the other side with improvable slogans. By applying mathematics, the duty of economists was to separate and classify this blend of ideology and science in the best possible way. To their belief, there is no certain answer for cultural and ideological issues. To them, the main feature of ideological issues is their chaos, and understanding those issues was simply considered as revealing their contradictions (Robinson, 1979: 34-35).

In this way and with this thought, through immersing in math reasoning, economics tried under complex equations to cover the shortcomings and failures which are away from natural sciences. Economics wanted to present itself like physics. To make this science mathematical, the goal always was to make a connection between theoretical concepts and practical applications, as Max Weber states that natural sciences based on Western mathematics are a blend of two elements: rational thinking methods which are derived from the ancient Greece and experimental tests (Morishima, 1994: 53).

Of course, many doubts were raised for the improper use of mathematics in economics. For example, by applying mathematical method, economics would become like an abstract science which has a completely weak connection with facts and realities. Individuals such as David Worswick agreed with Leontief and completely agreed with his ideas regarding these issues, as he expressed that economics has so much immersed in mathematics and mathematics tools have so much permeated in economics that differentiation of this science with pure mathematics is not easily possible.

Nonetheless, the proposed doubts in this regard were dealt with unkindly and economists, in fact, paid no attention to them. Therefore, instead of analyzing properly the relation among the effective variables and describing

the economic relations for offering a way to attain public welfare and justice, economics provided conditions for crises to be aggravated and for instability and unjust distribution to increase.

Methodological basis governing Islamic jurisprudence in the field of economics

In Islamic jurisprudence, the divine Legislator has set various rules which include vast parts of economic fields. These rules specify some duties that, on the one hand, pay attention to micro parts and, on the other hand, include macro parts.

Although jurisprudential propositions are from the kind of prescriptions and seemingly are different from the economic viewpoint which tries to explain events with propositions from the type of descriptions, it should be considered that these prescriptions follow a series of real affairs which are phrased as criteria and yardsticks of rules. So the interference of cultural elements and value-based system in the field of economics does not mean that the jurisprudential viewpoint is detached from scientific approach.

From the viewpoint of Islamic jurisprudence, the relation between economic variables is not from that type which is among nature constituents and is the topic of interest in sciences like physics, chemistry, biology and etc. This view doubts whether economic relations among non-wise creatures follow a specific rule, i.e., if, for example, a specific kind of economic relation is noticeable among animals. Dr. Quesnay, the founder of economics, regarding his specialty, began his studies by investigating the economic relation among animals; however, from the Islamic point of view, human is not like an animal and the conditions governing the human society are different from the ones among animals. This view is based on a fact which has been neglected by economists, and it says that although human has an animal dimension, his reality is not constituted fully by this dimension, but rather, the reality of human is constituted from two animal and spiritual dimensions; his main dimension is the very spiritual dimension, and animal dimension is important as a prelude for him to reach perfection in the spiritual dimension. Duties and responsibilities are determined for the human due to this spiritual dimension whose realm includes all economic relations. Because of his spiritual dimension, human is under the influence of cultural variables in his economic relations and if he confines the realm of the effect of the mentioned variables, not only does he evade the responsibility assigned by the religion and as a result will be punished in the hereafter, but also he will not reach bliss in his life in this world and will not reach peacefulness which is his most important need.

From the Islamic jurisprudence, economics in its three parts –production,

distribution, and consumption—due to its need for the spiritual dimension which constitutes the most important aspect of human reality, should not neglect the impact of those, indeed, effective affairs which are overlooked from a materialistic point of view. These affairs act as the criteria and yardsticks of revealed rules based on which Islamic divine Legislator makes and identifies the rules. Ignoring and abandoning the above affairs not only does endanger the human spiritual life, it also brings about difficult conditions for him in his worldly and natural needs due to failure in achieving the most essential need, i.e., peacefulness.

In Islamic jurisprudence, because of the facts that some of which will be mentioned later in this article, some rules are set known as revealed rules. So if it is seen that divine rules are set based on which people are obliged to do a behavior like denoting and other acts, these rules are resulted from real benefits and corruption which should not be ignored in a scholarly and realistic-based approach.

Islamic jurisprudence and the consideration of materialistic factors effective in production part

The perception of a human who has not been benefited from revealed teachings is that the relations in production parts are limited to a kind of relation between variables that naked eyes only can see, and the relations between invisible variables are not considered at all and the issues related to these affairs are regarded superstitious. However, what can be seen in the words of the creator of the universe is the truth; the Sublime God is the creator of the universe and since the Maker and Creator of everything made knows it in the best way, the maker and creator has the complete cognizance of the universe and the relations among its variables.

The Sublime God has informed us, through revelation, of the variables and the relation among them, in that part which is out of the limit of naked eyes and is related to invisible affairs. Here are instances of the relations among variables which are from the type of unmaterialistic affairs and are related to production part:

1. The relationship between asking forgiveness from the Divine Threshold and the increase of sustenance: there are many narrations signifying this point, from among which is this prophetic narration. The Honorable Prophet (s) says, "Ask forgiveness a lot; verily, this causes sustenance to increase" (Şadūq, 1985: 287).
2. The relationship between having faith in the Sublime God, abstaining from sin and having piety and the increase of sustenance: there are many qur'ānic verses and narrations from Ahl al-Bayt (a) signifying this point, like this Blessed verse, "If the people of the towns had but

believed and feared God, We should indeed have opened out to them (All kinds of) blessings from heaven and earth; but they rejected (the truth), and We brought them to book for their misdeeds." (Qur'ān 7:96).

3. The relationship between the increase of sustenance and the visit of blood relatives and the benevolence towards blood relatives: there are also many narrations signifying this point which here it will suffice to present only one instance. The Honorable Prophet (s) says, "Visiting blood relatives causes good-temperedness, purity and the increase of sustenance" (Majlisī, 1989, vol.: 366).
4. The relationship between paying alms tax which is one of the financial duties and the increase of sustenance: Although it seems paradoxical, what can be derived from religious sources shows that paying a share of your property as alms tax increases benefits for you. There are many reasons signifying this point for which it is enough to mention one of these reasons. Imām Bāqir (a), in his suggestion, told Jābir Ju'fī, "alms tax increases sustenance" (Ibid., vol. 93: 14). Also, it can be pointed out that there is such a relationship between sustenance increase and alms tax payment, which is a kind of financial help to the needy and poor with a divine intention and a purpose to get close to God. Here, from among many narrations, one is mentioned as an example. The Honorable Prophet (s) said, "Alms-giving defies the misfortune and increases the sustenance" (Ṣadūq, 1997: 181).
5. Islamic sources make it clear that there is a positive relationship between good-temperedness and the increase of benefits and sustenance, as it is stated in a narration from the Honorable Prophet (s), "Good-temperedness increases the sustenance" (Nūrī, 1987, vol. 8: 445).
6. The existence of a relationship between observing the rights of neighbors and the increase of sustenance, a point which is emphasized in a viewpoint based on revelation. This is stated in a narration from Imām Ṣādiq (a), "Being good-tempered towards your neighbors increases the sustenance" (Kulaynī, 1986, vol. 2: 666).

Of course, Islamic sources make it clear that there are also other cases that have a positive relationship with the increase of sustenance. To be brief, these cases are not mentioned here. By mentioning these cases, it can be proved that from the viewpoint of revelation, the increase of products and sustenance is not related to cases which are obvious on the surface for humans, but also there are other variables which are positively related to the increase of sustenance.

Islamic jurisprudence and its separation from the governing of the personal interest rule for a fair distribution

To justify the motivation of personal interest in all economic activities, Western economists state that activities done with this motivation will bring about public and social interests and welfare, and if humans are allowed to do economic activities in the society based on their personal interest, fair distribution will be realized in all parts of the society and equilibrium will be achieved at a macro level. Adam Smith, the father of economics, says, "Necessarily everybody tries to increase his income to the utmost extent. In this act, he and others do not have the intention of increasing social benefits on purpose and, at the same time, they do not know to what extent the society is benefited from their activities" (Tafaḍḍulī, 1993: 83). With proposing the invisible hand, he holds that although people try for their personal interest, public interest realizes itself through this invisible hand, and justice permeates in all parts of the society and equilibrium becomes attainable.

With the realization of some propositions, it was shown in Western economics that economic activities would be done in a way that fair distribution and equilibrium attainment at a macro level would be the indispensable result of this realization. The aforementioned propositions and rules are as follows:

First, the rule of personal interest, also known as hedonism, is the result of classic liberals' psychology; Hobbes argues that this theory is based on human selfishness. This was mingled with psychological hedonism in the works of later liberals, especially Jeremy Bentham (Hunt, 1979: 32). On the impact of Bentham's theories on classic economic discussions, it was said that no classic economic discussion is complete without some of Jeremy Bentham's theories and ideas (Fusfeld, 1994: 49). He holds that two cruel governors rein all human behaviors which are pain and pleasure, and nobody is able to regulate his acts outside of the control of these two.

Second, it was the rule of free competition which was counted as a logical result of the first rule. This rule states the necessity of limiting the interference of the government and creating a free and competitive condition in all fields, including jobs, domestic and foreign trades, the performance of banks, free interest rate and so on. Classic economists insist extremely on this belief that this rule brings about blissfulness for all people of the society. Putting this rule into practice, both producers and consumers are benefited.

Third, it was the rule of population restraint. Although Malthus depreciated what he had proposed, he never took back the principle of restraint necessity. Even the optimistic classic liberals did not retract this

stand and later Stuart Mill who may be counted as new-Malthusian added some points to it. He went beyond what Malthus had held and expressed some points that would have damaged the rule of freedom.

Fourth, it was the rule of supply and demand based on which the value of products and productive services like work, capital and land were determined. Although this rule, as it was proposed before Stuart Mill, was in a circle, it was solved by Mill through proposing the balance and equilibrium relationship. This was because before Mill the rule of supply and demand had expressed that price changes as an immediate result of demand change, and also supply and demand are affected by price change.

Hence, we get to the fifth rule which is the rule of wages. Based on this rule, the current and natural wages fluctuate according to the extent of supply and demand around them. Capital supply meant the extent of the willingness to recruit workers, and demand meant those workers who are looking for jobs. Therefore, the rule of current and natural wages was considered a follow-up for the rule of supply and demand.

Sixth, it was the rule of *rentier* which Ricardo believed it existed in the crops of agriculture. It was even overgeneralized by Stuart Mill to industrial manufactures, based on which it was said that how extra benefit is given to products with lower cost in comparison to a product produced with a higher cost.

Seventh and the last rule expressed this fact that the trade between countries depends on the extent of reducing some of work for both sides of the transaction.

With having these assumptions, conditions and with the dominance of the above rules, society would move towards balance and reach a point at which distribution would be done completely fair. On an economics based on Western culture, achieving justice is the outcome of scientific endeavor and an investigation in the rules of nature; rules which are completely independent from the cultural elements and value-based system.

Some rules are determined in Islamic jurisprudence so that fair distribution can be attained as a goal. Divine rules are interpreted as limits in the Noble Qur'ān (Qur'ān 2:187 & 229). This shows that from the viewpoint of Islam not only should personal interest be given the control, but also carnal avarice should be curbed by setting boundaries as limits. Based on this viewpoint, distributing fairly and striking a balance at the macro level of the society is doable by divine representatives, and one of the reasons given for the Divine Mission of prophets is establishing fairness and justice. The Noble Qur'ān says about this, "We sent aforetime our apostles with Clear Signs and sent down with them the Book and the Balance (of Right and

Wrong), that men may stand forth in justice; and We sent down Iron, in which is (material for) mighty war, as well as many benefits for mankind, that God may test who it is that will help, Unseen, Him and His apostles: For God is Full of Strength, Exalted in Might (and able to enforce His Will)" (Qur'ān 57:25).

Contrary to the classic viewpoint in economics that believes in the invisible hand and that if economic activities in the society are left alone and the government does not interfere, economic justice will be realized, and also contrary to the viewpoint of cynical classic economists such as David Ricardo and Robert Malthus believing in the deterioration of economic conditions with population increase, Islam, on the one hand, states that the Sublime God has guaranteed the sustenance of all creatures and there is no deprivation, as it is said in the Noble Qur'ān, "There is no moving creature on earth but its sustenance dependeth on God: He knoweth the time and place of its definite abode and its temporary deposit: All is in a clear Record" (Qur'ān 11:6).

Based on many narrations, on the other hand, the deprivation of the poor results from the oppression and sin of the rich (Ḥakīmī, 1988: 29). This sin begins with depredation, loot, and violation of rights and continues to not paying the financial dues and divine taxes like alms tax, atonements, the Fifth and so on.

Islamic jurisprudence and setting boundaries for consumption

From the viewpoint of Western economics, an economic human is a creature that always tries to utilize his consumption to its maximum point. Through the use of mathematical tools, the school of marginalists tries to analyze and explain some relations precisely to pave the way for maximum utility. To achieve this goal, the only problem is the budget line and material limitations, and material limitation is the only boundary for the consumption behavior of someone. In this viewpoint, cultural elements pay no role and they have no connection with consumption behavior.

In the form of a program in which all human duties and responsibilities are specified in all aspects, Islam has widely expressed some responsibilities regarding the topics and rules of consumption and this part of the rules includes a wide range of Islamic jurisprudence and law.

From this point of view, humans should not set maximum utility in the part of consumption as their goal and consider the budget line and material limitations as a boundary. The human is not a free creature to do whatever he wishes, but rather, it is the limitation that counts, i.e., the divine Legislator has assigned him duties, and the cases which are considered as licit limit are mentioned by the Legislator.

In their jurisprudential and legist books through the use of some rules like the principle of exemption, jurists have determined the licit limit for humans by applying some regulations and deriving from divine reasons. In this manner, based on many reasons derived from divine rules, a broad investigation should be done to the extent that the lack of a reason for proving something as forbidden becomes certain; it means that, from the viewpoint of Islamic jurisprudence, like other acts, consuming is defined within a series of rules for which the limit of behavior is not only determined through materialistic affairs, but also all behaviors regarding the consumption, including its manner and quantity, are determined based on some rules and regulations. Moreover, the principle is that for all behaviors in consumption field, like other fields, some rules are set to specify the limit, and only when there is a divine reason allowing the behavior freedom, one can do an act.

As it was mentioned above, the Noble Qur'ān has mentioned divine rules as the boundary in many verses, and has interpreted it as "restraints" meaning the limits (Qur'ān 2:187, 229 & 230; 4:13 & 14; 9:97 & 112; 58:4; 65:1). This means that from the Islamic point of view, in all his activities including the manner, quantity and type of consumption, the human must act within the boundary and the framework that the Sublime God has set and must not violate and transgress it.

By a close consideration of consumption issues in Western economics, it becomes clear that these issues are not arranged disregarding the value-based system and are not in a manner that the cultural elements would be ineffective in them, but rather, as it was seen, from the definition of an economic human to all assumptions and axioms which are regarded as certain, all result from cultural topics and the ruling of the value-based system; assumptions like this that the consumer always looks for maximum utility and only the budget line and materialistic considerations should be considered as limits. In contrast, in addition to accepting this fact that consumption relations are formed based on cultural elements and derived from a value-based system, Islam tries to define and direct those relations in a framework by which humans can be propelled towards sublime human attributes, and not towards a deviated path to fall into bestial and carnal traps. Due to this, consumption relations should not be regarded out of the field of prescriptions. Rather, through mentioning plenty of rules derived from many divine reasons and through many chapters in jurisprudential books allotted for the discussion of these rules by Islamic jurists and lawyers, Islam has determined an exact boundary for those relations.

Conclusion

In spite of all the efforts made by Western economists in showing the independence of economic relations from culture and its elements and showing it as a science like physics and chemistry and so on, the fact is that the mentioned efforts are fruitless; there are many differences between the relations among humans and the relations among other things.

Regarding the determined rules in Islam which are based on a realistic attitude and are legislated by the creator of the universe and the omniscient of the general and the detail, from the simplest to the most complex relations among all parts of the universe, in defining and explaining economic relations, it was seen that non-materialistic factors interfered, and by paying attention to those factors and their real impacts, some rules are set in the form of jurisprudential and divine rules. Based on this, economic relations among humans in all parts including the production, distribution and consumption are restricted and determined with regard to this fact, and they are assigned to humans as practical duties in the form of rules and commands. Regarding that in Islamic jurisprudence many duties are set for economic issues makes us conclude that defining economics as a science which talks about descriptions and not prescriptions and its status as a science is due to its consideration as a cultural and value-based field. This is a flagrant mistake that would bring about many negative results and effects for this attitude and would only cause to neglect many factors with real effects. As a result, many goals whose attainment is necessary for human life, whether worldly life or the hereafter life, become out of reach. However, although economics in Western viewpoint pretends to be scientific and that scientific propositions are descriptive type and these propositions have gone out of value-based system and divine framework, in reality it never is able to relieve itself from the prescriptive type of propositions. The only thing that happens in reality is the replacement of the basis of evaluation. On behalf of considering sublime human teachings and divine rules as the basis, prescriptions and evaluations are based on carnal desires and bestial inclinations.

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