



## Capitalism From the Viewpoint of Islam and Liberalism

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### Abstract

Since the constituents of an economic system are organized according to its goals, some might believe that the goals are common among all economic systems. However, this is not true, because most of the disagreements are rooted in the various viewpoints to the concept of the human and the human society blissfulness. This disagreement results from different worldviews with different principles. This article states that the foregoing goals are not the same in the economic system and capitalism are not at the same level, as the end goal of capitalism is a specific understanding of welfare, and the distributive justice and growth are considered as its mid-goals. Therefore, the article at hand addressed the end and mid goals of capitalism from the viewpoint of Islam and liberalism. The results showed that the concepts of justice, welfare, growth, etc., in an economic system derived from capitalism school is contrary to the viewpoint of Islam to the human and human society, because Islam has a different interpretation of justice, welfare, and the human and society blissfulness.

**Keywords:** poverty, justice, economic freedom, public welfare.

### Introduction

What is discussed here as capitalism is the result of ominous exploitation; that is to say, we have taken this word in its terminological rather than its literal meaning (which expresses the possession of property and capital).

Islam has a positive viewpoint to the possession of properties, capital, and wealth in the society, deems a special status for it, and presents it as a favorable matter. The reason is that any capital and property that satisfies the human needs is viewed by Islam as a vital matter, a means for the continuation of human life, and a cause for the growth of Islam and belief in it. Therefore, this issue evidently exists in all Islamic teachings, as Islam uses various statements to discuss life enjoyments and the vitality of properties, and it has allocated a jurisprudential section on the rules related to properties in the human society .

Here, the question that arises is «How Islam – which has the foregoing positive viewpoint to capitals – stands against capitalism and strongly condemns it»?

The answer is that Islam discusses the negative aspects of wealth, refers to its negative consequences, and introduces capitalism as the abnormal and immoral function of wealth .

If wealth is not used in the right path and in line with the goals that are congruent with ethical ideals, is not guided in the correct track, is not used to serve the human society, is taken out of its instrumental function and is turned into an end by itself, and is saved for a certain group who can use it, it is condemned by Islam. In other words, Islam rejects the negative dimension of capitalism because it leads to wrong functions and immoral and

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antihuman solutions. The free market economy – as the liberalist-capitalist interpretation of the Western civil society – is based on exactly these approaches and goals .

This ominous and abnormal phenomenon is among the most destructive phenomena appeared in the human societies, such that we have not had any other ominous or destructive phenomenon from the time capitalism appeared, because either it has attacked and destroyed the humanity or has been a close accomplice of all aggressors and tyrants during the history .

A glance at the historical texts reveals that the manual, familial, or tribal powers had totalitarian control in ancient times. Then came the military and despotic powers of the ensuing eras who committed oppression against others. After them, the contemporary military and industrial powers appeared who have turned into the main origin of many transgressions, tyrannies, and violations of human rights. The main cause of all the catastrophes in these eras has been capitalism and undue financial riches. That is to say, the capitalist spirit in general is the origin of all utilitarian tendencies and the source of disorganizations, destructions, poverties, battles, prejudices, and tumults. These disorganizations and abnormalities that result from the accumulation of wealth in a part of the society by some groups have always led to destructive outcomes, and not only have brought about the exploitation of the people and societies, but also have even damaged nature and natural environment. We can definitively assert that the capitalist economy and its related civil society that adopts a secular interpretation form an anti-divine system and an oppressive economic context that does not respect any rule and method but itself, its own laws, and freedom in its own actions and behaviors, and does not observe any right or justice .

### **Ethics and Liberal Economy**

In the development theory, Adam Smith introduces only those moral qualities as good that contribute to one's personal interests, and tries to justify all human conducts based on personal benefits. His debate with Bernard Mandeville evidently shows his criterion for the moral act .

Jeremy Bentham, the British philosopher and lawyer whose stances to ethical philosophy has had great effects on the ethical principles of the liberal development and capitalism, agrees with Smith in this regard.

Şādiqī notes that from Bentham's viewpoint, nature has subordinated the human to two main powers: pain and pleasure. Bentham believes that it is because of these two matters that we can say what we need to do and determine what will do; they shroud us in all acts we perform, all things we articulate, and all issues we think about. (Şādiqī, 1996: 64)

Therefore, what is accepted for development based on the capitalist stance is the principle of materialistic utilitarianism, which determines the nature of every economic matter. William James says that undoubtedly, the end goal of all economic calculations is to maximize pleasure, and this constitutes the economic issue. (Kātūziyān, 1995: 225)

In fact, it was based on this principle that Adam Smith provided his universal principle about the natural order that dominates the human behavior, and many economic theories – especially the individual economic analyses – lose their importance without it. Therefore, it is clear that the liberal-capitalist development theorists – who argue that such a morality is in fact an interpretation of the human nature objectivity and is not taken from any metaphysical religious ideology – emphasize the separation of the economics duties from morality and value-based judgments. In other words, accepting the principle that the human behavior follows an instinctive law, they deem that the duty of economics is only the explication of economic phenomena and behaviors as they are rather than as they should be. Therefore, the

discussion and investigation of the optimal conditions of a phenomenon or behavior – as it should be – would be practically disadvantageous to the public interest.

### **The Role of Islamic Government in the Economic System**

In Islamic economy, government has numerous duties such as guiding and supervising the markets. Important financial resources such as the Spoils, Alms tax, and the Fifth are at the government's disposal and should be spent on specified purposes. The production of public goods, social security, public education, and collection of tax are among the main duties of the government. In the light of the acceptance of the principle of "the authority of the qualified jurist" and his scope of authority as well as the necessity of the establishment of the religious government during the Occultation era (Mūsawī Khumaynī, 1989: 460-500), the behavior of labor market is among the issues affected by the decisions of Islamic ruler, and the scope of market performance is determined by the government decision. In other words, the Islamic government can enact certain rules within the Islamic law scope, and based on «manṭaqat al-firāq», observation of public interest, or absolute guardianship principles determine variable governmental rules (Riḍā'ī, 2004: 79-80) so that the scope of the labor market behaviors can be clarified. Therefore, any agreement within the market that is against the foregoing rules is rejected. Enacting the labor law and requiring all employers and employees of industrial, service, and agricultural workshops and production centers to follow it are instances of this principle. The cases for which government can make decisions are as follows.

- The manner of allocating governmental resources – where various resources are distributed among individuals who do not have sufficient capital – and determining the conditions for using them guides the resource allocation and sets the ground for the employment of the jobless. For instance, distributing part of natural resources or providing labor tools, the Prophet (s) satisfied the needs of people in this regard. (Majlisī, 1982: 10)
- Supervising the market performance, expertise, and the quality of service provision are among the duties of Islamic government. In the history of Islam, Ḥisba institution has been the supervisor of the market, and the Prophet (s) and Amīr al-Mu'minīn (a) were in charge of it themselves. (Qurashī, 1981: 222-242)
- Supervising the price of human resource services (similar to supervising the product prices) is incumbent upon government. Amīr al-Mu'minīn (a) told Mālik Ashtar, "The sale should be smooth, with correct weights and prices, not harmful to either party, the seller or the purchaser" (Raḍī, 1975: 438). If market does not realize the just price, government will determine it. One of the functions of Ḥisba has been the supervision of prices. (Shaykhli, 1983: 123)
- Another function of government is providing capital to the applicants to prevent lack of capital and to bring the labor price close to the real price. Shahīd Ṣadr writes, "In the capitalist system, the raw material is monopolized by the capitalists and so the goods related to it become scarce; however, the work force has to provide his labor with any prices suggested to him in order to achieve the lowest income. If this artificial shortage is removed, the work force will attain his real price. The main factor for the large share of capital in income is the artificial shortage that results from monopoly; of course, in Islamic economy, individuals do not find the chance to dominate a huge volume of raw material in order to fulfill monopoly. This way, the real price is realized for the worker" (Ṣadr, 2000: 94). Therefore, another duty of the Islamic government to prevent monopoly of labor tools, so that there remains no ground for the inappropriate share of the capital owner compared

to the work force, and any production agent can enjoy his real price that derives from the real shortage rather than artificial scarcity. (Ibid: 96)

- It is incumbent upon government to prevent oppression against work force – especially unskilled work force, which is more prone to exploitation by others – and prevent violating their rights by supervising the content of contracts. Imām Ṣādiq (a) says, «In his waṣīyya, the Prophet (s) told Imām ‘Alī (a) to be careful no oppression is made to farmers in his presence ... and the employed is not ridiculed». (Ḥurr ‘Āmilī, 1983: 216) Making this will to Amīr al-Mu’minīn – who was in charge of managing the nation – indicates that the ruler should fulfill this duty.
- The disabled should be supported and their financial needs be satisfied. Moreover, if individuals do not find job vacancies, no appropriate jobs are found for them, or they are forced to remain jobless, the government should support them financially (Ṣadr, 2000: 55-117). The jobless and destitute Dhimmīs (no-Muslim tributaries) should also be financially supported. (Ḥurr ‘Āmilī, 1983: 49)
- One of the collective duties of Muslims of an area is to satisfy their social needs as much as they can. If there are some needs that are not responded by anyone, the government can require some individuals to do some jobs for the public interest so that those needs are satisfied. If the society needs a specialist in a certain arena, the government should set the ground for the fulfillment of it, and if no one volunteers for the position, the government can force some individuals to do it (Ṣadr, 2000: 86). Of course, this governmental compulsion should be done in a way that the motivation for efficient production is realized, and since the provision of the necessity goods for the society is a collective duty for the producers, religious motivation should be promoted so that they get encouraged to take practical steps.
- In the public sector, the payment should be such that the human force can satisfy his life needs with it, and since this deals with the Muslim public treasury, they should refrain from malversation. In a letter to Mālik Ashtar, Amīr al-Mu’minīn says, «Select from among them those who are... from virtuous houses.... Give them an abundant livelihood (by way of salary) because this gives them the strength to maintain themselves in order and not to have an eye upon the funds in their custody». (Raḍī, 1975: 435)

### **Economic Morality in Islam**

Morality in the capitalist society sets the ground for many inhuman behaviors and temperaments. Economic arrogance is the hotbed for moral arrogance and psychological transgressions, as economic subjugation is the source of moral and intellectual subjugation.

Excessive devotion to wealth drags the human to such demonic traits such as avarice, insatiable greed, selfishness, arrogance, egoism, rebellion, hedonism, lecherousness, laziness, insensitivity, and cruelty. The main cause of these antihuman moralities mammonistic desires and devotion to wealth. Therefore, Islamic teachings have greatly struggled against these traits in order to fight capitalism.

The Prophet (s) says, «The organization of the conditions of this nation at the beginning is due to piety and faith, and its disorganization at the end is because of avarice, misery, and unreachable dreams». (Ibn Bābawayh, 1998: 79)

Insatiable greed is one of the principles of liberal-capitalist morality, and this trait dominates the followers of this path such that the more they add to the interest, capital, and wealth, the more pursue them, and they never are quenched.

This trend is horribly followed, and there is no stop to it as there is no feeling of satiety. This state exists essentially for material issues. If the human faces those negative traits with satiety and sets out to use assets sufficiently and usefully, he will feel satiety after attaining a reasonable, sufficient, and well-off life and will shun away from deterrent, excessive wants. Otherwise, he will never achieve satiety feeling.

Amīr al-Mu'minīn (a) says, «The least thing in the world is enough for one who is satisfied with the sufficient amount of world, and there is nothing that can satisfy one who is not satisfied with the sufficient amount». (Kulaynī, 1982, vol. 3: 209)

Truly, the affliction of the human society is rooted in this excessive-seeking essence due to which the individuals want to grasp and dominate every precious and financially worthy thing in the global economy that is valuable and beneficial in the markets. This tendency does not stop at any limit, and as the noble Qur'ān says, the more is given to a person with this trait, the more he will ask, «... To whom I granted resources in abundance ... Yet is he greedy-that I should add (yet more)» (Qur'ān 74:12 & 15). Since capitalists are not satisfied with any limit and amount and have an unquenchable feeling, they never achieve satiety.

Imām kāzīm (a) says, «Whoever is content with what is enough for him is self-sufficient, and whoever is not so will never attain self-sufficiency» (Kulaynī, 1982, vol. 1: 18). Therefore, Islamic teachings fight against capitalist spirit, as from the Islamic stance, money-grubbing – with its external and social performance – is not merely a pure material, social, or political phenomenon; rather, it is deemed as a phenomenon that is based on the overall cultural, intellectual, and educational backgrounds of people. Therefore, Islam has paid great attention to removing the internal and mental grounds and bases of money-grubbing.

### **Collective Interest or Personal Interest in the Liberal System**

One of the qualities of the human life is its social nature and the undeniable mutual effect of the individual and society. The necessity of this relationship has led philosophers and social scientists to the consensus that the blissfulness of the individual is not possible out of society. Robinson suggests that when nature prepared the human to form the society, it equipped him with the essential inclination to gladden his specimen and essential abhorrence to see them in pain; nature taught him to feel pleasure by the happiness of his specimen and pain by their unhappiness, and it made the confirmation by his specimen favorable and their lack of agreement with him excruciating. (Robinson, 1979: 11)

The mutual effects of individual and society are not limited to emotions; rather, the human achieves numerous benefits from collective life. Understanding this, Adam Smith used this concept as the basis of the division of labor. He asserts that in the civilized society, the human individual needs every moment the assistance of a great mass, while his whole life is not enough for the attainment of the friendship of a few people. In almost all other animals, every individual gets independent after puberty, and under normal conditions, it does not need the help of another creature; however, the human constantly needs its specimen. (Kātūziyān, 2019: 176)

However, one of the most fundamental issues of social life is according various personal tendencies and interests and putting them into an organized social framework. Right from the beginning of his collective life on the earth, the human has always faced this issue, and this task has usually been incumbent upon governments, morality, and social values. The psychological principle of this issue is based on the belief that the human has different motivations and there is incongruence between some personal motivations (called moral vices) and social interests.

In his famous book *Fable of the Bees*, Bernard Mandeville claimed that moral vices can be beneficial for the society. However, he could never figure out that if these vices are really

beneficial to the society, then why should they be called «vices»? Noting this point, Adam Smith criticized Mandeville; he asserted that while personal interests are not flaws, they are the drivers of the human activity and social welfare. (Qadīrī Aşl, 2008: 57)

Providing some examples, he explained that how people move the wheels of the society and add to its welfare inadvertently and unintentionally when they pursue their own personal interests. Therefore, the results of individual selfishness, money-grubbing, and avarice are in line with altruism, and like an invisible hand guide reason to the advancement of what they did not intend, i.e., social welfare (Kātūziyān, 2019: 180). He stated that any individual who seeks his personal interests will not damage social interests, because in this process, he often increases social interests more effectively than the time he advertently tries to help it increase.

Answering the question that how the natural efforts of an individual for self-love can automatically guarantee social interests, he says that every individual is constantly trying to find the best way to circulate the capital he owns, and this is in fact his own interest rather than the social interest; however, the examination of his interest naturally – or in fact necessarily – leads him to adopt an action that brings about the maximum benefits to the society (Ibid: 74). Smith's innovation provided physiocrats with another chain of the natural order law they were seeking. According to this law, any individual moves following the order of nature and instinct to achieve his personal welfare, and due to natural mandate, personal interests of individuals do not have any conflict, and they lead the society toward welfare and bliss in a spontaneous and congruent order. He greatly tried to prove the goodness of utilitarianism as an instinctive order and to reject the viciousness of utilitarianism and selfishness. This way, one of the traits that had always been considered as a moral vice was used as the basis of economics and the foundation of many development theories. The most important natural institution for Smith was supply-demand and the automatic mechanical equilibrium. Believing in the goodness of this institution and the automatic equilibrium, the subsequent economists made great efforts to expand it such that today the result of those efforts forms the main body of economics, especially in the liberal world.

Economic freedom as the rejection of government intervention is another means for according the individual and social interests.

Smith asserted that in its best form, freedom supplies social welfare and moves people to observe each other's interests better than any law and regulation. (Tafađdulī, 1977: 193)

Completing Smith's theory, Bastiat deems the competition institution as a potent power that provides the public with individual advantages in the absence of government. He asserts that the Omnipotent God has equipped the human with the utilitarianism sense so that he wants everything only and only for himself; however, he has created another factor to make it possible for everyone to use His free graces: competition. Personal interest is the unique driver that motivates us to advance and increase our wealth and at the same time to try to achieve a monopoly. Competition is the other unique force that presents the public with individual advantages and helps all individuals of the society to enjoy them. These two forces might be blameworthy and damaging alone, but together they supply the homogeneity and congruence of the social system. (Ibid: 193)

The natural order law provided a better ground for individualism and civil society that had been proposed by Locke, Hume, and others, and replaced Hobbes' *authoritarian rule* and Locke's *social contract* with Adam Smith's *personal interest*. In the civil society based on the natural and instinctive system, issues such as distributive justice, social security, and support of the rights of the lower classes are not important. As a result, the responsibilities of the government are limited to few issues such as the maintenance of security. In other words, in the natural order framework, society essentially means nothing but the collection of its individuals.

## Economics and Human Values

As a science that seeks appropriate methods to allocate the existing resources and facilities to the human goals and needs, economics is basically a moral science. The reason is that it deals with the life issues of the human as a purposeful and social creature that has various material motivations, wisdom, and volition, is unsure about the future, and has the right to choose.

Those who have treated the essential realities of the human and his social life sincerely and via a correct perspective could not reject this reality. Contributing to this stance is the fact that this science was part of the educational program of ethics in Britain up until 1903. After the education of economics was started in a separate faculty due to the insistence of some economists, Keynes voiced his opposition to the decision. Emphasizing the separation of ethics from natural sciences, he believed that the latter could not be used as a basis for provision of models for the former. He denied similarity between the two scientific majors, and he rejected the idea that ethics might imitate natural sciences. Keynes wrote in a letter to John Harvard in 1938 that he [Harvard] did not try seriously to prevent economics from turning into a natural science. From his viewpoint, equating economics with natural sciences leads to ignoring the most important thing that any economist should note, i.e., the human behavior as a creature with mind and volition. He believed that economics – unlike natural sciences – deals with introversion, values, motivations, expectations, psychological assurance sciences, and information that are not homogenous over time. (Hunt, 1979: 118)

Considering the fact that the human (based on the creation law) has various motivations – he is both selfish and altruist, oppressor and justice-seeker, strong and weak, and wise and ignorant, and has both guidance and misguidance and blissfulness and unblissfulness – his interests and blissfulness cannot be deemed as determined by the hand of nature and through the guidance of an invisible hand, as it would be stupid to try to support the healthfulness of an individual by carnal desires and natural order, and reject the role of medical care, advice, and treatment. Therefore, there is a need for do's and don'ts, advice, guidance, control, and supervision. But now that the human thoughts and the Western and Eastern schools have experienced bitter, heavy failures in their tests, is there any way to identify do's and don'ts and the path to blissfulness from misguidance and to soothe the long-lasting human pains such as ignorance and misguidance, poverty and deprivation, and oppression and injustice?

The human today feels more than any time else his need to a religious school and ideology that can show him the true meaning of blissfulness, right path, and the guidance path, and this is the beginning of a holy return to the guidance and blissfulness, the guidance that God delivered through His prophets to the humankind. Truly, the salvation path of the human today is the same as his yesterday salvation path: belief in the Only Creator, the Lord that always supervises His Servants, sees their every small and big deeds, rewards their good deeds ten times and even hundreds of times while their bad acts will not be spared from His wrath, and the belief in His biggest messenger, the Prophet of Islam (s), who introduced money-grubbing and materialism as the biggest obstacle to the perfection of the human. The Prophet (s) said, “We have not come for the collection of properties; rather, God has created us to give charity and distribute properties correctly.” This statement did not mean that he did not pay attention to economics and material welfare, but rather it intended to reveal that the stable welfare of the nation and the true blissfulness of the human are bound to this path.

Johnson says that the blissfulness of the society depends on piety, but the question is that how this piety is achieved? The noble Prophet (s) set Imām ‘Alī (a) as the role model of piety, the same Imām that said 1000 units of prayer a night and in the meantime worked for sustenance so much that as a result of the hits of his strong arms and the sweat of his forehead, he freed 1000 slaves, paid 40 thousand dinars as the alms tax of the products of the

farms, date palm gardens, and aqueducts he had made himself. Nonetheless, his majesty distributed the income of all these products among people so much that it is said at the time of his martyrdom, he left only 700 dinars. Truly, the path to the blissfulness of the human is through piety, and piety is the doctrine represented in Imām ‘Alī (a).

The salvation-oriented economy is verily his school. However, the question is that what liberal-capitalist economy says and in which direction the Western theorists of development move. Is it the path of blissfulness of unblessedness? It might be better to read the answer to this question made by one of the famous contemporary economists.

Where does knowledge and science come from? Where do the human and society go? We abandoned our belief in freedom, advancement, and salvation through God, since first His strangely behaving representative on the earth abandoned Him. What remained for us was reliance on incomplete collective wisdom with the hope to make a better human society. Nonetheless, now it seems that we are still poor ... and in this incongruent world nothing have left for us but worshipping the new idols, the idols that contrary to ones that belonged to the more civilized era of Ignorance Days are not even representative of anything more than themselves. They are not fraught with the spirit of long rivers, expansive plains, or high skies, but are full of gasoline, bullet, and radioactive material. They do not promise dreamy brotherhood and fertility, but rather they create real animosity sterility, and still they crucify us because of our faith, while we are busy with destroying our wisdom. (Ghanīnizhād, 1997: 146)

### **The Viewpoint of Islam to the Individual and Social Blissfulness**

According to the anthropological factors of Islamic worldview, the human has two dimensions, namely immaterial and material. The immaterial dimension, i.e., his spirit, is original and immortal. The ultimate perfection of the human and his blissfulness is a metaphysical matter related to his soul. The purpose of the human creation is that the human achieve voluntarily his ultimate perfection, i.e., the Servitude of God. Not only the utmost satisfaction of the worldly desires is not the ultimate perfection of the human, but also it is even a cause for moving away from that perfection. In order to achieve blissfulness, the human intellect should govern and modify his desires. The real wants of the humans should be satisfied; of course, the real wants here do not mean the necessary needs; rather, they refer to the wants modified by the intellect. Similarly, the material welfare means satisfying the wants modified by the intellect. Accordingly, the material welfare with this meaning is not the ultimate purpose of the human, but rather, it is a means to achieve the ultimate perfection and blissfulness.

Consequently, in the Islamic worldview, it can be said that a society has achieved its ultimate perfection when that society is full of the spirit of divine servitude and obedience such that disobedience to God is deemed as a kind of movement opposite to the mainstream. In order to attain such a goal, social justice is a necessary condition. It is with this view that God orders for social justice in the noble Qur’ān, «Allāh commands justice, the doing of good...». (Qur’ān 16:90)

Social justice in the economics domain is made of two elements, namely material welfare for every member of the society (with the foregoing meaning) and economic balance.

### **The First Element: Material Welfare for Every Member of the Society**

The lack of economic welfare – which is called «faqr» (poverty) in the narrations – sets the ground for disobedience and rebellion. Therefore, it is narrated from the noble Prophet (s), «’I take refuge in God from disbelief and poverty.’ Someone asked, ‘Are these two equal?’ He said, ‘Yes’». (Muḥammadī Rayshahrī, 2005, vol. 3: 2438)



Moreover, Amīr al-Mu'minīn (a) told his noble son Imām Ḥasan (a), «Do not blame one who seeks his sustenance, because anyone who does not have sustenance will have more mistakes ... oh my son! Anyone who gets afflicted with poverty will get afflicted with four qualities: weakness of faith, imperfection of intellect, diluteness of religious belief, and reduction of restraint and modesty. Therefore, we take refuge in God from poverty». (Ibid: 2441)

### **The Second Element: Economic Balance**

Economic balance does not mean equality of the salaries of all humans; rather, balance is congruent with the difference in people's economic levels. However, this difference is limited via two ways. First, the difference among the economic levels of people should not be due to legal and governmental oppression, violation of rights, and prejudice, but rather, it should be a result of the difference in talents and efforts made by people themselves. Second, those who surpass others because of their natural talents and backgrounds – such as high intelligence, strong faculty of thought, and physical healthfulness – should support those who have less or weaker natural talents. Amīr al-Mu'minīn (a) says, «The Glorified God has put the rights of the poor in the hands of the rich. Therefore, no one is poor and hungry unless because of something owned by the rich, and the sublime God will interrogate the rich for this».

Therefore, if these two conditions are met, the differences among the economic levels of people pose no problem for the concept of economic balance. As the Qur'ān says, «It is We Who portion out between them their livelihood in the life of this world: and We raise some of them above others in ranks ...». (Qur'ān 43:32)

If the lack of economic balance is derived from oppression and prejudice, it is in fact the result of disobeying God. On the other hand, if it is derived from the rich people's lack of responsibility for the poor people, in addition to being an act of disobedience, it sets the ground for the promotion of sins and disobedience of God in the society. Therefore, from the Islamic perspective, economic justice formed based on the two foregoing elements is necessary for the blissfulness of the society and the individual, and according to what we said, it is the most important goal of Islam's economic system. However, another necessary condition for the fulfillment of material welfare for all members of the society is increasing the products of the society. This can be achieved through hard working, building up lands, and preparing them for a life full of welfare.

Therefore, the sublime God on the one hand created the earth, the skies, and what is between them to be used by the human, subordinated them to the human, and prepared them to be used by him. On the other hand, He created the human in a way that he can use the earth and whatever exists in it, satisfy his needs using them, and then ordered him to work and use His graces.

Accordingly, the purpose of increasing the products of a society is the material welfare of all individuals of that society. Therefore, if the growth strategy leads to the increase in the poverty rate in the society (that is, the first element of justice is damaged) or causes disruption in the economic balance of the society (which means damaging the second element of justice), it is violating the ultimate goal of economic balance. The reason is that the purpose here is the prevalence of the divine servitude in the society, while such a growth not only does not enhance this prevalence, but it rather weakens it.

### **A Comparison Between the Goals of the Two Systems**

The comparison of the end and mid goals of the Islamic and capitalist economic systems reveals the following differences.

- The end goal of the capitalist system is the individuals' attainment of the most material pleasure. This is the direct purpose of the liberal-capitalist economic system. However, the end goal of the economic system of Islam is the individuals' achievement of the highest level of the divine servitude. This end goal is the direct purpose of the educational and cultural system of Islam.
- Material welfare in the capitalist viewpoint means the attainment of the highest material pleasure with the least pain, and the public welfare means the individuals' achievement of the highest material pleasure. Accordingly, blissfulness is the same as material welfare in the capitalist attitude. However, in the Islamic perspective, material welfare means the satisfaction of the desires that are modified by the intellect, the public welfare intends material welfare of all individuals, and welfare is not the same as blissfulness.
- In the liberal-capitalist school, the economic justice has no importance. What is important is increasing the total pleasure volume in the society, even if a small minority of individuals has the large share of this total pleasure and the majority of individuals enjoy a small share of the total pleasure, unless the lack of economic justice leads to the reduction of the total volume of pleasure. It is only in the last scenario that some measures against the trend are taken. However, in the Islamic perspective, economic justice with its two foregoing elements is the most important goals of the economic system, because it is the most important factor for the attainment of the prevalence of the divine servitude spirit in the society.
- In the liberal-capitalist attitude, economic growth is deemed as a goal superior to economic justice, while in the Islamic perspective, it has a lower rank than the economic justice.

## Conclusion

Based on the discussions made in the previous parts of this article, it might be maintained that according to Islamic worldview, the purpose of the human creation and the appointment of the prophets is that the human ascend to the height of divine servitude. Therefore, the ultimate goal of the general Islamic system should be the same as the purpose of the creation and prophetic appointment. Moreover, all subsystems of the general system should have goals congruent with this ultimate goal. In other words, their attainments should set the ground for the fulfillment of the ultimate goal, and the economic system is not an exception. That is to say, the goals of the economic system of Islam should be such that they set the ground for the fulfillment of the prevalence of the divine servitude spirit in the society, and since economic justice together with the two elements of material welfare (which means the satisfaction of the needs that are modified by the intellect) and economic balance creates such a context, it is the most important goal of the economic system of Islam. On the other hand, economic growth comes second in importance as it is the necessary prerequisite for the attainment of economic justice.

Based on what we said, we might conclude that from among all the subsystems of the general Islamic system, the economic system is never ranked as the top one. Rather, it seems that the purpose of the educational and cultural system of Islam is the ultimate, top goal of the general Islamic system, and the other economic, political, judiciary, etc., subsystems should set the ground for the optimal performance of the educational and cultural system. It is because of this that development in its general meaning is not the same as economic development in the Islamic perspective; rather, it has other dimensions such as the Islamic interpretation of cultural and political development as well. Moreover, cultural growth is of special importance in Islamic perspective.

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