The position of economy from Islamic perspective

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ABSTRACT
The current article has been composed to study on Islamic Economy. The librarian method has been utilized as a tool for data collection and it deals with a survey on economy by descriptive-analytical method from Quranic view and Islamic traditions in this essay. And it has been tried initially to analyze importance and concepts in economy and its nature and structure as well as Model of Islamic Economy and finally to propose some suggestion in this regard. With respect to goals, structure, and performance of western economic model and according to findings of this study, it seems necessary to present an economic system that stemmed from Quranic viewpoint. With their potential capacities, commerce and industry have created new innovations concerning to new contracts and issues, which are concerned with this type of transactions, therefore it seems necessary that by growth and development of industries and wide volume of contracts, the relevant subjects, rules, and regulations among to be characterized. The paradigms of western economic system and their objective and structure as well as creation of disappointment and despair from these systems have caused growing and promotion of a system in light of divine traditions and commands, which ethics serve as their source and feeding origin and they are aimed at achieving divine perfection and proximity in this world and the other world. This system is called as Islamic Economy from Islamic view.

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INTRODUCTION

The constant changes in the fields of trading and economy have caused the commercial environment to be active and dynamic and to increase the necessity for application of economic information in decision making processes (Mohammadreza Nikhbakht, 2013). Perceiving and recognition of these environments may noticeably contribute to importance the role of Islamic economy as a paradigm in resolving disputes and conflicts. Today, sense of defiant spirit in western economic systems and their paradigms have caused to create Islamic economic system, which originated from Quran and Islamic tradition and conduct (Sunnat) to develop and spread human paradigm in line with human being expediency and their advancement and in this Islamic Shariat system it has been highly emphasized on principles and rules and political and economic prosperity and independence as well as turnover and construction and public participation in social activities and growing the thoughts and all-inclusive progress in life and whereas Islam is a practical religion and is concerned with real life thus it has regulated the related injunctions in all aspects based on the same reality and it addresses the life requirements and for this reason it differs from other economic system fundamentally and essentially. As an interdisciplinary science, Islamic economy firstly links the fields of economy, religion, and politics to each other and secondly it interprets all religious studies and theories within the theoretical framework and model in human sciences and at third place it includes certain borders and fourthly its objective is completely clear and certain (Asadollah Farzinvash, 2011).

Importance of economy:

Economy and its related subjects are only one aspect of human life and all dimensions of human life are not summarized in these factors (Mirdamadi, 1986). In all communities, improving welfare level and enjoying further and better financial facilities for members of society is considered as one of the important goals for
human. Given that Islam addresses human’s spiritual promotion and divinely assimilation and also it tries to release human from being captivated by physical materials and being extremely interested in this world but at the same time it does not encourage and promote for ignorance to worldly and economic issues. Islam assumes lack of access to sustenance as a risk that threatens human’s beliefs (As it mentioned as an Islamic tradition: One who has not sustenance, will have not surely good resurrection). According to Islamic view, making effort is advisable for alleviation of poverty and achieving welfare and financial affordability and the person, who tries for improving the life level of his/ her family is like the person that deals with Jihad (holy war) for God and s/he deserves praising. As a result, economy possesses special importance in individual life based on Islam. In addition to these reasons, today the ever-increasing importance of economic issues is related to their impact on all aspects of life for the nations including social, political, cultural, and religious etc. the country in which the economic conditions are distorted it will be subjected to social and political crisis. Such a community is extremely affected by invasive cultures. For this reason, if a society follows up protection from its political and cultural independence then it should address economic growth and progress as one of the important tools to achieve the goals in this course.

Islamic special view to economy:

Unlike western economy, Islamic Economy emphasizes on frugality and avoiding from consumerism. In western economy, human’s needs are assumed as unlimited and it considers the world resources and facilities as restricted ones while in Islam resources and facilities have been introduced as unlimited. In Quran, God expresses: “(Ebrahim Sura (14:34)) … And if you count Allah's favors, you will not be able to number them”; therefore, Islam introduces the solution of economic problems in adjusting ideological and ethical bases before people.

Economy and its position in Islamic school:

Also God states in Quran that: (Araf Sura: 7:96) “And if the people of the towns had believed and guarded (against evil) We would certainly have opened up for them blessings from the heaven and the earth…”. It is characterized from the theme of this Quranic verse that Islam considers the economy in line with achieving human’s excellent objectives and it rejects any socialist and capitalist approach.

Nature and structure of Islamic economy:

There is a lot of dispute over nature and structure of Islamic economy. Some experts assume Islamic economy as the same as economic rules and regulations, which are mentioned in jurist books like contracts (Makaseb), sale (Bei), sleeping partnership (Mozarebeh), and leasing (Ejareh) and the like. And some of them like Martyr Ayatollah Sadr argue that Islam includes economic religion and school and some other express that Islam is science of economy. Also some other scholars totally renounce the economy and express that Islam has only purposed general goals and values and the existing rules and regulations in economy are not often specified to Islamic early period and they are not included in fixed and universal rules. It is clarified from all above-said issues that Islam is not an economic system but it is divine religion, which its injunctions are related to all aspects of human life where economy is also one of these topics.

History witnesses the emerging and decline of various systems in which their governance has been removed after some period and there had encountered several problems. Social justice, full employment, sustainable growth and development of economy, and equitable wealth and income distribution are some difficulties to which the economic systems are exposed. Islamic economic system originated from Quran, Islamic tradition (Sunnat), and active and dynamic streams in which Islam is the source of spiritual feeding for this system. In Islam, ethical criteria affect directly on economic activities of human and community and it typically controls and monitors them in addition to determination of field of practice for economic activities (Jean Baechler, 1991).

Resolving of economic problems is not the only goal in Islamic economic system, but economy serves as a tool for achieving the excellent goals for Islamic community. Thus, in subject of Islamic economic system, the goal of this system is based on divine revelation as an exogenous and predetermined objective. And also Islamic paradigm is accompanied with teleological method and conversion of internal potentials into virtues in humans (Hossein Eivazloo, 1998).

General structure of Islamic economy:

The general structure of Islamic economy is made up three following principles (Seyed Mohammad Bagher Sadr, 1992):

1) Principle of joint ownership
2) Principle of economic freedom within the limited framework
3) Principle of social justice
As it mentioned by God in Quran: (Zokhrof Sura (43:32)) “… We distribute among them their livelihood in the life of this world, and We have exalted some of them above others in degrees, that some of them may take others in subjection...”

And also it is narrated from Islamic Holy prophet (PBUH) in a tradition that he expresses: “Surely God determine the prices and values and He decreases or increases supply the objects and He gives sustenance to human.”

It can be inferred from the above-mentioned cases that Islam accepts potentials of market (supply and demand) to some extent and it has relatively considered the factor of personal benefits as well. Rather than these items, Islam determined some controls over economic and commercial activities so if they are enforced the factor of personal profits may not take step toward the wrong course that results in creation of imbalance in economy or occurrence of moral and or social corruptions (ibid, 2009).

The enacted clauses for personal benefits
1) Divine taboo (forbidding)
   Islam has determined permanent forbidding for many of economic activities, which may cause monopolies and anarchy and lead the society to profligacy and it has transaction by them as forbidding such as usury, hoarding, fraudulence, gambling, and bribery etc. with respect to what it can be inferred from the above-said cases although some legal restraints have been enacted currently on personal interests in capitalist nations, whereas they do not originate from source of divine revelation thus they cause occurrence of economic crises and imbalance in economy.

2) Governmental bar:
   Islamic Shariat grants the power to the government to forbid those activities, which may cause social corruptions by taking an approach based on public expediency. These cases can be inferred from a Quranic verse in which God expresses: (Women Sura (4:59)) “O you who believe! Obey Allah and obey the Apostle and those in authority from among you…”

3) Ethical taboo
   As the main goal of human in Islamic system is in that his/her life in this world serves as a ladder toward achieving perfection and life in other world; thus, his/ her salvation will be realized when s/he does those activities, which are followed by acquisition of further divinely reward and bonus for the other world. And also the virtues of other world may cause the religious believer to impose some bars to his/ her own.

The ideological bases of Islamic economy:

       Providing the well-being for human is a goal in topic of economy. Hence, it should be identified that what type of human is considered for this purpose. Is there any relationship among him/ her and system of existence as a creature without certain goal? Do system of existence and economic systems transform him/ her and does s/he play any role in his/ her own construction and change or not? A kind of human is considered in Islamic economic system that s/he believes in that God’s wisdom has not created him/ her in vain and s/he should have certain and clear goal. Therefore, it is obvious that there is a lot of distance among the economic system in which human is subjected to physical and material treatments with the other economic system in which it is believed in that anything is of God and returns to God. Therefore, it can be implied that negligence about one’s own is one of the reasons for destruction and decline of communities in economic fields etc. Paying attention to God and his/ her link with the origin and unlimited power is one of other spiritual tendencies for human that in Quran this term is to it as Divine Proximity. It means that Human feels that s/he has no independence and what s/he has, belongs to God.

Economics and Islamic teachings:

       According to science of economy, human is insatiable creature with unlimited needs that s/he has world limited sources and wealth at disposal. Rather than emphasis on frugality and avoidance from consumerism and restriction of human’s requirements, Islam introduces divine bounties unlimited. But by casting a glance simply, one could perceive that unlimited nature of human’s needs does not necessarily mean consumerism and emphasis on material manifestations and in Islamic paradigm, intellectual and spiritual growth and excellence of human is assumed as value. As a result, Islamic community should provide the goal of supply adequate facilities for human’s growth and excellence as the means for his/ her progress. Thus, it can be seen that the non- Islamic consumerist community is aimed at rising of overconsumption and luxuries while in Islamic community; the goal is to improve cultural level and intellectual excellence for humans. Both communities are insatiable in achieving their own desires. Non- Islamic community seeks for further consumption while Islamic community tends to further intellectual excellence. Hence, they need to sources and facilities to meet requirements. Thus, it can be concluded that the assumption of unrestricted human’s needs is not complied with Islamic consumption model. On the other hand, the theory of limited accessible sources for human is also not consistent with the paradigm of limits of divine bounties since it is possible technical knowledge level in community causes the human not to be able to utilize and exploit from the existing potential capacities. Similarly, it is possible that limitation of resources is due to improper use and overconsumption of them. For example, those resources,
which should be used for cultivation and improving welfare and development level, may be utilized for massacre and creation of war that is a policy, we witness it in western countries. Therefore, limitation of resources may be due to lack of discovery the method of using these resources or their improper use. Hence, there is diversity in presuppositions in economics and Islamic teachings.

Importance of economic assets from viewpoint of Quranic verses and traditions:

God has considered wealth and human life as the paramount capital and goods for human and in some of Quranic verses, expresses wealth and property before human’s life. This issue can be more perceived with respect to this Quranic verse: (Anfâl Sura: (8:72)) “…struggled hard in Allah's way with their property and their souls …”

Or in other point, God interprets in Quran that: (Saf Sura (61: 10-11) “O you who believe! Shall I lead you to the merchandise which may deliver you from a painful chastisement? You shall believe in Allah and His Apostle, and struggle hard in Allah's way with your property and your lives …” With respect to the above respected verse, it is identified that wealth and asset play role as prayer for human.

And in another point, it is implied in Balad Sura that: (Balad Sura (90: 4-12) “Certainly We have created man to be in distress. Does he think that no one has power over him? He shall say: I have wasted much wealth. Does he think that no one sees him? Have We not given him two eyes, And a tongue and two lips, And pointed out to him the two conspicuous ways? But he would not attempt the uphill road, And what will make you comprehend what the uphill road is?” And also in a tradition that was narrated from Holy prophet (PBUH), he expresses: “(God) has determined a certain means for testing any community (Umma) and wealth and property is the means for examining my Umma.” It is probably some of wealth and properties are provided by anger and violence, deception, fraudulence and fake, larceny, usury, bribe, and wrong contracts and transactions and or they may be wasted by extravagance and prodigality and overindulgence and become the means of contempt and defame for human in this world or in resurrection day. As it mentioned in Forghan Sura from Quran, the characteristic of God’s good believers are introduced as follows: (Forghan Sura (25: 67)) “And they who when they spend, are neither extravagant nor parsimonious, and (keep) between these the just mean”. The namely, this verse determines the point of moderation among parsimony and extravaganzia while it takes the rights of religious brother into consideration as well. And also in other point of Quran, God expresses: (Asra Sura (17:70) “And surely We have honored the children of Adam, and We carry them in the land and the sea, and We have given them of the good things, and We have made them to excel by an appropriate excellence over most of those whom We have created”.

Islamic economy model:

Despite of scientific, technological, and economic advancements in the west, which are accompanied with political and cultural development, but western systems, could not yet provide satisfaction and consent for human and or they could not present more fair and equitable community. Ethically, the existing social and economic diseases along with indecency and solidarity in families have created many big problems and bottlenecks for the community. Also from economic aspect, the quick economic growth has boosted the economy further while interest rate is going to be increased in order to control domestic inflation. Under such conditions and to campaign against the economic illnesses, particularly in the failed socialist system, substitution of an economic system seems as a good solution. Alternately, ecologic disasters, the effects of greenhouse gases, population growth, and probably nuclear winter are great risks, which have been created by capitalism system and they threaten the world. Interest- less banking system is one of the alternate topics, which have been proposed by Islam. Usury System is placed versus this system, which are opposite to each other. These two systems are agreed neither in way of thinking and basis nor in product and consequences (Seyed Mohammad Radmanesh, 1981).

In Islam, economic and life systems are based on this point that firstly there is the rich, glorified, and pure God as creator of universe of existence and secondly this glorified creator is owner of all creatures and creator of them and thirdly God has elected human as His representative on earth and gave him/ her some facilities to utilize various sustenance and resources but according to some conditions and contract and treaty. Thus, it requires expressing the reality of nature regarding Islamic abhorrence and dislike toward hated usury system.

First facts: The people’s hearts should be assured that in Islam never agrees with establishment of usury system.

Second facts: Usury system is a great disaster for human community and it is the ugliest system that stops human comprehensive growth.

Third fact: Ethical system and work depends on each other in Islam and human is dependent on treaty and caliphate that has been assigned to him/ her in his/ her possessions and interventions, and all of his/ her acts are subjected to God’s trial and they will be counted in resurrection day in other world.

Fourth facts: Doubtlessly, the usury contracts totally corrupt the morality, feeling, and emotion of a Muslim versus his/ her brethren.
On the other hand, Zakat is a part of Islamic economic system that causes intellectual and spiritual perfection for humans and cleansing human properties and his/her growth and excellence and it is so important that Zakat (Islamic tax) has been mentioned pursuant to prayer in many Quranic verses and as God expresses that raise prayer and give Zakat from your properties and also He mentioned in another point: (Tuba Sura (9:103)) “Take alms out of their property, you would cleanse them and purify them thereby…” (Sheikh Mohammad Shaltut, 2003).

Therefore, with respect to above verses, one could refer to goals of Zakat as 1) purity and cleaning, and 2) growth that is considered in Islam and Islamic economic system.

The basic dimensions in economy sector from Islamic view and IRI Constitution:

1- Fighting against poverty and meeting the basic needs for any person in light of creative work
2- To set free a part of human’s time to deal with intellectual self-training, human growth, and spiritual excellence;
3- Moderation in consumption and campaign against extravagance and rejecting any destructive economy in respective of the facilities, which have been put by god in nature at human’s disposal;
4- Reserving humans’ freedom regarding economic factor;
5- Emphasis on economic independence;
6- Focus on industrial and technical factor for economic planning;
7- Administering the economic justice

Conclusion:

It can be concluded from what it mentioned that ethics plays determinant role in practical field of Islamic economy and economy is a part of economic system as whole and justice and benevolence are deemed as the basis for human’s movement and behavior in this system in such a way that the ideological and value-driven bases may create some restraints in adverse uses from nature according to jurisprudential dimension and Islamic law. So this structure causes coordination of growth and justice and God’s active role in Universe and human’s possession in objects are realized in trust and with protection from individual and collective human’s identity in this world and other world in this economy that separates it from other capitalist systems. Therefore, it may be implied that Islam never agrees the economic activities, which have been implemented based on oppression and unfair exploitation.

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Holy Quran


Holy Quran


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