



## Investigating the Barriers to Economical Justice from the Perspective of Holy Quran

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### **Abstract**

One of the most pivotal principles in economical systems is economical justice, which is accounted for and interpreted on the basis of intellectual foundations in each system. Economics is among the basic existence principles of human community. If the economics of a particular society encounters insufficiency, other vital domains of the society will undergo undesirable changes. Despite the fact that the world has recently become a global village in which possessing perfect economic independence is really difficult, the Islamic community is able to fulfill its basic needs. Therefore, the holy Quran accords special priority to economic issues as an essential factor to create healthy and religious society and all its plans are based on economic justice.

Current study was carried out in the dint of descriptive-analytic method and drew on verses and sayings along with analyses of economic specialists and great Quran scholars. The findings of current study are as follow:

- 1: Economic justice and removing the economic gaps in society are among the sublime goals as far as Islamic studies in economic system are concerned.
- 2: Economic barriers include interest, bribery, wastefulness, profusion, speculation, profligacy and so on.
- 3: Islamic government is responsible to prevent the growing gap in incomes and wealth in the light of executing Islamic command and direct the society toward justice and economic equilibrium.

**Keywords:** Quran; Economy; Justice; Economical Justice

## ***Introduction***

Economies of the fundamental factors for the existence of a human community. In case of a failure in the economy, other vital aspects of the community might witness unpleasant changes. As a result, both worldly and divine economic systems emphasize the attempts to eradicate poverty, and improve the life level in human communities. A defected economic system results in poverty increase and in turn leads to increase in social abnormalities. In the Koran and Imams' quotes, economic issues have attracted lots of attentions and worldly poverty was prohibited.

In the international scene, a nation or state without enough economic power cannot compete or negotiate in terms of diplomacy, military or culture, and may even find its independence and identify under severe threats. Therefore an societies try to make themselves more capable economically, and target the economy of their opponents to weaken them.

According to the religious obligations, Muslims must always behave with justice in their social life, and it's forbidden to behave with injustice because of its being a capital sin. They must always treat with justice together, and no hostility should take them out of the pivot of justice. Muslims not only behave with justice to each other but also do it about the non-Muslims who get along with them. So justice must be observed in all affairs

Researchers aim to investigate "barriers in social justice" from the perspective of holy Quran, a book which is compiled to enumerate basic programs required to manage a humanistic and divine community for ever. Accordingly we should reflect and delve into the divine book to attain the solutions for raised issued.

## ***Principle of Justice***

"Justice in Sharia (Islamic law) means the truth in the right (God's) way and prefers the wisdom over the ego passion. According to Fuqahā (Islamic jurists) terminology, justice involves the avoidance of great sins, non-insistence on doing small sins, adherence to piety and distancing from inferior and mean actions, all of which are interpreted as the Queen of Justice" (Mousavi Khomeini, Tahrir al-Wasilah, Vol.1, p.10).

According to Morteza Motahari, "Justice means granting the right to the beneficiary or non-violating the right of the beneficiary" (Motahari, Study the Islamic Economic Principles, p. 16).

However, prior to all these definitions – as the final word - Ali ibn Abi Talib (PBUH) has known justice as "Granting the whole right of one to the beneficiary" (Motahari, Collection of Works, p. 822). Also, elsewhere, he has interpreted justice as "fairness, moderation, and avoidance of extremes, and that everything should be in its place" (Alikhani, p. 7).

Justice means fairness with people and treating them with moderation that does not deviate from the right and desire to one side and kindness is goodness and donating without expectation and great efforts to resolve people's issues. According to Ibn Abbas, "justice means Tawhid (oneness) and kindness means performing the duties of religion. Some have said: Justice is in the speech and goodness reveals in deeds. Another has said that justice is the fair between oneself and people and goodness is doing fair with the people regardless of his own right (Ameli, Vol.5, p. 360).

There are rare issues as important as justice in Islam since the issue of justice, like the issue of Tawhid, is rooted in all the principles and sub-principles of Islam. That is, as none of the belief and practice, individual and social, moral and legal issues are not separated from the truth of Tawhid and

unity, nor will we find any one of them free from the spirit of justice. Therefore, it is not surprising that justice is recognized as one of the principles of religion and one of the intellectual foundations of Muslims. Although justice, which is one of the principles of religion, is one of God's attributes and is set forth in the principle of theology, which is the first principle of the principles of religion, however, highlighting it is so meaningful (Makarem Shirazi, Vil.4, p. 301).

The consistency of human life truth is based the principle of justice and the practice of justice in social life is one of the most important divine duties of Muslims and oppression and Infringing the rights of others are considered forbidden and as great sins (Javadi-Amoli, p. 193). As God says:

*Allah orders justice, and good deeds, and giving to one's kindred. He forbids indecency, dishonor and insolence. He admonishes you in order that you take heed (Sura 16: AN-NAHL (THE BEE), 90)*

Therefore, those who do not act in justice, firstly, they have not obeyed God, which is one of the great sins. Secondly, they will be oppressors and wrongdoers, and the sequel of wrongdoers is known. A just person is the one who, as Ayatollah Abu al-Qasim al-Khoei describes in Minhaj Al Saliheen, do not commit sins, whether it a major sin or a minor sin (Khomeini, vol.4, p. 118).

Moderation comes from "justice" and means temperance. In terminology, it refers to "equality, parity, staying in the middle of the way and not involving extremes in terms of quantity and quality" (Mostafavi, vol.8, p.53).

Moderation in the Holy Quran means God's "Straight Path". Moderate person in the Holy Qur'an is one who has faith in Tawhid, prophecy and resurrection and does the divine commands without exaggeration and fault. The Lord says:

*Children of Adam, did I not make a covenant with you, that you should not worship Satan he is surely a clear enemy to you (Sura 36: YA-SEEN (YA-SEEN), 60)*

*And that you worship Me? Surely, that is the Straight Path. (Sura 36: YA-SEEN (YA-SEEN), 61)*

And he also says:

*Would you rather demand of your Messenger that which was once demanded of Moses! He who exchanges belief for disbelief has surely strayed from the Right Path. (Sura 2: AL-BAQARA (THE COW), 108)*

Derived from these two verses, especially the last verse, one can conclude that disbelief after faith is deflection from the right path and tendency to the wrong way and having faith in the divine verses and the rules of religion is the right path and the way to moderation "(Hashemi Rafsanjani, Vol.1, p. 1341).

In Quran, the term "intention" has been used to explain the concept of moderation; however, the words such as "middle", "alike" and "hanif" have also been used in this sense. But the most application in the above mentioned concept and term can be found in the word of "intention" and "economics". For the same reason, in Islamic narrations, following the Quran, the word "intention" has been used to describe the term moderation. In general, the term "economy" in Arabic language is a general concept, which can

flow in all human actions and behaviors and appears to be desirable and appropriate at all stages of life, even in worship and charity" (Mahdavi Kani, p.13).

In the teachings of the Qur'an, economics and moderation are considered honorable and appropriate in everything and many of the Qur'anic commanding teachings are to create moderation in human abilities, inhibit, control and guide them toward moderation. In confirming the value and credibility of moderation and temperance, it is sufficient to mention that the straight path in the Qur'an has been considered as the middle way. In the surah of AL-QASAS (THE STORY), the proclamation of the Prophet Moses is said to be that the middle way is the right path of guidance, and it says:

*And when he turned his face towards Midian, he said: 'It may be that my Lord will guide me on the right way (Sura 28: AL-QASAS (THE STORY), 22)*

Also, in the Quranic verses, the term of (Qawam) consolidation has been used to describe the concept of moderation and temperance. The Quran states that the believer and the Islamic nation are a nation that use to apply moderation and consolidation (As in verses 34 and 135 of AN-NISA (WOMEN)).

Ali ibn Abi Talib (PBUH) explains the essence and nature of path of moderation and the middle way as:

*"Rightism and leftism are both astray, the middle way is the path to prosperity and goodwill." (Feiz-al-Eslam, p. 69).*

As a result, moderation in the meaning of the Holy Qur'an and the Ahadith of the Ahl al-Bayt (pbuh) is that the man moves towards the divine straight path in all aspects of belief, ethics and deeds and obeys and follows the commandments and desires of the Lord, and acts as God has commanded without extremism, sluggishness and applying personal taste and desire.

"Moderationism refers to a state in which the two sides are consistent and compatible in terms of quantity or quality." (Ibn Manzur, Vil.11, p. 431). Thus, one can say that moderation means proportionality. This is the proportionality state that is the requirement of endurance, consistency, and harmony of the issues.

### *Economy*

Economy means "moderation, temperance, and endurance on the way." (Farahidi, Vol.5, pp. 54-55). However, the word economy has many meanings that one of its meanings is moderation and avoiding extremism is in everything. In the verse 19 of Sura 31: LUQMAN, it also means the same.

In addition, "A science that deals with the income and expenses and trade relations and finances of the people of the country is called Economics" (Amid, p. 206).

Since moderation in cost of living is one of the examples of moderation, the word "economy" has been widely used accordingly as far as the conventional use of "economy" has often been for the same meaning. The economy has been generalized from its conventional meanings (moderation in livelihood and income and expenses proportions).

The Latin equivalent (Economy) is derived from the two Greek words of Oikos and Nomos (Law), which is translated into "Household Management" in Persian (Ahmadi, p.11).

"In terms of the capitalism tradition, economy is a kind of acquiring property and wealth that turns the condition of life and everyday livelihoods of humankind to a moderate state and gradually raises it. In other words, traditionally, economy is a kind of unconditional capitalism and capitalization" (A Practical Look at Economic Jihad, p.43).

Given what has come to us from the Almighty God and The Fourteen Infallibles, one can sum up the economy in "trying to make livelihoods within the framework of shariah" (Ibid. P.45). As a result, the Islamic economic system is a set of general rules presented in Islam in the context of how to regulate economic life and solve economic problems to ensure social justice.

Unlike Western economics, Islamic economics emphasizes the contentment and avoidance of consumerism. The western economics considers the human needs unlimited and the resources and facilities of the world limited, while in Islam, resources and possibilities have been introduced unlimited. The Lord says:

*If you count the blessings of Allah, you will never number them. Indeed, the human is wicked and thankless (Sura 14: IBRAHIM (ABRAHAM), 34).*

Basically, the realization of transcendental goals of Islam is not possible without regard to economic issues. Therefore, after inviting the people to Tawhid, the Prophet Shu'yab invited them to justice and righteousness in financial and trade issue and said:

*'My nation, be just in filling the measure and the scale. Do not reduce people's goods and do not corrupt the land with mischief (Sura 11: HUD (HUD), 85)*

This verse shows that the prophets were not merely agents of ethical issues, but reforming the economic turmoil has been also an important part of their invitation. According to the Koran, the strength and endurance of society depend on the properties of that society, and thus, the important role of wealth in economic and political movements and the education and culture of the society should not be ignored, although the economy is not the ultimate goal for the individual or the society.

Ali ibn Abi Talib (PBUH), while establishing his rule, introduced the economy as the consistency and the pillar of the life, religion and the world and recognized one of the people's rights to the government and Imam as "Added Value", that is, the proliferation and increasing of public capitals and wealth (Miremadi, pp. 14-15).

### *Economic justice*

Economic justice means "equality of facilities, equity in the distribution of wealth, fair distribution of natural raw materials for the community individuals, the equality of work that a person performs in the society along with the right that the society pays and the equality of the legal right (wage) with the true right (share) of each person" (Bana Razavi, 128).

In Islamic economic system, justice has its own specific concept and encompasses justice in the distribution of raw materials and the distribution of generated wealth. The issue of fair distribution of

natural resources and the primary wealth plays a central role in the health of the society economic system. If these resources are placed in the exclusive domain of certain individuals or groups, a class difference arises and paves the way for the powerful and the owners of wealth.

Therefore, according to Martyr Seyyed Mohammad Bagher Sadr, "Contrary to the classical political economy where the production issue is more dominant, In Islam, the discussion of distribution is the beginning of economic studies and the issues of production are in the next stage" (Sadr, Vol.2, p. 65).

Considering Islam's adherence to the issue of equality and brotherhood of human beings, inconsistent inequalities in income and wealth are incompatible with the spirit of Islam. The severe class divisions not only do not strengthen the sense of brotherhood among Muslims, but also destroy it. On the other hand, according to Qur'anic verses:

*When your Lord said to the angels: 'I am placing on the earth a caliph, ' they replied: 'Will You put there who corrupts and sheds blood, when we exalt Your praises and sanctify You?' He said: 'I know what you do not know (Sura 2: AL-BAQARA (THE COW), 30).*

And the angels used the declaration of the Lord that I would select representatives of man on earth that the effects of this good attributive is to create the human dynasty with opposite and inferior abilities such as the power of wrath and lust and other forces. The requirement of the vile nature and the plurality of human beings is to lead to confusion and confrontation with one another. Also, gaining the benefit and disposing of harm will lead to corruption and disruption of their life system and opposing to the Lord (Hosseini Hamedani, vol.1, p.100).

In conclusion, all human beings have the right to enjoy the blessings as the successors to God. Therefore, the concentration of facilities in the hands of a minority group and the deprivation of the majority of the people in neither consistent with the moral teachings of Islam nor with the dignity of the man succession. The discussion of economic and social justice in Islam is not apart from the ultimate goal of religion (spiritual uplift of man in the field of science and practice). What has been considered in Islam, including economic justice, has been due to the effect that affected they have had at this end and is as a means to reach this great destination. However, sometimes humans are the subject of the direct impulses of some of the economic orders of Islam, like Khums and Sadaqah (charity), in which the intention to grace and closeness to God is a condition so that in addition to providing the poor and the economic balance, they bring the people to God as a reminder as well as to be a practice for abandoning the material property and wealth to have a training role. In fact, the morality and economics have been described in combination with each other.

The verdict on human to the civil society and social justice is a verdict that compulsion has forced the man to accept it. Since if there were no necessity, no man would ever be willing to limit his scope of choice and freedom. This is the meaning of the famous phrase saying that: Man is social by choice, which implies that "Human beings orders the social justice. In summary, in both cases, the necessity has made him to accept the civilization and social life, and subsequently, the social justice as he wanted to exploit others (Tabataba'i, vol.2, p. 176).

Social justice in the economy cannot be appraised apart from other parts of religion. The general and public orders of religion about justice include economic justice as well.

The value and greatness of justice at the community level from the point of view of the Qur'an is so high that it has been presented in an unreplaceable fundamental principle and Allah Almighty decree it decisively and makes it obligatory as says:

*Allah orders justice, and good deeds, and giving to one's kindred. He forbids indecency, dishonor and insolence. He admonishes you in order that you take heed (Sura 16: AN-NAHL (THE BEE), 90)*

*(We said): 'David, We have made you a caliph in the earth. Judge with justice among people and do not yield to your own preference in case it should lead you from the Path of Allah. Surely, a terrible punishment awaits those who stray from the Path of Allah, because they forget the Day of Reckoning (Sura 38: SAD (THE LETTER SAD), 26).*

And in the same vein, God reminds the Islamic community that the evils and hostilities of the enemies should not bring you out of justice, even treat your enemies with justice:

*Believers, be dutiful to Allah and bearers of just witness. Do not allow your hatred for other people to turn you away from justice. Deal justly; it is nearer to piety. Have fear of Allah; Allah is Aware of what you do (Sura 5: AL-MAEDA (THE TABLE), 8).*

Accordingly, one of the main goals of the Prophets is considered to be justice, and he says:

*We have sent Our Messengers with proofs, and sent them with the Book and the Scales, so that people might establish the Scale (of justice). We have sent down iron in which there is great might and diverse benefit for people, so that Allah knows those who help Him and His Messengers in the Unseen. Indeed, Allah is the Strong, the Almighty (Sura 57: AL-HADID (THE IRON), 25).*

However, Allameh Tabatabai has interpreted this justice as justice in the deals and trade (Tabataba'i, vol.19, p.198), but other commentators have perceived it as absolute social justice in all areas, including the economic justice. Hence, the education of the people should be such that they themselves will be the executors of justice and equality and nothing of friendships and hostilities, relativeness and kinship, distance and proximity and any other factor should prevent it since any deviation from the path of justice would be following the ego passion and aberration.

*Believers, be maintainers of justice and witnesses for Allah, even though it is against yourselves, your parents, or your kinsmen, whether he is rich or poor, Allah has more rights over both of them. So do not follow desires, so that you are (not) just. If you twist or turn, Allah is Aware of what you do (Sura 4: AN-NISA (WOMEN), 135).*

In a balanced society were all individuals benefit equally from the most important social values such as power, wealth, and position and the positions and wealth are not available to specific people, naturally, the empathy and the spirit of "brotherhood" would be established among the members of the community.

"The realization of social justice as one of the goals of the prophets requires the provision of some preparations that the most obvious and urgent of which is the formation of the state. The honest and continuous efforts of the prophets and their successors to establish the government have aimed to merely create social justice in all areas" (Mousavi Khomeini, Velayat-e Faqih, p.59).

They were not in pursuit of leadership, exuberance, and personal worldly comfort and welfare and the government was not the goal for them, but they considered it as a means for enforcing the law and

providing the rights of the disadvantaged. Having knowledge and awareness of Islamic laws and regulations, especially in economic dimension, is the necessary condition for the Islamic State's agents. The Holy Quran says:

*We have sent Our Messengers with proofs, and sent them with the Book and the Scales, so that people might establish the Scale (of justice). We have sent down iron in which there is great might and diverse benefit for people, so that Allah knows those who help Him and His Messengers in the Unseen. Indeed, Allah is the Strong, the Almighty (Sura 57: AL-HADID (THE IRON), 25).*

### *Obstacles to Economic Justice*

It should be noted that the economic system of distribution and production of wealth and the payment of khums and zakat and other financial affairs such as atonements, diyāt, etc. also observe the social justice clear in economic terms since without an economic system, a huge class involved in the poverty and deprivation (Javadi Amoli, p.327). As mentioned, the social and economic effects and consequences in the context of the Islamic economic system include many issues such as the moderation of class divisions, establishing justice in the society, preventing moral degradation and preventing the destruction of the society, spiritual and social development of human beings, etc. (Ibid, p. 570). Some barriers of economic justice are as follows:

#### *Usury*

"Usury literally means high absolute and it also refers to the surplus value in the deal and taking added amount for debt back (usury in loan). So, usury is the surplus value people take from their debtor or receive in the deal in a certain condition" (Moqaddas Ardebili, Vol. 7, p. 451). Usury, in term of Islamic Sharia, means "to take a property in exchange for a financial payment", so that the amount of one is more than the other. This is also forbidden in the Jewish religion, so that the Holy Qur'an recounted Jews for the ugliness of usury. Usury is divided into two type: usury in deal and usury in debt, which is so forbidden in Islamic jurisprudence that the guilty of one drachma is considered as more than Seventy times incest" (Mohammad ibne Makki, p. 198).

Moqaddas Ardebili also cites about it:

"The history of usury dates back to thousands of years BC. "Will Durant" says: "it is obtained from the documents left thousands of years ago that contracts were certified by writing and the custom of borrowing has been common among them and they have given an annual profit of nearly 15 to 23 percent. Usury has been taken in the form of commodity itself. Priests gave usury loan to people. Everyone must pay his/her loan; otherwise the lender could take the children of the debtor hostage" (Musaei, p. 3).

Usury is forbidden in Islam and maybe its harmful effects such as creating a social gap, accumulating the wealth in the hands of limited group of people and lack of using the asset usefully in the society are the reasons for its state of being forbidden (Javadi Amoli, p. 220).

There have been many narrations from infallible Imams on blaming and remonstrations of usury, including the Prophet's brief writings that say:



«إِنَّ اللَّهَ عَزَّوَجَلَّ لَعَنَ آكِلَ الرِّبَا وَمُؤَكِّلَهُ وَكَاتِبَهُ وَشَاهِدِيهِ» (Abedini Motlagh, p. 276)

"Great God has cursed usurer and one who gives usury and writer of contract and the witness of this deal" (Abedini Motlaq, p. 276)

«الرِّبَا وَ إِن كَثُرَ فَإِنَّ عَاقِبَتَهُ تَصِيرُ إِلَى قُلَّةٍ» (op cit)

"The profit from usury, it does not matter how high it is, will eventually results in lack of blessing)" (the same, p. 309).

At least there are seven verses in Quran that demonstrate clearly usury is forbidden in Islam, and One of the most important verses is Surah Al-Baqareh 275:

(الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَ حَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ)

Those who devour usury will not stand except as stand one whom the Satan by his touch Hath driven to madness. That is because they say: "Trade is like usury," but Allah hath permitted trade and forbidden usury. Those who after receiving direction from their Lord, desist, shall be pardoned for the past; their case is for Allah) to judge (; but those who repeat) the offense (are companions of the Fire: They will abide therein( for ever.)

Allah says in Surah Nisa:

(فَيُظْلَمُ مَنْ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَ بَيَّضْنَا عَنْ سَبِيلِ اللَّهِ كَثِيرًا\*وَ أَخَذِهِمُ الرِّبَا وَقَدِ نُهُوا عَنْهُ وَ أَكَلِهِمْ أَمْوَالِ النَّاسِ بِالْباطِلِ وَ أَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا) (نساء / 160 و 161)

For the iniquity of the Jews We made unlawful for them certain) foods (good and wholesome which had been lawful for them; in that they hindered many from Allah's Way\*That they took usury, though they were forbidden; and that they devoured men's substance wrongfully; We have prepared for those among them who reject faith a grievous punishment (161& 160).

And in Surah Rom:

(وَ مَا آتَيْتُمْ مِنْ رِبَا لِيَرْبُوا فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُوا عِنْدَ اللَّهِ وَ مَا آتَيْتُمْ مِنْ زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَئِكَ هُمُ الْمُضْعِفُونَ) (روم/39)

That which you give in usury for increase through the property of (other) people, will have no increase with Allah: but that which you give for charity, seeking the Countenance of Allah, (will increase): it is these who will get a recompense multiplied (Rom: 39)

Therefore, usury disrupts the economic balance in the society and accumulates the wealth at a certain pole of community, because only some people can profit by this and all Economic losses to be gained by the other group. If it is heard that the gap between the Rich and poor countries of the world are increasingly growing, one reason for this, is usury and consequently leads to Bloody wars.

### *Hoarding:*

Although, there is no verse directly related to hoarding, many verses imply to this subject, which some issues like overcharging, shortchanging are related to this topic. Some valuable narrations were told by the Prophet and infallibles on blaming and remonstrating of hoarding and hoarder, including the Prophet saying:

«الْجَالِبُ إِلَى سُوْقِنَا كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ وَالْمُحْتَكِرُ فِي سُوْقِنَا كَالْمُلْجِدِ فِي كِتَابِ اللَّهِ» (Abedini Motlaq, p. 48).

"Someone who import a commodity to our market, is like someone who is fighting in the way of Allah, and someone who hoard in our market is like someone who is known misbeliever in the Book of Allah" (Abedini Motlaq, p. 48).

And in another eloquent speech, he says:

«مَنْ اخْتَكَّرَ عَلَى الْمُسْلِمِينَ طَعَامَهُمْ ضَرَبَهُ اللَّهُ بِالْجُذَامِ» (the same, p. 28)

"Overcharging is a loss to everyone and a fault for governments" (the same, p. 28).

So, hoarding must be banned, because the Prophet has banned it, and Buying and selling should be easy and based on justice; according to the prevalent market rates not to the seller's detriment not to the buyer's losses. Punish One who hoard after banning, and make them a lesson for others and don't extravagante in punishing him.

Imam Ali says in his original and historic treaty to Malik Ashtar:

«... و اعلم مع ذلك ان في كثير منهم ضيقاً فاحشاً و شحاً قبيحاً، و احتكاراً للمنافع، و تحكما في البياعات، و ذلك باب مضره للعامه و عيب علي الولاه، فامنع من الاحتكار فان رسول الله صلي عليه و آله منع منه، و يكن البيع بيعاً سمحاً، بموازين عدل و اسعار لاتجحف بالفريقين من البياع و المبتاع. فمن قارف حكره بعد نهيك اياه فنكل به، و عاقبه في غير اسراف.»

"And However, Know that among businessmen, there are many who have bad deals, are stingy and tend to hoard, trying to profit and sell the goods on any costs they want. While this profiteering and businessmen have a key role in the provision of food supply and requirements of the society and should be respected, but it should not be overlooked that sometimes greed forced them to hoard and create a black market, therefore, prohibit them from hoarding; and punish them if they hoard again after your prohibition." Then, since government is responsible for prohibiting the act of hoarding, determining the commodities contained in hoarding, i.e. commodities required for the society and its black market cause to interrupt people's life, are subject to the government recognition (the same, N. 53).

Allah says in Surah Tawbah:

«يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِّنَ الْأَخْبَارِ وَ الرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَ الَّذِينَ يَكْنِزُونَ الذَّهَبَ وَ الْفِضَّةَ وَ لَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ» (التوبة: 34)

O ye who believe! there are indeed many among the priests and anchorites, who in falsehood devour the wealth of men and hinder( them)from the Way of Allah. And there are those who hoard gold and silver and spend it not in the Way of Allah: announce unto them a most grievous chastisement(Tawbah: 34)

There is no limit for capitalization in Islam, but the way of acquiring the capital has some conditions, and miserliness and bad usage of the wealth is forbidden. Accumulation of money is a Social disaster and worse than that is greed and the worst is hoarding and hiding, because it causes many problems for the society and the accumulation of gold and silver and money, and not to donate and hoarding is a deadly sin (Qira'rti, Vol. 5, p 56).

In fact, prohibiting the hoarding and treating the hoarder as a sinner and accursed person means to reproach and prohibit the overcharging, as the hoarder intends to exacerbate hiding and increase the demand and cost of the hoarded good by hiding the public bonds. Indeed, hoarding is a preliminary step for overcharging.

### *Tatfif (stint)*

Qur'an, Scripture and the Word of God, refers to shortchanging explicitly and repeatedly and condemn it strongly. Above that, it introduces shortchanging as the cause of destructing Madyan and extinction of its people. Shortchanging has been denounced in six of 114 verses of Qur'an. One of them is Surah al-Motaffefin which means defrauders. Allah says in the Surah:

(وَيْلٌ لِّلْمُطَفِّفِينَ الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ وَ إِذَا كَالُواهُمْ أَوْ وُزِنُوا لَهُمْ يَخْسِرُونَ أَلَّا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ لِيَوْمٍ عَظِيمٍ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ كَلَّا إِنَّ كِتَابَ الْفَجَارِ لَفِي سَجِينٍ وَمَا أَدْرَاكَ مَا سَجِينٌ كِتَابٌ مَّرْقُومٌ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ) (مطففين، 1-10)

Woe to the stinters (defrauders) ; who, when they measure against the people, take full measure ; but, when they measure for them or weigh for them, do skimp ; Do those not think that they shall be raised up ; unto a Mighty Day ; a day when mankind shall stand before the Lord of all Being? ; No indeed; the Book of the libertines is in Sijjin ;and what shall teach thee what is Sijjin? ; A book inscribed; Woe that day unto those who cry it lies(1-10; Motaffefin)

And in Surah Israh:

(وَ أَوْفُوا الْكَيْلَ إِذَا كُنْتُمْ وَ زُنُوا بِالْقَيْسِطِ الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَ أَحْسَنُ تَأْوِيلًا) (الاسراء/35)

And fill up the measure when you measure, and weigh with the straight balance that is better and fairer in the issue (Isra: 53)

And in Surah Al-Rahman:

(وَ السَّمَاءَ رَفَعَهَا وَ وَضَعَ الْمِيزَانَ أَلَّا تَطْغَوْا فِي الْمِيزَانِ وَ أَقِيمُوا الْوَزْنَ بِالْقَيْسِطِ وَ لَا تَخْسِرُوا الْمِيزَانَ) (الرحمن/7-9)

And heaven He raised it up, and set the Balance ; Transgress not in the Balance ; and weigh with justice, and skimp not in the Balance(Al-Rahman: 7-9)

And in Surah Al-An'am:

(وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَ أَوْفُوا الْكَيْلَ وَ الْمِيزَانَ بِالْقِسْطِ لَا تُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَ إِذَا قُلْتُمْ فَاعْدُوا وَ لَوْ كَانَ ذَا قُرْبَىٰ وَ يَعْهَدُ اللَّهُ أَوْفُوا ذَالِكُمْ وَصْنَكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ) (انعام/152)

And that you approach not the property of the orphan, save in the fairer manner, until he is of age (attains his maturity) And fill up the measure and the balance with justice We charge not any soul save to its capacity And when you speak, be just, even if it should be to a near kinsman And fulfil God's covenant That then He has charged you with; haply you will remember (Al-An'am: 152).

In this holy Surah, dear God recite what is forbidden for people: to refrain from dualism, to do good for parents, to refrain from killing children for the fear of poverty and neediness, refrain from appearance and reality prostitution, Manslaughter, to refrain from infringement and encroaching on the property of orphans, and finally Module accuracy and weight and refrain from shortchanging.

From verses discussed, we conclude that Tattif and shortchanging are the preliminary steps for overcharging and being in hardship of deprived people and even middle class of Islamic society.

### *Bribe*

There are some verses in Qur'an that explicitly forbid the bribe and also there is some verses recommending getting your wealth and money illegally, legitimate gain is an income that can be obtained through trade and business. Some of the verses are:

(وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَ تَذَلُّوا بِهَا إِلَىٰ الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْأَثَمِ وَ أَنْتُمْ تَعْلَمُونَ) (البقره/188)

Consume not your goods between you in vanity; neither proffer it to the judges, that you may sinfully consume a portion of other men's goods, and that wittingly (Al-Baqareh: 188).

(يَأْيُهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَن تَرَاضٍ مِّنْكُمْ وَ لَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا) (النساء/29)

O believers, consume not your goods between you in vanity, except there be trading, by your agreeing together And kill not one another Surely God is compassionate to you(Al-Nisa: 29).

(وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِي وَ إِنَّ هُمْ إِلَّا يَظُنُّونَ) (البقره/78)

And some there are of them that are common folk not knowing the Book, but only fancies and mere conjectures(Al-Baqare: 78).

Receiving a bride to express religious orders or change them for attracting the opinion of authorities and obtaining wealth and dignity is forbidden and wrong (Davar Panah, Vol. 1, p. 476).

Given above, we conclude that Islam grant a great value to the "society", standing strongly against the deadly disease. This is so forbidden in Islamic narrations that less prohibition is forbidden in such a way, because this social corruption finally leads to destruction of justice and spreading oppression in all areas of life. One of the Islam's orders in the economic and social and governmental areas is to fight against bribery. Briber and bribable are strongly convicted and bribe is a forbidden action and deadly sin. Because bribe and bribery is one of the disasters of human societies and it destruct the justice and the right of people in the society, which has been popular ever since under titles such as gift, graft, payment, and baksheesh and so on.

### *Squander*

The term "squander"(Esfaf) with its derivatives is used twenty three times in 21 verses of 17 surah in Qur'an. Raqeb defines this term as:

«السرف، تجاوز الحد ليكلف علي فعله الانسان وان كان ذلك في الانفاق اشهر».

"Sarf means to exceed the boundaries in everything that human do, though it is used more on excess to charity"(Raqeb Isfahani, 407).

Sometimes, it refers to lack of moderation in spending money and how to donate the property. Ebn-E Fars has also defined it as "exceeding the limits" (Ebn-E Fars, 513). The word "squander" (Esfaf) also means "to do something extravagant, exceed from the Middle ground, wasting the property, prodigality and extravagance" (Moein, 266).

Squander is "useless spending of money, exaggerated food and eating, wasting foods as well as exaggerating sin" (Aljar, Vol.1, p. 185). From studying the meaning and concept of squander on Lexical books, it has been obtained that squander means any aggression and violation from the constraints whether financial and economic or ideological, ethical and behavioral.

Squander is a comprehensive word including any kind of excessing in quantity and quality and Futile activism and waste And so on. (Makarem-e Shirazi, Vol. 6, p. 149).

In the verses of Holy Qur'an, squander has a broad and general meaning. It means any kind of default and indulgence and exceed of moderation and tendency to extremes in Qur'an. Some of the verses are:

(يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ) (الاعراف/31)

Children of Adam! Take your adornment at every place of worship; and eat and drink, but be you not prodigal He loves not the prodigal(A'raf: 31)

(لَا جِرْمَ أَنْمَا تَدْعُونِي إِلَيْهِ لَيْسَ لَهُ دَعْوَةٌ فِي الدُّنْيَا وَ لَا فِي الْآخِرَةِ وَ أَنْ مَرَدَّنَا إِلَى اللَّهِ وَ أَنْ الْمُسْرِفِينَ هُمْ أَصْحَابُ النَّارِ) (غافر/43)

No doubt that what you call me to has no call heard, in this world or in the world to come, that to God we return, and that the prodigal are the Inhabitants of the Fire(Qafir: 43)

(وَ هُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَعْرُوشَاتٍ وَ غَيْرَ مَعْرُوشَاتٍ وَ النَّخْلَ وَ الزَّرْعَ مُخْتَلِفًا أَكْلُهُ وَ الزَّيْتُونَ وَ الرُّمَّانَ مُتَشَبِهًا وَ غَيْرَ مُتَشَبِهٍ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَ ءَاتُوا حَقَّهُ يَوْمَ حَصَادِهِ وَ لَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ) (الانعام/141)

It is He who produces gardens trellised, and untrellised, palm trees, and crops diverse in produce, olives, pomegranates, like each to each, and each unlike to each) like and unlike (Eat of their fruits when they fructify, and pay the due thereof on the day of its harvest and be not prodigal God loves not the prodigal(Al-An'am: 141)

As it can be seen, due to the harmful effects of squander, this bad character is strongly condemned in Divine Word and considered as sins. Persons who commit squander are promised to various levels of retribution and they are dismissed from God's friendship and in another verse, they have been introduced as Hellions. At the other verse, thanksgiving for Divine blessings is regarded as observing moderation and balance and lacking of squander and is known as the way for achieving blessedness.

In surah Forqan, verse 67 it can be concluded for exceeding in charitable donation that the term squander in Qor'an is synonym for wasting, extreme generosity, prodigality, Consumptionism, excessive spending money.

Consequently, squander on economic areas cause to wasting wealth resources, and due to limited resources, the squander itself considered as a kind of violating others right and of the general welfare of society. It endangers the Physical and mental health of human beings on economic aspect.

### *Extravagance*

Extravagance (Tabzir) rooted from "B-Z-R" and means seeding. Literally, it refers to prodigality and expending money in illegal ways, as this is a kind of throwing away and wasting the property" (Husseini, p. 141).

Extravagance is extremely proscribed in Holy Qur'an:

( وَ ءَاتِ ذَا الْقُرْبَى حَقَّهُ وَ الْمَسْكِينِ وَ ابْنَ السَّبِيلِ وَ لَا تُبَذِّرْ تَبْذِيرًا إِنَّ الْمُبْذِرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَ كَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا) (الاسراء/26 و 27)

And give the kinsman his right, and the needy, and the traveller; and never squander \* the squanderers are brothers of Satan and Satan is unthankful to his Lord (Isra: 26-27)

In verses 26-27 of Surah Isra, extravagance has been proscribed. It means wasting or squander and in fact it has been taken from Seeding; the difference is that diffusion in that means exploitation and in squander it means corruption. For this reason, everywhere diffusion is used as Correction widely, the term extravagance would not be used (Tabarsi, Vol.6, p. 318).

God regarded waster as the brothers of Satan; i.e. the same as Satan didn't use the God's blessings in its correct and determined way and used it for misleading human beings until now, waster uses the time and blessings of God in an incorrect and illegal way. In this way, the person who don't have any Work ethic and shirk to do on-time and correct according to legal principals and rules, he would be waster and the brother of Satan.

Extravagance is a case of using the blessing so that leads to wastage; e.g. when it is provided food for 2 guests as much as 10 guests and the remaining food be thrown away and wasted (Kamranian, p. 140).

Imam Ali has also said about squander and extravagance that:

«ألا و إن إعطاء المال في غير حقه تبذير و إسراف، و هو يرفع صاحبه في الدنيا و يضعه في الآخرة، و يُكرمه في الناس و يهينه عند الله، و لم يضع امرؤ ماله في غير حقه و عند غير أهلها لأحرمه الله شكرهم و كان لغيره ودّهم، فإن زلت به النعل يوماً فاحتاج إلى معونتهم فشرّ خليلٍ و الأُمّدين!»

"Know that donating the property to a non-deserving person is extravagance and squander; it enhances the position of donor in the world and decreases it in the hereafter; it makes the donor pleased in the eyes of people and disprized In the eyes of God. Someone who didn't donate his property to a non-deserving person, unless God deprived him from their thanks and their kindness was towards others, so, when he need their help, he is the Worst helper and the most bad friend on their opinion" (Abedini Motlaq, p. 553 and 554).

Looking at the Quranic applications, it can be said that squander includes ideological affairs also, and this term is an Inclusive concept, including any kind of being out of balance.in this regard, deviation and exclusion of right and justice on ideological, ethical, social and economic affairs and so on can be a wasteful affair, but extravagance usually means extravagance on the property and its wastage.

*Itraf (living at ease):*

One of the forms of excess consumption is living at ease. It literally means "overflowing from the boundaries and freedom in promiscuity and Lusts of the world" (Tarihi, Vol. 5, p 30). On the other hand, Etraf has been rooted from Tarf, means a pleasant life. Ibn-E Mnzour says about this:

«الترف يعنى التمتع و الترفه يعنى النعمه» (Ebne Manzour, Vol.2, p. 30).

"Motraf is someone who lives with a lot of blessing and profits from many worldly pleasures and usage possibilities" (Hosseini, 148).

Quran says:

(وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَا هَاذِمِينَ) (الاسراء / 16)

And when We desire to destroy a city, We command its men who live at ease, and they commit ungodliness therein, then the Word is realized against it, and We destroy it utterly (Isra: 16)

And another verse says:

(وَ كَمْ أَهْلَكْنَا مِنْ قَرْيَةٍ بَطَرَتْ مَعِيشَتَهُ فَتِلْكَ مَسَاكِينُهُمْ لَمْ تَسْكَنْ مِنْ بَعْدِهِمْ إِلَّا قَلِيلًا وَ كُنَّا نَحْنُ الْوَارِثِينَ) (القصاص/58)

How many a city We have destroyed that flourished in insolent ease! Those are their dwelling places, indwelt in after them, except a little Ourselves are the inheritors (Qisas: 58)

Holy Qur'an strongly condemns the life of blessed and free-living people together with its harmful effects. The verses of Qur'an explicitly indicate that a happily and living in ease Provide context of Destruction and degeneration of the society by destructing the original identity of human and proscribing him from Spiritual values and the spirit of effort and construction.

Imam Ali has reminded of the risk of spendthrifts and luxuriant several times in Nahjolbalaqeh and has warned people about the corruption threatening the Islamic society by them. He has hardly criticized squealer and Itraf by Khalifa and his Followers and said:

«إِلَى أَنْ قَامَ ثَالِثُ الْقَوْمِ نَافِجًا حِضْنِيهِ بَيْنَ نَثِيلِهِ وَ مُعْتَلَفِهِ وَ قَامَ مَعَهُ بَنُو أَبِيهِ يَخْضَمُونَ مَالَ اللَّهِ حِضْمَةَ الْإِبِلِ نَبْئَةَ الرَّبِيعِ إِلَى أَنْ انْتَكَتْ عَلَيْهِ قَتْلُهُ وَأَجْهَزَ عَلَيْهِ عَمَلُهُ وَ كَبَّتْ بِهِ بَطْنَتُهُ»

"Until the third Khalifa, Othman-ben-Afan came to power, while his stomach and the two sides were blowing and he had nothing to do unless eating and emptying. His Tribal people and the sons of his father were partnered with him. They attacked to government treasury as a camel that eats fresh spring plants. They ate the wealth of God With all greed and fill their mouth; till he lost the strain of affairs and it leads to his death, and his gluttony and arrogance threw him down" (Abedini Motlaq, p. 423 and 4240)

In fact, it can be said that Itraf is also a kind of squander. The difference is that squander means indulgence in a certain case of life expenditures but Etraf means indulgence in adjusting the level of life and exceeding from the acceptable limit of social life; therefore, the state of being forbidden of squander is another reason for Etraf being forbidden" (Jahanian, p. 65).

The Holy Prophet said about providing Dowry of Hazrat Fatemeh: "Buy an Egyptian mat and prepare a Mattress from Palm loaf for her and provide a dress and Qatwani tent and don't provide anything more than that, otherwise they get waster" (Majlesi, p. 88).

Islamic government is responsible for preventing of Big differences in incomes and wealth and lead the society toward justice and economic balance by implementing Islamic orders about owning natural resources and raw materials and caring about legal and illegal ways of gaining income, proper and reasonable control on the share of production factor from income, efficient management of redistribution of wealth and income. Of course, it should be considered that the concept of justice and economic balance as rewarding equally to all the people through supporting the human life level for all the members of society by correct training, providing appropriate fields of occupation and Achieving fair wages and redistribution of incomes and wealth by legal tax and distributing accumulated wealth through Islamic inheritance system, remove the big differences and to reward everyone as much as his helps and services to the economy of the society. There is no society without considering the role of person on the economic.



Islam accept some differences on incomes and wealth; because all the human beings are not equal in terms of characteristics, capabilities and serving to the society.

### ***Research Findings***

- 1- Economic justice along with removing economic gap in Islamic society is among the superior goals of economic system.
- 2- Economics is one of the basic rules required for the existence of humanity. If the economic system of a society encounters failure, other vital domains of that society will certainly undergo adverse changes.
- 3- Economic obstacles include usury, bribe, squander, extravagancy, hoarding , Itraf, and so on.
- 4- Islamic government is in charge of directing the society toward justice and economic equality and preventing the widening gap in incomes and wealth though executing Islamic orders concerning ownership of natural resources and primary materilas , exercising caution about the legitimate ways of earning income , accurate and logical controlling on the proportion of creating factors from the income, efficient management on redistribution of the wealth and income.

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