

Islamic Economy As A Moderate Financial System In The Views of *Bāqir Al-Şadr*

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Abstract:

According to the modern history of Islamic economics during the mid of 20th century, many contemporary Islamic jurists developed a new phase of research regarding Islamic economics. Muhammad *Bāqir Al-Şadr* was one of those contemporary jurists who played a vital role in the development of modern Islamic economics and the banking system. His major work in this regard is the internationally famous book on Islamic economy *Iqtisādunā* (Our Economy) a comprehensive book on the Islamic economic system. He comparatively studied the contemporary economics doctrines and then presented Islamic economics as a moderate financial system compared to capitalism and marxism. Being a moderate economic system the mechanism regarding the production and distribution of products is very essential. So in this research the Islamic economy as moderate financial system and the mechanism of distribution of products in Islamic economics will be discussed according to the views of renowned Islamic Jurist Muhammad *Bāqir Al-Şadr*.

Key words: Islam, Economics, Financial System, *Al-Şadr*

Introduction

Islam is a complete code of life, a comprehensive system, and covers all aspects of human life. As Allah Almighty says in Holy Quran.

”إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ”

“Indeed, the religion in the sight of Allah is Islam”¹

Islam covers all aspects of human life, even Islam gives instructions about the very slightest problem of our life, like instructions and rules about a little

scratch upon the body of any person. So how can it be possible that Islam does not discuss the economic life of mankind, which is a fundamental sphere of the social life of human beings? Indeed, Islam being a complete code of life has presented a moderate and suitable economic system, which is driven by the main commands of Islam. That is why *Bāqir Al-Ṣadr* has discussed the Islamic economic system in detail in his writings comparatively with the system of Marxism and Capitalism. After the evaluation of Marxism and capitalism and their limitations and demerits, he introduced the Islamic economic system as a suitable and moderate economic system. Islamic economic system cares about the private interests as well as the public and collective interests to enforce just economic life in societies. Now the main features of the Islamic doctrinal economy in detail according to the views of *Bāqir Al-Ṣadr* are presented. He explores the Islamic economic system as a distinguished and moderate economic system based on three major principles: double ownership, freedom in a limited sphere, and social justice.² However, it should be clear that, first, he designed general political theory to establish a well-defined Islamic social system and his views in economics are also part of that political theory. So, the total application of the Islamic economic system could be judged after the complete creation of the Islamic state based on Islamic ideology and laws.³

The Principle of Double Ownership

First, in Islamic Ideology it is understood that the actual owner of all the world is Allah Almighty. Mankind has the right of ownership as caliph and representative of Allah Almighty in this world. Many verses of the Holy Quran explain this ideology; for example, it is narrated in Holy Quran that,

لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى

“To Him belongs all that is in the heavens and all that is on the earth, and all that is between them, and all that is under the soil.”⁴

At another place, it is said,

امِنُوا بِاللّٰهِ وَرَسُوْلِهِ وَاَنْفِقُوْا مِمَّا جَعَلَكُمْ مُّسْتَخْلِفِيْنَ فِيْهِ

“Believe in Allah and His Messenger and spend of that whereof He has made you trustees.”⁵

As concerned with the ownership of human beings, Islam has introduced both types of ownership, public and private with certain limitations. *Bāqir Al-Ṣadr* used the term, "*Al milkīyat-tul-muzdawijah*",⁶ in his book *Iqtisādunā* (Our Economics) to explain the ideology of the Islamic double ownership system. Capitalism and Marxism adopted a single form of ownership and both went towards extreme ideology. Capitalists consider that private ownership is fundamental and ignore public ownership. While Marxists believe that common/public ownership is real and private ownership should not be allowed in societies. In the Islamic economic system, private ownership and public ownership both are applicable in their spheres, but it does not mean that the Islamic economic system is a combination of capitalism and socialism. The double form of ownership in the Islamic economy reflects its fundamental religious planning based on certain values.⁷

Bāqir Al-Ṣadr argues that the best evidence to prove the righteousness of the concept of Islamic double ownership is the two opposite experiments of socialism and capitalism's economic system. Both emerged as extreme opposite doctrines initially; capitalists adopted complete private ownership without any state and public ownership, while Marxists assumed only state and public ownership without private ownership. But over time both showed flexibility and recognized their opponent's form of ownership as an exceptional case, which has proved that their conception of a single ownership system was wrong and not applicable practically. Consequently, capitalist society accepted the state and public ownership in some cases by introducing the theory of nationalism, and Marxists recognized private ownership as exceptional cases legally sometimes illegally. A legal example of their exempting area is the 7th Article of the Soviet Constitution which gives an exception for the families of cooperative farms to own some property and profits privately which is strongly inconsistent with Marxist general principles. The

discussion shows that in practice the ideology of only private ownership or only public ownership is invalid and incompatible and practically only the theory of double ownership is valid and applicable. That is why the Islamic economic system ensures the principle of double ownership in socio-economic life.⁸

Indeed, Islam accepts both types of ownership, that's why Islam's main sources and teachings of the Holy Prophet (PBUH) explain double ownership. The concept of *Bait-ul-Māl* is the best example of public ownership in the Islamic economy. The property which is occurred through war and sometimes through agreements with enemies, the property and wealth which are devoted by someone for the public interest, and the property and wealth of a dead person who has not any inheritor is considered part of *Bait-ul Māl* and public ownership.⁹ It is narrated by the Holy Prophet (PBUH) as a description of public ownership.

"The Muslims have partnership in three things: in grassland, water, and fire."¹⁰ So, as we will find many arguments in recognition of private ownership in Islam, like in Holy Quran Allah Almighty says:

لِّلرِّجَالِ مِمَّا كَسَبُوا ۖ وَلِلنِّسَاءِ مِمَّا كَسَبْنَ ۗ وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ ۗ

"To men belongs a share of what they have earned, and to women a share of what they have earned. And ask Allah for His grace."¹¹

Holy Prophet (PBUH) said in this regard;

من احياء ارضاميتة فهي له¹²

"The one who plants moor earth that will be for him (He becomes the owner of that land.)

According to these arguments, it can be admitted that Islam has accepted both types of ownership; private and public ownership with certain limitations which will be discussed in the second principle of the Islamic Economic system below.

The Principle of Economic Freedom in a Limited Sphere

According to *Bāqir Al-Ṣadr* second principle of the Islamic economic system is "freedom with some social and moral limitations". Islam ensures freedom in the socio-economic life of mankind with some limitations, according to the values and

ideology of Islam. Islam does not believe in unrestricted freedom in socio-economic life as capitalists believe nor in favor of the exploitation of individual freedom as Marxists believe, but Islam has adopted balance in consonance with its general nature. Thus, it allows individuals to enjoy their freedoms remaining within the sphere of the values and ideals which refine and allow freedom and thereby make it a means of welfare and good for the entire humanity.¹³ Like in Holy Quran Allah says,

’ وَلَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ ۝

"And do not consume one another's wealth by unjust means, nor offer it as bribes to the officials to consume part of other people's wealth illicitly, while you know."¹⁴

While explaining the principle of freedom in the Islamic economy the renowned scholar *Abu al-A'la al-Mawdūdī* says that there is the best balance between individual and society in Islamic law. It does not give unrestricted freedom to individuals, to protect the public interest, nor does it allow society to deprive the freedom of the individual to develop his interest.¹⁵

According to *Al-Ṣadr*, Islamic restrictions on social-economic freedom are divided into two kinds.

Personal Restrictions: It is concerned with those restrictions that reflect the ideological and spiritual content of the Islamic ideal personality. This type of restriction is the implication of Islamic Ideology in the practical life of individuals. When a person adopts Islamic Ideology and learns Islamic teachings, he adopts all instructions of Islam willingly without any pressure. In the whole history of Islam, those Muslims who paid *Zakāt*, and *Khumus* and invest in social welfare areas without any personal interest and avoided usury and cheating in financial transactions, are examples of personal restriction in the Islamic financial system. A true follower of Islam does not consider these restrictions as a burden; even they do not consider such instructions as restrictions on them that is why they adopt

these types of restrictions happily and voluntarily.¹⁶ *Muftī Taqī 'Usmānī* calls such restrictions as "moral restrictions". He explains that when a person believes that his life is temporary and there will be permanent life after the Day of Judgment and he will be investigated there, then this ideology impacts his socio-economic life and his decisions. For example, among two permissible actions, a person who believes in the day afterlife will adopt the actions which will be fruitful for him that day.¹⁷

Objective Restrictions: These types of restrictions are enforced by an external power to organize and regulate social behavior in societies. Islam as a doctrine has imposed many objective restrictions in Islamic society in the shape of *Shari'ah* laws and principles to protect the public interest and social peace. Islam has adopted two ways to implement objective restrictions.

- I. *Shari'ah* itself has imposed a ban on some social and economic activities which destroy the ideals and values of Islam, like the ban on usury and monopolizations in socio-economic life. *Taqī U'smānī* calls it "Divine Restrictions". According to him these types of restrictions are explained by Holy Quran and *Sunnah* and these would be applicable forever without any limitation of time and space.¹⁸
- II. *Shari'ah* has given authority to legitimize Islamic rulers (*Walī-ul-Amr*) to impose some objective restrictions to maintain Islamic objectives and values and to protect the public interest. For example, if any action of an individual is against the public interest, the authorized government has the right to impose restrictions on that individual. Islam has introduced this system of authority to establish social justice and equality in societies.¹⁹ It is introduced as "State's Restrictions" by *Taqī U'smānī*, which would be changed with the change of time and space. He says that there is a special law in Islamic Jurisprudence "*Sad-ul-Zarāi'e*" (Blocking of ways) which determines that if any action is itself permissible, but the abundance of that action goes against the public interest, then the Islamic legitimate government has the power to make that action impermissible through the principle of "*Sad-ul-Zarāi'e*".²⁰

It means that the Islamic economic system is not against the freedom of individuals in the market, but it imposes some social and moral restrictions on them to ensure the protection of the public interest. Those types of restrictions are, in a real sense, in the favor of individual interest, too. Because if we adopt unrestricted freedom in the market then that policy would be in the favor of some individuals against the interest of the majority. In other words, unrestricted freedom in the market would exploit the interest of the majority in the favor of the interest of the minority. That's why Islam has adopted a moderate way and prescribed socio-economic policy which secures individual interest and public interest both. This policy is called "The principle of economic freedom in a limited sphere" by *Al-Şadr*.

The Principle of Social Justice in Socio-economic Area

According to *Bāqir Al-Şadr*, the third principle of the Islamic economy is "Social Justice". It is assimilated by Islam in Islamic society to regulate the system of distribution of wealth which will reflect the Islamic justice system and ideal values of Islam. Islam itself has explained and introduced practically the principle of social justice from its emergence. The principle of social justice in Islam has two sub-standards: the general reciprocal responsibility and the social balance. Islamic ideals of social justice and Islamic values are secured and maintained through these two standards. One of the best examples of reciprocal responsibility in Islamic history is the establishment of brotherhood between helpers and emigrants by the Holy Prophet (PBUH) after he migrated from Makkah to Madinah to establish social justice. He (PBUH) eradicated the difference between white and black, Arab and non-Arab, poor and rich, and upper class and lower class to establish social balance and maintain social justice.²¹ We present two verses of the Holy Quran to further strengthen the ideology of Islamic social justice.

Holy Quran declares social justice as one of the main responsibilities of the Messenger, as it is narrated,

“We sent Our Messengers with clear evidence and sent with them the Book and the Balance so that people would maintain justice...”²²

In another place, Holy Quran orders the believers to establish and maintain justice in social life.

“O ye who believe! be steadfast in the cause of Allah, bearing witness in equity; and let not a people’s enmity incite you to act otherwise than with justice. Be always just, that is nearer to righteousness”²³

Indeed, there are lots of Quranic verses and Quotations from the Holy Prophet (PBUH) which explain the Islamic policy of social justice in the economic system and explore its necessity in society.

Production and Distribution of Wealth in the Islamic Economics

According to *Bāqir Al-Ṣadr*, one of the most important factors in the economic system is the mechanism of production and distribution of wealth. He discussed both aspects in his writings deeply and in detail. He introduced the theory of pre-production in this regard according to *Shari’ah* standards.

Production of wealth in the Islamic Economic system

Production of wealth and distribution of wealth are the main concerning areas in economics according to all economic doctrines. That is why *Bāqir Al-Ṣadr* says that there are not any clashes among different economic schools regarding the growth of production and its importance. But capitalists decline all those methods of increasing wealth and growth of production which opposes its ideology of economic freedom. Islam rejects any method that clashes with its theories of the distribution of wealth and its theme of justice. Yes, the Marxist doctrine has not clashed with any method of growth of production, but it runs with it on the same line.²⁴ While explaining such differences *Muftī Taqī U’smānī* has analyzed that capitalism has left the motive of personal profit free without any restriction and supervision which created lots of moral and socio-economic problems. On another side, Marxism has eradicated the motive of personal profit which caused a reduction in the quality and quantity of production. But Islam has adopted a medium way that it has acknowledged the motive of personal profit as well as it

has imposed some restrictions to secure the moral and socio-economic status of the society.²⁵

Anyway, now our concern is to study the Islamic theme of growth of production under its principles and ideology. Islam extremely encourages and motivates to increase the growth of production and exploitation of nature with some prescribed limitations. There are lots of Quranic verses and the Sayings of the Holy Prophet (PBUH) about this topic.

For example, Holy Qur'ān declares:

“O! You who believe! Make not unlawful the good things which Allah has made lawful for you, but commit no excess, for Allah loves not those given to excess. And eat of the good, lawful things provided to you by Allah”²⁶ At another place, “He is the One Who smoothed out the earth for you, so move about in its regions and eat from His provisions”²⁷

Holy Prophet (PBUH) said,

"No one eats better than his own earning and the Prophet David (PBUH) used to eat by his own earning"²⁸

While explaining the growth of production in the Islamic economy, *Al-Şadr* writes that there are two kinds of means for the growth of production in the Islamic economy: Doctrinal means and applicatory means.

Doctrinal Means: It is the functional responsibility of society to create doctrinal means for the growth of production. Islam adopts doctrinal means for the inspiration of man to show enthusiasm in his work and productive functions. It encourages laborers and puts value upon them by linking their effort with God's pleasure and human dignity. It makes labor's effort a rewardable action of worship, which extremely encourages the labor and workers. Consequently, it becomes a cause to increase the growth of production and material wealth in the socio-economic life of mankind.²⁹ We put here some quotations from the Holy Prophet (PBUH) regarding encouraging laborers and efforts of earning to fulfill their needs.

1. "No doubt, it is better for any one of you to cut a bundle of wood and carry it over his back rather than to ask someone who may or may not give him."³⁰
2. "Struggle to find legitimized earning is also obligation after other fundamental obligations (Prayer, Fasting, *Hajj* and *Zakāt*, etc.)"³¹
3. "The truthful and trustworthy businessman will be with the prophets, qualified truthful men, and martyrs."³²
4. The Prophet Muhammad (PBUH) was asked what type of earning was best. He replied: "A man's work with his hands and every (lawful) business transaction."³³

Applicatory Means: It refers to those means for the growth of production that a state applies according to prescribed practical policy in the light of doctrinal directions.³⁴

It is related to Islamic legislative instructions regarding the growth of production in the Islamic economy which are enforced through Islamic legislative power (*Walī-ul-Amr*). Two examples to further understand this phenomenon are given below.³⁵

- A. If any person puts his land idle or neglects it even if it becomes more land and impossible for cultivation, then the head of state (*Walī-ul-Amr*) has the legislative authority to seize the land from his possession and utilize it for productive purposes to ensure public interest.
- B. Islam has prohibited conserving money and freezing it without circulation in the market. For that purpose, Islam has imposed tax in the shape of *Zakāt* after the prescribed quantity of wealth. Achieving profits or wealth without any effort by an individual has been determined illegal by Islam, like usury and giving leased land to another individual at a higher rate than what he gained to achieve extra profit without any effort. As *Al-Mawdūdī* says that "Islam does not allow every way of earning money. If the earning way is against the public interest and only securing individual interest, then that would be impermissible

and all those methods of earning money which secure the interest of both parties of transaction equally would be permissible.”³⁶

Distribution of Wealth in the Islamic Economic system

According to *Al-Şadr* distribution of wealth is one of the fundamental factors in economics. It does not concern only the distribution of wealth after production, rather it deals with the distribution of natural resources before production, too. The distribution of wealth is discussed by all economic schools according to their doctrinal theme. Capitalism designs the way of distribution of wealth by the theory of unrestricted freedom and Marxism explains the distribution of wealth according to the theory of historical interpretation. They both focus on the distribution of productive wealth. But Islam discusses the way of distribution of wealth before production and after production. That is why *Al-Şadr* divided the theory of distribution of wealth in Islamic economics into two stages: the pre-productive stage and the post-productive stage.³⁷

Pre-productive Stage of the Distribution of Wealth

In the view of *Al-Şadr*, the pre-productive distribution of wealth refers to the distribution of the material sources of production. The sources of pre-production are land, mineral wealth, natural water, other natural wealth, and the tools and machinery for production. *Al-Şadr* did not consider capital and labor as part of productive resources because in his view capital is productive wealth and labor is immaterial wealth which has not any relation with private and public ownership. Therefore, we are concerned to study the Islamic policy of the distribution of natural resources (land, water and mineral wealth, etc.) only as pre-productive sources of economy.³⁸

Al-Şadr says that the problem related to distribution is not the problem of instruments or sources of production but it is human problem. Because man has desires and needs which should be fulfilled. If the needs and desires of man are not fulfilled and man is not satisfied, then socio-economic problems emerge, and society faces social imbalance and clashes. So, the distribution of wealth should

guarantee the satisfaction of these needs and desires. Initially, every man has his personal needs and desires in his personal life which should be satisfied. Islam has acknowledged private ownership with certain conditions to facilitate the individuals and to provide the opportunity to satisfy their needs and desires. At another stage, when a group of people lives together, they make a society. They have some common and collective needs and demands. Islam has introduced public ownership/common ownership to guarantee the satisfaction of these needs and wants. On the other hand, some individuals cannot fulfill their needs through private ownership due to a lack of property or the inexistence of any property. Islam has established the system of state ownership to fulfill the needs and desires of those individuals and to maintain social equilibrium. The head of state (*Walī-ul-Amr*) has the authority to own and manage state ownership to guarantee the satisfaction of such types of individuals.³⁹

The views of *Bāqir Al-Ṣadr* about the distribution of pre-productive sources under his theory of Islamic distribution of wealth will be briefly discussed here. In an Islamic state, the sole owner of all types of land (naturally fertile land, dead land, land of treaty, conquered land, and the Muslim land by call (*Ad' dawah*), etc.) and raw materials, is the state itself. But individuals may become special owners by developing such natural resources through investing their labor, like the cultivation of land and mining of minerals. However, such type of special ownership would be time-limited till discharging their responsibility and ending those developments, not for permanent time. Those individuals which utilize these resources ought to pay property tax to the Islamic State. Yes, individuals would not be possessed of any resources by force.⁴⁰

So, the exclusive ownership of the natural resources of water (rivers, seas, streams, wells, etc.) is the right of the state but all individuals have the right to access it for their needs. Yes, water also can be possessed for economic development by individuals if that is underground water, where they invest their

labor to develop its utility. Then they may gain the sole right to use it and to get benefits from it.⁴¹

As far as other natural resources, like animals, birds, marine species, and plants, come under the classification of *Al-Mubāhāt-ul-A'āmmah* (things permitted to all) means common ownership. Individuals can convert them into private ownership through their efforts and labor. They can possess them permanently and not be supposed to pay tax on such types of wealth.⁴²

Post-Productive Stage of the Distribution of Wealth

While talking about Islamic distribution theory about the Post productive stage, *Al-Şadr* has initially classified it into two types: Primary commodities and Secondary commodities. Raw materials after production and agricultural produce are an example of primary commodities and when the primary commodities are manufactured into various products, then those become secondary commodities, like flour, cement, cloths, etc.⁴³ Indeed, Islam gives the exclusive right of ownership of produced commodities to individuals. However, *Al-Şadr* thinks that there are two components in the process of producing primary commodities: human labor on one side and the natural environment and the specific tools to help in the process of production on another side. *Al-Şadr* says that the tools may be exhausted during use in the production process. So, if the tools are the property of others, then he will be charged a fare for using his tools in the process of production.⁴⁴

Bāqir Al-Şadr analyzes that here we can differentiate the conceptual differences between Islam and capitalism. According to capitalist thought, the exclusive owner of the produced goods will be the possessor of the means of production, but Islam gives sole ownership to only the producing man or labor. In capitalism, due to use in the process of producing the tools also gain a share of the productive wealth, while Islam considers that the tools are only used as the assistance of labor or producing man in the production process, thus they should

be paid their share as compensation but there will be not any share in profit for them.⁴⁵

The most important and distinguished point is that, according to *Al-Ṣadr*, only producing man or laborer has the legitimate right to claim the produced commodities after his effort. Thus, nobody has the right to employ others to manufacture the products by providing them tools and rent and considered himself alone as the owner of the productive wealth.⁴⁶ He presented twelve arguments from different books of Islamic Jurists in his book “Our Economics” in support of his theory.⁴⁷ One of those arguments is the statement of *A’llāmah al-Hillī* in his Book, “*Ash-Sharā’i*” that, “As for the acts in which *niyābah* (agency) does not enter (legal force) are those acts in which the *Shari’ah* requires that those activities should be done by a person himself without any agent; for example *tahārah* (ritual purification), *salāt* (obligatory prayers), *i’tikāf* (*spiritual retirement*), *itqāt* (finding of property of unknown ownership from a public place); cutting of wood and grass.”⁴⁸

It means that production units and industries which are run by workers can function only as public ownership in the Islamic state. It means in his view, there is no way to enter capitalist industrial production in the Islamic economic system without the direct involvement of the state in that area. The State only, which has the right of exclusive ownership of economic resources, can hire people and rent them for their work but those people do have not any share in produced commodities.⁴⁹

While talking about the differences between the Marxist view and Islamic view regarding the post-production distribution of primary commodities *Al-Ṣadr* analyzes that, initially, Islam recognizes private ownership compared to Marxism ideology. Secondly, in the Islamic economy, the workers and laborers producing natural resources only have exclusive rights to own those primary commodities. There would be no share from benefits of those commodities for any other individual who hires labor or who assists through tools and means, yes, he would

be paid according to his work and assistance. But Marxism gives equal rights of ownership for both the worker or labor and the person who hires them or who assists them.⁵⁰ *Al-Şadr* is talking about the theory of public ownership of Marxism, where all citizens have equal right of ownership whether he is laborers or not. Thirdly, Marxists establish a definite relationship between production and distribution, while Islam considers that these two operations are independent of each other.⁵¹

As concerned with secondary commodities, *Bāqir Al-Şadr* says that indeed Islam provides the owners of primary commodities, the right to claim on final products. Due to the assistance of someone in transforming the commodity into various forms, the legality of his own could not be ceased. So, if someone possesses the raw materials, he/she has the right to manufacture those goods which are produced out of his/her raw materials. For example, if a shepherd owns some wool and someone else manufactures it by weaving a fabric, then he could not claim ownership of the wool. The whole product of woolen fabric is only known as the shepherd's property. *Al-Şadr* names it the "Phenomenon of the constancy of ownership".⁵²

Summary:

Islam as a last divine religion has solutions to all social, economic, political, and educational problems if it is studied comprehensively and completely. There are many Islamic scholars who tried their best to present Islamic teachings regarding different aspects of human life, and Muhammad Baqir Al-Sadr was a prominent scholar, philosopher, economist, thinker, and jurist who played a vital role in reshaping, introducing, and developing a modern Islamic economic and banking system. He was against both the Marxism and Capitalism. He accepted both types of ownership; public and private with certain limitations. He Not only presented Islamic banking and economic system but also proved them by inferencing from Quran, Ahadith, and wisdom. The present article is designed with the purpose of

exploring the unique and distinguished views of Baqir Al-Sadr with reference to the Islamic banking and economic system.

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- 47 . Bāqir Al-Şadr presented the statements of *Allāma Ḥillī*, *Sheikh Ṭūşī*, *Allāma Al Isfahānī*, *Muhaqqiq Ḥillī*, and *Muhaqqiq Al Najafī*, in their famous books, like *Al-Isfahānī* said that "hiring of labor (on nature) the is ineffective in giving title of ownership to the hirer of the labor, that is, one who pays the wage money, as to whatever thing the workman acquires possession of through his physical labor. So, if the workman takes possession of the property he secures, then it will be his and the hirer will get nothing."
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