

Exploring Murtaḍā Muṭahharī's Critical Examination of Economic Schools of Thought

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Abstract:

This study critically examines the economic thought of Ustād Shahīd Murtaḍā Muṭahharī as presented in his recently published work *Darāmadi bar Iqtisād Taṭbīqī* (An Introduction to Comparative Economics). Comprising two volumes of dialogues held between 1978 and 1979 with economists and students at Tehran University, these discussions engage with classical Western economic schools including physiocratic, classical, and heterodox socialist theories. Muṭahharī's analysis uniquely integrates Islamic philosophical and ethical frameworks, offering a distinctive normative critique that highlights the interplay between religion and economics. This paper explores his nuanced perspectives on ownership, value, and economic justice, contrasting them with dominant capitalist and socialist paradigms. Furthermore, Muṭahharī's approach bridges empirical economic theories with Islamic normative ethics, enriching the discourse on Islamic economics by emphasizing moral accountability, social justice, and communal responsibility. The study contributes to filling a gap in literature on Muṭahharī's economic thought, situating his insights within both historical and contemporary economic debates and proposing a moral-economic synthesis relevant to Muslim societies.

Keywords:

Murtaḍā Muṭahharī, Economic Schools, Islamic Economics

Introduction

This paper delves into the perspectives of Murtaḍā Muṭahharī when engaging with Economic Schools, focusing on his arguments presented in the recently published work "*Darāmadi bar Iqtisād Taṭbīqī*" (An Introduction to Comparative Economics), a topic that has not been explored in English or Persian literature previously. The book comprises two volumes, encompassing 28 discussion sessions conducted by Murtaḍā Muṭahharī alongside economists and master's students from Tehran University's Faculty of Economics. These sessions occurred between August 1, 1978, and May 1, 1979, shortly before Muṭahharī's tragic martyrdom. The format of these discussions revolved around the text "A History of Economic Doctrines" by Charles

Gide and Charles Rist, translated into Persian by Karīm Sanjābī, with participants presenting reports on various topics from the book in each session. Muṭahharī would then provide commentary, sparking insightful discussions. This paper aims to expand on Muṭahharī's insights on Islamic Economics, drawing implications from his views expressed during these sessions. By delving into Muṭahharī's interactions with different economic schools and his unique perspectives on economic doctrines, this study seeks to shed light on his contributions to the field and offer a deeper understanding of his nuanced approach to economic discourse within an Islamic framework. The specific research questions guiding this paper are:

- How does Murtaḍā Muṭahharī critically engage with and compare various Western economic schools as documented in his recently published dialogues?
- What are the distinctive features of Muṭahharī's interpretation of economic doctrines when viewed through an Islamic philosophical and ethical framework?
- How do Muṭahharī's reflections contribute to the broader discourse on Islamic economics, particularly in relation to normative versus empirical dimensions of economic thought?

By focusing on these questions, the paper aims to:

- Bridge the gap in literature concerning Muṭahharī's economic thought.
- Highlight his methodological approach that combines historical understanding with normative Islamic ethics.
- Illuminate aspects of ownership, value theory, and ethics where Muṭahharī offers innovative perspectives that challenge both traditional Islamic jurisprudence and Western economic doctrines.

In this paper, "economic thought" refers to the body of ideas, principles, and theories developed over time concerning the production, distribution, and consumption of goods and services. It encompasses various doctrinal approaches and analytical frameworks that have evolved across different historical periods and intellectual traditions. This term includes both normative perspectives (what economics should be) and positive analysis (what economics is) (Blaug, 1997).

Schools of Thought:

"Economic schools of thought" signify distinct groups or intellectual traditions characterized by particular methodologies, assumptions, and normative or positive claims regarding economic phenomena. In Muṭahharī's discussions, these schools include classical economics, physiocracy, Keynesianism, and others as represented in the text "A History of Economic Doctrines" by Gide and Rist. Each school

represents a theoretical framework with underlying principles influencing their views on ownership, value, production, and justice (Hall, 1993)

This paper explore Murtaḍā Muṭahharī's critical examination and comparative analysis of physiocratic, classical and heterodox (cooperative socialists) schools.

Here are definitions this schools of economic thought:

Physiocratic School: The physiocrats were an 18th-century French economic school that believed agriculture was the sole source of wealth and promoted laissez-faire economic principles. They emphasized the productivity of land and natural order in the economy, advocating minimal government intervention in economic affairs (Culpepper & Babb, 2023).

The classical school of economics, emerging in the late 18th and early 19th centuries, emphasized the importance of production and distribution. Influential classical economists like Adam Smith and David Ricardo emphasized principles such as the invisible hand, comparative advantage, and the idea that economies are largely self-regulating.

Heterodox Economics (including Cooperative Socialists): Heterodox economics encompasses a diverse set of schools outside mainstream neoclassical and Keynesian economics. It includes Marxism, socialism, post-Keynesian economics, and others. Cooperative socialists, part of this group, emphasize social ownership of the means of production, collective control over surplus, and the transformation of economic relations toward cooperation rather than profit maximization. They critique capitalism for exploitation and lack of worker control, advocating planning or participatory decision-making over market-driven production (Blaug, 1997).

This study employs a qualitative textual analysis approach to examine Murtaḍā Muṭahharī's discussions presented in the book *Darāmadī bar Iqtisād Taṭbīqī* (An Introduction to Comparative Economics). The primary method used is hermeneutic content analysis, which involves the interpretative examination of Muṭahharī's spoken comments within the context of economic thought. Hermeneutics is particularly suited for this paper as it enables a deep exploration of the philosophical and normative dimensions embedded in Muṭahharī's critiques and interactions with various economic doctrines.

The analysis focuses on understanding the nuances of Muṭahharī's perspectives by contextualizing his arguments historically and conceptually, paying close attention to the interplay between Islamic principles and classical economic theories. The study systematically extracts themes and core ideas from the 28 discussion sessions,

allowing for a comprehensive comparative analysis of economic schools through Muṭahharī's lens.

Several limitations inherently affect this study:

- **Source Constraints:** The analysis relies heavily on transcripts and notes from Muṭahharī's discussion sessions, which originally intended as classroom dialogues, may not present finalized or fully developed arguments.
- **Interpretative Bias:** As with any hermeneutic approach, there is an element of subjective interpretation in analyzing Muṭahharī's remarks. The authors' own perspectives and familiarity with Islamic economic philosophy may influence the reading of the texts.
- **Selective Documentation:** The meeting transcripts might not capture the entirety of dialogues or all viewpoints equally, possibly omitting alternative interpretations or critiques raised during the sessions.
- **Historical Context:** The sessions represent a moment in time (1978–1979) marked by political and social upheaval in Iran, which may subtly influence the discussions and should be considered when generalizing findings.

۱. On Ustād Shahīd Muṭahharī

Murtaḍā Muṭahharī (1920–1979), referred to as Ustād Shahīd Muṭahharī, stood as a distinguished Shi'a scholar whose legacy shines through a treasure trove of invaluable works crafted during his brief yet impactful existence. Each of his creations bore the hallmark of meticulous, systematic exploration tailored to address the pressing demands of his time.

Muṭahharī's scholarly pursuits were marked by an unparalleled dedication to discipline, setting him apart in the realm of research and study. His meticulous research notes, meticulously organized and categorized both alphabetically and thematically, stand as a testament to his methodical approach and commitment to scholarly excellence (See: Vāṭeqī, 2000).

One of the notable traits of Muṭahharī was his exceptional ability to discern and separate issues with remarkable precision. With a keen eye for detail, he would identify the fissures, branches, roots, and consequences of each matter, enabling him to pinpoint the core essence of every thought and argument.

Another defining characteristic of Muṭahharī was his unwavering sense

of fairness, particularly when engaging with opponents. In presenting their claims, he often surpassed the opponents themselves in clarity and accuracy, never allowing himself to distort their ideas even slightly. Muṭahharī believed in acknowledging and valuing the original and insightful ideas of thinkers, rejecting baseless opposition and denial as contrary to the scientific spirit.

He did not blindly adhere to stereotypes but rather sought to harmonize them with the principles and foundations of Islamic teachings. Muṭahharī's commitment to fairness and accuracy, even when dealing with opposing viewpoints, reflects his deep respect for intellectual rigor and his unwavering dedication to the pursuit of truth (See: Kermī, ۲۰۰۳).

Muṭahharī was a distinguished and unique figure in the world of Islamic scholarship, who left a profound impact on the academic and religious landscape of Iran. Prior to the Islamic Revolution in 1979, he was one of the rare clerics who successfully engaged in teaching and research at the university level, making him a trailblazer in the integration of Islamic thought and modern education.

Muṭahharī was known for his unique approach to teaching and discussion, which was characterized by his emphasis on the historical context of concepts and ideas. Before delving into any topic, he would first provide his students with a thorough understanding of its historical roots and evolution. This approach allowed his students to gain a deeper appreciation for the subject matter and to understand its relevance and importance in a broader context.

Muṭahharī believed that understanding the historical context of a concept was essential for engaging in meaningful and insightful discussions. By explaining the origins and evolution of a concept, he helped his students to see the connections between the past and the present, and to understand how ideas and beliefs have evolved over time. This approach not only deepened their understanding of the subject matter, but it also helped them to appreciate the complexity and nuance of Islamic thought (See: Sayyed Nasiri, 1999)

۲. اسلامی اقتصاد کے تاریخی پس منظر

Islamic economics, as a distinct field of study, may not have a lengthy historical record, but the economic debates among Islamic scholars and thinkers have been a significant part of the Islamic intellectual tradition. Historically, these debates have been scattered and primarily centered around fiqh with a focus on specific issues and topics. However, the emergence of a more comprehensive and systematic approach to Islamic economics can be traced back to the works of certain pioneering scholars.

One of the most influential figures in the development of Islamic economics is Muhammad Baqir al-Sadr, an Iraqi scholar who is widely regarded as the first to address economic issues in a serious and systematic manner within the context of Islamic sciences. al-Sadr's groundbreaking book, "Iqtisādunā" (Our Economics), brought about a revolution in the field and solidified his place not only among Shi'a scholars but also among Sunni scholars. al-Sadr's contributions laid the foundation for a more comprehensive understanding of Islamic economics, highlighting its unique principles and values (See: al-Sadr, ۱۹۸۰).

In Iran, prior to the Islamic Revolution, several scholars and thinkers also contributed to the economic debate from an Islamic perspective. Among them were Muhammad Beheshti and Murtaḍā Muṭahhari, both of whom proposed various topics and ideas related to Islamic economics. Their contributions, although not as systematic as al-Sadr's, were significant in fostering a discourse on Islamic economics within the Iranian context.

Murtaḍā Muṭahhari, a prominent Islamic scholar and theologian, was a strong advocate for the expansive reach and impact of Islam, on all facets of human life. He firmly believed that Islam is not just a personal and devotional matter, but rather a comprehensive and realistic school that addresses all aspects of human needs, both in this world and the hereafter. For Muṭahhari, Islam encompasses a holistic approach to human existence, catering to physical, spiritual, intellectual, emotional, individual, and social needs. He rejected the notion that religion's domain is limited to personal and afterlife issues, arguing that such a perspective is narrow and fails to capture the true essence of Islam.

Muṭahhari's perspective on religion is deeply rooted in the belief that Islam is a complete way of life that provides guidance and support for individuals and communities alike. He emphasized the importance of understanding and applying Islamic principles in all aspects of life, from personal and spiritual practices to social and political structures.

In essence, Muṭahhari's teachings and writings highlight the significance of recognizing the broad scope of Islam, and its potential to transform individuals and societies. In rejecting those who consider the domain of religion to be exclusive to personal and afterlife issues, he said: "Those who argue that life and religion should be kept separate make a fundamental error by assuming that life's various aspects are disconnected. In reality, all facets of life are intertwined, with the well-being or corruption in one area inevitably affecting others. A society cannot have a tainted culture, politics, justice system, ethics, education, or economy while maintaining a pristine religious foundation, and vice versa. If one simplifies religion to mere acts of worship like going to

the mosque or church, praying, and fasting, it may seem plausible to separate religious matters from other aspects of life. However, this separation does not hold true for Islam. In Islam, the teachings and practices encompass all aspects of life, emphasizing the integration of religious principles into every facet of human existence.” (Muṭahharī, ۱۹۸۹: ۱۶.)

Regarding the relationship between Islam and the economy, he further mentioned: “Islam's relationship with the economy is deeply intertwined, with two key dimensions that are closely connected. The first is a direct link between Islam and economic regulations, which covers a range of issues such as ownership, transactions, taxes, and other economic matters. This direct connection is reflected in the Islamic principles that govern economic activities, ensuring that they are conducted in a fair, just, and equitable manner. The second dimension of Islam's relationship with the economy is an indirect link through the ethical principles that form the foundation of Islamic teachings. These principles include trust, justice, benevolence, and the prohibition of theft, betrayal, and bribery. By promoting these values, Islam aims to cultivate ethical behavior in all aspects of economic life, from production and distribution to consumption. In essence, Islam's approach to the economy is comprehensive and integrated, recognizing the importance of both direct and indirect links between religious principles and economic activities. By emphasizing the need for ethical behavior and fair economic regulations, Islam seeks to create a just and equitable economic system that benefits all members of society.” (Ibid). While Muṭahharī's entry into economic discussions may have come later in life, the views and opinions he expressed during his later years were marked by wisdom, depth, and a profound understanding of the subject matter.

The discourse surrounding Islamic economics is a topic of interest among economists and individuals seeking to explore the integration of religion into various dimensions of life. Within this discussion, there exists a group that, either due to a lack of familiarity with religious principles or by drawing parallels with other disciplines, questions the concept of Islamic economics. They argue that just as there is no Islamic physics or Islamic geometry, there should not be a distinct field known as Islamic economics. Their perspective stems from a belief in separating religious doctrine from scientific disciplines, suggesting that while Islam may offer guiding principles for economic conduct, it does not constitute a separate scientific discipline like economics. Central to their argument is the view that economics, akin to physics and chemistry, is an empirical science that seeks to understand and explain human behavior through observation and hypothesis testing. They

contend that the nature of experimental sciences, particularly those related to human behavior, is rooted in empirical evidence and the validation of hypotheses through observation and analysis. On the other hand, figures like Muhammad Baqir al-Sadr hold the belief that it is not within the purview of Islamic teachings to delve into the realms of economics or mathematics as distinct sciences (al-Sadr, 1980).

Murtaḍā Muṭahharī, much like Muhammad Baqir al-Sadr, holds the belief that Islam has a distinct economic school and doctrine, and does not stand in opposition to economics as an empirical theory. In his differentiation between economic doctrine and economic science, Muṭahharī explains that: "There are two types of economic relations: natural and contractual. Natural relations are a series of cause-and-effect relationships that occur spontaneously in economic affairs, such as supply and demand, inflation, unemployment, and economic crises. In this context, economic science is the study of the laws of nature, and it is a theoretical science. Disputes in this field are similar to those in other experimental sciences, and there are likely to be fewer disagreements. On the other hand, contractual relations are the rules related to personal or collective rights and properties. In terms of contractual relations, economics is the science of relationships as they should be. In this view, issues of justice and injustice, good and bad, and what is worthy and unworthy are discussed. This perspective highlights the importance of ethical considerations and moral principles in the study of economics, and underscores the need for a normative approach to economic relations." (Muṭahharī, Ibid: 32-33.).

Hence, Murtaḍā Muṭahharī views the domain of economics as a realm for evidence and analysis in a positive light, with the school or doctrine focusing on normative concerns. He emphasizes that in Islam, the emphasis is on ethical economic behavior.

Murtaḍā Muṭahharī's economic ideas are primarily derived from his book "*Naḍarī be Neḍām Iqtiṣādī Islam*" (*A Look at the Economic Doctrine of Islam*), which is essentially a compilation of his notes published after his martyrdom. This book serves as a primary source for understanding his views on Islamic economics, including the above-mentioned content.

The book "*Masale Rībā va bank be ḍamīmeḥ bīmeḥ*" (*Problem of Rībā and Bank with an appendix on the Insurance Problem*) is one of Murtaḍā Muṭahharī's notable works, where he delves into the topic of Rībā and offers a comprehensive analysis of interest rates. The book highlights Muṭahharī's expertise in the legal and economic principles that underpin his views on Rībā. In the section on Rībā, Muṭahharī offers a thorough explanation of the concept and its implications, as well as his criticisms of the conventional banking system. He also

outlines the necessary prerequisites for implementing an interest-free Islamic banking system. In the field of insurance, Muṭahharī examines the contract as a tool that has no precedent in the legal contracts of the Islamic world. He draws comparisons between the insurance contract and similar contracts, ultimately concluding that insurance is a new contract that fosters confidence for the insured. Overall, the book showcases Muṭahharī's deep understanding of the legal and economic principles that inform his ideas about Rībā and insurance, and his commitment to promoting ethical and just economic practices within an Islamic framework (See: Muṭahharī, Murtaḍā, 1993).

The two books mentioned earlier, are among Murtaḍā Muṭahharī's earlier works and are not the focus of this article. Instead, the purpose of this study is to provide a review and analysis of his more recent publication, "Darāmadī bar Iqtisād Taṭbīqī" (An Introduction to Comparative Economics) (See: Muṭahharī, 2021).

۳. روش تحقیق و گردآوری داده‌ها

The book, spanning two volumes, comprises 28 sessions conducted by Murtaḍā Muṭahharī, along with a group of economists and master's students from Tehran University's Faculty of Economics. These sessions took place weekly between August 1, 1978, and May 1, 1979, just three days before Murtaḍā Muṭahharī's martyrdom. The format of the discussions revolved around the text "*A History of Economic Doctrines*" by Charles Gide and Charles Rist, translated into Persian by Karīm Sanjābī, (See: Gide and Rist, 1975) serving as the central focus. Typically, a participant would present a report on a specific topic from the book during each session, followed by Murtaḍā Muṭahharī's commentary and ensuing discussions.

The series of meetings stemmed from a proposal by students at Tehran University's Faculty of Economics to introduce a new field of Islamic Economics, a suggestion that was approved by the faculty's administration. These students, seeking Murtaḍā Muṭahharī's guidance, requested his involvement in teaching this subject. Muṭahharī, recognizing the importance of engaging with economics professors, advocated for discussions on various economic schools, leading to the establishment of these meetings.

Throughout these discussions, both the audience and Murtaḍā Muṭahharī contributed significant insights. Muṭahharī introduced novel and precise economic, social, and philosophical perspectives, enriching the dialogue.

The first volume of the book delves into the physiocratic and classical schools, exploring the ideas of economists like Adam Smith, Jean-Baptiste Say, and Thomas Malthus. The second volume continues the discussion on the classical school, including Ricardo's theories, and

delves into heterodox schools, examining the theories of cooperative socialists such as Owen and Fourier.

Despite the intensification of activities in the months leading up to the Islamic Revolution, these meetings continued. The book was first published in 2021, with the delay attributed to efforts to locate audio recordings of the lectures and enhance their quality using modern technology.

In the book, Muṭahharī did not always critique or present Islamic principles in opposition to the discussed economic schools. Instead, the content primarily revolves around dialogues and exchanges of ideas among the various schools of economic thought (See: Muṭahharī, 2021, Ibid.).

۳.۱. مکتب‌های فکری و اقتصادی در تفکر مکتب‌های فکری

One of the overarching themes that Murtaḍā Muṭahharī explores in the first volume of the book is the examination of the common flaw found in many schools of thought, including economic schools. According to Muṭahharī, when a person studies various schools of thought in any given field, they often find that each school has its own merits and may even contain some correct points. However, when a school discovers a part of the truth, it tends to believe that it has discovered the whole truth. This belief leads the school to justify everything based on that one point, even though it may not be applicable in all cases. Muṭahharī argues that this tendency to rely solely on one aspect of the truth can be problematic, as it often fails to account for the complexity and nuance of the issues at hand. By assuming that a single point of view can explain everything, schools of thought may overlook important factors or perspectives, leading to incomplete or inaccurate understandings. This narrow focus can result in the justification of ideas or practices that may not be valid or appropriate in a broader context. In essence, Muṭahharī's critique of the common fault among schools of thought highlights the importance of a nuanced and holistic approach to understanding complex issues. By recognizing the limitations of any one perspective, scholars and thinkers can develop a more comprehensive and accurate understanding of the issues facing society. About this phenomenon he says: "In the realm of moral philosophy, various thinkers offer distinct perspectives on the essence of virtue and morality. Take Plato, for instance, who emphasizes the pursuit of virtue as the cornerstone of ethics. To him, all aspects of ethics revolve around virtue and the quest for moral excellence. On the other hand, Aristotle focuses on the concept of moderation, viewing it as central to morality. For Aristotle, achieving moderation in all things is key to ethical living, and he advocates for resolving moral dilemmas through a balanced approach. Another group of thinkers highlights the importance of self-

sufficiency and the transcendence of the soul over the body. To them, true morality lies in the independence and self-sufficiency of the soul. Conversely, there are those who prioritize the notion of willpower, emphasizing the strength of one's will and the ability to resist external influences. For this group, morality is synonymous with the resilience and fortitude of one's will in the face of challenges. These diverse perspectives underscore the multifaceted nature of moral philosophy, with each school of thought offering unique insights into the foundations of virtue and ethical conduct. By exploring different dimensions of morality, these thinkers enrich the discourse on ethics and provide valuable perspectives on the complexities of human behavior and decision-making.” (Muṭahharī, 2021: 80).

According to Muṭahharī, each school of thought has indeed discovered and grasped a portion of the truth. However, the key deviations arise when they attempt to justify everything based solely on that one point, which is not entirely accurate. In his critique of the physiocrats, Muṭahharī highlights this tendency to overgeneralize and make sweeping claims based on a limited perspective. Muṭahharī takes issue with the physiocrats' heavy emphasis on land as the sole driver of production, viewing this as a fundamental flaw in their economic framework. While he acknowledges the merit in their recognition of naturalism and the distinctions between agricultural, animal husbandry, and industrial production, Muṭahharī challenges their belief that production originates solely from the land and that industry is inherently unproductive. The physiocrats' attempt to build a comprehensive economic system based on this singular principle of land's primacy is where Muṭahharī finds fault. They seek to justify various other economic concepts, such as the ownership and the role of industry, solely through the lens of this foundational belief. However, Muṭahharī argues that this approach is no longer valid, as it fails to capture the nuances and complexities of economic reality. Muṭahharī's critique suggests that the physiocrats' rigid adherence to a single, oversimplified explanation of economic processes leads them to overlook the multifaceted nature of production and the interdependence of different economic sectors (See: Muṭahharī, 2021, Ibid).

In his analysis of the physiocratic school of thought, Muṭahharī draws a distinction between the concept of ownership in fiqh and the notion of ownership prevalent in capitalist systems. He argues that the understanding of ownership in Islam is fundamentally different from the ownership typically observed in capitalist societies. He states that: “Ownership can be likened to the relationship between God and human beings, where the creation belongs entirely to the Creator. This evolutionary perspective grants the owner absolute authority over their

wealth, including the right to destroy, squander, or transfer it as they please, even to their pet or by discarding it. However, the Islamic conception of ownership is markedly different. Even though an individual is considered the owner, they are not granted unfettered control or the right to use their wealth in any manner they choose. In Islam, the owner is absolutely prohibited from wasting or spoiling their property. Furthermore, the owner does not have the right to transfer their wealth to a foolish individual or to their pet, as the Islamic framework imposes certain constraints on the use of one's possessions. In the Islamic tradition, the rights and responsibilities of the owner are not absolute but rather subject to certain ethical and moral considerations. This contrasts with the capitalist conception of ownership, which grants the owner a more unfettered and expansive control over their wealth.” (Ibid, p. 18).

Muṭahharī, citing the fiqh principle "Al-Naasu muslatoon 'ala amwaaalihim" (People have authority over their wealth) (Al Majlisi, ١٩٨٢:٢٧٣.), ﺑﺎﺷﻴﺎﻥ ﺑﻪ ﺍﻳﻦ ﻗﺎﻧﻮﻥ ﺍﻟﻔﻴﻖ ﻣﻮﺟﺐ ﺍﻃﺮﺍﻕ ﺍﺳﺘﻴﻤﺎﻝ ﺍﻟﻤﺎﻟﻲ ﺑﻪ ﺍﻧﺪﺍﺯﻩ ﻣﺎﺭﺍﺋﻲ ﻣﻦ ﺍﺭﺗﻴﺪﺍﺕ ﺍﻟﺸﺎﺧﺺ ﻭﺍﻟﻤﺎﺭﺍﺋﻲ ﻣﻦ ﺍﺭﺗﻴﺪﺍﺕ ﺍﻟﻤﺎﺟﺪﺩﻯ، ﻫﻪ ﺍﺳﺘﺘﺪﺍﺩ ﺍﻧﻪ ﺍﻣﻮﻟﻲ ﺑﺎﺋﻲ ﺑﻪ ﺍﻧﺪﺍﺯﻩ ﻣﺎﺭﺍﺋﻲ ﻣﻦ ﺍﺭﺗﻴﺪﺍﺕ ﺍﻟﺸﺎﺧﺺ ﻭﺍﻟﻤﺎﺭﺍﺋﻲ ﻣﻦ ﺍﺭﺗﻴﺪﺍﺕ ﺍﻟﻤﺎﺟﺪﺩﻯ. ﺑﺎﺷﻴﺎﻥ ﺍﻳﻦ، ﻫﻪ ﺍﺳﺘﺘﺪﺍﺩ ﺍﻧﻪ ﺍﻣﻮﻟﻲ ﺑﺎﺋﻲ ﺑﻪ ﺍﻧﺪﺍﺯﻩ ﻣﺎﺭﺍﺋﻲ ﻣﻦ ﺍﺭﺗﻴﺪﺍﺕ ﺍﻟﺸﺎﺧﺺ ﻭﺍﻟﻤﺎﺭﺍﺋﻲ ﻣﻦ ﺍﺭﺗﻴﺪﺍﺕ ﺍﻟﻤﺎﺟﺪﺩﻯ.

Muṭahharī's examination of the physiocratic school's perspective on ownership reveals some areas of overlap with the Islamic fiqh approach. Both the physiocrats and Islamic scholars have paid attention to the issue of land restoration and its implications. However, Muṭahharī disagrees with the physiocrats' core belief that value is unique to the agricultural sector, while they consider industry to be sterile. In contrast, Muṭahharī argues that the origin of value lies in both nature and industry, rejecting the physiocrats' narrow focus on agriculture as the sole source of economic value.

٣.٢. ﺍﻣﻮﻟﻲ ﺑﺎﺋﻲ ﺑﻪ ﺍﻧﺪﺍﺯﻩ ﻣﺎﺭﺍﺋﻲ ﻣﻦ ﺍﺭﺗﻴﺪﺍﺕ ﺍﻟﺸﺎﺧﺺ ﻭﺍﻟﻤﺎﺭﺍﺋﻲ ﻣﻦ ﺍﺭﺗﻴﺪﺍﺕ ﺍﻟﻤﺎﺟﺪﺩﻯ

In the context of the physiocratic school's views on ownership, Muṭahharī also examines the issue of industrial rights, such as patents, and their implications for the ownership of means of production in the modern era. Muṭahharī argues that the inventor should not be considered a sole owner of the invention. He believes that every invention is the culmination of a process, where the inventor takes the final step based on the accumulated knowledge in that particular field. Therefore, the invention itself is not solely the result of the inventor's efforts, but rather the product of the collective knowledge and progress within that domain. Muṭahharī's perspective suggests that the ownership of means of production in the modern age should not be solely attributed to the individual inventor. He emphasizes the

collective nature of knowledge and the incremental advancements that lead to innovations, challenging the notion of the inventor as the sole or primary owner of the means of production. This analysis highlights Muṭahharī's nuanced understanding of the complexities surrounding ownership in the context of technological progress and the evolving nature of means of production in the modern era. His views offer a more holistic and inclusive perspective on the ownership of the tools and resources that drive economic and social development. Therefore, he says: "The challenge lies in the uncertainty surrounding the inventor's ownership. When the inventor's ownership is ambiguous, who does the capitalist prefer to transact with? To the inventor, it must be clarified that their contribution is the final touch on a collective effort spanning generations, making it a shared achievement of humanity. Consequently, the concept of ownership of the means of production in the modern era deviates from traditional fiqh standards. This novel perspective introduces a unique paradigm shift in this domain, diverging from the conventional understanding of Fuqahā where the means of production are likened to leasing a property." (Muṭahharī, ۲۰۲۱: ۱۱۲.).

In discussing Shahīd Muṭahharī's perspective on the ownership of the means of production, it is important to note that Muṭahharī does not provide a sweeping, general ruling. Rather, as reflected in his dialogues recorded in *Darāmadi bar Iqtisād Taṭbīqī*, he emphasizes the need for nuanced differentiation across various cases and contexts. For example, when responding to students' inquiries, Muṭahharī refers to historical precedents such as the Battle of Khyber to illustrate how rulings and principles may vary depending on the situation. This approach demonstrates his commitment to avoiding blanket judgments and highlights his recognition of complexity within Islamic jurisprudence regarding economic ownership.

Thus, Muṭahharī's analysis of ownership—especially concerning modern complexities like patents and industrial rights—must be understood as context-sensitive and not absolute. His argument that the inventor's ownership is not exclusive and is part of a collective societal advancement is part of this differentiated framework rather than a universal prohibition or endorsement. This careful, case-by-case examination enriches the discourse on Islamic economic thought by balancing tradition with evolving economic realities.

۳.۳. فقه مالک و مالکیت در مالکیت

In the study of the classical school and specifically the ideas of Adam Smith and David Ricardo, the discussion of the theory of value and its origin is brought up and discussions are held around it. In this regard, Muṭahharī believes: "The question of whether the categories of wealth

subject to Zakāt are fixed or variable has been widely debated. Many argue that the limitations are not absolute, pointing to instances where Prophet Muhammad (peace be upon him) exempted certain individuals or assets from Zakāt. This very act of pardon, they contend, demonstrates the flexibility of the system and the authority of the Prophet, as the guardian (Wali) of the Muslim community, to make such exceptions as circumstances warrant. The existence of these precedents, they say, refutes the notion that the Zakāt categories are immutable. The discussion continues, with scholars examining the historical context and the principles of Islamic jurisprudence to determine the scope of Zakāt and the extent to which it can be adapted to changing times and conditions.” (Ibid, p. 94.).

Muṭahharī also asserts that Imam Ali (peace be upon him) mandated Zakāt on horses, contrary to the view of the Fuqahā who considered it recommended (mustahab), highlighting a discrepancy in their perspectives. This discrepancy does not revolve around the acceptance of Zakāt on horses. In this regard, Muṭahharī believes: “Perhaps during times of war when horse breeding was prevalent and horses were as common as cows, sheep, and camels, Imam Ali (peace be upon him) exercised his authority to impose Zakāt on horses.” (Ibid: 202-203).

۳.۴. در مورد مفهوم ربا و تفاوت آن با قرض

When exploring Ricardo's theories within the classical school, the concept of the time value of money becomes a focal point. Muṭahharī posits that the essence of Riba lies in aligning profit and loss (with loss being genuine and not merely a decrease in price) with the object of the transaction. He says about this: “When I lend you an item, be it money or goods, such as wheat or currency, it signifies that I have relinquished ownership of that asset to you. From the moment I hand it over, you become the rightful owner. As the previous owner, I may have reaped certain benefits or incurred losses associated with that object. The advantages could include profiting from any appreciation in its value or enjoying the yield, like an animal's offspring. However, I also bear the risk of loss should the item be damaged or destroyed. In essence, by lending, I have transferred both the potential gains and the possible pitfalls to you, the borrower.” (Muṭahharī, 2021: 80).

Muṭahharī holds that the essence of a Qarḍ (loan) lies in the fact that one party extends money to another, thereby creating a debt obligation. In other words, the lender provides funds, and in return, the borrower assumes a liability. Muṭahharī says: “This money now transitions into your possession as a loan. Once I lend it to you, I relinquish ownership, and you become the rightful owner, while in turn, owing me one hundred tomans. Regardless of whether a year, two years, or a decade elapses, the debt remains fixed at one hundred tomans. At a certain

point, we may choose to treat the transaction as if I am selling you this money for two gold coins, which you are obligated to return after two years. In this scenario, the nature of the transaction shifts from a loan to a sale, where I effectively purchase two gold coins from you. Even after a decade, your obligation remains one gold coin, unaffected by fluctuations in the price of gold coins from one hundred to one thousand tomans.” (Ibid: 81).

Here Muṭahharī explains the difference between money given for Muḍārabah and money given as a Qarḍ and explains this issue well: “If my money is in your possession, like in a Muḍārabah arrangement where you are the agent and the capital is mine, then it is the capital that is actively employed. In such cases, the capital may incur losses for a period. However, these losses are borne by me as the owner, not the agent. I provided one thousand tomans, and I expect one thousand tomans to be returned, regardless of whether the entire sum is lost at once or generates a profit, say one thousand five hundred tomans. As the owner, I am entitled to both the profits and the risks. But when I lend to you, from the moment I hand over the money, I am no longer the owner. Your gains or losses from that point onward are inconsequential to me.” (Ibid).

Hence, according to Muṭahharī, the lender, once the loan is extended, remains unaffected by any subsequent gains or losses related to the lent amount; their primary aim is simply to preserve their capital through the act of lending.

۳.۵. □□□□□□ □□□□□□□□

The second volume delves deeper into the heterodox schools, meticulously examining the perspectives of cooperative socialists. After extensive deliberations, Muṭahharī proposes an alternative form of moral socialism, one that is not grounded in legal determinism but rather on the foundation of spiritual kinship and faith.

He cites al-Ghazālī, who advocates for a form of socialism that emphasizes individual choice over coercion. According to al-Ghazālī, attempting to enforce a communal structure through legal mandates and determinism is neither just nor rational. He asserts that everyone has the right to utilize their possessions, and this right should not be forcibly taken away. Instead, Islam aims to educate individuals so they willingly participate in creating a communal society. Islam does not seek to abolish ownership or deny individuals their rights; such actions would be considered unjust. Rather, Islam encourages individuals to share their wealth voluntarily, promoting a spirit of communal responsibility and cooperation (Muṭahharī, 2021: Ibid).

Muṭahharī refers to a hadīth of Musā bin Ja'far (peace be upon him) and says: “A visitor from a distant land approached Musā bin Ja'far (peace

be upon him) and inquired about the state of Muslims and Shiites. The visitor praised their condition, claiming they were in an excellent state. Musā bin Ja'far (peace be upon him) then posed a scenario: "Are you in a situation where one can freely take what they need from another's shop or pocket without any concern?" The visitor admitted that their situation did not extend to such levels of trust and generosity. Musā bin Ja'far (peace be upon him) concluded that their state did not reach the pinnacle of excellence. This anecdote underscores the ideal of Islam in fostering a community characterized by profound trust, selflessness, and mutual support". (Ibid: 274)

After engaging in multiple sessions to examine the ideas of cooperative socialists, Muṭahharī's life was tragically cut short just three days following the final discussion, when he was martyred on May 1, 1979. This untimely event brought an abrupt end to the opportunity to further explore and expand upon these thought-provoking dialogues.

Conclusion

Ustād Shahīd Muṭahharī, a prominent Shi'a scholar, made a lasting impact on various fields within Islamic studies, particularly Islamic economics. His approach was characterized by a deep understanding of the religion, a keen awareness of the social implications of economic systems, and a remarkable ability to dissect complex issues with fairness and balance. Muṭahharī firmly believed in the integral role of economics within the broader context of Islamic teachings, viewing Islam as offering a comprehensive and practical framework to address all human needs, including economic ones.

Muṭahharī's economic philosophy was shaped by his belief in the expansive nature of religion and its relevance to all aspects of human life. He rejected the idea of isolating religion to a purely spiritual realm, emphasizing its intrinsic connection to the practical realities of human existence, including economic matters. This perspective led him to explore the intersection of Islam and the economy in a profound way, highlighting two key aspects. Firstly, he emphasized the specific economic regulations outlined in the Quran and Sunnah, such as the prohibition of Rībā and the obligation of Zakāt, which provided clear guidance on economic conduct. Secondly, he underscored the indirect impact of Islamic ethics on economic behavior, promoting values like trust, justice, and benevolence to shape a more ethical and prosperous economic system.

By emphasizing the interplay between religion and economics, Muṭahharī challenged the notion of a purely materialistic approach to economic affairs. He advocated for grounding economic activities in the moral and spiritual principles of Islam to achieve genuine progress and stability. Through his teachings and writings, Muṭahharī aimed to

inspire a new generation of Muslim scholars and practitioners to develop economic models rooted in Islamic values, tailored to address the unique challenges faced by Muslim societies.

Muṭahharī's approach to economic discourse was characterized by a nuanced and inclusive stance. Rather than adopting a confrontational or oppositional approach towards the opinions of established economic schools or presenting Islamic principles as a direct challenge to them, he chose a path of dialogue and engagement. By actively participating in discussions and dialogues that explored the diverse viewpoints held by various economic schools, Muṭahharī demonstrated a commitment to understanding and appreciating the complexities of economic thought from multiple perspectives.

His willingness to engage in these dialogues without resorting to criticism or overt opposition allowed for a more fruitful exchange of ideas and facilitated a deeper exploration of the nuances within economic theories. Through these interactions, Muṭahharī not only sought to broaden his own understanding of economic principles but also to contribute to a more comprehensive and inclusive discourse on economics. By embracing dialogue and discussion as a means of intellectual exploration, Muṭahharī exemplified a spirit of openness, curiosity, and respect for differing viewpoints, enriching the economic discourse with his unique perspective informed by Islamic principles.

Muṭahharī was keenly aware of a common pitfall that often afflicts various schools of thought, including those in the realm of economics. He observed that when a particular school or ideology succeeds in uncovering a fragment of the truth, it often falls into the trap of assuming that it has grasped the entirety of the truth. This misconception then leads the school to attempt to justify all aspects of its worldview based solely on this partial understanding, an endeavor that ultimately proves futile and unsustainable.

Muṭahharī applied this critical analysis to his examination of the Physiocracy school, delving into the differences between the concept of ownership in Islam and the prevailing notions of ownership in capitalist societies. He argued that the Islamic understanding of ownership differs significantly from the ownership models commonly observed in capitalist countries. While in Islam, the owner is granted a certain degree of authority over their wealth, this authority is not absolute in the sense of granting the owner unfettered license to waste or destroy their property at will.

Muṭahharī's nuanced perspective on ownership highlighted his ability to discern the limitations of schools of thought that cling to a single, narrow interpretation of a complex issue. By recognizing the inherent flaws in such reductionist approaches, Muṭahharī paved the way for a

more comprehensive and balanced understanding of economic principles, one that acknowledges the multifaceted nature of concepts like ownership and the need for a holistic, context-sensitive analysis.

Muṭahharī's profound insights into the philosophy underpinning the institution of Zakāt, the prohibition of Rībā, and the concept of Islamic socialism demonstrate his mastery of economic principles through the prism of Islamic teachings. His analysis of Zakāt, in particular, showcases his nuanced understanding of the flexibility inherent in its application. Muṭahharī emphasizes that the limitations and guidelines surrounding Zakāt are not rigid or inflexible, but rather can be adapted and applied judiciously based on the specific circumstances and contexts in which they are implemented.

This perspective reflects Muṭahharī's broader approach to Islamic economics, which prioritizes the spirit and objectives of the Shariah over a rigid adherence to literal interpretations. By recognizing the need for contextual adaptability in the application of economic principles, Muṭahharī paves the way for a more dynamic and responsive Islamic economic framework that can effectively address the evolving challenges and complexities of modern societies.

In his elucidation of the prohibition of Rībā, Muṭahharī's elucidation on the dynamics of profit and loss in transactions highlights the significance of attributing these outcomes to the object of the transaction. By distinguishing between funds provided for Mudarabah and those extended as a Qard, he sheds light on the nuances of ownership and obligations inherent in lending practices. This differentiation underscores the importance of establishing a clear understanding of ownership rights and usage responsibilities, emphasizing the need for clarity and transparency in financial transactions within an Islamic framework.

In his exploration of Islamic socialism, Muṭahharī delves into the ideas of cooperative socialists and al-Ghazālī's conception of a moral socialism grounded in spiritual kinship and faith. This examination offers an alternative vision for communal ownership and resource distribution, one that departs from the conventional socialist model. Muṭahharī champions a voluntary communal structure, in contrast to one imposed through legal coercion. This approach aligns with the fundamental Islamic tenet of individual rights while simultaneously fostering a culture of voluntary sharing and mutual support within society. By emphasizing the importance of individual choice and the internalization of Islamic values, Muṭahharī's conception of Islamic socialism presents a unique and compelling alternative to traditional socialist ideologies.

While Murtaḍā Muṭahharī's commentary on various economic schools

primarily reflects an Islamic normative framework, it is crucial to situate his perspectives within the broader context of mainstream economic thought to fully appreciate their significance. Muṭahharī acknowledges the empirical and theoretical foundations underlying much of economic science, particularly the natural economic relations that include market mechanisms, supply and demand dynamics, and the role of individual agents—concepts commonly shared with classical and neoclassical economics. However, Muṭahharī introduces a distinctive normative dimension by emphasizing contractual economic relations, which foreground ethical considerations, social justice, and communal responsibility—principles often underrepresented in conventional economic theory. This normative orientation leads him to critically reassess prevailing assumptions surrounding ownership, wealth distribution, and profit motives, contrasting the Islamic conception of collective stewardship and moral accountability with the individualistic focus typical of capitalist frameworks. Hence, Muṭahharī's engagement embodies both alignment and divergence: he accepts the methodological rigor of mainstream economic analysis while simultaneously challenging its moral premises, advocating for an integrated economic discourse that includes ethical and religious imperatives as foundational elements. This dual approach not only broadens the scope of economic thought but also offers a critical reinterpretation that contributes new perspectives to the ongoing dialogue between Islamic economics and dominant economic paradigms.

While the discourse on Islamic economics has been meaningfully enriched by seminal contributions such as Muhammad Baqir al-Sadr's *Iqtisādunā*, Murtaḍā Muṭahharī presents a nuanced and distinctive approach that both complements and diverges from these foundational ideas. Unlike al-Sadr, whose work often delineates a systematic framework for Islamic economics grounded in jurisprudential principles with an emphasis on economic justice, Muṭahharī adopts a dual perspective distinguishing between economic science (the study of natural economic relations) and economic doctrine (normative rules rooted in ethical and Islamic values). This distinction allows Muṭahharī to bridge empirical economic laws and Islamic moral prescriptions more explicitly than contemporaries.

Furthermore, Muṭahharī's reflections on ownership — particularly his critique of absolute proprietary rights in capitalist systems and his innovative view of the collective nature of inventions and means of production — offer a fresh paradigm that challenges traditional fiqh perspectives. His insistence on contextualizing economic doctrines within both historical evolution and Islamic ethics contributes original

insight to debates on property rights and wealth distribution in Islamic economics.

In comparison to al-Sadr and other contemporary Islamic economists, Muṭahharī emphasizes dialogical engagement with Western economic schools, not merely to reject them but to reinterpret and integrate beneficial elements within an Islamic framework. This comparative and interpretative methodology marks a significant addition to Islamic economic thought, underscoring his role as both a critic and a synthesizer.

By highlighting these points, this paper demonstrates how Muṭahharī's economic thought complements and extends the existing literature, thereby strengthening the originality and relevance of his contributions to Islamic economic discourse.

In synthesizing the findings, it is clear that Murtaḍā Muṭahharī's engagement with various economic schools transcends mere critique or comparison. By integrating empirical rigor with an ethical framework grounded in Islamic principles, Muṭahharī advances a holistic economic theory that challenges and enriches existing paradigms. His emphasis on contractual relations, social justice, and collective stewardship provides vital insights that contribute to the ongoing evolution of Islamic economics within modern economic discourse, underscoring the relevance and originality of his thought in addressing contemporary economic challenges.

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Accepted Article