



ISLAMIC PERSPECTIVE ON HUMAN CAPITAL

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Abstract:

The concept of human capital, traditionally understood in economic and developmental terms, finds profound alignment within the Islamic worldview. Islam emphasizes the holistic development of human beings—intellectually, spiritually, morally, and physically—as a fundamental asset for both individual growth and collective prosperity. In Islamic teachings, humans are regarded as Ashraf al-Makhluqat (the noblest of creation) and are entrusted with the responsibility of Khilafah (vicegerency) on Earth. This dignified status not only highlights the inherent value of human life but also underscores the imperative of nurturing talents, skills, and character for the welfare of society. The Qur'an and Sunnah stress the importance of education, ethical conduct, and productive engagement, all of which form the core components of human capital. Historical Islamic civilizations have demonstrated a strong tradition of investing in human capabilities through institutions such as Madaris, libraries, and centers of scientific and spiritual learning. Unlike secular perspectives that often reduce human capital to economic productivity alone, Islam views it as a means to fulfill divine obligations, serve humanity, and attain ultimate success in both worlds. This paper explores the Islamic perspective on human capital by examining foundational Islamic texts, the contributions of classical scholars, and the relevance of Islamic principles in contemporary human development discourse. It argues for a faith-integrated model of human capital development that balances material progress with spiritual and ethical enrichment, offering a transformative framework for policy, education, and leadership in Muslim societies.

Keywords: *Human Capital, Islamic Perspective, Khilafah (Vicegerency), Education in Islam, Ethical Development, Spiritual Growth, Islamic Civilization.*

Introduction: The Islamic perspective on human capital places significant emphasis on the value of individuals as assets endowed with potential by Allah. This concept goes beyond mere economic value, focusing on the holistic development of a person's skills, knowledge, character, and spirituality. Islam encourages the pursuit of knowledge, self-improvement, and personal growth as acts of worship, aligning individual development with divine purpose. In Islam, human capital is also linked to the concept of Fard al-Kifayah, a communal obligation that emphasizes the need for skilled professionals in society, such as doctors, teachers, and scientists. By developing human capital, Islamic societies aim to fulfill both spiritual and worldly needs, ensuring social justice, economic stability, and communal welfare. This holistic approach recognizes that investing in education, health, and ethical development leads to a balanced, prosperous society aligned with Islamic teachings. Moreover, Islamic teachings stress that utilizing one's skills and knowledge in the service of others is a form of charity (Sadaqah), further enhancing the value of human capital as a means of serving both God and humanity. This integrated perspective underscores the belief that the development of human resources is vital for both individual fulfillment and collective progress.

Historically, Islamic institutions, particularly the Madrasahs established during the Prophet's era and by his Companions, served as centers for developing human capital. These institutions nurtured scholars, leaders, and professionals, contributing to the advancement of various fields such as science,



medicine, and philosophy. Thus, from an Islamic viewpoint, human capital is not only a driver of economic progress but also a means to achieve societal well-being and ethical excellence. To understand the concept of wealth in Islam, first of all, it is necessary to understand its importance, even if a lot of capital is spent on it, the greatest work remains incomplete without hard work and struggle. The rising Muslim in the race for wealth and prosperity has been encouraged, and attempts have been made to explain it from various aspects and angles:

”عَنِ الْمُقَدَّامِ بْنِ مَعَدٍ يُكْرِبُ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا أَكَلَ أَحَدٌ طَعَامًا قَطُّ خَيْرًا مِنْ أَنْ يَأْكُلَ مِنْ عَمَلِ يَدَيْهِ،

وَأَنَّ نَبِيَّ اللَّهِ دَاوُدَ عَلَيْهِ السَّلَامُ كَانَ يَأْكُلُ مِنْ عَمَلِ يَدَيْهِ“¹.

“The Prophet (ﷺ) said, "Nobody has ever eaten a better meal than that which one has earned by working with one's own hands. The Prophet (ﷺ) of Allah, David used to eat from the earnings of his manual labor.”

The Holy Prophet (PBUH) has introduced the greatness of hard work, its importance and dignity in Islam to his Companions, so that any Muslim's worth and dignity can be maintained:

”لَأَنْ يَحْتَطِبَ أَحَدُكُمْ حُزْمَةً عَلَى ظَهْرِهِ، خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ أَحَدًا، فَيُعْطِيَهُ أَوْ يَمْنَعَهُ“².

“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.”

That is, it is not necessary that the one who is being questioned must necessarily give something to the questioner, rather it depends on the discretion of the giver, whether to give it to the questioner or to return it empty, both cases are discouraged in Islam. In other words, it is not liked to beg and it is also not liked to call with empty hands because it shows the aspect of contempt. On the authority of Hazrat Zubair bin Al-Awam, may Allah be pleased with him, the Messenger of Allah, may God bless him and grant him peace, said: Hazrat Aisha Siddiqa narrates:

”كَانَ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَمَّالَ أَنْفُسِهِمْ“³.

“The companions of Allah's Messenger (ﷺ) used to practice manual labor”.

Hazrat Muqadam bin Maadi Karb (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said:

”مَا أَكَلَ أَحَدٌ مِنْكُمْ طَعَامًا أَحَبَّ إِلَى اللَّهِ عَزَّ وَجَلَّ مِنْ عَمَلِ يَدَيْهِ“⁴.

“None of you has eaten food more beloved to Allah, the Almighty, than the work of his hands”.

Or a merchant who is related to the Holy Prophet (peace be upon him) said:

”التَّاجِرُ الصَّدُوقُ الْأَمِينُ مَعَ النَّبِيِّينَ، وَالصِّدِّيقِينَ، وَالشُّهَدَاءِ“⁵.

“The honest and trustworthy merchant is with the prophets, the truthful, and the martyrs”.

Islam not only encourages and exhorts economic struggle, but also defines the rights of the struggler, and also promises worldly and hereafter blessings for a person who invests himself in commercial and economic pursuits.

¹ Bukhari, Muhammad bin Ismail, Abu Abdullah, Imam, "Al-Jama'i al-Sahih", Kitab al-Bay'u, Hadith: 2072

² Al-Bukhari, "Al-Jama'i al-Sahih", Kitab al-Bay'u, Hadith: 2074

³ Al-Bukhari, "Al-Jama'i al-Sahih", Kitab al-Bay'u, Hadith: 2075

⁴ Ahmad ibn Hanbal, Abu Abdullah, Imam, "Musnad of Imam Ahmad ibn Hanbal", Beirut, Lebanon, Hadith: 17181.

⁵ Tirmidhi, Abu Issa, Muhammad ibn Issa ibn Sura ibn Musa ibn al-Dahhak, "Al-Sunan", Book of Sales, Chapter on What is Said Concerning Merchants and the Name of the Prophet ﷺ



Literature review: The economic development of a country is measured by the growth of production and products, and all this process goes through the stage of birth, if something ceases to exist, its shipments and imports cannot be imagined. But from all these stages, if good intentions, benevolence, sincerity and goodness are made negative, then malice, fraud, usurpation of someone's wealth, making wealth by deception and such nefarious elements are born, which Islam has condemned. But investing wealth only in halal and lawful affairs is one of the basic teachings of Islam, therefore the Allah Almighty said in the Holy Qur'an:

(وَلَا تُبَذِّرْ تَبْذِيرًا. إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ).⁶

“And do not be wasteful. Indeed, the wasteful are brothers of the devils”.

(إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصْنَعُوا عَنْ سَبِيلِ اللَّهِ فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ).⁷

“Indeed, those who disbelieve spend their wealth to avert [people] from the way of Allah. So they will spend it; then it will be for them a cause of regret; then they will be overcome”.

(وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ).⁸

“And those who hoard gold and silver and do not spend it in the way of Allah - give them tidings of a painful punishment”.

Regarding spending money with moderation, said:

(وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا).⁹

“And do not set up with Allah another deity, lest you be thrown into Hell, blamed and banished”.

In Islam, it has been strongly discouraged that a few influential people occupy all the resources of the society and the country and the nation, collect wealth by oppressing the people, coercion and tyranny, robbing the people of their rights. Correct, while Islam has laid down principles to make the capitalist system fair and transparent, it is also bad for wealth to be concentrated in a few hands. In the Qur'an too, the negation of wealth in a few hands has been done in these words:

(كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ).¹⁰

“In order that it may not (merely) make a circuit between the wealthy among you”.

This is a blow to the capitalist system that Islam has imposed, so that poverty in the society is reduced, while the capitalist system sometimes does not refrain from touching such an extreme of selfishness that poor people are forced to commit suicide. become On the other hand, unlike Communism, Islam recognized the natural law of supply and demand and said:

(نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا).¹¹

“It is we who portion out between them their livelihood in the life of this world: and we raise some of them above others in ranks, so that some may command work from others”.

In this verse, the distribution of wealth is attributed to Allah because He alone is the Sustainer of mankind, expanding or restricting their provisions as He wills. The reference to utilizing one another's labor indicates the concept of supply and demand, as a person who employs someone does

⁶ Al-Isra, 17: 26,27

⁷ Anfaal, 8: 36

⁸ Tauba: 9: 34

⁹ Al-Isra, 17: 29

¹⁰ Al-Hashr, 59: 7

¹¹ Al-Zukhruf, 43:32



so based on the market demand, while the one providing the work fulfills this supply. The interplay between these two factors results in a balanced economy.

Islam aims to establish economic equality between individuals and society. Economic equality does not mean that every person should have the exact same amount of wealth as others, as such equality is both unnatural and impractical. It is not possible for every individual in society to possess the same amount of wealth. Differences among individuals due to varying mental capacities are necessary; however, the disparity between two individuals should not be limitless. Furthermore, privileges, honors, and extravagant formalities based on status should be avoided. The kind of equality Islam advocates is one where all members of society have equal opportunities, and where disparities in wealth and income do not lead to significant differences in living standards and economic conditions among people. Islam has abolished all distinctions based solely on rank and status, replacing superficial equality with genuine social equality and economic justice.

Trade is considered as one of the golden principles of Islam for the elimination of poverty and bankruptcy. In this regard, Yusuf Qaradawi in "Islam and economic security" is a paraphrase:

"Islam has formally declared a struggle against poverty and remains ever vigilant to eradicate it, lest it negatively impacts a person's beliefs, morals, character, family life, and social life, potentially leading to a dangerous situation. Therefore, Islam has made it mandatory that every individual in society should have access to at least the following basic necessities: food and drink, shelter, clothing for both summer and winter, books and other resources if someone wishes to gain expertise in a particular skill, tools and equipment for those involved in manual work, and arrangements for marriage if someone desires to marry. Islam seeks to ensure that every individual has access to a suitable standard of living that assists them in fulfilling their religious duties and life responsibilities. Islam has kept the doors open for every type of work for Muslims. Every person is free to choose any profession according to their abilities; no specific job is imposed on them unless it is assigned for the welfare of society. However, Islam prohibits professions that are harmful to both the individual and society.

Under the Islamic system, no laborer is deprived of the fruits of their labor or the rewards of their efforts. In fact, it is emphasized that a worker's wages should be paid in full before their sweat dries, as withholding their rightful earnings would be an act of injustice, and injustice is strictly forbidden in Islam. There is also no restriction in the Islamic system on a laborer accumulating enough wealth through lawful means to purchase movable or immovable property, raise their standard of living, or save for times of illness and old age. Furthermore, their children and heirs can benefit from this wealth after their passing".¹²

There are golden principles of Islam regarding the legitimate acquisition of wealth, its use and its expenditure, but if this same wealth adopts a capitalist mindset, it has dangerous effects on individuals, families and society. The system of capitalism demands every freedom, by which the concept of the inspector should be abolished and the laws of punishment should also be set aside. A person should treat others with whatever he wants while living in his own benefit and interest, even if he has to violate all kinds of moral and principled decisions and principles, the desire and intention

¹² Yusuf Qaradawi, "Islam and economic security", translator: Abdul Hameed Siddiqui, Al Badr Publications. Lahore, p: 40, 41



that arises in the self, with its capital, is immense and May the quest and dedication to increase without fuss increase. All the systems of the world, whether they are related to sociology, society, education system, are directly connected with economics, a person cannot imagine living a life cut off from this society. One has to complete one's life by making compromises, this arrangement of life is sometimes also suffering from disorganization but still coming in order and taking care of oneself is very important even for a person with wisdom. Many types of economic systems have been developed in the world, but their axis was mostly based on the same thought and concept that all those tactics should be used to acquire wealth, which are connected to the legitimate or illegitimate system, this thought. While the concept of self-sufficiency is related to social exploitation, there are also all the ways in which the rights of others are negated and all kinds of resources are consumed by humiliating them. Economic experts have defined the legitimate and illegitimate forms of capitalism in different periods, but still this system has more negative effects than positive aspects, which deprives the legitimate rights of others.

Professor Dr. Muhammad Naeem Siddiqui writes about the capitalist system:

“It took years for the capitalist system to evolve into its present state. Its evolution was slow at first, but from the end of the 19th century until the First World War, it made amazing progress and dominated. Established all over the world. Moreover, it originated from the feudal system, later it emerged in the form of commodity production, which is known as commercial capitalism or industrial capitalism, in which the industry, trade and market were controlled by the capitalists and in 1880 Later, when transportation and means of communication became common, it spread all over the world”.¹³

A reflection of the feudal mind, this system uses all resources to crush all forms of justice and leads to social exploitation. Hafiz Imran Ayub writes about the capitalist system:

“Capitalist system is based on the fact that every human being has the right to own the goods and resources of production, the purpose of production in this system is only personal profit and the government in the activities of businessmen. cannot interfere in any way, in other words, in this system, all the effort of a human being is for the search of worldly comfort and peace, the inevitable result of which is inattention to the Hereafter, and this is abhorrent in Islam, today the world K This system is prevalent in most of the countries.”¹⁴

Dr. Javed Akbar Ansari describes the ugliness of the capitalist system and writes:

“Logically, the capitalist system is an immoral system and in practice is a system that promotes immorality... In order to understand the capitalist system, it is also necessary to understand to some extent that the capitalist system exists. How come, how did it happen that people forgot the centuries-old spiritual and cultural values and traditions, this is a very strange and very strange thing, different Islamic thinkers believe that Western civilization is a temporary and accidental thing, Western civilization is an accident. Like Babylon, Nineveh, Ad and Thamud, etc. are an accident, but our civilization and the teachings of the prophets (peace be upon them) are eternal, so how did this accident happen that Western civilization prevailed, the capitalist system prevailed? People have accepted this evil, this strange and unfamiliar thing that in reality there is no good. How is it possible

¹³ Muhammad Naeem Siddiqui, Prof. Dr. "Islamic and Modern Economic Concepts", Maktaba Daniyal-Lahore, p: 86

¹⁴



that human society has accepted so much error? It is said that capitalist institutions come into existence automatically. This is not true, capitalist institutions do not come into existence by themselves, it is not that capitalist society is established by itself, banks emerge by themselves and markets become markets by themselves, it is not so, the key role in it is The state pays, the primary agency is the state, capitalism is established when the state wants to establish capitalism”.¹⁵

In the capitalist system, the concept of personal property disappears and the right to people's property is given by usurpation and brutality, writes Dr. Javed Akbar Ansari:

“Two basic things are important in the transformation of a non-capitalist society into a capitalist society. The first thing is the 'capitalist concept of ownership'. For the development of capitalism, it is necessary to give legal protection to the capitalist concept of ownership. The dharana concept of ownership should be well understood. In the capitalist concept of ownership, a person is created as a 'legal person', now what is this legal person? Its concept is that it is a legal person who can be a person but cannot die. In personal property, the concept is that a person owns property. If he dies, then his ownership ceases. is, is divided, etc., in the capitalist concept of ownership, the concept is that when the company is established, the company will become a legal person, what is the duty of this legal person? It is to determine all his affairs by making the growth of whatever amount of capital is available to him the real measure. But a capitalist company is bound to make the whole of its commercial and productive operations the basis of nothing but the growth of the goods it has at its disposal. The real owner of capital is not really an individual, but capital itself, all are slaves to capital”.¹⁶

Depriving the individual of his rights to spend his capital for his own betterment, the capitalist system invents new ways of suppressing the private property of the individual and depriving him of his rights, which adversely affects the society. Dr. Javed Akbar writes:

“Islamic society and the Islamic state are unnatural in the sense that they implement morality and institutional alignment for the sake of God's pleasure, and all forms of rebellion against the Islamic state and society are permissible because their destruction is Without it a liberal social democratic social and state system cannot be established. On the contrary, the Islamic struggle against the liberal and social democratic social and state alignment is absolutely illegitimate and forbidden. Nowadays, people do not automatically become greedy, envious, selfish, i.e. rational and brutal, they are made selfish, envious and greedy by capitalist media, capitalist bureaucracy, capitalist education and health system, capitalist legislature. Capitalist social and state institutions and the principles of justice on which they are built are the means of promoting individual selfishness and bigotry, each individual in a capitalist society using the other as a means to achieve his own selfish ends. . Christian and Islamic movements have made religious teachings, traditions and institutions a means of achieving human and social rights. These parties have integrated into liberal society and constitutional state alignments and justify this integration on the basis of Christian and Islamic values and traditions”.¹⁷

The thought of capitalism is so ugly and hideous that it leads to severe exploitation of the lower class, there is also an ugly hoarding associated with it, due to which the capitalist dreams of increasing his capital enormously, Mufti. Zafar Iqbal is an astrologer in this regard:

¹⁵ Javed Akbar Ansari, Dr. "Capitalist System An Introduction", Kitab Mahal-Lahore, p: 15

¹⁶ Ibid, p. 19

¹⁷ Javed Akbar Ansari, Dr., "Capitalism", Legi Book-Lahore, p: 442



“The purpose of hoarding and the mentality behind it is capitalist thinking, the first and last of which is only money. In this thinking, there is some kind of sadness for the deprived classes and the poor. There is no compassion and benevolence, so these people hoard the necessities in huge warehouses and stores, and create artificial scarcity of them in the market, due to which the people are disturbed and Demand and demand for this item increases, then these people bring this item to the market little by little and charge the asking price for it, since the item is one of the needs of the people. So people are forced to buy it at high prices, it is called ``Ihtikar" in Arabic and hoarding in Urdu. And there is more than enough for shan'at...actually there are two types of people, some people are those who bring trade goods from outside to meet the needs of the people of their region and meet their needs, and other types of people. People are those who can meet the needs of the people in their area, but they deliberately withhold and exploit these things. And the other type of people, "Muhtaqar" means hoarders, since the actions of these two groups are different, so their results should also be different from each other, that's why the Prophet (peace be upon him) gave supplication to "Jalib". That Allah Ta'ala grants him sustenance, so such people get sustenance, and he has cursed the hypocrite, so he remains deprived of Allah's mercy, and misfortune follows him”.¹⁸

The system of the West, which hates and despises Islamic law, also has many sections that seem to discourage the capitalist system, which aims to raise awareness among the people. Capitalism is criticized in many sections without any religious bias just because it leads to social exploitation. The United States participates in an economic system called capitalism. It is marked by the government controlling most of the country's products, goods and services along with private industry. While there are incentives to accumulate wealth, companies can easily monopolize market share and exploit consumers.

Research Questions:

1. How does the Islamic concept of Khilafah influence the development and utilization of human capital in contemporary Muslim societies?
2. In what ways can Islamic principles be integrated with modern human capital development models to promote ethical, intellectual, and spiritual growth?

Significance of Research:

This research highlights the importance of integrating Islamic principles into human capital development, offering a holistic framework that balances material progress with spiritual and ethical values. It provides valuable insights for policymakers, educators, and leaders in Muslim societies to foster sustainable development rooted in justice, responsibility, and moral excellence.

Research Methodology: The textual methodology for exploring the Islamic perspective on human capital involves a critical and analytical study of primary Islamic sources—namely the Qur'an and Sunnah—alongside classical and contemporary scholarly interpretations. This method begins by identifying key Quranic verses and Hadiths that emphasize human dignity, knowledge acquisition, moral conduct, and social responsibility. These texts are then interpreted contextually using traditional Tafsir literature and the works of prominent Islamic thinkers such as Al-Ghazali, Ibn Khaldun, and Shah Waliullah, who addressed themes of education, work ethics, and societal development. The methodology also includes a comparative analysis of Islamic teachings with

¹⁸ Zafar Iqbal, Mufti Muhammad, "Jawahar ul Hadith", Idara Islamiat-Lahore, vol.5, p.80.



modern theories of human capital to identify both alignments and distinctions. By grounding the discussion in authoritative religious texts, this approach ensures that the concept of human capital is framed not merely as an economic asset but as a multidimensional trust (amanah) that integrates intellectual, spiritual, and ethical dimensions of human development.

Dimensions of Human Capital in Islam

Dimension	Islamic Emphasis	Related Qur'anic/Hadith Reference
Intellectual	Seeking knowledge is obligatory	<i>“Read in the name of your Lord...”</i>
Spiritual	Tazkiyah (Purification of the soul)	<i>“He has succeeded who purifies it”</i>
Moral/Ethical	Akhlaq (Good character)	<i>“I was sent to perfect good character”</i>
Social	Civic duty, service to others	<i>“The best of people are those who are most beneficial to others”</i>
Economic/Productive	Work as a form of worship (‘Ibadah)	<i>“And say: Work, for Allah will see your deeds...”</i>

Data Analysis: Unfair distribution of wealth is the main cause of crime market heating, people use legitimate means for their rights if they are not comforted and treated then they find ways which are not only illegal but They make the life of the people with this intention also tarnished. Prof. Dr. Muhammad Naeem Siddiqui covers the evils of capitalist system step by step:

Establishment of monopolies: Although there is a lot of competition between people in different areas of life, but with the loosening of the government's grip, many monopolies are established, products become substandard and consumers are returned because some Sometimes they create artificial inflation, the small capitalists cannot compete with the big ones. **Privilege of Capital:** Since there is no restriction on maximum property in this system, wealth is of key importance and that is why capital is given priority over humanity, self-interest is paramount, property over human rights. is superior, the value of human life is reduced. **Unhealthy competition:** A lot of money is spent on advertising, many advertising tactics are used to try to show others and that is why sometimes the desires of consumers are crushed. Sometimes this unfair competition weakens. It drives the moderators out of the market, similarly the big shopkeepers squeeze the small shopkeepers. **Group division:** Under this system, the society is divided into broad classes. Arguments, oppositions and animosity start, which spoils the atmosphere. **Unfair distribution of wealth:** One flaw in this system is that the distribution of wealth is unequal. That is, more wealth is concentrated in a few families, the majority remains deprived, as a result, the top gets richer and poorer, which creates hatred, contempt, disorder and chaos in the society, as well as economic power. Concentration opens the door to many socio-political and economic evils and disturbs the peace in the society. **Violation of moral values:** The major drawback of this system is that moral requirements are ignored, and values have no merit as De Stigkler writes: If the need for water management in a city But if the production of high-quality wine is more profitable, entrepreneurs will prefer to invest in the production of wine rather than transporting water. Similarly, Professor Yulasky says: This system is morally inappropriate because it



protects the rights of individuals who do not seek to earn and who participate in economic endeavors are sometimes deprived of the right to earn according to their performance. Economic crisis: Under this system, it sometimes happens that goods are produced in large quantities but there is no one to buy them, so profits decrease, some businesses close down, investment shrinks, unemployment arises. And the cold market period takes place, economic fluctuations lead to instability. Inefficient use of resources: Under this system, the means of production are not used optimally because manufacturers produce goods that can earn them high profits first, such as luxury goods, because there is an expectation of high profits, so sometimes the means of production are used for unnecessary purposes. Profit Motive: In this system, the factory manager and the landlord and capitalist are concerned about making more profit and all their efforts are aimed at making more profit, so they do not do business or work that is beneficial to the society. Increase in Government by a particular class: Its critics also point out that the government is dominated by a class that includes landlords, industrialists and other capitalists, whose grip is so strong that any other class can be pushed forward. They do not allow it to grow, they look after their own special interests, the same situation is found in backward countries like Pakistan. Lack of solid planning: Capitalist system lacks comprehensive and well-organized economy, so countries affected by this system suffer from various economic diseases, as there is no universal central authority for planning. It does not exist, therefore planning and budgeting is not done based on the entire economy, now planning is being done in many countries, but its true spirit is missing, which does not yield better results. Inflation: One of the weaknesses of this system is that sometimes the prices of various items are increased causing many problems and inconvenience to the consumers. Difficulty of loans: Due to the dominance of financial institutions by capitalists and industrialists, people cannot borrow much. Global Rivalry: Many companies come into existence and rivalry, jealousy and rivalry arise among different nations. These include personal interest, failure of government policy, chaos, disorder, unemployment, exploitation of workers, farmers, terrorism, tyranny, indiscipline, etc”.¹⁹

How can the right concept of ownership be practiced in the society, Syed Maududi writes:

“In order to successfully run the economic system of the country on the principle of collective ownership by abolishing individual ownership, what is needed above all is to remove selfishness and the demand for personal gain from the people and to rather than attributes, the spirit of working for the common good should be so dominant in their minds that it becomes the main driving force within them. The claim of the socialists was that human nature and instincts and hereditary inclinations were merely bourgeois philosophy and science. It is hidden, there is no such thing in man. We will remove the inclinations of personal gain and selfishness from people and by changing the environment we will create a collective mentality in them, but this baseless claim cannot be put into practice. The socialists have completely failed to inculcate, they have not been able to increase the true collective mentality among the people of their country and the leaders and workers of their economic system and civilization by even one month more than what is naturally present in the people of every society. . He could not reduce selfishness and profit seeking from them, but they finally had to admit it directly after getting tired and appealed to their selfishness to get people to work. . To that extent they were equal to the Borthava system of life, but what made them worse than the Borthava system was

¹⁹ Muhammad Naeem Siddiqui, Prof. Dr., "Islamic and Modern Economic Concepts", p: 92-94



when they started agriculture, industry, trade and other profitable businesses for the benefit of individuals, closed up the natural channels of, and by means of artificial propaganda made the plain, straightforward, and reasonable manifestations of this profit-seeking to be at least defective, then this passion became suppressed, and like all the other repressed passions of man, it became perverse. and take out such wrong ways for their appearance which are hollowing the roots of the society from within, this thing has a great influence in the growth of bribery, betrayal, theft, embezzlement and other similar evils in the cooperative society, there If anything is prohibited, it is only that a man should invest his earned wealth in any business that creates more wealth, except that all the uses of wealth are open as they are in our society, a man should invest in his clothes, He can spend as much rupees as he wants on food, housing, rides, furniture and goods, he can raise his standard of living as much as he wants, he can generously adopt all the forms of luxury and happiness that are found in Western society. are allowed The rupees that the child can accumulate from this, he can invest the accumulated wealth not directly by himself but through the government in business and can earn interest up to 8-10% per annum on it, and when he dies, this accumulation He can leave the acquired wealth to his heirs".²⁰ The Islam of Hazrat Muhammad Peace be upon him, Siddique Akbar, Farooq Azam, Uthman Ghani, Haider Karrar (R.A), Umar bin Abdul Aziz and the Salaf Salihin, which set an example of equality of rights in the world and whose practical implementation is the history of humanity, has the Islam has established such a balance between the rights of capital and labor that the conflict between the two has ended forever.

Islam does not tolerate the imposition of one group over the other forever on the pretext of class division by creating hatred between capitalists and workers and making them fight each other. Rather, he provides a practical example of driving the vehicle of communal life in an environment of mutual love, reconciliation and payment of rights. According to him, capital is not a proof of nobility, honor and greatness, nor is hard work. Rather, he calls character an argument for greatness. If wealthy people like Uthman Ghani, Abd al-Rahman bin Auf, and Zubair bin Awam (R.A) are associated with human morals and character, then Islam sings of their greatness. And if the hard workers like Bilal, Sahib, Wahshi, Ammar, Khabib and Zayd (R.A) follow this path of morals and character, then Islam declares their life as the highest of human life. The real issue is not about capital or labor, but about human brotherhood, sincere payment of mutual rights, and avoiding the path of cruelty and injustice. And neither the capitalist system nor the cooperative system guarantees it. Its guarantor is only Islam. Therefore, we will ask the lords of power not to talk about what is stuck in a palm tree that fell from the sky. If you sincerely want to replace the capitalist system in the country with a fair and just system, then that just system is not communism, but Islam.

Islam places emphasis not only on the acquisition of wealth but also on its lawful use and the various aspects associated with it. The primary objective is to protect the fundamental rights of individuals and to promote high moral values within the Muslim society. Furthermore, the protection and fulfillment of the basic needs of those who contribute to the propagation of the Muslim community and the transmission of Islamic values to future generations are also ensured through legitimately earned wealth and its rightful use.

²⁰ Maududi, Syed Abul Ala, "Islam and Modern Economic Theories", Islamic Publications-Lahore, p. 60



Establishing justice and fairness is not possible without equality, easily achieving equal rights and providing peace can be the argument for a happy environment and a peaceful society. Syed Jalaluddin Umari writes about the correct use of money and human equality:

“Equality is not only the basic right of man, but the basis of all rights.” Regarding the rights mentioned in the Universal Declaration of Human Rights, it has been said that these rights will be enjoyed by all equally. There will be no discrimination on the basis of race, color, gender (male and female), language, religion, political and other opinions, socio-economic status and place of birth. The same thing has been said in the International Covenant on Civil and Political Rights. It is the responsibility of the state to not allow these rights to be violated and to protect its requirements from being affected in any aspect of life. Islam has given more importance to the concept of equality than the world has given it today. The concept of unity of humanity and equality is included in its basic teachings. He highlighted it at a time when the world was unaware and unacquainted with it. Differences in color and race, language, region, gender, position and position, and industry and craft etc. are naturally found among human beings, but this difference is not only considered a real difference by humans, but it is elevated. And he also declared the standard of inferiority, sometimes he declared the white person higher than the black person, sometimes the concept of superiority of a particular race over other races was overshadowed, sometimes he considered himself superior to the speakers of a language, sometimes Species and gender differences, it It became a cause of superiority and the supremacy of men over women remained undisputed. Even today, despite the thousands of claims of equality, this difference remains. Whether the difference between human beings is actually a means of mutual introduction, is not a real difference. This difference is to know which person belongs to which land and which country? What language does he speak and what is his gender? This introduction is basically a means of knowing and recognizing each other. If everyone had the same color, appearance, height, language and speech, they would not be recognized. This diversity among human beings is a sign of nature that it has within this diversity and coloration, the unity of the human race has remained”.²¹

Man has the power to dispose of all the things in the universe that he has access to. The main condition in the right of dispossession is halal and lawful matters, in illegitimate and forbidden matters; a person was not only prevented from disposing of them, but also determined the principle of strict promise and warning. The concept of respect for human life is associated with the concept of fulfillment of its basic needs; Islam recognizes the right of every human being to provide for himself and his family by making efforts in a legitimate way for his needs. If he can, he can use the whole of God's earth and its resources. One can employ other people as servants for the basic needs of man such as food, clothing, shelter and comfort, provided he is well aware of the rights of servants. Islam has taken a very firm stand regarding all these aspects, with which resources are used and basic human rights are not affected. Therefore, one's rights are duties to others, this chain of rights and duties is connected with the whole life of a person. Every person living on earth has the fundamental right to take possession of the blessings scattered on the face of the earth and try to benefit from them.

²¹ Umri, Syed Jalaluddin, "Islam as the Guardian of Human Rights", Maktaba Islami, New Delhi-India, p: 45



Many verses of the Holy Qur'an clearly recognize the right of individuals to own and dispose of property, capital, including land, fields, gardens, houses, produce, riding and beasts of burden, ownership of seagoing vessels, cash capital, and other items is attributed to individuals. During the blessed era of the Holy Prophet (peace and blessings of Allah be upon him), people used to own all kinds of property and do all the lawful disposal of them. It was common practice to give cash capital to an entrepreneur on the principle of keeping it safe, investing it in a business, lending it, or sharing in the profits. The practice of keeping riding animals for personal use and driving these animals for hire was also a factor. Individuals used to own their residential houses. Cultivating the land, planting gardens and being considered the owners of their fields and gardens, these properties were bought and sold and distributed among their heirs after the death of the owner. The Prophet himself and the great Companions used to own all kinds of property, using it for personal use or for business purposes. The Sunnah is the rate of the Qur'an and the true meaning of these verses in the light of the Sunnah is that individuals have the full right to own property, both consumables and the prevailing means of birth.

The Holy Qur'an has declared trade as a legitimate practice, laid down detailed rules of inheritance and made it a crime to steal the property of others, all of which indicate that individual ownership is considered Muslim. The custom of individual ownership of consumables and means of birth was common even before the Messenger of Allah, peace and blessings be upon him. Even if there is no positive declaration of recognition of individual ownership in the Qur'an and Sunnah, it would be considered according to the general rule of Sharia that Islam is giving a certificate of legitimacy by keeping silent on this custom. has recognized and the Holy Prophet (PBUH) has made this fact more clear through his numerous sayings

Result and Findings: Islam recognizes the personal ownership of a person on land like all other properties, as many legal forms are prescribed to establish and prove the ownership of a person on a thing, according to all these forms, the land can also be owned by a person. Like anything else. There is no limit set for it. No matter how much land there is, from one square meter to a thousand acres, if it has come into a man's country by any legal means, it is still his legitimate country, and he is not even restricted to cultivating it himself, just as House and furniture can be rented out and trade can be engaged in. Similarly, land can be rented out, and agriculture can be done on a participatory basis. If a person gives block rent to someone, or allows someone to cultivate his land without taking a share, it is charity, but settling a matter on rent or share is a valid act like a share in trade or any other thing. Rent out. The defects of feudalism which we find in our country are not the product of pure zamindari, and their remedy is not to abolish the private ownership of land, or to impose artificial limits on it, which are agrarian. In the name of reforms, today's quasi-sages are proposing. Rather, their treatment based on Islamic principles is:

- (1) All restrictions on the sale and purchase of land should be lifted and its transaction should be as open as any other thing in the world.
- (2) Permanent discrimination between agricultural and non-agricultural classes should be completely abolished in every form and in every status.
- (3) Those specific discriminatory rights should also be canceled under the law which are enjoyed by the land owners in our lifetime.



- (4) The rights and duties between the land owner and the cultivator should be fixed by law and the land owners should not have any other rights over their cultivators except these fixed rights.
- (5) The only form of zamindari should be allowed to remain is the relationship between the owner of the land and the cultivator as partners in trade, without it becoming an instrument of oppression, or taking the form of a state within a state. or which is used as a means of obtaining political power by illegitimate means, since it is excluded from the definition of legitimate zamindari, it does not enjoy the protection of personal property which is the right of only a legitimate zamindari.
- (6) In the matter of inheritance, all customs of ignorance should be abolished. The present properties of the zamindars should be distributed among their living heirs according to the Shariah method and in the future the Islamic law of inheritance should be properly implemented in the case of agricultural properties.
- (7) Prohibition should be imposed on the idleness of land, for example, if the land given by the government without compensation is left idle for a period of more than three years, the donation will be cancelled. And the land purchased with money left lying will be taxed after a certain period.
- (8) Landlords and cultivators should be set aside a certain share of their produce for these purposes.
- (9) If large-scale cultivation is to be done by new scientific methods, mutual aid institutions should be established in which small land owners, while maintaining their ownership rights, can convert their property into a large farm by mutual consent. Do it and jointly run its business towards an association”.

In case of following the same method as described and explained in the Islamic laws, not only capital, business and ownership will be considered legitimate, but the means and methods of transfer of ownership will also be easy. On the contrary, if capital is collected or used beyond the limits, it will not only be rejected but will also lead to social disorder.

In accordance with Islamic principles, when capital, business, and ownership are managed within the bounds set by Shariah, they are deemed legitimate. Islamic laws emphasize ethical business practices, fair transactions, and the rightful transfer of ownership, which simplifies and facilitates economic activities. This framework encourages transparency, mutual consent, and justice, ensuring a balanced distribution of wealth. However, when capital is accumulated or utilized beyond these defined limits, it not only becomes unlawful (haram) but also disrupts social harmony, leading to economic inequality, exploitation, and moral corruption. Such misuse results in societal issues like poverty, crime, and social unrest, undermining the core values of justice and equity upheld in Islam.

Futuristic Approach: A futuristic Islamic approach to human capital emphasizes integrating faith-based values with technological advancement, ethical innovation, and lifelong learning. It envisions empowered individuals who combine spiritual consciousness with digital literacy, contributing to sustainable development, equity, and global leadership—while remaining rooted in Islamic ethics, justice, and the pursuit of collective well-being.