Introduction

Although in the religious perspective, the real life is realized the hereafter, according to Qur’an the "world life" is not only a hobby and toy, and undoubtedly real life is in the hereafter. But from the Holy Quran point of view, human life style, including his earning and expenditure style has an unavoidable and inevitable impact on his/her eternal life in the hereafter. "Everyone in this [world] is blind, in the hereafter is the blind and would be misled". Accordingly, how to use and spend the property can be considered as important issue of religion and do not consider it merely economic, cultural… issues [1]. This research aims to compare ideas of Islamic use paradigm with that of capitalism in the West, and also aims to analyze and compare, in some of the goods and services, consumption of energy (oil, gas) in Iran as a Muslim country with America, Germany, China and Russia. First, Islamic ideas in three areas of the Holy Qur’an, the Prophet and the Imams, and Islamic thinkers and scholars are examined separately, and then capitalist consumption views are expressed and compared with the Islamic views. Finally, we will analyze the consumption rate in several areas in Iran and other countries.

Since consumption is an important factor in the economy of any country, it is defined as paying for the necessities of life for a living and survival and optimal enjoyment of the environment. And this is a restrictive issue and you need to plan and assign the limitations for it [2]. Now, we discuss the different views on consumption.

Consumption from the point of view of the Holy Quran:
“Eat and drink: But waste not by excess, for Allah does not love the wasters” (Al-A’raf, 31).
In the above verse, Allah (svt) ascribes eating and drinking as necessary for man, but also has set limitations for them, and moderation is the best option. As Allah (svt) in the Holy Quran says:

“Those who, when they spend, are not extravagant and not niggardly, but hold a just (balance) between those (extremes)” (Al-Furqan, 67).

The Prophet (PBUH & HP) did never rule out the poor without forgiveness. Once a woman sent someone to the Prophet and asked for something. Prophet Muhammad (PBUH & HP) had nothing to give him, so he said: I have nothing. The woman sent the informer to ask for the Prophet’s shirt. He sent her his shirt, and then this verse was revealed [3]:

“Make not thy hand tied (like a niggard's) to thy neck, nor stretch it forth to its utmost reach, so that thou become blameworthy and destitute” (Al-Isra, 29).

Allah (svt) expresses some conditions of consumption of goods in the following verses:

“To every people did We appoint rites (of sacrifice), that they might celebrate the name of Allah over the sustenance He gave them from animals (fit for food)” (Al-Hajj, 34).

“So eat of the sustenance which Allah has provided for you, lawful and good; and be grateful for the favours of Allah, if it is He Whom you serve” (An-Nahl, 114).

“We have bestowed raiment upon you to cover your shame, as well as to be an adornment to you” (Al-A‘raf, 26).

“It is Allah Who made your habitations homes of rest and quiet for you” (An-Nahl, 80).

“They ask thee how much they are to spend; Say: What is beyond your needs” (Al-Ma’ida, 88).

“We have bestowed raiment upon you to cover your shame, as well as to be an adornment to you” (Al-A‘raf, 26).

Khoms and Zaka‘a have their roots in the social philosophy of Islam, and are spent for public expenditure. Khoms and Zaka‘a terms are used interchangeably with Sadaqha and Infaq while these payments are required, and Sadaqha and Infaq are voluntary payments.

Sadaqha is a financial donation given to the poor for the sake of Allah (svt), and Infaq is also another form of payment to meet the needs of people with special needs or to be used for social purposes. To achieve economic equality and social adjustment of income and wealth in the economic-social system of Islam, Khoms and Zaka‘a have a significant role to resolve the public needs and eradicate the poverty so that the poor living standards will rise to the level of a normal life, and social balance is achieved

The Prophet (PBUH & HP) and the Imams’ (AS) perspective on consumption:

Prophet (PBUH & HP) says: “An individual will be rewarded for putting one morsel in his mouth and his family’s” [4] Because man is obliged to strive to improve the quality of his social-economic environment; he should not only consider his benefit of the income, but should also consider other community members’ income and purchasing power. Ignoring the interests of the society in terms of consumption and excesses is prohibited in Islam.

Imam Ali (as) in Nahj, 126 Sermon, says: “Surely spending money on unnecessary things is wastefulness and extravagance.” Wastefulness and excessive consumption of property give rise to false and unreasonable needs in society and negatively affect the fair distribution of income and the correct allocation of resources and end in competitiveness. These negative effects can threaten and endanger the welfare of the society. While actual or necessary use controls the needs and could have a positive effect on the equitable distribution of income and the correct allocation of resources and also creates a world in favor of man happiness In this respect, Imam Ali (PBUH) says: “In your needs, if you depend on a man you will be as his slave, if you are needless of any man, you will be equal to him, and if you do kindness to a man you will be his ruler Overconsumption causes imbalances in society and eliminates the sources. It also increases the chance of spreading poverty. Imam Ali (PBUH), in 319 Nahj sermons, to his son Imam Hassan (AS) says: "Oh, you dear son I am scared of poverty in you, so seek refuge in Allah (svt).” Or states: “Poverty is the largest death” (Nahj, 162 sermon), or “Grave is better than poverty”. So it is obligatory upon every Muslim to observe moderation, so not to suffer poverty and the largest death. Imam Sadiq (AS), in a beautiful speech about consumption, states:

But the costs that you have to spend money for existence are as follows: “Eating and drinking, and your clothes”

Imam Muhammad Baqir (AS) says: "The entire integrity is summarized in three things: understanding and research on religion, resistance to hardship, moderation in life expenditure” [5] Imam Hassan (AS) says: "The one who is suffering from poverty, he faces four problems:

1) His certainty weakens;
2) Failure occurs in his wisdom;
3) The frailty occurs in his religion;
4) In his honor, shortcomings arise [6]
The perspective of Islamic thinkers on consumption:

Poverty may occur when the level of financial need requirements for meeting these needs grow faster than income. This may be due to factors such as the sharp increase in population, the increase in the basic needs of a specific time and place, and increase in the number of specific social groups. Furthermore, the inequality between rich and poor exacerbates this crisis when it affects rich the class of the society, the state, tastes, and fundamental variables such as the general level of prices in the economy. Ibn Hazm classifies basic human needs into four categories: food, clothing, drink, and shelter. According to Ibn Hazm each of these should satisfy the basic human needs. As Islam has acknowledged, the amount of food and drink should be available in a way to ensure individuals’ health and energy. The clothing should be enough to cover the private parts and encompass the required flexibility in hot and cold weather conditions. In addition, the housing and shelter should be so to protect people against the weather detriments and also provide privacy minimums in people’s life [4] Ghazali, before discussing consumption, has paid attention to the issues before and after it which can be summarized as follows: First, consumption per se is not important but following the commandments of Allah (svt) and His pleasure is important. Second, food supplies and services must be acceptable and legal with respect to the Islamic viewpoint, i.e. means of earning income should be totally Islamic. Third, goods and services must be clean and pure. For example, you cannot use pork or alcohol. Fourth, we must consider moderation in consumption, i.e. not to squander and not to consume low and no forbearance. Even too much expenditure for the sake of Allah (svt) provided that negatively affects families is discouraged. And also suggests that married couples take the moderation in spending. Fifth, one should consume beverages and food in moderation [4] Ibn Tufayl also takes into consideration the three general principles on consumption:

1) Piety and moderation is recognition of the divine blessing;
2) The Muslim consumer behavior is potentially productive because some parts of food are not usable, but are potentially productive, as the kernels of the fruits are not generally discarded and can be applied for reproduction;
3) Muslim consumer behavior is to respect other creatures of Allah (svt): Commitment to compassion, consideration of public interest, and personal discipline are hallmarks of a Muslim consumer behavior because the behavior of Muslims, regardless of its importance, can be a manifestation of the essence of Islam. [4]

Shateby says: A Muslim consumer is faced with two consumer baskets. The first consumer basket includes goods that are of the first kind of interest, i.e. the goods with the primary goal of achieving worldly interests. Obviously, this is a basket resembling a secular consumer basket because both contain products with worldly interests and the selection basis in basket is more or less the same. The prominent features of the basket can be found in two cases.

1. The basket size: About the basket size, it can be said that the size of a Mulim consumer basket for is smaller than a secular consumer basket, under similar conditions, and interest is the limiting factor.
2. The selection criteria for the first consumption basket: The selection criteria in a secular framework are based on the equality of ultimate desirability of all consumer goods. But for Muslim consumers, the ultimate interest matches Halal needs to each other [4]

The correct consumption lane in Islam is based on moderation and avoiding the extremes; as greed and avarice cause the disruption of life and economic imbalance. Extravagance and wastefulness, on the other hand, threatens to destroy the economy welfare of society. So an individual and the Islamic system must be moderate and temperate in expenditure and consumption according to the following verse: “thus, have we made of you an ummat justly balanced, that you might be witnesses over the nations” (Al-Baqara, 143). In the beautiful words of Imam Ali ibn Abi Talib (peace be upon him): A moderate person never becomes poor and needy. Keeping a reasonable balance in expenditure and consumption holds up people from poverty, and always in a state of economic equilibrium, he will live a pure and clean life [7] Consumption pattern is not unique to individual behavior. But in developing countries, the government is widely involved in the economic system. As an independent consumer has a direct effect on the consumption pattern [8] Type of income in our country is as an Asian country, but the consumer culture is the way the Europe advanced countries behave; however, what finally results from the performance statistics suggest an African country economy. To solve this problem, a broad cultural activity in the nation must begin to modify the consumption patterns. Imam Khomeini says: Unconventional indulgence is forbidden, and if it causes loss or damage, it will induce liability.

Justice is defined as follows: the midpoint between the extremes and it is of priorities of morality virtues. Islam seeks moderation, it does not hinder capital nor does it allow one to own hundreds of billions of dollars, nor does it accept one to go to his family a night without some bread for his children. This is not practical, Islam does not agree with this, nor does any other person

Ayatollah Khameneyi in his statements at the beginning of the New Year said: “In terms of consumption and spending the resources of the country which are produced painstakingly by our own, by all our homeland brothers, and by the authorities of the country, we are neglecting and ignorant. That should be made into a matter of particular concern. We are wasting; we are having a lavish and extravagant consumption. Many of our resources in all areas are spent for our extravagant and wasteful consumption. We must manage consumption
wisely and prudently. Consumption not only in Islam, but from the viewpoint of all the wise people of the world, is something that should be under the control of reason. It is not possible to manage consumption with a whim, with the soul request, and with what a soul demands of man so that the country resources are wasted and the gap between the poor and the rich increases. Some suffer shortages of the priorities of life, and some are wasting the resources every day by extravagant consumption

**Western thinkers’ views:**
Western scholars’ views are primarily inferred from an assumption about consumer behavior; some of the ideas are described below.
1) Keynesian Theory (theory of absolute income) [9] When the Individuals’ income increases, the average consumption increases, but not as much as the increase in income. Assumptions of this theory are:
   A) Consumption is a function of real income usability.
   B) Marginal propensity to consume is less than one and the marginal propensity to consume is smaller than the average propensity to consume.
   C) With the increase in the income, the marginal propensity to consume decreases: 
      $$\frac{d^2c}{dy^2} < 0$$

2) Kuznets Consumer Theory [10] Kuznets, in 1946, explains his consumer theory according to three experienced phenomena:
   A) Cross-sectional studies of funding show that the marginal propensity to consume is less than the average propensity to consume.
   B) Short-term data indicate that during the boom days, the average propensity to consume in the short term is smaller than the long term and during a recession is larger, but in the short term run, marginal propensity to consume is smaller than the average propensity to consume.
   C) The long-term average propensity to consume is constant and that is equal to the marginal propensity to consume.

3) Ando and Modigliani Theory of Consumption [9] Income current is low at the beginning and end of people’s life, and is high in between. However, the consumption level is constant in all his life or with a slight increasing trend. This means that a person is trying to borrow in his early life, and maintain his consumption in a fixed level late in his life, using surpluses of the middle age period. But if the income of a person in his life is in a level so that he can always maintain the level of his consumption in a fixed level which is higher than the indulgence level, maximizing his utility, thus he will certainly do this.

4) Friedman Consumption Theory (the theory of permanent income) [10] People coordinate their consumer behavior with permanent or long-term income, not with the level of current and temporary income. Accordingly, when a sudden and temporary increase in revenue occurs, it has little or no impact on consumption, but if the increase in income is considered permanent, its effect on consumption is higher.

5) Dosenbery Consumption Theory [10] The consumer is concerned about the survey on the level of his consumption compared to other people, more than the absolute level of consumption.

**Analysis of the Islamic viewpoints with respect to opinions of Western scholars:**
Due to the fact that Islam considers pride and extravagance as obscene, it also encourages people to not using all the income and wealth, and has urged young people to help relatives and the old; therefore, not agreeing with the Relative Income Theory of Dosenbery, Modigliani’s Life-Cycle Theory,... [11]

A. Criticism of Keynes's Theory of Absolute Income [12] Keynesian theory is not compatible with the teachings of Islam about individuals. This incompatibility is because when someone comes in lower than enough (the obligatory use), and higher than extravagance (the unlawful use), Keynesian Theory is not true, for consumption, in these two zones, is not a function of income.

B. Criticism of Modigliani’s Life-Cycle Theory [12] The drawback of assumptions of this theory from the point of view of Islam is that the consistency in consumption with its slight increase in lifetime is consistent only around enough use considering the teachings of Islam, but not in any extent. It should also be noted, however, that prudence in sustenance is the order of Islam. And lay in the middle of life is equal to old age consumption which is prudent and in accordance with the teachings of Islam. It should be noted that due to the principle of cooperation and social patronage in Islam, if an individual, in his early lifetime, owns an income less than daily needs, it is compulsory for the rich and the government to meet his income needs. Even if Muslims spend their income surplus in the cause of Allah (svt) in the middle of life so that become needy during aging, though a non-wise act and against the teachings of Islam, the government and the people must support him. Thus, in Islam the person should not be concerned about aging.

C. Criticism of assumptions of Permanent Income Theory of Friedmann [12] This theory enjoys a rational planning and it is consistent with Islamic concepts; however, the disadvantage is that consumption not a function of income in the non-limit status.
D. Criticism of Dosenbery Theory [12] According to Islam, the main problem with this theory is the lack of a spirit of contentment. And always he wishes what he does not have and never he is satisfied. And also he never finds himself as independent and needless. Imam Ali (AS) say: “I looked for independence and the feeling not to be needy, so I found it in being contended and sated. Be content, to be needless.” Allah (svt) also says in Al-Nisa, verse 4: “no wise covet those things in which Allah has bestowed his gifts more freely on some of you than on others”.

1.6. Muslims’ consumption curve:
In Figure 1, the effect of income increase on consumption by Muslims is shown (Mirmoezzy, 2005, p. 133).

![Diagram of Muslims' consumption curve](image)

Fig. 1: The consumption and income curve of a Muslim individual

In this Figure, $C_1$ and $C_2$ show respectively, the normal and the development consumption limits. Similarly, $y_0$, $y_1$, and $y_2$, respectively, show the required revenue for provision of $C_1$, $C_1 + IF$, and $C_2$. $y_2$ is the income, due to the marginal propensity of consumption, puts Muslims on the profusion border. The average and marginal propensity to consume levels in each zone of profusion and development are as follows:

- Development zone: $MPC < APC$, $MPC < 1$
- Profusion zone: $APC = 0$ and $MPC = 0$

In the development zone, Muslims do not consume all their income and leave part of it to invest and spend for Infaq. In $oY_1$ zone, an individual’s consumption is constant at $C_1$. In fact, it is the duty of the government and the rich to compensate for the profit of a person’s income in a standard level that is required to provide him with normal use and investment. Thus in $oY_1$ zone not only a person consumes all his income, but also gains advantage from the help of the rich and government. In $y_0Y_1$ zone, an individual uses his income in a level equal to $OC_1$, and spends the rest for necessary investments (IF). Since one of the key economic factors in every country is energy (including oil, gas, petrol, etc.), and each of us in our daily lives, even in the simplest things, need energy, hence being concerned about the future is not unwise. The development level of a country depends on its energy consumption, and restraining energy sources is one of the core principles of conflict between countries. Accordingly, this study attempts to compare countries such as Iran, America, China, Germany, and Russia using the energy factors. In Table 1, we examine the energy status in the world
Table 1: Energy production in the world in 1992-2005, according to btu

<table>
<thead>
<tr>
<th>Year</th>
<th>Iran</th>
<th>Russia</th>
<th>Germany</th>
<th>America</th>
<th>China</th>
</tr>
</thead>
<tbody>
<tr>
<td>1993</td>
<td>8.83</td>
<td>45.010</td>
<td>5.846</td>
<td>68.495</td>
<td>31.836</td>
</tr>
<tr>
<td>1994</td>
<td>9.162</td>
<td>42.672</td>
<td>5.712</td>
<td>70.893</td>
<td>34.063</td>
</tr>
<tr>
<td>1995</td>
<td>9.347</td>
<td>41.776</td>
<td>5.588</td>
<td>71.319</td>
<td>35.140</td>
</tr>
<tr>
<td>1996</td>
<td>9.646</td>
<td>41.684</td>
<td>5.493</td>
<td>72.641</td>
<td>35.777</td>
</tr>
<tr>
<td>1997</td>
<td>9.84</td>
<td>40.633</td>
<td>5.366</td>
<td>72.634</td>
<td>37.972</td>
</tr>
<tr>
<td>1998</td>
<td>9.896</td>
<td>40.947</td>
<td>5.261</td>
<td>73.041</td>
<td>36.665</td>
</tr>
<tr>
<td>1999</td>
<td>9.999</td>
<td>42.639</td>
<td>5.313</td>
<td>71.907</td>
<td>35.711</td>
</tr>
<tr>
<td>2000</td>
<td>10.4</td>
<td>43.603</td>
<td>5.317</td>
<td>71.490</td>
<td>35.343</td>
</tr>
<tr>
<td>2001</td>
<td>10.672</td>
<td>44.769</td>
<td>5.283</td>
<td>71.891</td>
<td>38.482</td>
</tr>
<tr>
<td>2002</td>
<td>10.449</td>
<td>46.127</td>
<td>5.303</td>
<td>70.936</td>
<td>42.233</td>
</tr>
<tr>
<td>2003</td>
<td>11.359</td>
<td>49.106</td>
<td>5.286</td>
<td>70.271</td>
<td>49.015</td>
</tr>
<tr>
<td>2004</td>
<td>12.056</td>
<td>51.597</td>
<td>5.412</td>
<td>70.394</td>
<td>56.380</td>
</tr>
<tr>
<td>2005</td>
<td>13.012</td>
<td>52.717</td>
<td>5.298</td>
<td>69.640</td>
<td>63.229</td>
</tr>
</tbody>
</table>

Based on this table, the energy production in Germany and America is descending, in Russia descending until 1999, and then it is ascending. For China, it is ascending until 1997, from 1997 to 2000 it is descending and then ascending and in Iran the trend is quite ascending. In Table 2, we review the status of energy consumption in these countries (17).

Table 2: Energy consumption in the world in 1992-2005, according to btu

<table>
<thead>
<tr>
<th>Year</th>
<th>Iran</th>
<th>Russia</th>
<th>Germany</th>
<th>America</th>
<th>China</th>
</tr>
</thead>
<tbody>
<tr>
<td>1992</td>
<td>3.356</td>
<td>34.476</td>
<td>14.039</td>
<td>85.956</td>
<td>29.266</td>
</tr>
<tr>
<td>1993</td>
<td>3.479</td>
<td>32.314</td>
<td>14.090</td>
<td>87.603</td>
<td>31.318</td>
</tr>
<tr>
<td>1994</td>
<td>3.685</td>
<td>29.594</td>
<td>14.030</td>
<td>89.259</td>
<td>34.041</td>
</tr>
<tr>
<td>1996</td>
<td>3.961</td>
<td>27.709</td>
<td>14.396</td>
<td>94.176</td>
<td>35.662</td>
</tr>
<tr>
<td>1999</td>
<td>4.835</td>
<td>27.250</td>
<td>14.126</td>
<td>96.817</td>
<td>37.229</td>
</tr>
<tr>
<td>2000</td>
<td>5.013</td>
<td>27.709</td>
<td>14.261</td>
<td>98.975</td>
<td>37.488</td>
</tr>
<tr>
<td>2002</td>
<td>5.888</td>
<td>28.175</td>
<td>14.325</td>
<td>97.858</td>
<td>43.277</td>
</tr>
<tr>
<td>2004</td>
<td>6.395</td>
<td>29.940</td>
<td>14.793</td>
<td>100.351</td>
<td>59.908</td>
</tr>
<tr>
<td>2005</td>
<td>7.261</td>
<td>30.293</td>
<td>14.506</td>
<td>100.691</td>
<td>67.093</td>
</tr>
</tbody>
</table>

According to Table 2, Energy consumption in Iran, China and America is ascending, in Germany it is almost constant and in Russia it is descending until 1998 and then ascending. Due to the better economic situation in America and China's compared to Iran. So, it can be said that America and China enjoyed a more efficient use of energy. Table 3 shows the energy use intensity in Iran. Energy use intensity in Iran is of 2.5 times the global average, and ranges between 2.1 to 2.4.

Table 3: Energy use intensity in Iran (17)

<table>
<thead>
<tr>
<th>Energy use intensity</th>
<th>Year</th>
<th>Energy use intensity</th>
<th>Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.33</td>
<td>2002</td>
<td>2.15</td>
<td>1996</td>
</tr>
<tr>
<td>2.23</td>
<td>2003</td>
<td>2.19</td>
<td>1997</td>
</tr>
<tr>
<td>2.22</td>
<td>2004</td>
<td>2.12</td>
<td>1998</td>
</tr>
<tr>
<td>2.23</td>
<td>2005</td>
<td>2.18</td>
<td>1999</td>
</tr>
<tr>
<td>2.32</td>
<td>2006</td>
<td>2.21</td>
<td>2000</td>
</tr>
<tr>
<td>2.21</td>
<td>2001</td>
<td>2.21</td>
<td></td>
</tr>
</tbody>
</table>

Source: Institute for International Energy Studies

The next variable used in this research is gasoline consumption in Iran (Table 4). Based on Table 4, the consumption of gasoline is in ascending order. The main reasons for this increase can be outlined as follows:

A) Increase in the number of personal vehicles;
B) The lag in technology production;
C) Lack of proper use culture;
D) Lack of public transport utilities;
E) Low gasoline prices relative to world prices.
2. Conclusions and Recommendations:

1) According to Tables 1 and 2, developed countries such as China and America have advanced their production in a descending order, but have advanced their energy consumption in an ascending order to improve their economic status.

2) The energy use intensity and gasoline consumption is ascending in Iran.

3) Most of Iran’s population is Muslim. The question is why the use rate in this Muslim country has surpassed the capitalist countries.

4) Due to the high consumption rate in our country, it is comprehended that the Supreme Leader of the Islamic Republic of Iran has perfectly noted and taken into account the principle of modifying the consumption patterns. Therefore, it is necessary that everyone, especially the religious and economy thinkers and scholars take this into consideration, so hinder the promotion of the profusion and indulgence culture and provide strategies for taking control of it.

To modify consumption patterns the following cases can be offered:

1) Emphasizing the doctrines of Islam by the university and seminary professors;

2) The prices of all goods and services, especially energy, given according to the global prices; because the increase in prices reduces demand and results in lower consumption;

3) Increasing energy prices rules out the old technology from the industry and economy, so the new technology can be replaced;

4) Efficient use of energy, especially oil and gas in households and transport uses.

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