

The Economic Dimension of The Will of Imam Ali (Peace Be Upon Him) To Malik Al-Ashtar

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Abstract

In his message, Imam Ali (peace be upon him) emphasizes the interest in integrated economic development at all levels to build society, as the trade and industry sector is one of the most important sectors that constitute economic activity and one of the important sectors in achieving economic development. And also to emphasize the issues of trade and industry because these two sectors occupy a prominent position in the economy of the Islamic society, without industry it is not possible to secure goods and goods for individuals, and without trade it is not possible to transfer them from production centers to consumption centers, Imam Ali (peace be upon him) emphasizes on the architecture of the Earth and because getting an abscess without architecture leads to the ruin of the country.

Keywords

The economic, Imam Ali (peace be upon him), Malik Al-Ashtar

Introduction

The commandment of Imam Ali (peace be upon him) to Malik al-Ashtar is one of the most important historical documents in the Islamic heritage ,that Imam Ali (peace be upon him) embodied in his life the most complete model of the leading personality of the faith after the messenger of Allah(peace and blessings of Allah be upon him), with the great and integrated qualifications granted by Allah, his eligibility for the great role assigned to him, this commandment is a document Constitutional in its vision of the basic tasks of the state that the owner of the purchase was one of the great men , He was a Yemeni man from the AL-Nakha tribe and was one of the truest companions of Imam Ali (peace be upon him) and he was very dependent on him as a man of missions and positions,and he had a big role in the jihadist reality in the war of Safin as well as his role in the army of Imam Ali (peace be upon him) and when he was martyred, Imam Ali (peace be upon him) suffered.He was martyred poisoned in Egypt , and the will of Imam Ali(PBUH) was a constitution on which al-Ashtar relied in building the state of Egypt.

The search problem:

The Islamic society, including Iraq, suffers from many problems in production and service activities such as agriculture, industry and trade, in the field of land architecture, satisfaction of necessary needs and preservation of public funds .

Research hypothesis:

The premise of the research is based on economic development, which is the responsibility of the state and society in the Islamic economy, and the commandment of Imam Ali (PBUH) to buy is evidence that the state has a great responsibility in this.

Research objectives:

The research aims to extract the features of the economic doctrine as presented by Imam Ali (peace be upon him)to Malik ibn al-Harith, the socialist, may Allah be pleased with him and may Allah bless him and grant him Egypt, in order to enrich the scientific stock in the field of Islamic economic doctrine, and the research seeks to:

- 1 .The views of Imam Ali (peace be upon him) in the architecture of the Earth
- 2 .Imam Ali's(peace be upon him) measures to take care of productive activities with industries and trades.
- 3 .The abscess, the architecture of the Earth.

Research methodology:

In order to verify the research and then reach its goals, the research dealt with the following axes:

- 1 . First topic: the responsibility of the state and society in economic development
- 2 . Issues of industry, trade and architecture of the Earth
- 3 . Development of financial resources.

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First topic: the responsibility of the state and society in economic development:

Allah Almighty built reality of mankind on an integrated system and came five pilgrimages a year,

The interpreters say, the most important people divide the prophecy and put it where they want, we have divided among them their livelihood in their worldly life of sustenance and forces, and we have raised some of them above some degrees, this is rich and this is poor, this is strong and this is weak; so that some of them may make fun of each other in retirement and the mercy of your Lord, O Messenger, by entering Paradise is better than what they collect from the mortal debris(1). The integration approach is one of the most important approaches in integrating the levels of capacity building for the strata of society, that the variation in the capacity building of all strata of society, and this results in variation at various levels, whether social or economic, and this variation will lead to an integrative development and diversity in the levels of the Integrative environment, which is referred to by Imam Ali (peace be upon him) in his will to the owner of "And I know that the parishioners are layers that do not fix each other"(2). This is the year of God and his wisdom in managing the affairs of his servants

The principle of integration is the principle on which the state is based, and that every human being needs each other and every human being performs a role to serve others, and this is what Allah has isolated in the reality of people and their instinct, because if all human beings perform one work, life would not be organized and would not be straightened because the desires of people and their inclinations differ from one person to another, for example, some have a desire to be a merchant who works in trade, and some of them want to work in the military aspects, we find that the aspects of life were built by God in an integrated system, each person performs a role that serves others and benefits them, everyone needs a farmer who grows food, and a merchant who travels and emigrates, risks and distances from his family, With this, he provides a service to them, and some have a desire to be a doctor in the hospital, and he treats people and performs a service for them, that Allah Almighty has built the reality of people on this system, that things are divided among people on the basis that they need each other, every person performs his role and work, so do not despise the work of them, because each of them performs a service to others and complements some of them Some say that Imam Ali (peace be upon him) does not tell this is just a story, but it is mentioned that we bear the responsibility of everyone on the Guardian really for these people you are in a position of responsibility responsible for all of them you have to take care of them all you have to know how to deal with them Imam Ali says in his will to And wise, if If humans were able to do without each other, this would have been a problem for them, and they always differ, but when they find that they need each other, they will converge and feel that they need each other, the function of the state towards individuals and the need for each other is to perpetuate the relationship between these levels in the context of integrative interaction(3).

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In order for development to be achieved, individuals in these communities must have the pleasures of the permissible world, sufficient and rich, and enjoy at the levels of housing, eating, clothing, means of transportation and other kinds of good things with a commitment to the piety of God . she is who a key ج BB BB mores: ٣٢

In the interpretation of this verse, al-Tabari says, say, O Muhammad, to those ignorant Arabs who strip naked when they are wandering around the house, and deprive themselves of the good things that have been provided for them of sustenance: whoever is deprived, O people, you must adorn yourselves with the adornment of Allah that he created for his servants, and be beautiful by wearing it, and the halal is from the sustenance of Allah(4).

Imam Ali (peace be upon him) affirms that the piety of Allah is the gathering of all good , it is a medicine for Hearts and healing for the sick ,where he says in his will, " whoever takes piety, adversity has passed away from him after it has come, and things have turned bitter for him, and the waves have released him after they have accumulated, and difficulties have facilitated him after they have been poured out, dignity has fallen on him after its drought, and the blessing has fallen on him after its splashing."(5th).

Imam Ali(peace be upon him) points out that poor distribution is one of the most important problems that leads to the existence of a class difference between the groups of society, which causes a shortage of needs among the poor and the enjoyment of resources by the rich, that the shortage in the level of consumption suffered by a poor person is the other side of It is a sign of the state's misallocation of the fruits of development to the members of society and its neglect of the application of social justice in accordance with the work and need in accordance with the principle of Islam(6).

This indicates the knowledge of Imam Ali (peace be upon him) in all the arts and Sciences and surrounded him with what no one else has done ,and how the human system is based on the cooperation of its categories and does not fix each other except for the good of all, and the corruption of some of them hinders the goodness of all and distorts their ranks, and there is no energy for one category of people to dispense with the rest of the categories(7).

Second topic: economic sectors:

First: industry and trade

The covenant of Imam Ali(peace be upon him) includes matters related to trade and the text of Imam Ali (peace be upon him)emphasizes the economic importance of traders and compares them with the people of industries ,the economic life does not exist ,Imam Ali (peace be upon him) says,"then he consulted the traders and the people of industries and recommended them for good:the resident of them who is troubled with his money and attached to his body, they are the materials of benefits, the reasons for utilities,These texts show that the concept of the Merchant in the Islamic Economy shares with the concept of the manufacturer, who develops raw materials for

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more than one material suitable for use by the consumer or any user of the commodity , According to this system, the trader maximizes the benefits of use through exchange activity, which creates a compatibility between the benefits of Use and exchange of the commodity.,The importance of exchange in the existing Islamic economy is mainly in order to address the phenomenon of difference in talents and abilities ,and the difference in resources, to achieve integration and cooperation between money and those who develop it, markets are the place of exchange (transactions), that is, the meeting place of sellers and buyers, and the exchange of benefits between members of society is carried out Which internal and external trade plays a fundamental role in the process of economic development and contributes effectively to achieving prosperity and growth of the national economy ,it is noted that trade activates and drives growth because it activates demand by introducing new goods into the markets and may desire The consumer in doubling his work so that he can buy these goods and trade brings new ideas and new consumption patterns, that economic thought connects modern connects trade, especially international trade, with economic development, and shows that there is an impact and impact relationship between both trade and development, economic development and the rise in the level of national income affects the volume of international trade, and changes in International trade affects the composition of national income and its level, so we find Imam Ali (PBUH)makes traders on one side with the owners of industries because they all participate in the production process and provide benefits and services(8).

Merchants benefit people and enjoy serving people ,even if their goal is to benefit, but they benefit people and their benefit to people is basic because they provide them with their needs so they travel, follow, Watch, worry, venture and take risks, some of them travel to distant areas to provide people with certain things even in dangerous conditions, some of them work in the seas And people in the mountain provide you with your needs, even from China, this is a positive, useful and beneficial role, so there is a keenness to provide facilities for them and encourage and not to deal with them badly and hinder them in the field of work or the like, and traders are mostly peaceful, except for a few of them mostly The merchant is peaceful, he does not want problems, he wants to sell and buy, his deal, his goods and his trade are important, there is no need to worry about them, this is mostly on them there may come rare cases that there are cunning people or fighters, otherwise many are peaceful, they care about their goods, even in remote areas and remote edges and entrances that are not close to the Not all of them are treated badly, and they are stingy and keen on collecting, material orientation, and nature is a commercial nature that is important to get his advantage if what happens happens, if they manage, they control and raise prices and monopolize things The Prophet(peace and blessings of Allaah be upon him) forbade monopolizing wheat in order to raise its price, he must sell it only at very high and imaginary prices or any of the basic things that people desperately need, and the Messenger (peace and blessings of Allaah be upon him) forbade monopolythe messenger of Allaah said, "peace and

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blessings of Allaah be upon him and his machine and peace and blessings of Allaah be upon him."He said (he only monopolizes wrong)(9)

It is forbidden to eat whole grains and grains, and to overdo it with ghee, oil, honey, and pulp at any time, whether it is harmful or not, and this is what is bought in their markets, so whatever is brought is not sold out of its savings except when it is absolutely necessary and people need it, and there is nothing else(10).

Prices must be balanced so that they are not too high, exhausting the buyer, and cheap, forcing the trader, so he will not get a profit because he will not return active to continue his trade, and if he continues to monopolize, he will have a disciplinary penalty because he monopolized what people need, any appropriate punishment(11).

Therefore, we find that Imam Ali (peace be upon him) paid attention to trade and its employees internally and externally, because it meets the needs and requirements of society, so we found Imam Ali (peace be upon him) that he gave great attention to organizing the commercial sector to ensure that society enjoys its benefits and prevent it from deviating from their tasks, if the state The idea of a fair price has been applied, the scales and scales have been adjusted and tolerance has been obtained in the transactions of buying and selling, the reassurance will hit the pious community and the pillars of Renaissance and prosperity will take root(12).

Also ,the industry has received attention and attention for its role in securing industrial goods and services, and workers, judges and writers were considered to be based only on trade and people with industries, so we find that Imam Ali (peace be upon him)emphasized the principle of division of labor in industries they call modern is one of the principles adopted by Imam Ali (peace be upon him) in the industrial sector, which A high level of accuracy and quality leads to a high level of accuracy and quality. Dr. Youssef Ibrahim Youssef says that manufacturers reach a degree of kindness in the thing and its manufacture that is not reached by others, and this is due to their specialization, of course, they suffice citizens with this task and provide them with goods and services that only the manufacturer can provide for himself at the level provided by the manufacturer(13).

Second: exploitation of disabled resources:

The architecture of the Earth is not a purely worldly work, but it is a devotional work in obedience to the Almighty God. every step a person takes in obedience to God, even if it is in worldly affairs ,the pursuit of livelihood is worship ,the goal of architecture is to establish a pious society that enjoys the highest standards of good living ,the highest levels of production , the most rational levels of consumption ,the most equitable levels of distribution,Sensing God's piety at every stage of economic activity in this society, the architecture of the Earth is It is known that the architecture of the Earth, either as a farm or an orchard, or as a dwelling and a house,or as other needs in the field of industry, tourism, trade, or otherwise, it is necessary to sincerely revive the dead from working in it and finish it to the extent that one of the titles in the production or service

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activities. And about Imam Abu Ja'far al-Baqir (peace be upon him), he said, "whether people have revived something from the land or have improved it, they are more right about it." Imam Abu Abdullah Al-Sadiq (peace be upon him) asked about the man who comes to the land and digs it out, rewards its rivers, ages it and cultivates it, what should he do?" He said (peace be upon him) charity, I said: if he knows the owner of it, he said (on him Peace

The land belongs to God and to those who build it, not to those who leave it and destroy it, and he urged the Holy Street to work and revive the favorable land, invest it and benefit from it, and it is for him as long as he builds it and works in it in one of the activities needed by society, and when he leaves it, others have the right to benefit from it, and every person may revive it موات, for if he Whether the mujibi is a Muslim or an unbeliever, and he does not have to pay the Kharaj or the land fee if he is a believer, Imam Ali (peace be upon him) said, "fear Allah in the servants of Allah and his country, you are responsible even for the Bekaa and the beasts." (15)

Third topic: development of financial resources:

In the text of Imam Ali (peace be upon him), "let your consideration of the architecture of the earth be more informed than your consideration of bringing in the Kharaj, because this is realized only by architecture, and whoever asked for Kharaj without architecture ruined the country, and destroyed the servants, and his matter was straightened only a little" (15)

This text indicates the position of the Islamic economic doctrine on the responsibility of the state in caring for the public sector, as the relationship between the architecture of the Earth and the size of the absciss as an essential resource in the state budget and public spending achieved its goals, this fact puts the state in front of the responsibility of production development through direct intervention in public spending. These dimensions fall under the concept of architecture, which is broader than the concept of development in the modern concept (16).

We find that the one who scrutinizes the will of Imam Ali (peace be upon him), we find that he seeks the seeds of the developmental policy that the imam laid down, and he did not elaborate, but only identified the mothers of ideas. We find Imam Ali (peace be upon him) in this text, which he mentioned, complicates a trade-off between two functions of the state, of which architecture is preferred and the two functions are achieved together in the long term, as the graduate does not realize unless the architecture is achieved, and if the opposite happens, the collection will not be realized and development will not be achieved, the Imam Ali (peace be upon him) prefers to leave the task of saving, which is the pillar of investment for individuals, i.e. the private sector, This does not mean that the imam forbids the collection from people, but rather he ordered to reduce it as much as possible so that they are charged only the necessary amount necessary to facilitate the administration of the country or what is surplus to their need, and the state realizes that what it leaves from the collection turns into savings in the hands of citizens that turn into investments in a way that produces its effect in improving the scope of private property, and then the architecture of the country and decorating the state, When Imam Ali (peace be upon him) talks about the fate of

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the money left by the state in the form of easing the tax on individuals and decides that it is an asset that they return to the governor in the architecture of the country and decorating the state, he is aware of this behavior instills a sense and determination in each individual to exert It includes not only the satisfaction of objective needs , but also the satisfaction of psychological, taste, volitional and social needs, that is, the adoption of a comprehensive development policy that takes the hand of all sectors to the milestones of progress and prosperity(17).

When the state entrusted the order of citizens to the governors, it held them responsible in compliance with the prince who is a shepherd to the people, he is a shepherd, , he is Responsible for them, "(18)

The Hadith indicates that the slave is a shepherd in his master's money, he is required to do what other shepherds are required to do to preserve what he has been paid for, and he does not work in most things except with the permission of his master, and what was customary to be exempted from such as charity with a fraction and piece, he does not need his master's permission(19).

And believe what Muhammad (peace and blessings of Allaah be upon him) said , and work in his book on what he commanded and forbade, and work in the Sunnah of his messenger , for it has been done in the Sunnah of Allaah Almighty that the Shari'ah was reported by messengers from us to ensure their infallibility, and we are obliged to obey them, i.e.: Those who are in charge of the nation and their affairs with the command and prohibition have the status of being beings {of you}, O believers, namely the Princes, rulers, scholars, Chiefs of the army, and other presidents and leaders to whom people refer in public needs and interests, so if they agree on an order or a ruling, they must obey it, provided that they are faithful, and His messenger, who was known by frequency, and that they should be selective in their research and agreement on the matter, as for the worship and what was such as religious belief: The people of the solution and the contract are believers if they unanimously agree on an order of the interests of the nation that does not have a text about the street, and they were chosen in that, not being hated by anyone's power or influence .. Their obedience is obligatory(20).

We find in the text of Imam Ali (peace be upon him)when Malik ibn al-Harith assigned al-Ashtar (may Allah be pleased with him) to manage the affairs of Egypt, which can be generalized to all Muslim countries, including Iraq, he was entrusted with a covenant that we mentioned earlier, in part of which deals with the abscess and its relationship to the architecture of the land and housing, Imam Ali(peace be upon him) focused in this part on Economically and socially important, namely the layer of those responsible for paying the abscess, i.e. agricultural investors and other producers in the land on which the abscess is located, which is wide characterized by the fertility of its soil, and by planting important strategic crops such as wheat, barley, dates, raisins and others, those who work in it are a wide segment of society, where agricultural activity The first activity is the national economy ,and therefore it is the main reason for the architecture ,so that these foreign lands are called blackness ,namely Iraq ,the Levant and Egypt, in addition to Persia,

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The Land of Khaybar and other foreign lands that bring great resources to Islamic countries compared to other financial resources, so we note that Imam Ali (peace be upon him) stressed the importance of An inspection of the matter of the abscess, i.e. a detailed and comprehensive follow-up of both the abscess and the people of the abscess ,i.e. an adequate study of the rights of the state and the rights of the people of the abscess both and their effects on others (Society).

This is considered to be the development of a balanced financial system in Al-Kharaj that serves the people of Al-Kharaj (agricultural producers), that is, it works to motivate them and urge them to continue working in agricultural activity and to increase production, whether by increasing total productivity or by increasing the cultivated area , That is, creating a state of competition between these producers to expand agricultural production and their sense of the importance of the production that they achieve and that they are an important segment in society, where it depends on them to reform the rest of society after the reform is achieved in the abscess and the people of the abscess, and the reform is not achieved with Because all people are dependent on an abscess(21).

Conclusion:

The era of Imam Ali (peace be upon him) contained an integrated picture of the Islamic doctrine in its economic, political, moral, ideological and other dimensions and was cast into one integrated template that expresses the general Islamic scheme for building a good society, and this era provides a set of concepts that serve the theoretical construction of Islamic economic doctrine and also a description of the role of the state in Islamic economic doctrine and the approach of good governance Multiplicity.

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