Mediator
in
Political Economy: Islamic and Modern
And
Corporate System: Islamic and Modern

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INTRODUCTION

The field of economics, a vital field, has come down with its weight in life, and has polarized global thought and its problems have eliminated the worries of countries and societies, due to the severity of its impact and its importance not only for study, but for life and its importance appear in the connection of human life and material destiny with its wheel, as it is not dispensed with by an individual, a family, a group or a state... A nation may live without literature or philosophy, but it does not live without resources that secure its life and ensure its continuity...Before we find its members thinking about entertainment and luxuries, we find them thinking about the necessities of life.

Economic activity is invading various classes, and is receiving increasing attention from countries and societies, as a result of the complexity and suffering of contemporary human life, and the family, social, political and international problems that economic conditions raise... It is not for the intellect to solve them, unless it throws weight into the system of acquisition and action.

Hence, it is clear that the study that we intend to complete within the framework of political economy deals with theoretical and applied economics, or the intellectual and practical aspect alike, and we will try to put it in a scientific framework that is not restricted by the restrictions of a particular doctrine, as imposed by the study of economics as a subject of scientific subjects.

Before he knew his way to contemporary doctrinal directions, it was an autonomous science. Science is neutral in nature, benefiting humanity as a whole, and the doctrine is biased by considerations that respond to the interest of a party or group... Describing it as political economy does not mean sectarianism, as much as it means that it is linked to the policy of an Eastern, Western or Islamic state, as it will come to the heart of the subject, as we will see that the caliph Omar bin Al-Khattab was the first to give the concept of state policy to the economy.

Behind the desired outcome, we will focus and spend time studying the basic principles, scientific approaches,and realistic theories.

Therefore, we started with what we see as the most important, and the most realistic, which is the basic economic issues raised at the level of theoretical knowledge on the one hand. Practical and applied effectiveness on the other hand...Followed by the human and natural economic problem posed at the level of public life: the lives of individuals, families, states and societies....

The study, with its methodology and design, and how it deals with current issues, will aim for the first time topresent the political economy in its general concept

and put it within the framework of the general theory; to include both Islamic, capitalist and socialist economics. by theorizing and comparing

Basic principles and regulatory laws, as well as trying to analyze, highlight weaknesses, strengths, what is positive and what is negative, what is applicable, and what would go down in history...It is most targeted at the narrative of events and the rumination of texts.... Whether in economic systems or companies.

And that companies -especially those with shareholding or different nationalities - are considered in the present era the most powerful means of monopoly, influence, domination and influence.It is the largest field in which the meaning of political economy is manifested - it spent a weapon used by developed countries in addition to the weapon of the monetary system and modern technology in the face of the confinement of the economies of third world countries, including Arab and Islamic countries.However, in the aggregate –commercial, modern civil, Islamic, financial or personal, as will be mentioned in the second part - it is considered – locally and internationally – one of the most important pillars of commercial and industrial progress and the most powerful tool to achieve major economic projects.

All of these are positive considerations and strong factors that prompted the owners of capital in the world to contribute to its establishment. Therefore, the political economy in the concept we have put forward is not based – theoretically and practically - on study and application without companies.

CHAPTER ONE

This chapter deals with the basic issues that will help the reader understand the principles, laws and theories that may be presented to him.It enables him to follow the stages of research, and we start with the concept of the word economics and its link to politics, through the definition of science

Economics and learn about its branches and its relationship to other sciences.

THE concept of THE WORD ECONOMY AND THE NATURE OF THE MAIN TRENDS UNDER IT

The word economics, a word used by the private and the public, so that its use, unlike many sciences, has deviated from the scientific framework and known its way to the popular circles.

This is because it is linked to a vital reality that imposes its existence and domination over the lives of individuals, families, states and societies... Its circulation and popularity was helped by the fact that everyone believed that economic progress was the basis or measure of overall progress. Its meanings and concepts, near and far, have not been defined, nor have they been scientifically or legally regulated, and they differ in ancient and modern times according to the trends of economic doctrines and the extent of their relationship with political and social doctrines and the objectives they are intended to achieve. As a model of this difference, we take a brief picture of the character that has characterized the major economic trends or systems represented in the capitalist, communist, and Islamic trend.

CAPITALIST SYSTEM

The prevailing capitalist system in the West is an individual system that focuses on private ownership, capital, and factors of production in the hands of individuals and companies, as well as on production rather than distribution. It is a system imprinted with the character of personal interest as part of the public interest.

For its sake and to maintain the element of competition, the main driver in the development of production is the freedom of the individual to own property, the freedom of production and the freedom of consumption, the opening of free markets, and the file of speculation.

One of its negatives, along with the positives, is to exceed the limit in the individual's estimation and to take care of his personal interests at the expense of the group. He gave him the opportunity to "leave him alone "and released his hand almost infinitely freely, which enabled him to be able to use everything that his hand reached, and to enter it as private property.

As a result, wealth swelled among individuals, imbalanced and divided society into two classes: the class of rich owners of large companies and the class of vulnerable people in need, who were locked in their faces, and deprived of any compulsory law -except hard work and work that requires the rich to spend their money to alleviate their situation if they have never been workers or employees, unlike the Islamic economy, which decided to sponsor the employee, the pension and social security system worker, and legislated the rule of zakat in order to sponsor widows, orphans and the disabled.

In short, the capitalist system distinguishes that the individual is the master of himself, and that he is the sole owner of what he acquires, and what follows in it for others. He shall dispose of it as he pleases, and he has the right not to disburse the means of production under his control, except for what is in his personal interest. Its production does not control its price except the law of supply and demand, so it decreases if it is offered and rises if it is requested. If he prefers bank interests to trade, industry and agriculture... Despite the interest of the state and society, the results of thought printed in the nature of personal interest, instead of the public interest.

That was the word "economy" in the capitalist sense, as an international economic system. If we try to establish this doctrine in terms of living and the system of life, it seems that it is more effective and advanced than the Marxist doctrine, the more we compare the lives of individuals between the East and the West, so that the progress of the West is the result of productive power and the progress of the East as a result of austerity, and the strangulation of the system of life, as confirmed by the retreat of individuals from the communist system, and manifested in the migration from East Germany to West these days 2-10-1989, and if they were allowed to spend like their counterparts in the West, the East would be less advanced than the West. Therefore, the West is called the First World, the East the Second World, and developing or developing countries on the way to growth in the Third World. Like all doctrines, the capitalist doctrine has principles. Among its basic principles are:

- The Law of Personal Benefit
- Law on Free Competition
- The law of private property, and its adoption as the basis of competition in the field of production
- The Law of Supply and Demand, and the Freedom of Markets
- Bank interest system arising from the monetary system
- Wage law, which is the price of labor
- International Swap Law.[1]

COMMUNIST SYSTEM

The communist system, based on a collective materialist doctrine, is antithetical to the capitalist system as a basis and goal, a means and an end. Insofar as the capitalist system overestimates the individual and takes care of his personal interests, we also see the communist system overestimate the group and take care of its interests, which made the individual a factor of production that produces and consumes, as well as the machine produces and consumes. His

[1]- Quoted from the Approach of Islamic Economics in the Production and Consumption of Wealth 1/78 by the author

right may not be more than receiving necessities, as a reward for the work he does for the benefit of the group. Taking into account the principles of (those who do not work do not eat) and(each according to his ability, and each according to his work),[2] then there is no freedom of ownership, no freedom of production, no freedom of consumption, no freedom of expression, no freedom of opinion, no freedom of self-determination... On the subject, Gustave Laboune says:As for communism, it looks only at the food needs of the individual, and cares only for its judiciary. It goes without saying that this system requires that the government has a compelling authority to manage and distribute livelihoods, and that it uses workers as absoluteslaves[3]. " Thus, one of the basic principles on which the Marxist revolution, led by Lenin, was founded in 1917 was the confiscation of public freedoms, the prohibition of private property and the nationalization of all means of production on the face of the earth or in its interior to be replaced by collective ownership, on the day when the state alone supervises the production and distribution of wealth.

However, the principle of communism that fascinated the proponents of Marxist thought - once it was exported to the Third World - was nothing new. Plato, the disciple of Socrates and the elder of Aristotle in his republic, circulated it in money and women, and called for the abolition of the family system and individual property, [4] claiming that communism in money and women would eliminate the causes of conflict between human beings, the same idea that Mazdak said after him, apprenticed to his teacher Zardasht, where Plato's life was between 429 and 347 BC, and the life of Mazdak around 487AD, thenMarx said it and called for its application, and assumed that property in primitive times was common, and he saw that it would return to its origin in the twentieth century.

Like many of his opinions, he made no concrete document or material argument. Although he believes only in the sensible, and exaggerates his consideration, and denies the Creator on its basis, he even says: He cannot decide that the earth is under him until he knocks it with his foot, and that the table is in front of him until he hits it with his hand, and we do not know anything that he relied on to deny beyond matter, which the mind does not realize, but rather the sensible? And what went wrong in deciding that property was a common property of primitive man? However, he denied the existence of God because he did not see it, and he approved the communist regime with the beginning of life, even if he did not see it. And that's one of his contradictions.

Marx did not stop there, but went further in assuming at the expense of his theory of faith in the sensible, arranging regimes and covenants, and assuming

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[2]- Political economy of Leontiev p. 114

[3]The Spirit of Socialism by Gustave Bonn, p. 32

[4]History of Economic Ideas, pp. 15,11-1956, by Dr. Mohammed Aziz Al-Iraqi

communism in the primitive era, then enslavement, then feudalism, then capitalism, then socialism as a stage, then communism as a goal.

Although he did not live, and felt only the capitalist era, he decided on the basis of the contrary principle, which he quoted from the philosophy of the German philosopher Hegel, that each of those systems carries within itself the elements of its own annihilation. This is known as self-destruction, and it dies on its own, so that another system is based on its opposite. And so on, until the communist system spontaneously arises. And without interference...What happened at the end of 1989 from the popular uprisings against the Marxist regime, and the surrender of the parties and governments in the communist camp to the fait accompli, indicates that the communist regime is the one that carried within itself the elements of its annihilation, and suffered from self-destruction. Although Marx wanted to stop with it the historical development of systems, which he explains is natural.

Nothing of what he said happened, as the capitalist system in the West still carries elements of its strength and continuity, and the communist system in the East did not arise spontaneously, as he claims, but rather was a bloody revolution that did not witness the history of humanity like it[5] and what he theoretically called scientific socialism. Lenin practically called it compulsive socialism. What is imposed by force does not live without it.

The communist liberated from its influence, Milovan Djillas, explained in his book "The New Class" that "Communists in power exceed by their dictatorship the most tyrannical and terrorist dictatorships." In his book "The New Class", he[6] means that communism has eliminated the social class and created a new class for itself. It is the class of the party and the state, and so Marx's theories are still mostly ink on paper. So where is the principle of "each according to his work, and each according to his capacity" and who are the most active, the most powerful, and the most needy? Who is more comfortable, less employed, and more useful? The toilers or the ministers? And where is the principle of absolute equality, which Marx did not exclude anyone from considering? Is there a difference in the system of life between presidents, ministers, and ambassadors, as well as between the toilers between East and West? Where is his theory of the value and surplus of the commodity? He believes that it is formed by the amount of work spent in its production, and its surplus has increased. In fact, it consists of the factors of capital and labor, and the land from which it is produced or made is determined at the level of supply and demand. They are opinions that we recorded when the Soviet Union was alive, and we will analyze some of them within the history of economic ideas.

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[5]Our economy for the rest of the chest 1/211

[6]- The new layer S-21 F1 - Beirut for Milovan Djilas

However, Marx's philosophy led to the creation of an international economic order. Founded in a revolutionary style, it aimed at expropriation and nationalization. Nationalization means making everything for the nation. In it, Muhammad Azza Darwazah said: "The socialist method makes the means of production, establishments, facilities and various works agricultural, industrial, commercial or services, which includes banks, transportation, hotels, swimming pools, clubs, treatment, medicine, engineering, schools and institutes. owned by the State, and under the direct administration of the Government, and all employees shall be employees. "[7]

That was the word economics in the Marxist sense, as a materialist doctrine. If this brief perception does not allow for the analysis of theories, both philosophical ones such as the class struggle, the materialist interpretation of history, and the dialectical materialism that frames its doctrine, and is interpreted as the history of societies, and the conflict between their classes ...Or economic, which is better to do as we did when diagnosing the capitalist system, and accelerate the abstraction of some of them, and postpone the analysis to their places, especially since the communist system is more ambiguous, and far from the understandings of the capitalist system. Its principles include:

- Adoption of the interest of the group in the person of the
- Expropriation of private property, and nationalization of all means of production in order to form state ownership
- Socialism of production and consumption and the reaction between them
- The principle of equality and equal opportunities for individuals
- Establishing a system of solidarity and preventing begging
- The value of the commodity, and what it consists of or determines
- Surplus Value and Overtime
- Theory of Economic Evolution
- International Swap.[8]

If we try to do justice to the two great systems by expressing what could be an advantage for one over the other, we will not discern an advantage for the capitalist system more than the preservation of the element of competition, which is of great importance in the field of production and labor. It is the element that the communist regime lost by expropriating and outlawing private property, in exchange for the privilege of this regime to lift the poor class and ensure the necessary amount of what life does, while leaving the privilege to the ruling class.

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[7]- Islam and Socialism, p. 56, Muhammad Azza Darwaza

[8]On the Approach of Islamic Economics in the Production and Consumption of Wealth " by 1/78

The progress observed in science, industry, civilization and urbanism... It does not seem to return to the status of an Eastern or Western regime. It is primarily due to unity and work, although each doctrine sees no reasons for progress except what is related to its doctrine, as Muhammad Dawud said.[9] Therefore, Arabs and Muslims delayed, and others advanced, after they disputed and failed and their wind went away.

ISLAMIC ECONOMIC SYSTEM

The Islamic economic system in its principles -not in many of its societies - is a moderate middle system that is not an unjust individual, nor an extremist collective that has not been characterized by the character of capitalist extravagance, nor by communist association. Combine the element of competition with the advantage of lifting the weak. If societies adhere to his law -in moderation and balance - they will achieve social justice and equality. By virtue of which individuals and groups are equal in duties and rights, taking the interest of the individual as the interest of the group. So that no side rises to the detriment of one side, or that a right prevails over a right, or that an interest prevails over an interest.

It's a divine system. He organized the squares, codified the laws, and forbade halal and haram. Prohibiting what has been proven to be economically, socially, healthily or morally harmful...He guided our religion and created them to take care of rights, perform duties and work conscientiously...A system that enabled the individual to have the freedom to earn and work, the freedom to seek and own property, and the freedom to produce and consume, but at his disposal with discretion, and not to be naive, so that his work would no longer be detrimentalto the interest of the group. God Almighty said, "And **do not give** the **fools your money, which God has made valuable to you**"[10] by adding money to the group, instead of adding it to the individuals who own it according to the law, and they did not say nor give the fools their money.

Islam, in front of the freedom of the individual, despite the right of individual property, did not force him to squander what he had of the money of God, in which he succeeded his righteous servants, believing in the Almighty's saying: "**Spend what made you successors in it," nor did he have any opportunity under Sharia to suck wealth out of the hands of individuals without giving consideration or compensation, and eating people's money in vain.**[11] In the hadith, "Every Muslim against a Muslim is haraam: his blood, his wealth, and his honor."

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[9]- Date of Tetouan 6/116- 1st Edition - 1970 by Muhammad Dawood
[10]- Surah Al-Nisa 5
[11]- Surat Al-Hadid 7

One of its advantages is that it imposes the necessary amount of what life does, a solidarity of society, the law of zakat, and others for its sake, and then otherwise allows the disparity of livelihood, which is one of the secrets of the wheel of life, and its rotation on every kind of honorable and humble work.

Some writers claim that Islamic economics is individualistic, knows individual property, and is ignorant of collectivism. Those who hold this view are not specialists in Islamic economics, nor in its legitimate sources. Rather, they issue judgments, based on the existing conditions.

In fact, the Islamic economy is neither a right-wing individual economy in the capitalist sense, nor a left-wing collective economy in the communist sense. Rather, it is a moderate middle economy in the Islamic sense. Combining the interest of the individual and the group, it allowed individual ownership in a circle of specific Sharia laws regulating individual and collective activity in the person of the state, in order to own public property, which benefits the group. In its general sense, a group means the nation with all its members, as it is permitted in the case of a tribal or local group. It was manifested in the lands of the joint tribal and Kish tribal groups in Morocco. The first of the foundations of collective property in Islam is the caliph Umar ibn al-Khattab. Where the open lands stood to be a common abscess between the former and the latter,[12] especially the lands of the blackness of Iraq.

However, the consideration of collective property, whether above or below ground, is more legitimate than the consideration of individual property... As for what is above the land, the state, in addition to foreign trade, and the factories and institutions it builds - it owns public utilities and natural resources, so it owns the seas, rivers, lakes, mountains, plateaus, deserts and forests, and everything that is not considered private property, as it is the owner of what has no owner and the heir[13] to who has no heir, and it is responsible for ensuring who has no guarantor, and as for the types of solid and liquid minerals under it, the state owns it in its entirety, even if it is found with private property.

In that, Abbas al-Ta 'araji quotes Ibn Rushd as saying: "The matter is with the Imam. It was owned or not owned. "The[14] expression in the Imam in the first Sadr, takes the place of the state in this era, and Professor Abdullah Ali Hassan said: "The Imam has the disposition of metal, even if he is found with a certain king. "Sayyid Qutb[15] quoted Malikiyah in their most famous statements that minerals are not permissible funds"until those who found and seized them own them. It is for Muslims. ”[16]

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[12]- The abscess of Yahya bin Adam, p. 13.The Money Book of Abu 'Ubayd, p. 58.Futuh Masr wa al-Maghrib by Ibn Abd al-Hakam, p. 123. The Great Sunnahs of Al-Bayhaqi 9/139

[13]Book of Money by Daoudi Al-Asadi, p. 380

[14]- Adherence to the provisions of the feudalism of the judge, page 11

[15]- Legislative comparisons of Abdullah Ali Hassan 1/382

[16]- World Peace and Islam by Mr. Qutb, p. 115

After proving the private property of the individual or the company, and allowing the collective in the right of the state, or in the right of the tribal or local group, Islam has established a legitimate isthmus, separating the rights of the individual and the group, neither the state that represents the group, can steal the legitimate rights of individuals, under an authority supported by religion, nor the individual who is imbued with the spirit of Sharia, working under its laws, finds in himself free or spacious to operate with absolute freedom, and leads to his instinctive tendency, and his personal insatiableness to enrich and finance at the expense of the state and society.

This was the reality of Islamic economics, as there is no unjustcapitalism, no radical communism, no revolutionary socialism, and no private expropriation except for the public interest and with real compensation.... The researchers saw that the capitalist system radicalized to the far right, and the communist radicalized to the far left, and their voices rose in search of a just alternative that guarantees the rights of all, as the Islamic economy in its principles does not

In many of his communities, he is more fortunate than others to be nominated for this nomination as manifested in his principles.

If we have already inventoried some of the principles of the two systems: capitalist and communist in order to compare the three main systems, one of the principles of Islamic economics is:

- Adopting the interest of the individual and the group
- Take a moderate approach
- Equality in duties and rights, and equality of opportunity for all individuals. In it, Imam Ali bin Abi Talib said: "I have looked at the Book of Allah and I have not seen in it any bounty to the son of Ishmael on the son of Isaac."[17]
- The application of the Zakat rule, and the establishment of Takaful or social security, to benefit every disabled, damaged or unemployed person whose doctrines have been understood in life.
- Consideration of collective property in the person of the State, tribal or local group with the recognition of private property that has entered into the possession of individuals or companies by legitimate means.
- The development of money, and the investment of treasured money, according to the Prophet's saying: "No orphan's guardian has money, so let him trade in it, and do not leave it until charity eats him."[18]

[17]- The abscess of Abu Yusuf, p. 26 Ould Ismail is the Arabs and Ould Ishaq is the Ajam
[18]- Sahih Al-Tirmidhi 3/163 ,Money means money and charity means zakat

- The law of supply and demand, and the freedom of markets, according to the words of the Prophet (PBUH): "Let the people provide for God from each other."[19]
- Freedom of ownership, freedom of production, freedom of consumption, freedom of trade...Provided that it is within the limits of Sharia and the law, away from the taboos and prejudice to the rights of others.
- Encouraging international exchange between Muslims and foreigners alike. This is in regard to what may be traded, sold, and bought in Sharia.
- Whoever has a private agricultural land to cultivate it himself, or prevents its exploitation without origin for those who need it, or participates in it with others and does not disrupt it, according to the hadiths of the Messenger (PBUH) on the subject, he said in the novel of Al-Bukhari and Ibn Majah: "Whoever[20] has a land, let him plant it or give it to his modern brother." He said in the novel of Muslim: "Whoever has a land, let him plant it or let his modern brother plant it."
- "Whoever revives a dead land, it is for him,"[21] as the Prophet (PBUH) said.
- “Whoever builds up a land that is not for anyone, then he is more deserving,” as the Prophet (peace and blessings of Allaah be upon him) said, and Omar spent the days of his succession.[22]
- Whoever was given land to exploit, and he gave it three years, it is for those who exploited it, as Omar spent the days of his succession, in other than private property, as well as from its stone to revive it and did not revive it in three years, it is for those who revived it and the quarantine is located in the lands of the dead, and it means placing stones as a source of what is intended to be built or revived
- Adopting work, as the basis for acquisition, and encouraging the element of competition in the field of production and work.
- Payment of wages in full, and without delay, and the Messenger ordered that the wage earner be given his wages. before his sweat dries out.
- No acquisition or benefit from the money of others, except through work, or giving consideration or compensation, or what pleases the soul in non-transactions...No injustice, no cheating, no usury, no gambling, no monopoly...[23] It was also decided at the level of the Qur 'an, Hadith and Islamic jurisprudence.

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[19]- Sunan Al-Nasa 'i 7/256

[20]- Sahih Muslim: Abi version 4/216

[21]- Al-Bukhari: Al-Fateh version 5/415. The Great Sunnahs of Al-Baihaqi 6/143, Funds for Abu Obaid, p. 272

[22]Al-Bukhari: Al-Fateh version 417

[23]- These principles are also quoted from my book The Approach of Islamic Economics in the Production and Consumption of the Revolution 1/79

And what God has forbidden, He has forbidden for economic, social, health, religious or moral harm...As the reference progressed. And the heavenly religions could not prevent what is in the interest, or allow what is harmful.

It is clear from the above that the word economy, a word whose concepts are not defined, as manifested in the capitalist doctrine, which focuses on private property, the conditions of production and its factors, and the security of the freedom of the individual, taking care of his personal interest, thus preserving the element of competition... and the communist doctrine, which focuses on collective ownership to lift up the needy class...While we see the Islamic economy proving private ownership within legitimate legal limits, and collective in the person of the state or a tribal or local group... By production, it means taking care of distribution and how to consume, combining the element of competition that drives production and the recovery of the needy class, which is guaranteed by the right of zakat and others . Hence, it is clear that economic concepts are not determinable, except through each direction or doctrine separately.

THE ORIGINAL, LINGUISTIC AND IDIOMATIC CONCEPT OF THE WORD ECONOMY AND THE CHANGES THAT HAVE OCCURRED BETWEEN CAPITAL AND CAPITALISM... COMMONS, COMMUNISM, PARTICIPATION, SOCIALISM....

The original and linguistic reality of any word is natural, and the idiomatic is technical, and the ideologies that are emerging in the economic field are the ones that change the original and natural concepts, and subject them to a certain economic philosophy, as manifested in changing the original concept of the word economics about the meaning of moderation and moderation. Since the Islamic economy came into existence. Where it began in the seventh century AD, and the[24] contemporary - as a doctrine and science - began in the sixteenth century, and it was natural that the former would affect the later, we wonder about the extent of the impact of its principles on the contemporary economy in both parts, or the extent to which this economy was affected by its principles or what it could quote from its words and meanings.

The question does not target what the capitalist system has reached from injustice and communism from extremism, but rather aims to identify the nature of the principles before they are distorted, emptied of their original meanings, and tilted by extremism to the right and left, knowing that doctrine, capitalism, communism and socialism are contemporary words. It carries with it new meanings, and purposes that symbolize them. Either to economic doctrine, philosophical production, proposed principles, or a method inspired by the interest of an individual or a group. They are all concepts that flew from their original bases and flew into new atmospheres.

The Islamic economy has defined capital by the word and meaning referred to by the Qur 'an in the case of repenters from dealing with usury, as it says: «**If you repent, you have your capital, you do not oppress or injustice» Do not oppress by taking usury or interest in the contemporary expression, and do not oppress by preventing the recovery of capital.**[25] The loan capital, whether little or much, is the lending capital, without its interest, and the trading capital, whether little or much, is its origin from which the profit is generated. If a person trades with ten dirhams and wins two, his capital is ten dirhams, and if he trades with one hundred million, and wins ten, his capital is one hundred million.

This was the Islamic economic perspective of capital. As for capitalism, with its T-word, its unfair economic reality, and its hegemonic exploitative system, as evidenced by the indebtedness of the third world, the principles of Islamic economics in justice and moderation to the contrary. If it means an economic doctrine based on the absolute freedom of individuals and companies, and depends on the multiplication of money and its exploitation by all legitimate and

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[24]- The Islamic Economy of Sadiq Al-Abbari, p. 43, Book Seven
[25]- Surat Al-Baqarah 279

illegal means, the Islamic economy is not based on freedom that is not regulated by law, and does not rely on the many without the few. As long as the few are the root of the many.

The commonplace is defined by Islamic economics in the ownership of common property among members of a tribe, group or sect... Such as money common among heirs, common land between tribal groups, and the prevalence of resources or public utilities of the state. Bob Al-Bukhari to stop the commons, and he said: "A door if a group stands on common land, it is permissible" and Bob to sell it, and he said: "The door to selling land, houses and offers is undivided[26]."

As for communism, with its T-word, its extreme material and economic reality, and its enslaved system of the individual, Islam is at odds with it. If it means an economic doctrine based on the nationalization of all types of private property, and its transformation into state property, in order to spread it, the Islamic economy does not know this method and does not recognize it. Rather, it knows and decides that the individual has his ownership and rights, and that the state has its ownership and rights.

What is not disputed by two is that Islam and communism in the Marxist concept do not combine. The difference between them is atheism and faith, and the proof and prohibition of private property, and the difference between them is the principles and laws, especially what is related to the family system or the consequences of private property such as zakat, inheritance and ability to perform Hajj....

Participation in its Arabic derivation, and its Islamic meaning, was defined by the Islamic economy before it knew its way to the East and the West. In the principle of people's participation in basic needs, the Prophet (peace and blessings of Allah be upon him) says: “Muslims are partners in three: money, pasture and fire.” Imam Shafi 'i, after enumerating the types of minerals, rivers and torrents,[27] said: “Muslims in all of this are partners.” Abu Faraj al-Hanbali[28] said about the open lands: “And they are common among Muslims.” He supported his words by saying that Imam Ahmed said that they are common among Muslims,[29] which is an extension of the words of Caliph Omar after its opening: “I associate with Allah those who come after you in this period.” Muhammad Muntasir al-Kitani[30] quoted Imam Ahmed saying: “The land of the outside is common among Muslims.” Abu Ubaid said: “Muslims are all partners in the same.” Abu Ya 'la said: “All people are common in the apparent and

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[26]- Al-Bukhari: Al-Fateh Version 5/312

[27]Sunan Abu Dawud 3/377 Sunan Ibn Majah 3/48 , Sunan Al-Kubra Al-Bayqi 6/151

[28]- The Mother's Book of Al-Shafi 'i 3/265

[29]On the Jurisprudence of Zakat for Al-Qaradawi 1/408

[30]- Extraction of the provisions of the abscess p. 74/108

esoteric minerals." They[31] want state ownership. Our scientists decided on the principle of participation and used its language.

In the event of the moderate balanced, who wanted him to enter Europe and develop into a radical materialist communist doctrine, Al-Hajjawi decides in the "Semitic Thought in the History of Islamic Jurisprudence" that the socialist thought of the companion Abu Dhar Al-Ghaffari is the origin of the socialist doctrine prevailing in Europe. He entered it through Andalusia.[32] The German philosopher "was" this fact, and said: "Islam is credited with placing its roots in Europe, which it crossed through the Pyrenees mountains, after the emergence of Islamic civilization in Andalusia."[33]

The Islamic economic trend approached its justice with intellectual currents, philosophical methods, and positivist doctrines, striking extremism and exaggeration, and departing from the subject of money. Where Islam put him, with the most arrow, and went with the freedom of man, his behavior, his faith, and the determination of his destiny, every doctrine, so he returned to us obliterated features mutilated features. He returned to us leading atheism after faith, and adopting domination after freedom, revolution after pacifism, and extremism after moderation, and his humanity evaporated. He had the right to refuse, even from those for whom he was placed. This is what has happened now (1991-90)

These were the changes in the original and linguistic concept of the word economy, and it is clear from the above, and whatwill come is that the Islamic economy in its principles printed with the character of moderation and moderation still retains its originality as a law and method, as it meant in the linguistic and original sense, and in its Islamic reality a commitment to the approach of moderation and moderation. It is said in language: Take care of things, say, work, sleep or walk... If he mediates between excessive and negligent

In the work system and the call for economic movement, Al-Bukhari narrates that the Prophet (peace and blessings of Allaah be upon him) said: "... Aim, approach, come, go, and something of perseverance, intent, and[34] purpose. Take the path of repayment and righteousness, and start from the workloads of the near destiny to your efforts and energies, and link in your movement between the becoming of days and their spirits early. Theintent is to reach. Economy The economy in the workloads as eight hours - reach the goal that you are throwing away, as Hafiz bin Hajar said in the principle of moderation and moderation, explaining the intent in the hadith[35].

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[31]- Young Tariq and Al-Ghafiki, p. 133 . What is meant by "open land"?
[32]-Semitic Thought 1/140
[33]- Their participation and our Islam, p. 134
[34]- Al-Bukhari: Al-Fath copy 14/79
[35]- Fath Al-Bari 14/75

The Messenger refused to take the risk, and was guided to set the work program at the level of the energies and efforts of the workers, and the energies of the means used, citing the example of the traveler who carries his animal insufferable, so it perishes and is cut off on the road, so there is no animal left, and there is no distance... He said: "Do what you can afford, for the emanator, neither at noon, nor on the ground, is cut off."[36] He was asked, "Which works are better?" He said, "I will perpetuate it, even if I say," As Aisha was asked, "Which deeds are most beloved to the Prophet (PBUH)?" She said: Permanent....»[37] mundane or eschatological.

Sustainability, programming work, dividing it and mediating its amounts were among the reasons for the success of economic projects, as was risk-taking, improvisation and the accumulation of business. The analyst in Omar's book to his worker Abi Al-Ash 'ari said: «After: Do not delay today's work for tomorrow, if you do, business will catch up with you, and you do not know which you will take and you will lose»[38] from the reasons for its failure.

Consideration shall be given to the sobriety of the plan and the evaluation of the curriculum, and to the extent of the ability to develop production and improve its means, rather than the boasting of each individual of owning what he isunable to develop at the expense of the state and society, knowing that the limitation of each individual to owning what he can invest himself makes production steady, and the national income high. This is one of the theories of the caliph Omar bin Al-Khattab. He said to the Companions of the Prophet (PBUH): "Fix your property that Allah has provided for you, and for a little while in kindness it is better than many in violence[39]." This is one of the meanings of the word "economy" in the field of production and work, as put forward by Islamic economics. Production in the Islamic curriculum requires progression from stage to stage. An economist in this sense is a disciplined person who, if he walks at a balanced scientific pace, ensures success, and protects against the consequences of improvisation. You see all his works are disciplined and imprinted with the character of the sympathy that Islam brought...It is indiscipline to breach due diligence, or to rush without calculation or discretion. Al-Tirmidhi narrated that the Prophet (peace and blessings of Allaah be upon him) said: "Good azimuth, affection and economy are part of twenty-four parts of prophecy,"[40] as his statement will come.

This was the Islamic curriculum in the field of production and work and in the policy of spending, and in the face of the capitalist's character of extravagance and communism from association, we see it derives its strength

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[36]- Plant: Discontinuous and back: Beast
[37]- Al-Bukhari: Al-Fath copy 14/74
[38] Life of the Companions 2/114. For Mohamed Youssef
[39]- Tabari History 5/27
[40]- Sahih Al-Tirmidhi 8/171

and effectiveness from the Qur 'an, Hadith, the biography of the Prophet (PBUH) and the behavior of his companions... It means good management and commitment to the approach of moderation and moderation. The frugal in this sense is the person who is known for good management, and the ability to create a balance between income and expenditure in order to overcome the conditions and factors of need. This is taken from the words of the Prophet, as narrated by Imam Aḥmad ibn Ḥanbal: "There is no high economy," that is, what I lack of the best behavior when spending. This was one of the meanings of the word economy. It has become clear from its features in the Islamic economy, unless it is clear in others, that it has the right to retain its original meanings.

In addition to what was decided by the hadith of the principle of mediation, in spending man's energy and organizing his work. In order to ensure the success of projects and the continuation and development of production, we find that the Qur 'an says in the method of consumption and recommending the policy of moderates in their economy: «**Those who, if they spend, do not overspend and do not marry, and between that** there is **strength» and says**: «Do **not make your hand tied to your neck and do not spread it all, so you sit blameworthy**."[41]

The economist, according to these verses, is the person who is saturated with the spirit of the Qur 'an and applies its teachings, so that he does not overspend, nor does he make his hand chained to his neck, nor does he spread it all, whether when collecting wealth, or when spending it. His behavior is characterized by good economic management, and what is said in the individual is said in the family and the state.

The principles of Islamic economics, in front of the radicalization of the capitalist to the right and the communist to the left, were the first to carry the word "economy" in its original meaning.

Judge Abbas Al-Taraji, in his book "Enjoying the Provisions of Feudalism", reported that the caliph Omar bin Al-Khattab asked in the days of his succession a man: "How was your spending in your family? He said: It is good between two bad things, so extravagance is bad and the covetousness is bad and the consistency between them is good. Allah the Almighty says: And **those who, when they spend, do not spend extravagantly and do not marry, and there is strength in between. "**

Thus, the Islamic economy bears the banner of moderation and moderation, starting with the size of ownership and the method of work, how to produce, and ending with the method of distribution, and how to consume, in response to the plural word contained in the saying of the Prophet (pbuh): "The best things are the middle."

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[41]- Surat Al-Isra 29.Shackled: Received

Hence, it is clear that the economic approach, deduced from the Qur 'an and Hadith, and the mothers of Islamic sources, is not a capitalist, communist, or positivist system. Rather, it is by its identity, entity, constituents and exploitation. An Islamic regime with its warp and flesh. It was not imprinted with the character of Western extravagance or Eastern cohabitation, so it came as a good thing between two bad things, and an advantage between two zigzags: the slip of excessiveness and the slip of negligence, according to Allah, the Islamic countries to apply it and act accordingly.

These were the linguistic, etymological, and Islamic concepts of the word "economy" and its doctrinal influences, the polarizing ideologies of the origins and meanings of capital, the commons, and participation in the image retained by Islamic economics. It carried in its templates some of the first foundations of contemporary economics, and after verbal and moral distortion turned into what is known as capitalism, communism and socialism.

The first men of this nation did not twist on a meaning that was not mentioned in the law of their religion, or a word that was not corrected on the rules of their language. Today, everything has evolved, even concepts and languages. There may be no harm in pronouncing or using the word capitalism, communism and socialism, as the danger does not lie in the use of an Arabic word of hope, which still has an Islamic spirit. Rather, the danger is all the danger in promoting imported principles, saturation with the foreign spirit, and destructive dissenting opinions, which may not be enough to stop its sweeping current, to abandon a new word, or a term of contemporary scientific terminology, especially since the purposes of words, which are embraced by the Islamic economy, vary the purposes they carry in the foreigner's plan. There is no danger left in pronouncing what is meant by the statement, as universal words in circulation, as long as Islamic thought is a source of economic and social principles before they are finished with moderation, and as long as the meanings of Islam and its laws and linguistic uses are based on their origin, attesting to what is authentic and foreign. This was the linguistic and original concept of the word economics.

In terminology, it means the total wealth, in which society disposes, that is, the total productive projects and services related to the production, distribution, circulation and consumption of wealth, in accordance with studied scientific curricula and laws.

An economist in the terminological sense is a person who specializes in economic knowledge. That is, who knows the general theories and laws that govern economic efficiency, and it is true that he is described as an expert, a professor or a scientist specializing in economic affairs.

Among the Prophet's companions were two economists: Abu Zahir al-Ghafari in society, and Umar ibn al-Khattab in the name of the state. One of the

theories of Abu Dharr al-Ghafari is that he called for the circulation and investment of cash, not hoarding it and[42] calling for spending the curiosity of money, an expansion on those who have not yet received enough,[43] which is the same as what Omar decided[44].

Omar offered his experience and specialization in the subject of money. He said: "Whoever wants to ask about the Quran, let Abu Ibn Ka 'b come, and whoever wants to ask about the obligatory laws, let Zaid Ibn Thabit come, and whoever wants to ask about jurisprudence, let Moaz Ibn Jabal come, and whoever wants to ask about money, let him come to me. God blessed and Almighty has made me a treasurer and a divider for him." This[45] was stated in his sermon in Al-Jabiyah.Economic efficiency is more practical than theoretical and knowledge is more theoretical than practical. Effectiveness means the sum of the activities carried out by the individual, the state and society for the production, distribution, exchange and consumption of wealth.

Thus, every person who has acquired knowledge through study, experience, and practice, and works in connection with the circle of production, exchange, or consumption, is a contributor to economic efficiency. Worked in agriculture, trade, industry, fishing or livestock raising...The work considered in economic activity, whether physical or intellectual, is the work aimed at producing material goods and goods, because doing physical and intellectual exercise is a significant work, but outside the economic field.

On the direct action of the project, the Islamic economy focuses on acquiring wealth and benefiting from the money of others. In it, the Prophet says from the narration of Imam al-Bukhari: "No one has ever eaten food better than to eat from the work of his hand. And that the prophet of God David ate from the work of his hand. ”[46]

[42]- Opening of the Bari 16/4 Flags of the Nobles 2/49

[43]- The life of Abu Dharr and the type of his socialism, p. 62. The major layers of Ibn Sa 'd 4/235 Hayat al-Sahaba 2/236 Haliya al-Awliya 1/163 .Al-Istiḥām fī Ma‘rifat al-Ṣaḥā

[44]- Output of Abu Yusuf in Al-Kanz, p. 27History of the Islamic Nations of Al-Khadri, in Al-Fadl 2/36

[45]- Money for Abu Obaid, p. 123

[46] Al-Bukhari: Al-Fateh version 5/209.

THE LINK BETWEEN THE WORD ECONOMY AND POLITICS AND WHICH POLICY?

Some writers have linked the words economics and politics, because they have noticed the links between the two trends. The history of the link between the two words dates back to the early seventeenth century on the day the French writer Antoine Menkeritien issued in 1615 a book entitled Political Economy, based on the risk of some words. This link is not made in all circumstances and circumstances, especially since the word economy as a broader living reality is more circular, more emancipatory and free from being bound by the link to politics, unless it contains the economic policy of each country, or diplomacy for some countries that link them to economic cooperation, as evidenced by the policy of some developed countries, which refuse to sell some goods such as weapons to those who violate their policy.

Otherwise, the primitive man -for example, he was guided, and knew his way to the economy and its possible means in his hands, before he knew what we express in politics, and some economists even explained that many wild animals such as some birds, rats, bees and ants...It has been guided by instinct and inspiration to search for its living resources, and it may collect in the summer and save what it consumes in the winter, so it meets with man in the field of research and reality, and it is distinguished by the characteristic of crystallized thinking at the level of management, guidance and programming...In this regard, Dr.L. Leontiev says: Animals instinctively perform the most complex movements, but human action is a conscious activity. Work is a characteristic of man alone, "so[47] man specialized in conscious work, and others in inspiring movement.

If it is decided that the economy is the result of human thought - as understood by the expression of political economy - then man is the only frugal creature. Although the whole is moving, searching and rushing with inspiration of thought, instinct or inspiration towards securing his life, responding to his need. Note that the economy is associated with life insurance more than what is associated with thought and culture.

Although the responsibility is concentrated in the human being as a factor for himself and others. The Prophet (PBUH) said, as narrated by Al-Bukhari, Muslim and Al-Tirmidhi: "No believer plants a plant or sows a plant, so that a bird or a beast eats from it, unless he has a charity with it."[48]

If Marxism, which is part of political economy, describes man as a factor of production, he produces and consumes, as the machine produces and consumes, many animals, such as that taken for pearls and offspring...It is also produced and consumed, and if it is noted that some of them are produced with the help of man, and under his supervision, others are like bees that are found in caves and

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[47]- The Political Economy of Leontiev, p. 11.

[48]- Al-Bukhari: Al-Fath version 5/400, Muslim: Father's version 4/231, Sahih Al-Tirmidhi 6/52.

forests that are produced naturally, and inspired by God, as indicated by the Almighty's **saying: «Your Lord inspired the bees to take from the mountains houses and trees and what they thrive and then collect from all the fruits, so walk the ways of your Lord so that a different drink comes out of their bellies, in which there is healing for people that in this is a sign for people who reflect**».[49]

Marx, in his book "Capital", expressed his astonishment at the precise system of bees, without expressing his opinion on their production, which is considered to be of use and exchange value without being related to abstract human work, which he focuses on but rather imposes in the production of values, despite the foregoing that the value of the commodity is formed by the factors of capital, labor, and land, from which it is produced or made, and not by the only factor is abstract human work, as he said.

Exchange value means that a commodity has a value equivalent to the value of another commodity it is exchanged for, and use means that it is not fit for exchange until it is fit for use. Used by the producer or others, and the work of natural bees, did not result in abstract human work, as his theory suggests. However, it carries use value when used, and exchangeability when replaced with another commodity. It plays an undeniable economic role, and zakat is obligatory for some imams such as Imam Ahmed and Abu Hanifa,[50] as it is obligatory for money, plowing, livestock and commercial performances...The topic will be detailed.

It became clear from this sense that economics in its broad concept, and at the level of life, nature and instinct, starts from the tangible reality, before it knows its way to organized thought, so it was natural to start with the stage of primitive reality, then the stage of stirring up thought at the level of reality, or stirring up reality to thought before it reaches the stage of organization and rationing, in order to become a science, linked to politics or other sciences. It will also come when dealing with the history of economic thought and even today, the individual is economical, the family is economical, and the state is economical. Everyone works and produces, and tries to balance income and expenditure... Thus, it is clear that the expression of political economy is clear only when it is related to the economic policy, internal or external, of some countries... If it obtains self-sufficiency, and can control its economy independently of the intervention, planning of international economic institutions, and directing it to the appropriate destination for its economic, social and political conditions... In order to secure its independence, develop its wealth, develop its economy, and create a balance between what it imports and exports on the one hand, and what it produces and consumes on the other.

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[49]- Surat Al-Nahl 68.

[50]A Disclosure of the true meanings of Ibn Habira, p. 82, Al-Mizan Al-Kubra 2/6, The Raha of the Ummah in the Difference of the Imams of Damascus, p. 100.

Thus, it is clear that the phrase political economy, which some explain in Marxism, does not mean a special ideology, as much as it means that economic guidance is subordinate to the policy of an eastern, western or developing country, or the policy of an international association, such as the policy of the countries of the European Common Market.

Perhaps this is what Antoine Monchrestien means by political economy, so the economy in the West, for example, is linked to its policy, circumstances and the requirements of its doctrine, and the economy in the East is linked to its policy, circumstances and requirements of its doctrine...

On the other hand, the Islamic economy must stand out for existence, manifesting its identity, elements and independence, and is linked to the life of the Muslim, the conditions of his country, the requirements of his Sharia, and the policy of his state...

In the forefront of Islam, we note that Omar bin Al-Khattab has subordinated the economic system to the policy of the Islamic State, and this is considered the fiscal policy in the era of Omar. As part of his policy, he was looking at the public interest, starting from reality, and subjecting expenditures to income. It moves at its level, increasing each year or decreasing according to the revenues of the state, taking into account its financial conditions. This is only to be dispensed with, and depends on its resources to obtain self-sufficiency, which makes and does not require...

It [51] was this policy that led him to refrain from dividing and stopping the open lands and imposing an abscess on their neck, to raise the expenses of the state and society, and to have their production shared between the former and the latter, and he used to say, as asked by the division: «What is this, in my opinion, so what does it fill the gaps? And what is there for offspring and widows in this country, and in other lands of the Levant and Iraq? "[52]

Hence, it is clear that the policy related to the economy, before others, is economic policy; they called it economic policy, and the political management of the economy as they called it the political economy. All are expressions of the economic direction of the state.

Omar's decision to stop open land, and make its proceeds public property, to promote state expenditures in addition to the establishment of social solidarity, does not mean the expropriation of private property and its transformation into collective property, as the Marxist revolution did and a solution for some to promote it...Rather, it means drawing up a plan that ensures that its proceeds are put in the public interest for fear that it will always divide and become a state among the rich. Otherwise, the land was not divided and was not considered private property, in order to give it the concept of nationalization. Rather, it was

[51]- Kharaj Yahya bin Adam, p. 13
[52]- Al-Kharj in the Islamic State of Zia al-Din al-Rayyes, p. 103.

left in the hands of its original foreign master, who paid the state the abscess tax, in exchange for exploiting it. As Judge Abu Yusuf said: "All the lands that Omar stood, were of the kind that did not come into the possession of individuals, and[53] even if they came into their possession, they would not have been exposed to them, because expropriation is permissible only in circumstances related to the public interest, and with real compensation....

[53]- Kharj Abi Yusuf, p. 26.

DEFINITION OF ECONOMICS

Defining economics accurately and specifically is not easy due to the overlapping of its concepts, its connection to human life, intellectual and social data, temporal and spatial conditions, and material conditions that sometimes agree and differ. It was natural for definitions to differ, depending on different trends, schools, and doctrines of economic and social life...

They defined it as "the science of wealth", "a science that studies the conditions of exchange", "a science that studies man's activity in order to satisfy his need", "a science that studies the facilitation of rare materials and the forms of conversion of these resources", "a science that studies the relationship of individuals to each other and to things in their quest for material well-being", "a science that studies production, exchange, distribution and consumption" and"the science of the laws governing wealth" ...etc.

Thus, the definitions differed, and each definition has a meaning that approaches or moves away from the other. Wealth science means that economics deals with the subject of financial wealth and does not go beyond it.

A science that studies the conditions of exchange, means pouring on how to exchange surplus production, types of goods, and various goods, after their production.

It is a science that studies the activity of man in order to satisfy his need. It means searching for the most effective practical methods by which man can meet his desires and satisfy his needs.

A science that studies the facilitation of scarce resources, and the forms of diversion of these resources, means trying to overcome the existing problem, between the scarcity of resources, the large number of needs or the lack of income and the multiplication of expenses, and the search for the most successful ways, and the most effective methods to transform relative scarcity to the level of needs, and the compatibility between the lack of income and the multiplication of expenses.

A science that studies the relationship of individuals to each other, and their relationship to things in their quest for material well-being, means that economics does not study human activity in isolation from things, or things in isolation from man, but rather studies the relationship between individuals, and then the relationship between them and things in order to seek to meet desires and satisfy various material needs. as dictated by the reality of economic activity. The relationship between individuals lies in work, especially in the field of production, consumption, exchange and distribution...and between them and objects located in the subject of nature and its raw materials.

It is a science that studies production, exchange, distribution and consumption. It means that economics studies the conditions of wealth at each of its stages, starting with production as the first stage in which materials turn into usable goods, then circulation, which is the stage in which goods are exchanged between producers and consumers, and then distribution. It is the division of income between the parties contributing to its production, and then consumption, which is the form in which needs are satisfied through the use of products.

The science of the laws that govern wealth means that economics does not mean wealth so much as the laws that govern it.

Economics

Economics is divided into several branches, the most important of which are:

I. THEORETICAL ECONOMICS

It means the study of economic approaches, projects, methods, programs, theories, laws and ideas, in terms of their concepts, and the type of links that link them, in order to determine or record what exists and is present for study, in order to select what is suitable for application. It is possible to summarize its most important approaches in the following areas:

a-Major economic sectors, including studies related to traditional and modern industry, internal and external trade, and food agriculture, which is intended to secure social life, and then commercial that is intended for profit or export.

b-General theories, including studies related to state public finances, national income, money and prices... It is the prerogative of the State through its institutions.

c-Economic planning, which is concerned with the process of programming, developing designs, and preparing and studying projects before entering into implementation. It is the right and competence of the State whenever it acquires a national character.

d-Economic policy, which is concerned with studying the principles, foundations, directions and choices that take into account the economic guidance of the state.... It varies from doctrine to doctrine and from state to state...It is objective and practical if

A country gained self-sufficiency, and was able to control its economy independently ofthe policy of the International Monetary Fund and the International Bank for Reconstruction and Development, as mentioned above, such as the policy of the countries of the European Common Market.

a-National accounting, which is concerned with studying how to "evaluate" production, control it, and estimate its results... The contemporary economy

depends on it in terms of economic efficiency and the estimation of national income.

b-The history of economic thought, deals with economic principles, laws and theories from the point of view of their historical development, with the intention of benefiting later from the experience of the former. It is guided by its successes, avoids its failures, and learns about practical theories from intellectuals, as will be detailed.

II. APPLIED ECONOMICS

It means the application of laws, projects and programs studied by the theoretical economy, while working to use the most effective methods and the best means to develop and develop production...It deals with the economic reality as it is in a country or group of countries, based on applied economic geography, such as the distribution, production and consumption of resources in countries or regions...It embraces what is expressed in the descriptive economy, which is focused on the national economy in a limited period of time, as seen in the application of a pentagonal design. Certified by the highest circles in the country...We have presented theoretical economics on applied economics, because theory deals with topics from a theoretical point of view, before it deals with them from an applied point of view...

III. SOCIAL ECONOMY,

It means passing and adapting economic management, and taking it towards the impression of the nature of economic and social justice... This is done by means of equal opportunities and the establishment of the balance of justice when distributing wealth or benefiting from its resources, in order to improve the financial situation of individuals and solve their problems, especially with regard to addressing the situation of the working class, by imposing a system of determining working hours and minimum wages, protecting them from the exploitation of capitalists, and giving them the right to benefit from the social security system, in order to insure their lives against illness, old age and employment accidents...

Islam has established the primacy of establishing the rules of solidarity or social security, as evidenced by the words of the Prophet (PBUH) from the novel of Al-Bukhari and others: "Whoever leaves money, his heirs, and whoever leaves both of us" and in the novel "Whoever leaves money, his heirs,[54] and whoever leaves a debt or actual loss, and to me, and I give priority to the believers",[55] which is the origin of the legitimacy of general social solidarity.

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[54]- Al-Bukhari: Al-Fath version 5/459, in which the Muslim was increased, agreed upon by Al-Bukhari and Muslim 3/179 Ibn Adam's Output, p. 79, Abi Yusuf's Output, p. 28.

[55]- Sunan Ibn Majah 2/41 , Al-Bukhari: Al-Fath 11/444 narrated by Mu 'allaq.

Umar ibn al-Khattab established a system of general solidarity and a social security system to include foreigners and Muslims, as evidenced by the reconciliation contract concluded by the hero Khalid ibn al-Walid in his name with the people of al-Hirah, who are among the dhimmis, where he stated in his book: "We made for them any sheikh who was weakened from work, or who was afflicted with a scourge of pests, his tribute was thrown, and he was paid from the house of Muslim money, and his dependents who established the House of Migration and the House of Islam,[56] which is the origin of the legitimacy of social security in Islam.

Some may fancy that the social security system came as a result of human rights, which the West sees as the first to recognize, while it came as a result of the Muhammadan mission, and Islam transcended religious and sexual considerations and the framework that gave it in the Christian West to the level of social considerations and great humanities, which do not know the boundaries between a human being and a human being: a Muslim, a Jew or a Christian ...It was placed within the framework of social unity and the guarantee of the groups under the banner of the Islamic State.

However, the social security system or the existing pension system in the West, was not granted by Christianity or its countries, but was the work of the employee or worker, as a result of what is deducted from his wage during work, to grow and return to him when needed, so the result was that he guarantees himself in the event of disability by the return of his work in the event of ability, and when the employee and the worker end the effect of the social security system in the West, and does not go beyond what was stated by the Islamic economy, and applied by the Islamic State in its golden age, from the establishment of the system of general solidarity to shade all those whose doctrines are aware of life, regardless of religions and races, and without distinguishing between those who were previously an employee, worker or unemployed...as manifested in earlier texts.

According to it, the caliph Omar ibn al-Khattab spent on the sick, the blind, the damaged, the elderly, the widows and the orphans... Muslims, Jews or Christians. In this regard, Imam al-Sha 'rani, Abu Yusuf, Zia al-Din al-Rayyes and others report that Omar passed by a Jewish sheikh asking, so he gave it to him, and then ordered the treasurer of the House of Money to run on him from charity, and put on him a tribute and recounted that he addressed him by saying: "We ate your youth when we were young and we lost you in old age."[57]

And the youth that the state ate from the Jew in his youth, means what he was doing when he was strong and gained, and Muhammad Yusuf mentioned in the "Life of the Companions" that he had children, so Omar paid him ten

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[56]Al-Kharj in the Islamic State, p. 163.

[57]- The darkness revealed to all the nation 1/237 Kharj in the Islamic State, p. 163, about which he placed a tribute: dropped it.

dirhams from the house of money, and said: "You cost him the tribute, so if you weaken, you let him taste it." Professor Abdel Moneim Al-Nimr[58] says in the same subject: "We also see Omar doing such a thing for patients who are disabled from work. He passed - on his way to the Levant -a leper Christian monk, so he ordered to give him a salary from the House of Money to ensure his need sustainably[59]. "

Rather, we have before us one of the rules of Islam, imposed by God in solidarity with the needy class, which is Zakat, the Almighty said: "**Alms are only for the poor and the needy and those who work on them and those who are composed of their hearts and in the necks and the debtors and in the way of God and the wayfarer, a duty from God, and God is All-knowing and All-wise**."[60]

In many of its successive stages, humanity has not lost reformist preachers, or divine religions that have stripped themselves of themselves to call for spreading goodness and charity among people and asking the rich to help the needy, but its long history has not known a nation that deepened the concept of social solidarity, or a law that sat on one of its bases, or the religion of individuals one of its pillars, to serve this noble end, in the form decided by Islam. The Qur 'an conflates it with prayer and says: "Establish prayer and give zakat." In this regard, the economist Dr. Mahmoud Abu Al-Saud says: "Islam imposes solidarity among Muslims...It is known that Islam has decided one of the principles of solidarity, unless it is mentioned in a law before it: celestial or status... This general symbiosis is reflected in physical terms. We review the banks of zakat, so we find the right of the poor, the needy, the worker of zakat, the offices, the author, the wayfarer and the debtor, all of these are an imperative duty for society to ensure them, and meet their needs. This imperative duty is part and parcel of the faith.

Abandoning it is tantamount to departing from religion, and reverting to what is below it, as zakat is one of the pillars of Islam. And if one corner collapses, the whole edifice collapses. Zakat here is a material solidarity bond. There is no Islamic society in which there is no solidarity. If this corner had been erected, I would have thrown every crow into socialism under the pretext of defending the poor, a stone that would silence him until the end of the age."[61]

If the social economy means that it is in the interest of all groups of society, and the issue of equality is the most important issue raised at its level, then the first to lay its foundations before the declaration of human rights, the principle

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[58]The Life of the Companions 2/94.
[59]- Islam and imported principles, p. 109.
[60]- Surat Al-Tawbah 60.
[61]- Main lines in Islamic economics, p. 18.

of equality and centuries[62] before the emergence of material doctrines, is the Messenger (PBUH) and his successors.

On the subject, al-Bukhari and Muslim narrate about Abu Musa al-Ash 'ari that he said: «The Prophet (PBUH) said: « If the Ash 'aris were widowed in the invasion, or if their children's food was reduced in the city, they gathered what they had in one garment, and then divided it between them in one vase at the same time, they are from me and I am from them». Imam Ahmad, from Imam Ali bin Abi Talib,[63] recounted that he said:« The camel of charity passed over the Messenger of Allah (PBUH), so he fell down with his hand to a pile from a camel side, and said: «I am not worthy of this pile of a Muslim man» Abu Bakr[64] said when he was asked to prefer the people of antecedents, jihad and virtue in giving: "This is something whose reward is with God, and this is a pension, for example, it is better than egoism." Omar [65] said about the involvement of all people in the state's finances in time: "By God, who there is no god but He, there is no one but He has the right to this money, give it or prevent it, and no one is more entitled to it than anyone." Imam Ali[66] said to Orabiya, I noticed that he gave it to her like what he gave her lord from Ajam: "I looked at the book of God, and I did not find in it a favor to the son of Ishmael over the son of Ishmaq." The son of[67] Ishmael are the Arabs And Isaac was born. And the saying of Imam Ali is an extension of the saying of the Prophet (PBUH), all of you are from Adam and Adam is from dust, there is no merit of the Arab over Ajami except by piety and gooddeeds. "

IV. THE NATIONAL ECONOMY

It means clarifying the nature of the economy of each country in its homeland, highlighting its components, and what it can distinguish from the economy of another country, as a result of different capabilities, resources and life doctrines. It is therefore based on the economic situation of the state, and expresses its wealth and methods of production ...If the expression occurs in economic patriotism, instead of the national economy, it means achieving self-sufficiency and dispensing with national production. This is relative, not real, as not everything in the world exists within one state.

V. THE INTERNATIONAL ECONOMY

The international economy deals with the existing economic relations between countries, and the extent to which each country in addressing its

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[62]- The brief in the constitutional law of Mustafa Baroudi, p. 206.
[63]Al-Bukhari : Al-Fateh version 6/55.
[64]- The compound of appendages and the source of interest 5/231.
[65]- Money for Abu Obaid, p. 24 Example: Equality and impact: preference.
[66]- Directed by Abu Yusuf, p. 26.
[67]- The life of the Companions 2/20 and the text is presented.