

PalArch's Journal of Archaeology
of Egypt / Egyptology

**THE STATE'S ECONOMIC FUNCTION OF THE AFFECTION OF THE
DEVELOPMENT IN THE ERA OF AMEER AL-MU'MINEEN 'ALI BIN
ABITALIB (PBUH)**

Nejah Samah Muhyi Al Musewi⁽¹⁾, Prof. Dr. Zaman Obaid Wannas⁽²⁾

**⁽¹⁾Master. Student. Department of History /College of Education for Human Sciences
/University of Kerbala, Iraq.**

**⁽²⁾Department of History /College of Education for Human Sciences /University of Kerbala,
Iraq.**

**Nejah Samah Muhyi Al Musewi , Prof. Dr. Zaman Obaid Wannas , The State's
Economic Function Of The Affection Of The Development In The Era Of Ameer Al-
Mu'mineen 'Ali Bin Abitalib (Pbuh) , Palarch's Journal Of Archaeology Of
Egypt/Egyptology 18(8). ISSN 1567-214x.**

Keywords: Imam Ali Bin AbiTalib - Economic Function - Development Impact.

Abstract:

After the State of the Ameer Al-Mu'mineen, peace be upon him, practiced its economic policies of distribution and control, and worked within the permissibility of Islamic economic thought, it gave members of society the freedom to dispose of their money and practice their economic activity, whether in agriculture, industry, or trade, with the aim of developing their money and increasing their profits, the goal of the state is to achieve social development for all members of the nation and society, and it has carried out its economic function. And in economic systems, the state must intervene in the economic activities of individuals in the Islamic community, by means that preserve the emergence of public benefits to society, that is, it pushes work in the market towards economic efficiency, and freedom of circulation for the activities regulated by the laws of the country enacted within the limits of Islamic Sharia, individuals can freely enter the market for profit, gain and grow their capital, thus achieving growth for the individual and society alike.

Introduction:

After the State of the Ameer Al-Mu'mineen, peace be upon him, practiced its economic policies of distribution and control, and worked within the permissibility of Islamic economic thought, it gave members of society the freedom to dispose of their money and to practice their economic activity, whether in agriculture, industry, or trade with the aim of developing their money and increasing their profits, the goal of the state is to achieve social development for all members of the nation and society, meaning that the individual in society has a share in the nation's output, and he shares its benefits, as well as the performance of the legal financial obligations - the money of God - which we talked about in the previous chapters, because Islamic thought views economic activity as the cause of the continuity of the human species, it is the source of his permanence and the constant drive towards his moral and spiritual development, as the productive relationship makes a person create new and developed productive values with the development of the means of work.⁽¹⁾

That is why Islam linked work as a material and spiritual value, so the Almighty said: {And say a work, and God will see your work, His Messenger and the believers} ⁽²⁾, And the Messenger of God, may God's prayers be upon him and his family, said: "The greatest of people are the believer who cares about his world and his hereafter" ⁽³⁾. That is, the work of this world is like working for the hereafter.

On this basis, it became necessary for the state in order to achieve economic development - after stating the impact of economic distribution and control - to operate within an economic function based on foundations that imitate the reality of society at its time, its material capabilities, and the level of available means of production owned by society at the time, and from that it became necessary in this study to explain two paragraphs, the first of which is:

First Topic - The economic function of the state:

In economic systems, the state must intervene in the economic activities of individuals in the Islamic community, by means that preserve the emergence of public benefits to society, that is, to push work in the market towards economic efficiency and freedom of circulation for activities regulated by the laws of the country enacted within the limits of Islamic Sharia, individuals can freely enter the market for profit, and the achievement of gains and the growth of their capital, so that the growth of the individual and society is achieved alike, ultimately, it pushes the market to balance by monitoring the mechanism of supply and demand, and freedom of action, the state may intervene to protect the interests of the economy, prevent encroachment, and protect the nation's interests from corruption.⁽⁴⁾

And from all of it is called the economic functions of the state, which is intended by (That one of the tasks of the state is to satisfy the basic needs of the nation, the permanence of its economic potential, and its continuity in production) ⁽⁵⁾. From the above, it becomes necessary to clarify the mechanisms that the State of the Ameer Al-Mu'mineen, Ali bin AbiTalib, peace be upon him, followed in achieving its economic functions, whose concept we have just explained, after it started distributing the funds produced or realized from the various incomes, after collecting them, and monitoring mechanisms for re-spending and distribution in the interests of the nation and society.

And the first of the functions that the state exercised was to encourage spiritual control through the means available at the time - the spiritual aspect - that is, for a person to rule himself in seeking benefits, and it keeps it away from seeking profit through corruption, meaning that the state clarifies the intellectual and legal method through its available media, with sermons and

sermons, informing people of the limits of Sharia and avoiding harm that may befall people and their markets as a result of unlawful earnings, therefore, the Ameer Al-Mu'mineen, peace be upon him, said: (Not that he who receives our kiss and ate our sacrifice and testifies that there is no god but God and that Muhammad, his servant and messenger, we have subjected him to the rulings of the Qur'an, and the divisions of Islam. No one has any grace except in the fear of God and obedience to Him (6). And he also said: (Not even if you have me not to be held in secret without you except in war, and I do not close an order without you except in a judgment, and I do not delay you a right from its place, and I do not stand by it without its passage, and that you will be equal with me in the truth, if you do that, then God must grace you, and you must obey Him, and do not turn away from His call, and do not neglect his goodness and if you wade through the depths to the truth, and if you were not upright for me to do that, no one would be easier on those who are crooked than you, then the punishment is greater for him and he does not find in me his permission) (7), and he said, peace be upon him, addressing a group of people: (Not that I am not a prophet and I am not revealed to me, but I do the Book of God as much as I can, so what I commanded you to do is obedience, you have the right to obey what you loved and what you hated, and what I commanded you or others of disobedience to God, there is no obedience in disobedience. Obedience in the good, obedience in the good, he said it three times) (8), He said, addressing the gainers of the markets: (And let the sale be a sale that allows fair balances and prices that do not prejudice the difference between the seller and the buyer) (9) his censorship, peace be upon him, sought self-censorship, as well as accountability for outward acts, so if he walked in the markets he took (He orders them to fear God and sell well and says: Pay enough, and he says do not blow the meat) (10).

Other functions include monitoring the market, controlling the quality and perfection of workmanship, and taking care of the freedom to enter and trade in the markets. and forbidding the sale of the forbidden, fraud, usury and monopoly, according to the Commander of the Faithful, while watching the markets, he said: (The Prophet, may God's prayers be upon him and his family, passed by monopolists, so he commanded their monopoly to go out to the stomachs of the markets and where the eyes look at them) (11), And regarding freedom of work, peace be upon him said: (And God has ensured your sustenance and commanded you to work) and (A man's determination is as much as his motivation) (12).

The requirement for the worker to be: (a counselor, compassionate and honest, non-violent, unjust, unjust, or tired) (13), so that the market monitoring matters will proceed carefully and that he and his people and the market workers are held accountable for these qualities.

Then the state must establish services and spend on the facilities in which people carry out their work, before you ask for the money and money they owe to be paid, the affairs of the parish cannot be straightforward without the attendance of the accompanying person Ameer Al-Mu'mineen, peace be upon him, said to the owner of the shrine: (Let your gaze on the building of the land be more eloquent than your view of bringing in the abscess, because that is only perceptible by architecture, and whoever seeks an abscess without building, destroy the country and destroy the servants, and his matter is only a little straightened) (14). And due to the importance of the market, the Commander of the Faithful, peace be upon him, said: (And they are not all resilient except with merchants and those with industries in what they meet from their facilities, establish it from their markets, and be sufficient for them to keep their hands tied to what the kindness of others does not reach) (15), and he said: (For urbanization is possible what it carried) (16), and it is not surprising that urbanization of utilities is followed by the abundance of

benefits and gains, as he said in the people of the market that they are: (articles of benefits and causes of utilities) ⁽¹⁷⁾.

This does not include land, agriculture, and natural wealth, but even trade and everyone who works in the market, and it is narrated that he, peace be upon him, did not take on the lease houses.

In the sense that the state is concerned with building shops and homes in the markets, then it puts that in the service and disposal of sellers and merchants, it appears that some people were building a shop on their own, but it might encroach on the Muslims' market, or that he set it up in places where he was not entitled to establish a store, so the Caliph - Imam Ali, peace be upon him - would prevent him from destroying what he built because he is a transgressor ⁽¹⁸⁾, from the Commander of the Faithful, peace be upon him, he said: (Muslim market is like their mosque, so whoever goes before to a place is more entitled to it until the night) ⁽¹⁹⁾, and on the authority of Al-Asbagh bin Nabah, he said: I went with Ali bin AbiTalib to the market, and he saw the people of the market that they had exceeded their capabilities, so he said: (What is this? So they said: The people of the market have exceeded their capabilities, so he said not to them. Something he has his day until he leaves.) ⁽²⁰⁾. In other words, everyone working in the market has the right to choose the place he wants to sell his commodity as long as the previous one, and his ownership of his place ends by the time of the night and the end of the work, and there is no permanence for this right except in this amount ⁽²¹⁾, and on the authority of Al-Asbagh bin Nabah said: Imam Ali, peace be upon him, was He went out to the market, if shops were built in the market without their location, so he ordered them and they were destroyed and settled ⁽²²⁾, preserving market facilities, freedom of entry and exit from it, perpetuating trafficking in it and preventing every obstruction was one of the most important things that the Ameer Al-Mu'mineen did in this direction.

Then comes from the economic jobs, public security so that they become human in their country, and feel the imposition of security and the power of the state and prevent it, so they work in what is suitable for their gains and develop their money so that their countries and conditions prosper thanks to their soldiers, so the state's priority was to defend the nation and preserve its security since the time of the Prophet, may God's prayers be upon him and God) ⁽²³⁾, from him, may God bless him and his family, he said on the merit of self-defense: (Whoever invades by himself for the sake of God and spends in the direction of that, then for every dirham on the Day of Resurrection he has seven hundred thousand dirhams, then he recited this verse (And God will multiply for whomever He wills) ^{(24),(25)},

Among the actions of the Ameer Al-Mu'mineen, peace be upon him, in preserving the security of people and their markets, the establishment of Thursday's police, who used to roam the markets with him, demonstrating the prestige of the state, and imposing security methods in the country's markets. In a narration, a young man, the Commander of the Faithful, peace be upon him, came to complain to him that a commercial caravan had left Kufa with his father while he was carrying money, so the caravan returned and claimed that his father had died and his money was gone, so what was from Ameer Al-Mu'mineen, peace be upon him, unless he summoned the Thursday police, who was assigned to each a man from the police caravan, Ameer Al-Mu'mineen, peace be upon him, revealed in the Thursday police that the people of the caravan had lied and killed the merchant, and stole his money, and this incident in which the Thursday police spent it reveals the reasons for providing security and stability throughout the country, so people preserved their livelihood and money, otherwise, the market order would not have been straightforward during his days, peace be upon him. ⁽²⁶⁾

Not only that, but he also said to the owner in maintaining security as a mandatory: ((Be kind to your flock, and excuses that inform your need from their assessment of the truth, and do not pay a peace that your enemy has called you, and God is pleased with it, because in peace there is an invitation to your soldiers, relief from your worries, and security for your country, but be very careful about your enemy after his reconciliation, for the enemy may be close to neglecting, so take firmness and accuse him of being well-thought in that. And if I made a knot between you and your enemy or put him on duty from you, then honor your pledge of fulfillment, and care for your responsibility with honesty)⁽²⁷⁾, and he said to group of soldiers: (The soldiers, God willing, are the fortresses of the parish, the adornment of the governors, the dignity of religion, and the means of security, and the parish does not rise up except with them)⁽²⁸⁾, And his statement in the aforementioned text (“ways of security”) is a better illustration of it, peace be upon him, for the security system and its importance for the country and the people alike.

In the intellectual and scientific structure, the Ameer Al-Mu'mineen, peace be upon him, emphasized the mental education of every individual, meaning that he implicitly referred to the head of intellectual wealth, including that he, peace be upon him, among the attributes of the rational person, and said: If a people is unable to speak, and indicates an opinion in which the goodness of his family is, then he who does not have any of these three characteristics is foolish)⁽²⁹⁾. And he said to Maalek al-Ashtar: (The scholars studied and discussed the wise men a great deal, in confirming what was right for your country, and establishing what people were righteous before you)⁽³⁰⁾, and he also said, peace be upon him: (Sitting with the people of piety and wisdom, and discussing more, because you I was ignorant, they taught you, and if you were a scientist, you would increase knowledge)⁽³¹⁾, in this there is a clear line regarding the importance of knowledge, as it is the basis for establishing interests and advancing the country, so urbanization is possible in the minds of these people, as he described them saying: (When they judge from the complexes and collect benefits, and trust it in the characteristics and generalities of matters)⁽³²⁾, and he wants from that. Interacting with judges, writers, and employers who were adorned with knowledge, and he said, peace be upon him, likewise: (The wise one who looks in his day for his tomorrow, and strives to free himself, and does what is necessary for him and he has no limit to it)⁽³³⁾. From all of this, knowledge had to have an effect on the course of economic science, so the process of building the intellectual capital is one of the main economic functions of the state, which the Ameer Al-Mu'mineen, Ali bin AbiTalib, peace be upon him, understood so that he recommended to Maalek al-Ashtar and urged him to join the people of knowledge and knowledge. For the sake of the goodness of his country, the place of his emirate, Egypt.

The intellectual capital is followed by a factor or control of social solidarity as one of the most important economic functions of the state, as the redistribution of wealth is one of the responsibilities of the state - and this has already been mentioned - As one of the duties of the state legally is to oblige the nation to sponsor its poor and take care of its needy, for God, glory be to him, imposes zakat on the wealthy to be a purification for themselves and support for their poor, as well as from the rest of the state's revenues, we have already talked about the mechanisms and procedures that the State of the Ameer Al-Mu'mineen, peace be upon him, followed in collecting money and redistributing equitable benefits, as the aspects of spending in it are the responsibility of the state - that is, the spending - it is responsible for establishing social balance - that is, the balance in the standard of living for members of society and equality before

the state in rights and duties - taking into account that work is the source of ownership in Islam, so work is the creative element that creates disparity In the gains among the classes of society.⁽³⁴⁾

There are many examples of distribution and spending by the Ameer Al-Mu'mineen, peace be upon him, as we referred to them in the second chapter of this study, not to mention the imposition of legal taxes, and the right to administer the public domain of the nation and the state.

And a summary of the economic functions of the state during the time of the Ameer Al-Mu'mineen that the reader can reach as a result of what was evaluated, we collect them with points:

- 1-The state must clarify the working philosophy of the members of the Nation in accordance with Islamic law, in order not to make mistakes.
- 2-Conscious leadership is the source of the nation's strength and its march towards achieving economic growth.
- 3-The state shall monitor markets and control its supervisory bodies to ensure the quality of manufacture and supply.
- 4-Imposing security and protecting people in their facilities, homelands and exteriors.
- 5-Establishing public services and facilities that facilitate the economic process in the markets.
- 6-Spreading social solidarity and interfering in the redistribution of wealth.
- 7-Imposing and collecting taxes.
- 8-Managing public rights - public money - and the state and nation's wealth and funds.⁽³⁵⁾

Second Topic - Economic development:

Before proceeding with the study of economic development in the era of the Ameer Al-Mu'mineen, Ali bin AbiTalib, peace be upon him, we urgently review the applications of the Prophet, may God's prayers be upon him and his family, and the measures he followed in establishing his development project in his country, this is of importance, including showing the conformity of the Commander of the Faithful's action and his actions to the method of prophethood, and the second of his strict adherence to the provisions of the Sharia and the Sunnah of the Prophet, on the other hand, he examined what the prophetic developmental measures were in order to build a standard, and made a practical comparison between the actions of the Prophet, may God's prayers be upon him and his family and him, peace be upon him - that is, Ali bin AbiTalib - with historical evidence and evidence.

During the era of the Prophet, may God's prayers be upon him and his family, many evidences indicate that he marched in the country towards real and sustainable development, which weakened the power of capital in Najd and the Hijaz, in particular, the most important city of commerce - Makkah - as he built the economy on the diversity of economic practices, so he worked to revitalize agriculture, industry, as well as trade, in order to reach the economic integration that would, in the event of its maturity on the ground, increase the income rates of the society, on the one hand it would contribute to the activity of the labor movement and increase the capacity of the workforce at work, and then increase the imports of the owners of the means of production, thus achieving sufficiency for their livelihood or welfare, on the other hand, it will increase the state's imports and revenues that come from the abundance of money offered in the market, in the form of Zakat or Fifth, or other legal taxes resulting from the movement of capital in the market.

The first actions of the Prophet, may God's prayers be upon him and his family, in this way is to spread the spirit of citizenship among the members of the Nation, after they were not homogeneous human groups, and to reject the racist spirit, so he established a system of fraternity, and the bond of citizenship and belief was dissolved instead of loyalties to the clan. The Messenger of God, may God's prayers be upon him and his family, said: (Make two brothers in God, two brothers)⁽³⁶⁾,

The differentiation did not appear in his presence, may God bless him and his family, until after his death because of the people's conflict over leadership and leadership. After that, he moved towards the work element, as it is the true means to achieve benefits and gains, instead of the wars and plunder operations that were practiced by human groups in the heart of the desert, in addition to the types of sales, corrupt economic transactions and usury, for this purpose practical measures were taken to urge people to work, in its various forms, to normalize society on the various permissible earnings of agriculture, industry, and trade.⁽³⁷⁾

It is also no secret that, in addition to his constant work on the growth of the market movement, he has tended towards intellectually fortifying society, he urged people to learn, and the best witness to that is his condition for the Badr prisoners in their release that they teach ten Muslims⁽³⁸⁾, so that people's education becomes an advantage that makes a development process based on scientific foundations, those who are engaged in economic activities, whether state workers - governors and benefactors - become aware of all the measures and decisions taken in various fields, including the economic, therefore, one of the conditions for accountant, for example, was to be a scientist with the provisions of Sharia⁽³⁹⁾, this is what we mean by intellectual capital, the basis of which is access to luxury and the enjoyment of the right to well-off living within the rules of justice, and the advancement of the human soul. Thus, the Prophet was able to achieve maximum benefit from human resources - the workforce - and material and raise their efficiency, for example, he left the Jews of Khaybar in the part that was forcibly conquered in the year 7 AH / 628 AD in the hands of the Jews, as a work force from which it entered the borders of the state, it was not wise to disrupt one of the factors of production - the labor force - represented by the labor force in Khaybar, because it is adding new production values to the state, it pushed the market forward and improved the living conditions of the people⁽⁴⁰⁾. Thus, the Prophet, may God's prayers be upon him and his family, achieved another development goal represented by increasing production rates by increasing the elements of nature - the land - and the workforce, the people of Khaybar.

Then he, may God's prayers be upon him and his family, after he walked towards achieving effective market movement, an optimal investment of natural resources, and the urge to raise the level of production to bring benefits, move towards the equitable distribution of economic resources, whether in the pre-production or post-production stage, as well as social solidarity, social security, then direct resources towards the architecture of the land and the economic sectors with higher resources, building facilities for economic activities and means of earning, and trying to self-reliance in achieving gains instead of relying on the outside, this poses an imminent danger to the state if its enemies want to harm it, so the Prophet, may God's prayers and peace be upon him, turned towards opening the market, permitting work, and urging building economic integration and its diversification⁽⁴¹⁾, and this conscious thought of the Islamic economic movement was the one upon which the Ameer Al-Mu'mineen, Ali bin AbiTalib, peace be upon him, walked.

It is certain that all economic activities carried out by the state aim ultimately at improving the status of society, from the individual to the group, provided that this improvement in the

standard of living is characterized by sustainability, what we call at the present time development and economic growth, and far from delving into the concept, the State of the Commander of the Faithful, peace be upon him, which pursued an economic policy based on observing fair distribution of wealth and incomes with the stage of balanced redistribution - that is, ensuring social solidarity - so he said, peace be upon him, in this regard: (A few lasts for him) I want more than many who are bored of it⁽⁴²⁾, this text in itself has a strong developmental connotation, not to mention: (God, glory be to Him, imposed on the wealth of the rich the sustenance of the poor, what is hungry is the poor except for what the rich have enjoyed, and God Almighty asks them about that)⁽⁴³⁾. After this distribution process, control began with its full borders, then this state carried out its economic functions that we explained in the previous paragraph, and after all this, it ended with the realization of the concept of economic development in its true sense, while we say that the term is modern, but we show (The meaning performed is the same because the economic vision was present in the sustainability of the economy's prosperity and the growth of its production - outside it - to achieve the well-being of the nation and people, and to take its hand, and to put measures towards accelerating the increase in production values to meet needs and establish a decent life even the lower layer as described by him, peace be upon him)⁽⁴⁴⁾, therefore, he, peace be upon him, ordered his worker to take into account their right to them from the result obtained from the benefits of production.

Economic development according to the approach of Ameer Al-Mu'mineen representing the approach of Islam, we can define it as (a set of economic, social and cultural measures and measures, and humanity to implement the rule of God on earth in a way that achieves the concept of architecture for the universe, life and man, and social justice in the use of production and distribution to achieve economic stability in accordance with the legal provisions, and to create a state of balance between the interest of the individual, society and the state)⁽⁴⁵⁾, note that the structural change in Islam has been achieved by a shift from speculation on the basis of usury or the ruling capital to the basis of equality in the right to live and work.⁽⁴⁶⁾

And what the Ameer Al-Mu'mineen, peace be upon him, did is return the economy to the budget approach, what was previously explained instead of working with opinion and altruism in the process of distributing the achieved output, as he began to stabilize the economy by sustaining the structure, taking into account the time and place factor, the nature of the prevailing market, and the nature of people's needs⁽⁴⁷⁾, as he expressed this term of development by saying: (architecture) when he addressed the owner of the buyer (and let him consider the architecture of the land)⁽⁴⁸⁾, that is, he should use his full energies in investing the land so that its goodness appears and can be used by it and from its wealth, because that is only perceived by architecture, according to the words of Ameer Al-Mu'mineen, peace be upon him, when it came in the text of the will (Because this is only perceived by architecture, and whoever seeks the kharaj without a building will destroy the country and destroy the servants, and his order is only a little straightened.)⁽⁴⁹⁾, on another occasion, peace be upon him said: (The land is vacant for you, and your hands are flat in it)⁽⁵⁰⁾, and he also said: (And the Lord of this land that you have made a decision for the sleepers and a list of vermin and cattle, and countless things that are seen and that which is not seen)⁽⁵¹⁾, that is, there is in the land what is good and resources, so if a person has the best livelihood, then he must only invest and extract them, this is the concept of architecture for Ameer Al-Mu'mineen, peace be upon him, meaning working to raise the level of production to the maximum extent, besides the interest in the three sectors of the economy: agriculture, industry and trade⁽⁵²⁾, it means increasing the nation's wealth, because the goal of architecture in the term "Ameer Al-Mu'mineen" is to increase production capacity, thus, God

Almighty has harnessed the earth and made it the ability to grow and build in it, and that it - heaven and earth - was for the benefits of man, so what man has to do is build it, and make an effort to extract its resources, and thus the intended concept of the word architecture (development) in the term Ameer Al-Mu'mineen, peace be upon him, the focus of his aforementioned speech and its purpose is to increase benefits - whether in the case of its current word (development) or the structure and functioning of Islamic economic systems in a timely manner - striving to improve the quality of life that is being accelerated by raising the level of production to meet the basic needs of individuals and the nation and to distribute them fairly.⁽⁵³⁾

In addition to our previous discussion and the examples that we cited in proving the developmental approach that the State of Ameer Al-Mu'mineen followed in its economy, however, we mention in addition to that several controls that have been made ruling in achieving economic development, from which we compose a standard by which we control the management and policy movement adopted by Ameer Al-Mu'mineen, peace be upon him, in his endeavor to reach the limit of architecture (economic development) and increase the values of benefits that meet the needs of individuals, and it raises the standard of living for them.

These instructions can be summarized as follows:

- 1-The allocation of laws and ties that govern the various economic relations.
- 2-Economic policy.
- 3-Work according to an economic thought, and this thought is subject to the central ideology of the state represented by the Islamic creed.⁽⁵⁴⁾

And these instructions that we have just referred to, if implemented on the ground, will lead to results:

- A. Raising the standard of living in a way that guarantees the provision of more job opportunities for members of the nation, better education, and a wider concern for the cultural and human values of the society that ultimately lead to the material and spiritual well-being of society.
- B. An increase in production values and a fair distribution of life-sustaining goods and benefits, such as food, housing and security.
- C. Expanding economic options to create work spaces or develop sectors of the economy represented in agriculture, industry and trade, which will ultimately lead to the well-being of individuals and increase the volume of benefits production.
- D. Equitable distribution of the nation's output and the satisfaction of needs.
- E. Rationalization of investment, that is, investment of the primary resources inherent in nature and the continued growth - the earth - and the available primary resources, as well as the capacity of the workforce in the nation, and its methodology in accordance with the criteria for evaluating investment, determining the priorities of production and ensuring its availability for individuals and the nation.
- F. Respecting the work element as the basis for achieving gains, as well as because it represents the most important element of production.⁽⁵⁵⁾

These are the set of instructions that are a measure of whether development standards have been achieved within the state's economic policy, or if the economy was subject to random movement, proceeding within the movement of the benefits of the influential class, meaning that capital constitutes a class force that controls the modularity of the economy, as is the case with the Umayyad state 41 -132 AH / 662-750 AD, for example, if the matter tended to prevail in the typical feudal aristocratic economy, then the people suffered from this.

Returning to the economic development policy pursued by the Ameer Al-Mu'mineen, Ali bin AbiTalib, peace be upon him, the first of which was the allocation of laws and ties that govern the movement of the economy, on the basis of good deeds according to the Sharia decree, meaning that it governed the Islamic economic doctrine, and his laws in controlling the movement of individuals in the economy, making Islamic law the ruler between man and his work ⁽⁵⁶⁾, then he said to Malik: (His statutes and Sunnahs which he does not please without following them) ⁽⁵⁷⁾, he also said to him: (The governor does not depart from the reality of what God obliged him of that by caring and seeking the help of God and settling himself on the necessities of truth and patience for him in what he feared and was heavy) ⁽⁵⁸⁾.

And the economic policy is the subject of the second control. It was represented by a set of prepared procedures, tools and means, that allow the achievement of a set of economic goals that advance the nation's output, and it contributes to raising the values of benefits from individuals' economic activities in their markets and place of activity, therefore, the Ameer Al-Mu'mineen obliged his workers, including governors, accountants of markets, and his workers, on the necessity of empowering people to work on the basis of the provisions of Sharia, and the imposition of diversity in earnings and varieties of crafts and crafts, and facilitate the work of each class and class in order to achieve the highest levels of production, monitor the movement of the economy and prevent usury and havoc, the tasks of the state are committed to activating its economic and supervisory tools and means in order to monitor and stimulate the market in a way that serves the interests of the nation's gainers, so, peace be upon him, referred to (building the land) or (urbanization) to denote development, and he also said, recommending the owner of the buyer in the market: (Let the sale be a sale that allows for fair balances and prices that do not prejudice the two parties of the seller and the buyer, whoever has become a monk after we forbid him, he will be punished and punished without extravagance) ⁽⁵⁹⁾. This is in addition to the concern for the profit class in the markets.

As for the officer of the ideological thought that governs the economy, he has implicitly explained, as it was previously said that the Ameer Al-Mu'mineen, peace be upon him, obligated his workers and the public in the market place on the necessity of observing the rule of God, may He be glorified, and the Islamic Sharia in their economic activity. after this, it was necessary for Ameer Al-Mu'mineen, peace be upon him, to decide actually, or to order his workers to work in it, to take a number of necessary factors to reach the building of economic development concerned with the growth of production and the increase of its revenues, so it raises the standard of living for individuals, and equal opportunities among them, so he, peace be upon him, said: (And inspect the issue of abscessing for what is suitable for his family) ⁽⁶⁰⁾, and the righteousness of the people from the kharaj is to raise their standard of living, then justice and equality among the parish follows, and to inform members of the Nation with regard to satisfaction of equal opportunities, so he, peace be upon him, said: (Let the most beloved matters to you be in the middle of them in truth, and the most general in justice and all of them to the satisfaction of the parish the public prejudices the consent of the private, the discontent of the private is forgiven with the consent of the public, and no parishioner is more burdensome for the governor than the supply of prosperity, and the least help him in the calamity, and I hate fairness, and I ask with a quote, and less thank you when giving, and the slowest excuse when forbidden, and weaker patience when the troubles of time from the people of the private, but the pillar of religion and the gathering of Muslims, the kit is for the public enemies of the Nation, so let your children be

theirs and your possession with them, and let your flock be farthest from you, and I pray them with you, I seek them for the calamities of the people).⁽⁶¹⁾

The ruler or the governor must use his tools to maximize the benefits of the nation, and work to increase the value of production through his available means from land and natural resources to the facilities of industry and commerce, this was from the approach of Ameer Al-Mu'mineen, peace be upon him, and we have previously cited many texts in which Imam Ali bin AbiTalib, peace be upon him, referred to the necessity of building the land. ⁽⁶²⁾, and he, peace be upon him, said: (Construction is possible what it carried) ⁽⁶³⁾, he also recommended the people of crafts, craftsmen and merchants, and said: (Among them are workers of fairness and kindness ... among them are merchants and people of industries) ⁽⁶⁴⁾, he recommended good to merchants, especially, saying: (I recommend to them the best of those who reside among them, troubled with his money, and who is attached to his body, for they are the materials of benefits and the causes of utilities, and they bring them from the distances and the places, in your pools and your drive, and your slaughter and your mountain, and where people do not gather to their places, and do not dare) ⁽⁶⁵⁾, so he described them, peace be upon him - meaning merchants - as (benefit materials) he, peace be upon him, tended towards an increase in economic output by urging diversification of people's economic activities, this is what we had previously talked about, then he was concerned with imposing a strategy of preserving security, so he, peace be upon him, said: (God willing, the soldiers are the fortresses of the parish, the adornment of the governors, the pride of religion, and the means of security, and the parish does not do anything but them) ⁽⁶⁶⁾.

In the fairness of distribution, we have previously talked about that in detail in the second chapter of this study, it does not need to explain this control, which is one of the most important controls for achieving development, so that he, peace be upon him, equated all members of society, rich and poor, Arab and non-Arab, he narrated in a text that says: (Preference for himself and his son over one of the people of Islam, his sister Um Hani BintAbiTalib entered upon him, and he paid her twenty dirhams, so he said to her: Go, may God have mercy on you, we did not find in the Book of God more than Ishmael over Isaac.) ⁽⁶⁷⁾, and in another news in which he came: (The guardian of the Faithful, peace be upon him, the House of Money of Madinah, Ammar bin Yasser and Abu al-HaythamIbn al-Tayhan, wrote al-Arabi, al-Quraishi, al-Ansari, al-Ajami, and everyone who was in Islam from among the Arab tribes and non-Arab races alike, "So Sahl bin Hanif brought him a black saint, and he said: How much do you give this? The Commander of the Faithful, peace be upon him, said to him, "How much did you take?" he said: Three dinars, as well as people took. He said: Then give to his master as he took three dinars. ⁽⁶⁸⁾, there is no need for extravagance and prolongation by giving examples for a matter that has already been explained, as we have previously said.

As for the aspects of rationalizing investment, they were also present in the economic thought of the Commander of the Faithful, peace be upon him, as he explained the policy to be followed in how to exploit the primary resources available to the state, as well as public energy - the workforce - as a major means of production, and its advancement means an increase in the level of production, as he described merchants, for example, (with materials of benefits) and emphasized the element of work, so it is imperative to continue practicing it and permitting working energy, so he said: (flashing for every working day) ⁽⁶⁹⁾, this indicates that work is the main pillar in the emergence of benefits, and he also said: (You are in need of doing what you have learned in need of you to learn what you did not know) ⁽⁷⁰⁾, his will to his agent over Egypt, the owner of the buyer, and to all his guardians in the countries to which we have

mentioned what we were able to reach indicate that the Ameer Al-Mu'mineen, peace be upon him, has achieved economic development based on economic foundations, all his tools and policies are real, which he applied on the ground

Conclusion:

We have already said: The policies and tools applied by the Commander of the Faithful have clearly demonstrated the economic function undertaken by the state, achieving economic development based on economic foundations applied on the ground, its benefits were evident among the people at that time. Perhaps the clearest methodology, peace be upon him, developed and reached us is his will to the owner of the buyer, may God be pleased with him, the symbolism of the sanctity of Ameer Al-Mu'mineen between the common people and the downtrodden class is nothing but evidence of his justice in them, it also came in conformity with the criteria that we set at the beginning of the paragraph in the approach of the Prophet, may God bless him and grant him peace, in the direction of the economy towards sustainable development, What emerged from this paragraph corresponds to the two approaches to thought, performance and motives.

Results:

The state, Ali bin AbiTalib, peace be upon him, was able to build a working philosophy for individuals in the nation and build a conscious leadership that effectively contributed to the nation's management, as well as building a supervisory system, whether it is on the work of the country's markets or monitoring state employees and controlling the quality of performance, work and work, thus, the goal is to achieve real social welfare to the extent that its tools enable it, as well as imposing security at home and abroad that secured the movement of capital in the markets.

Recommendations:

- 1-The state must clarify the working philosophy of the members of the Nation in accordance with Islamic law, in order not to make mistakes.
- 2-Conscious leadership is the source of the nation's strength and its march towards achieving economic growth.
- 3-The state shall monitor markets and control its supervisory bodies to ensure the quality of manufacture and supply.
- 4-Imposing security and protecting people in their facilities, homelands and exteriors.
- 5-The allocation of laws and ties that govern the various economic relations.
- 6-Building a clear and applicable economic policy.

Margins:

- 1-Wanas, The Economic Function of the Islamic State in the Narrations of Imam Al-Hassan, peace be upon him, unpublished research, p. 1.
- 2-Repentance, Verse 105.
- 3-IbnAbi al-Dunya, Abdullah bin Muhammad bin UbaidSufyan bin Qais al-Qurashi (d. 281 AH), worry and sadness, edited by MajdiFathi Al-Sayed, Dar Al-Salam for printing, publishing, distribution and translation (Cairo: 1991 AD), p. 75; Monthly Irrigation, Balance of Wisdom, C2, p.93.

- 4-Wanas, The Economic Function of the Islamic State, p. 2.
- 5-M. N, p.2.
- 6-Abu Jaafar Al-Askafi, Muhammad bin Abdullah Al-Mu'tazili (d.220 AH), Standard and Balancing The standard and balance in the virtues of Imam, Commander of the Faithful Ali bin AbiTalib (may God's prayers be upon him), and a statement of his preference over all worlds after the prophets and messengers, achieved by Sheikh Muhammad Baqir al-Mahmoudi (Qom: 1981 A.D.) p. 111; Sheikh Al-Mahmoudi, Nahj Al-Sa`ada, Part 1, p.202.
- 7-IbnAbi Al-Hadid, Explanation of Nahj Al-Balagha, Part 17, p.16.
- 8-Ibrahim bin Muhammad Al-Thaqafi, Al-Raharat, Part 2, p. 590; Al-Majlisi, Bahir Al-Anwar, c. 34, p. 362.
- 9-IbnHamdoun, The HamduniTadhkira, Part 1, p. 323.
- 10- See Ibn Al-Jawzi, Al-Muntazim, Part 5, p. 69; And Nas Distribution and Financial Control, p. 171.
- 11- Al-Saduq, Abu Ja`far Muhammad bin Ali bin Al-Hussein bin Babuyah Al-Qummi (d.381 AH), who was not attended by the Faqih, was corrected and commented on by Ali Akbar Al-Ghafari, Publications of the Teachers Group in the Al-Hawza Al-Alamiya in Holy Qom (Qom: 1404 AH) Part 3, p. 265; Sheikh al-Tusi, Abu Ja`far Muhammad ibn al-Hasan al-Tusi (d.
- 12- Al-Nu'man al-Maghri, Pillars of Islam, Part 1, p. 363.
- 13- Al-Allamah Al-Hilli, Al-Hasan bin Yusuf bin Al-Mutahhar (d. 726 AH), The Reminder of the Jurists, edited by Al-Bayt Foundation, peace be upon them, to revive the heritage, 1st Edition, Sitara Press (Qom: 1416 AH) Part 1, p. 323; Al-Hurr Al-Amili, Muhammad bin Al-Hasan Al-Amili (d.1104 AH), The means of the Shiites to the collection of Sharia issues, the investigation of the Aal al-Bayt Foundation, peace be upon them, to revive the heritage (Qom: 1414 AH) vol.9, p.134
- 14- Muhammad Abdo, Nahj Al-Balagha, Part 3, p.96.
- 15- M. N, C3, pp. 90-91.
- 16- M. N, C3, p.97.
- 17- Muhammad Abdo, Nahj Al-Balagha, Part 3, p.99
- 18- Wannas, The Politics of Market Equilibrium, p. 74.
- 19- Al-Hur Al-Amili, Waseel Al-Shi'a, Part 5, p. 278.
- 20- Al-Hilli, Yahya bin Saeed Al-Hudhali (d.690 AH), Al-Jami 'Al-Shari'a, edited by Jaafar Al-Sobhani, Edition 1, The Scientific Press (Qom: 1405 AH), p. 246.
- 21- Wannas, The Politics of Market Equilibrium, p.74.
- 22- See Al-Bayhaqi, Abu Bakr Ahmad Ibn Al-Hussein Bin Ali (d. 458 AH) Al-Sunan Al-Kubra, Dar Al-Fikr (Beirut: D / T) Part 2, p. 151.
- 23- Wannas, The Economic Function of the Islamic State, p. 6.
- 24- Al-Baqarah, Verse 261.
- 25- Al-Suyuti, Jalal al-Din ibnAbiBakr (d. 911), Tafsir al-Suyuti known as al-Durr al-Manthur al-Tafsir in al-Maqthur, Dar al-Kutub al-Ilmiyya (Beirut: D / T) Part 1, p. 595.
- 26- Al-Saduq will be seen, The Faqih Does Not Attend, Part 3, p. 25; Wannas, The Politics of Market Equilibrium, p. 164.
- 27- Muhammad Abdo, Nahj Al-Balaghah, vol. 3, pp. 105-106.
- 28- M. N, C3, p.90.
- 29- Monthly Irrigation, Balance of Wisdom, Part 3, p. 2025.

- 30- Al-RaiShahri, Muhammad, Knowledge and Wisdom in the Book and Sunnah, edited by the Dar Al-Hadith Cultural Foundation, Dar Al-Hadith (Qom: 1376 AH), p. 418.
- 31- M. N, p. 418.
- 32- IbnAbi Al-Hadid, Explanation of Nahj Al-Balagha, Part 17, p. 49.
- 33- Monthly Irrigation, Balance of Wisdom, Part 3, p. 2045.
- 34- Wannas, The Economic Function of the Islamic State, pp. 7-8.
- 35- Wannas, The Economic Function of the Islamic State, pp. 9-10.
- 36- Al-Amini, Al-Ghadeer, Part 3, p. 116.
- 37- Look Wanas, Sociology of Islamic Economic Thought, pp. 228-231.
- 38- See IbnSaad, At-Tabaqat, Part 2, p. 22.
- 39- See Al-Mawardi, Al-Sultani Rulings, p. 316.
- 40- Wannas, Economic Development in the Thought of the Commander of the Faithful, p. 120.
- 41- Wannas, Sociology of Economic Thought, pp. 233-237.
- 42- Monthly Irrigation, Balance of Wisdom, Part 3, p. 2126.
- 43- Muhammad Abdo, Nahj Al-Balagha, vol. 4, p. 78.
- 44- Wannas, Economic Development in the Thought of the Commander of the Faithful, p. 123.
- 45- Hussein, The Source of Economic Thought according to Imam Ali, p. 242; Al-Adhan, Farhad Muhammad Ali, Comprehensive Economic Development from an Islamic Perspective, Foundation for Cooperation House for Printing and Publishing (Cairo: 1994 AD), pp. 64-65.
- 46- Wannas, Economic Development in the Thought of the Commander of the Faithful, p. 123.
- 47- M. N, p 124.
- 48- Muhammad Abduh, Nahj Al-Balaghah, vol. 3, p. 96.
- 49- Sawadi, The Covenant of Imam Ali bin AbiTalib, p. 23.
- 50- IbnAbi Al-Hadid, Explanation of Nahj Al-Balagha, Part 7, p. 117.
- 51- Muhammad Abda, Nahj Al-Balaghah, Part 2, pp. 83-84.
- 52- Hussein, The Source of Economic Thought according to Imam Ali, p. 248.
- 53- Wannas, Economic Development in the Thought of the Commander of the Faithful, p. 124.
- 54- M. N, p 124.
- 55- Wannas, Economic Development in the Thought of the Commander of the Faithful, p. 124.
- 56- Wannas, Economic Development in the Thought of the Commander of the Faithful, p. 124.
- 57- Majlisi, Bahir Al-Anwar, part 74, p. 240; Al-Kashy, Sheikh Jaafar, Al-Anwar Al-Alawi and Al-Asrar Al-Murtadawi in the Conditions of the Commander of the Faithful, His Virtues, Merits and Conquests, Peace be upon him, Al-Haidarya Press (Najaf: 1962 AD), p. 455; Sawadi, The Covenant of Imam Ali bin AbiTalib, p. 15.
- 58- Sawadi, The Covenant of Imam Ali bin AbiTalib, p. 20.
- 59- Sawadi, The Covenant of Imam Ali bin AbiTalib, p. 25.
- 60- M. N, p. 21.
- 61- Muhammad Abduh, Nahj Al-Balaghah, vol. 3, p. 86; Irrigation Monthly, Imam Ali Bin AbiTalib Encyclopedia, c.7, 57.

- 62- Muhammad Abdo, Nahj Al-Balagha, Part 3, p.96.
- 63- Al-RaiShehri, Encyclopedia of Imam Ali bin AbiTalib, vol. 4, p. 189.
- 64- Muhammad Abdo, Nahj Al-Balaghah, vol. 3, p. 90, Sawadi, The era of Imam Ali bin AbiTalib, p. 19.
- 65- Muhammad Abduh, Nahj Al-Balagha, Part 3, p.99.
- 66- Muhammad Abduh, Nahj Al-Balaghah, vol. 3, p. 90.
- 67- Al-Sayyid Al-Boroujerdi, AqaHusayn Al-Tabataba'i, Jami` al-Shi'a Hadiths, The Scientific Press (Qom: 1407 AH) vol.13, p.203
- 68- Sheikh Al-Mufid, Abi Abdullah Muhammad ibnNu'man al-Akbari al-Baghdadi (d.413 AH), the specialty was corrected and commented on by Ali Akbar al-Ghafari. Al-Sayyid Al-Borujirdi, Jami 'Shiite Hadiths, vol.13, p. 201.
- 69- Irrigation Monthly, Encyclopedia of Imam Ali bin AbiTalib, Part 4, p. 133.
- 70- Monthly Irrigation, Balance of Wisdom, Part 3, p.2092.

Resources and references:

- The Holy Quran .
- IbnAbi Al-Hadid, Ezz Al-Din Abd Al-Hamid Bin Heba Allah (d.656 AH), Explanation of Nahj Al-Balaghah, verified by Muhammad Abu Al-Fadl Ibrahim, Publications of the Library of Grand Ayatollah Al-Marashi Al-Najafi (Qom: 1404 AH).
- IbnAbi al-Dunya, Abdullah bin Muhammad bin UbaidSufyan bin Qais al-Qurashi, Abu Bakr bin Abi al-Dunya al-Baghdadi (d. 281 AH), concern and sadness, MajdiFathi al-Sayed, Dar al-Salam for printing, publishing, distribution and translation (Cairo: 1991 CE).
- Al-Adhan, Farhard Muhammad Ali, Comprehensive Economic Development from an Islamic Perspective, Foundation for Cooperation House for Printing and Publishing (Cairo: 1994).
- Al-Amini, Abdul-Hussein Ahmad Al-Amini Al-Najafi (d. 1392 AH), Al-Ghadeer in the Book, Sunnah and Literature, on my authority, published by Hajj Hassan Irani, Arab Book House (Beirut: 1977)
- Al-Burujirdi, AqaHusayn al-Tabataba'i, Jami 'Shiite Hadiths, The Scientific Press (Qom: 1407 AH).
- Al-Bayhaqi, Abu Bakr Ahmad Bin Al-Hussein Bin Ali (d. 458 AH) Al-Sunan Al-Kubra, Dar Al-Fikr (Beirut: D / T).
- Al-Thaqafi, Ibrahim bin Muhammad (d. 283 AH), the raids, verified by Jalal al-Din al-Rumi, Dar al-Kutub (Qom: 1410 AH).
- Abu Jaafar Al-Iskafi, Muhammad bin Abdullah Al-Mu'tazili (d.220 AH), Standard and Balancing The standard and balance in the virtues of Imam, Commander of the Faithful Ali bin AbiTalib (may God's prayers be upon him), and a statement of his preference over all worlds after the prophets and messengers, achieved by Sheikh Muhammad Baqir al-Mahmoudi (Qom: 1981 AD).
- Ibn al-Jawzi, Abu al-Faraj bin Abd al-Rahman (d.597 AH), Regular in the History of Kings and Nations, Edited by Muhammad Abd al-Qadir, Dar al-Kutub al-Ilmiyya (Beirut: 1992 CE)
- Al-Hur Al-Amili, Muhammad bin Al-Hasan Al-Amili (d.1104 AH), the means of the Shiites to the achievement of Sharia issues, the investigation of the Aal al-Bayt Foundation, peace be upon them, to revive the heritage (Qom: 1414 AH).

- Al-Halli, Yahya bin Saeed Al-Hudhali (d.690 AH), Al-Jami 'Al-Shari'a, edited by Jaafar Al-Subhani, 1st Edition, The Scientific Press (Qom: 1405 AH).
- IbnHamdoun, Muhammad ibn al-Hasan (d. 562 AH), al-Tadhkira al-Hamduniyah, edited by Ihssan Abbas and Bakr Abbas, Dar Sader (Beirut: 1996 CE).
- Hussein, GhazwanAbboud, sources of economic thought in Imam Ali bin AbiTalib, an applied theoretical study, unpublished doctoral thesis, submitted to the College of Religious Sciences, University of Baghdad, in 2016.
- Al-Darami, Abdullah bin Abdul Rahman Al-Darami, Sunan Al-Darami, edited by Fawaz Ahmad and Khaled Al-Sabaa, Dar Al-Kitaab Al-Arabi (Beirut: 1407 AH).
- Al-RaiShahri, Muhammad, Knowledge and wisdom in the Qur'an and Sunnah, edited by the Dar al-Hadith Cultural Foundation, Dar al-Hadith (Qom: 1376 AH).
- Al-Ray Shahri, Muhammad, Ali bin AbiTalib (peace be upon him) encyclopedia in the books of Sunnah and History, edited by the Dar al-Hadith Research Center (Qom: 1425 AH)
- Al-RaiShahri, Muhammad, Mizan al-Hikma, Dar al-Hadith (Qom: d / T).
- IbnSaad, Muhammad bin Saad bin Munea (d.230 AH), The Great Classes, verified by Ihsan Abbas, Dar Sader (Beirut: d / T)
- Sawadi, Falih, the era of Imam Ali bin AbiTalib, peace be upon him, to his ruler over Egypt, Malik al-Ashtar, published by the Intellectual Affairs Department at the upper shrine (Najaf: 2010).
- Al-Suyuti, Jalal al-Din IbnAbiBakr (d. 911), Tafsir al-Suyuti, known as al-Durr al-Manthur al-Tafsir, Dar al-Kutub al-'Ilmiyah (Beirut: d / T)
- Al-Saduq, Abu Ja`far Muhammad bin Ali bin Al-Hussein bin Babuyah Al-Qummi (d.381 AH), whoever does not attend the Faqih, was corrected and commented on by Ali Akbar Al-Ghafari, Publications of the Teachers Group in the Al-Hawza Al-Alamiya in Holy Qom (Qom: 1404 AH).
- Al-Tusi, Abu Ja`far Muhammad Ibn Al-Hasan Al-Tusi (d.460 AH), investigation by Mr. Hassan Al-Mousawi Al-Khurasan, published by Dar Al-Kutub Al-Islamiyyah (Tehran: 1390 AH).
- Al-Allamah Al-Hilli, Al-Hasan bin Yusuf bin Al-Mutahhar (d. 726 AH), Remembering the Jurists, edited by Al-Bayt Foundation, peace be upon them, to revive the heritage, 1st Edition, Sitara Press (Qom: 1416 AH)
- Al-Mawardi, Abu Al-Hasan Ali bin Muhammad bin Habib (d.450 AH), Royal Rulings and Religious Mandates, edited by Ahmed Mubarak Al-Baghdadi (Kuwait: 1989 CE)
- Al-Majlisi, Muhammad Baqer, Bahar Al-Anwar Al-Jami`, Durrar, the news of the pure imams, Al-Wafa Foundation (Beirut: 1983 AD).
- Muhammad Abdo, Nahj Al-Balaghah, Dar Al-Balaghah (Beirut: 1986 AD).
- Al-Mahmoudi, Muhammad Baqer, Nahj al-Saada in MustadrakNahj al-Balaghah, An-Nu'man Press (Najaf D / T).
- Al-Mufid, Abu Abdullah Muhammad ibnNu'man al-Akbari al-Baghdadi (d.413 AH), specialization, corrected and commented on by Ali Akbar al-Ghafari.
- Al-Nu`man al-Maghribi, Abu Hanifa al-Nu`man bin Muhammad bin Mansour (d.363 AH), the foundations of Islam and mentioned the permissible and the forbidden, the investigation of Asif bin Ali AsgharFaidi, 2nd ed., Dar Al Maarif (Cairo: D / T).

- Al-Naqdy, Sheikh Jaafar, Al-Anwar Al-Alawi and Al-Asrar Al-Murtadawi in the Conditions of the Commander of the Faithful, His Virtues, Merits and Conquests, Peace be upon him, Al-Haidarya Press (Najaf: 1962 AD)
- Wanas, ZamanObaid, The politics of market equilibrium in Islamic economic thought, Islam issued as a model, Dar Al-Ayyam (Amman: 2017 AD).
- Wanas, ZamanObaid, Economic Development in the Thought of the Commander of the Faithful, Ali bin AbiTalib, peace be upon him, a study in light of his pledge to his worker over Egypt, Malik bin Harith Al-Ashtar, Al-Mobin Magazine, Issue 3, 2017 AD.
- Wanas, ZamanObaid, Distribution and Financial Control and their Impact on Economic Development in the Era of the Commander of the Faithful Ali bin AbiTalib, peace be upon him, Historical Studies Journal, issued by the College of Education for Girls, University of Basra, Issue 27, 2019.
- Wanas, ZamanObaid, Sociology of Islamic Economic Thought between Theory and Practice, 1st Edition, Al-Dar Al-Modhiya (Amman: 2020 AD)
- Wanas, ZamanObaid, The Economic Function of the Islamic State in the Narrations of Imam al-Hassan, peace be upon him, unpublished research