

The providence and its role in human life according to Nahj al-Balaghah

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Abstract

Probation is the state between excess and negligence, like generosity between extravagance and miserliness, and courage between recklessness and cowardice. Adopting this approach will save man from perils and pitfalls, no bane with the providence. Economics is against extravagance, so whoever does not save will fall into extravagance.

Keywords: Holy Quran, middle path, Raghib al-Isfahani, Commander of the faithful

Introduction

providence- according to Ragheb al-Isfahani - is a state between excess and negligence, like generosity between extravagance and miserliness, and like courage between recklessness and cowardice, and according to this the Almighty's saying 'And be moderate in your walking (1). In this sense, the term came in the words of the Commander of the Faithful, peace be upon him, where it was mentioned in the shortest words, what is high for those who are economical (2) And in his letter to Ziyad, the governor of Basra, he called for extravagance to be thrifty (3). And the path between excess and negligence is the middle path that the Noble Messenger called to when he said the best of things are the middle ones (4), and by which the Islamic nation was characterized in the Holy Qur'an: "And We made you a middle nation, that you may be witnesses to the people."5) And it is the path of goodness for the individual and the nation. The Commander of the Faithful, peace be upon him, said, "He who is frugal will not perish." (6) The sound mind also calls for adopting the providence, as the Imam mentioned that you are frugal and do not waste (7) And adopting the path of purpose, not only in the scope of economic life only, but even in the rest of human activities, he says and gives the intent of saying that whoever investigates the intent (8), supplies will be scarce. The applications of intent are found in many areas of life. In food, the Imam says, "You must have intent in food."9) Adopting this approach will save man from falling into perils and pitfalls, no bane with the providence10)If God wants good for a servant, he will be inspired by the providence11)Among the results of economics is self-reform and contentment. If you want to reform yourself, you must be economic, contented, and less (12) Also, one of the results of the economy is the development of resources. The economy grows little13)Hence, economics is against extravagance, so whoever does not save will fall into extravagance, says the Commander of the Faithful, peace be upon him, who does not improve the economy is destroyed by extravagance14).

The pillars of providence and economy according to the Commander of the Faithful, peace be upon him

The economy of the Commander of the Faithful, peace be upon him, is based on two main pillars.

First: Achieving by nature.

Two: taking responsibility

Achieving by nature

God Almighty did not leave His servants a dam. When He commanded him to build the

earth and take responsibility for his succession, he gave him all the capabilities he needed in the earth and the sky, as rain descended on him, and made of water every living thing, and deposited in the ground the minerals of iron, copper, gold and everything that humans need In the building of the earth. God has endowed man as stated in the sermon of the ghosts: “what the minerals of the mountains breathed about and the seashells laughed about, such as the metal of Al-Lujain, Al-Aqyan, the sludge of Al-Dur and the harvest of coral.(15)” He not only deposited the minerals underground and in the depths of the mountains, but also sent water to be the substance of life. “And when the raging water subsided under its folds, and carried the heights of the mountains, lofty and opulent upon their shoulders, he blew the springs from the tops of their noses, and dispersed them in the steppes with their hand and their grooves.” Which shortens the waters of springs from their hills, and rivers do not find an excuse to reach them, until He creates for them a cloud that revives its dead and extracts its vegetation.” These water clouds move from one place to another to distribute the bounties of the Lord of the worlds to the children of mankind, so rivers and springs spread, and the dead, lifeless land turns into orchards, forests and farms. Hence, God created the earth and the sky (nature) as a material for life and placed them at the hand of man to live, build, plant, eat and feed others. The imam says in this regard, except that the earth that carries you and the sky that carries you are obedient to your Lord, and they are not beginning to give you its blessing for you, nor approach to you, nor for the good that hope for from you. From the concept of nature and its investment, the idea of (possession) arises, which is a form of ownership because the real owner is God Almighty, and possession is of three types:

First: possession of land

Second: possession of minerals

Third: Possession of water.

Land Acquisition

It is the dead land, and it is the property of the state, and it is one of the Anfal mentioned in the Holy Qur'an ((They ask you about the Anfal. Say, Anfal is for God and the Messenger (17), because it belongs to the Imam, and the Imam has permitted its possession when it is revived. Al-Tusi says in Al-Mabsoot(18): As for the dead, they are not spoiled, and they belong to the Imam exclusively If one of the Muslims revives it, it is more appropriate to dispose of it, and the imam shall have his share. There is another opinion about the right of the giver of land to own property in the absence of the infallible Imam(19). The jurists based their ruling on the revived land on the words of the Commander of the Faithful, peace be upon him. Whoever revives dead land from among the Muslims, let him build it and pay its tax to the imam from the people of my house and he has what he ate from its tax to the imam(20).

Second: Metal Possessio

And it is one of the commonalities among the common Muslims, as the martyr al-Sadr says (no one has the right to specialize in it and own it as private property because it falls within the scope of public ownership, but individuals are allowed to obtain as much as they need from that mineral wealth)(21) Al-Sadr and the rest of the scholars relied on the saying of the Commander of the Faithful, peace be upon him, that it is not permissible to forbid salt and water(22). Salt is a source of the minerals that a person needs in his life, such as oil, iron, copper, sulfur, and so on .They are within the public property that every Muslim has the right to possess according to his need. As for the esoteric minerals that lie beneath the surface of the earth, their possession is done by the living because they are originally the property of the Imam because they are from the Anfal(23). It is obvious that there must be a party that undertakes the process of investment and extraction, otherwise chaos and perhaps fighting between Muslims over land and minerals will spread.

Third: Possession of water

It is also like a mineral of the contributors if it is exposed as the water of rivers, seas and streams, or if it needs excavation, then it is included in the rule of reviving applies to it(24). In this context, the Commander of the Faithful, peace be upon him, said: Whoever finds water and dust and then becomes poor, God will remove him(25), and it is the greatest foundation in the Islamic economy, as he gave the right to the individual and the group to invest the land and use the water to build a solid economy, he does not know poverty, which is what we saw in Japan when we traveled to this country that only has water and soil and was able to build the greatest economy in the world with these two life materials, and today the developed world has become dependent on silicon, which is produced from sand in the manufacture of the most accurate electronic devices, which confirms the depth of the vision of Imam Amir al-Mu'minin more than fourteen centuries ago that life can only be with soil and water.

Responsibility: The idea of responsibility stems from the principle of human succession on earth, which the Holy Qur'an came with ("I will create a caliph on earth"). (26) And since the caliphate of the land is in the sense of building it and managing the affairs of the country and people, then man is responsible in this land and he has to strive to fulfill this responsibility, and that man has nothing but what he strives for, and that his effort will be seen and then he will be rewarded with the fullest reward(27). From responsibility arises the idea of work on the basis of which economists base their economic theories.(28)

Work: There is nothing in life more sacred than work. Without it, life would have remained as it was on the day God created man. Through work, man was able to turn soil into cities and small seeds into trees, forests and orchards. Islam has attached great importance to work, and the Almighty said (so walk in its paths and eat of its livelihood and to it will be the resurrection)(29). And the Messenger of God said, "If one of you takes his rope and takes it to the mountain and gets wood, then brings it and carries it on his back, it is better for him than asking people(30) and following the guidance of the Qur'an and the Prophet, the Commander of the Faithful walked in guiding people to action through a number of guiding steps, including, for example:

First: Lessons on the importance of work from animal life

He, peace be upon him, gave a description of the ant and the bat, emphasizing the efforts they make in order to live. The imam says: Look at the ant in the smallness of its corpse and the gentleness of its appearance. It is hardly attained by sight or by a single thought. Its stable is gathered in its heat to its cold and to its chest(31).

And on the bat, the imam said: She closed her eyelids to her stomach and was informed of what she had earned from the livelihood in the injustice of her nights(32)The ant plans its sustenance, so it divides the year into two seasons, a season for work and a season for rest. It saves in the summer for what it needs in the winter, and the bat is another creature that divides the day into two parts that strives at night and sleeps during the day. If these little creatures are in this way in caring, planning, and saving for their livelihood, how will the human condition be?

Second: Prophets also work David, the owner of the psalms, described him as working and eating from the work of his hand, and if you wished, you would be like David, the owner of the psalms, the reciter of the people of Paradise in the past, when he used to eat from the treasury, his Lord cursed him, as stated in Nahj al-Balaghah, O David, you are the best slave, if not that you eat from the treasury and do nothing with your hand. So David cried for forty mornings, and God revealed to the iron to melt and so had iron, and he made shields every

day(34).

Third: Lessons from his practical life

The Imam, the Commander of the Faithful, peace be upon him, did not leave work even during the days of his caliphate and rule over the Muslims, and he earned a lot of money from his work until it was reported that he freed a thousand slaves from his own money, which he obtained from his work in plowing the land, digging wells and cultivating the land(35). And he was guiding his companions and urging them to work: A man met the Commander of the Faithful and under him was a caravan of dates, and he said to him: What is this, O Abu Al-Hassan, under you? He said: One hundred thousand grapevines, God willing. He said: He planted it, but not a single kernel was left(36), He would go out with loads of kernels, and it would be said to him, O Abul-Hasan, what is this with you, and he would say palm trees, God willing, and he would plant them, and not one of them would not grow.

Fourth, lessons from his verbal life

Books and encyclopedias are filled with the sayings of the Commander of the Faithful, peace be upon him, that encourage action and urge to exert effort and obedience, and renounce laziness, slackness and unemployment. In his saying, peace be upon him: A caller without action is like an archer without a bowstring. If you get tired in righteousness, the fatigue will go away and the righteousness will remain (37). And his saying, peace be upon him, that God loves the honest professional (38), and his saying, peace be upon him, that whoever slows down his work does not speed up his lineage(39). Work includes both men and women Islam imposes work on the man, as he is responsible for the family, and he has a communal responsibility for the woman and children. But at the same time, he also encouraged women to work, so there appeared in Islamic history women famous for types of work such as perfumery, where Zainab Al-Attar was famous for the work of perfumery, and the Messenger of God passed by her and said to her if you sell, do good and do not cheat(40).

And the Commander of the Faithful walked in the footsteps of the Messenger of God, and he was encouraging women to do spinning, and he used to say about him that it is permissible to earn. On the authority of Umm Al-Hasan Al-Nakha'iyyah, she said, "The Commander of the Faithful, Ali bin Abi Talib, peace be upon him, passed by me and said: What are you doing, Umm Al-Hassan?" She said: "Spin." He said: "As for that, it is permissible to earn."(41). And in the narration of Ibrahim al-Nakh'i, he passed by a woman who was sitting at the door of her house, who was called Umm Bakr, with a spindle in her hand, with which she was spinning. He said to her: "O Umm Bakr, is it time for you to put this spindle?" She said: How can I put it when I heard Ali bin Abi Talib, peace be upon him, say: It is one of the good things to earn(42)It appears from the narrations that the spinning industry that these women were doing was for the sake of earning a living, and not for fun, as is the custom of women in homes these days..

Types of jobs encouraged by Ali Ibn Abi Talib, peace be upon him The Commander of the Faithful, peace be upon him, did not specify a special type of work for men as he did for women. Any work that brings men money and pension is acceptable to Islam, and the Commander of the Faithful, peace be upon him, encouraged it, especially the works that were familiar at that time, which are

1- Agriculture

2- grazing

3- Industry

4- Trade

5- Service business

First: agriculture

Agriculture was the backbone of the economies of the Islamic state, where the majority of Muslims worked in agriculture, and from the proceeds of agriculture they provided the treasury with a certain amount of taxes resulting from the amount of production, which called zakat. The Commander of the Faithful, peace be upon him, encouraged Muslims to cultivate, and set up a tight system for agriculture and irrigation, asking his governors to take care of the affairs of the peasants through his letter to the governor of Egypt, Malik al-Ashtar, and wrote in it and inspected the matter of the tax with what is right for its people, because in its goodness and their goodness and there is no goodness for anyone else except them, because all people are dependent on the tax and its people, and let your consideration of the building of the land be more eloquent than your consideration of collecting the tax because that is no rise except by building, Then he instructs him to provide ways, methods, and possibilities for cultivating the land, such as providing water and preparing the land. ((If they complain of heavy, interrupted drinking, bale, or transferring land that has been engulfed by drowning or thirsty, you will relieve them of what you hope to fix their situation with))(43). And the Commander of the Faithful, peace be upon him, called those who work on the land as the people of the tax, and they are the ones who have to pay the tax as a result of their work on the land. The people of the tax include the farmers and plowers of the land, and they are the ones whom the Commander of the Faithful, peace be upon him, called the acaron, and he recommended them for good (44). In his land and in works is something dearer to God than agriculture, and God did not send a prophet and was not a farmer except Idris, for he was a tailor.)(45) The imam himself used to practice the work of planting palms, and each time he planted thousands of good kernels that gave full results without any deficiency. So he planted it, and he did not leave even one kernel(46). Upon examining the two narrations, we find that the Imam was meticulous in choosing the good kernel and then choosing the appropriate land, and after that the planting and cultivation process was according to the best weather, water and ground conditions so that not a single nucleus would remain without giving. This indicates extensive experience and knowledge in the palm-growing process, and this is what the imam wanted from the farmers, as he used to say that God loves the honest professional(47).

Secongrazing

In the beginning, grazing spread in the Arabian Peninsula, and the Messenger of God, may God's prayers and peace be upon him and his family, was herding sheep. When the conquests took place and the Islamic land entered large groups of peoples and agricultural lands expanded in Egypt and Iraq and irrigation expanded, Muslims turned to agriculture, where there is abundant water and arable lands. Even the grazing system changed while grazing was in the desert and then turned to raising livestock on farms and in homes instead of going to the desert. The Commander of the Faithful, peace be upon him, encouraged the adoption of this system of grazing in order to preserve this important economic element and to prevent its extinction(48).

Third, the industry

The Arabs were alienated from industry and considered it a humiliating work that only the socially low would do, in contrast to what is the reality, as industry is evidence of

civilization and prosperity, so Persia and the countries of the Romans were in which industries flourished, while the Arabian Peninsula lived on Bedouin on grazing and little on agriculture, and with the advent of Islam and the revival of economic life became the need for industry, so some turned to various industrial activities, In order to encourage industry, the Commander of the Faithful, peace be upon him, told his companions that David was working in the manufacture of armor, emphasizing the necessity of moving towards industry. And in his letter to Malik al-Ashtar, he recommends his governor to Egypt to take care of people with industries, and he advises them to be good, those who live among them, those who are troubled with his money, and those who are kind to his body, for they are the materials of the spoils and the causes of utilities(49). And those who are kind to his body are the craftsmen who did not have a role to play in the Islamic economy, but despite that, we find the Imam recommending his guardian to take care of them due to the importance of this activity. In fact, the years have proven the validity of the Imam's view of those with industries that they are materials of benefits. Industry has become the leading economic activities in our contemporary world by which it is measured. progress and prosperity of countries.

Fourth, trade

Before Islam, Arabs mastered the arts of trade and were famous for their winter and summer journey. With Islam, the Arabian Peninsula flourished and the fields of trade expanded. Islam encouraged the profession of trade with the expansion of the map of the Islamic world to achieve two goals, the first is economic expansion through trade and the exchange of goods and the call to Islam through merchants, most of whom were practicing the call to Islam in addition to their trade profession. The Commander of the Faithful, peace be upon him, was interested in this profession, so he called the Muslims to engage in the profession of trade, saying to them: Expose yourself to trade, for in it you are richer than what is in the hands of people(50). He was also telling them, encouraging them to choose this profession, trade, may God bless you, for I heard the Messenger of God, may God's prayers and peace be upon him and his family, say, livelihood is ten parts, nine parts in trade and one in others(51). In order to encourage trade, the imam would remind them of the pleasure that the merchant earns in the way of his trade in diving the seas(52).

And since trade is always exposed to dangers due to long journeys at sea, so he would advise his governors to take care of their affairs and treat their problems. It was stated in his letter to his guardian Malik al-Ashtar: "Inspect their affairs in your presence and in the outskirts of your country with that, and know that in many of them there is obscene narrowness, ugly scarcity, monopolization of benefits and control of sales, and this is a door that is harmful to the public and a disgrace to the rulers(53). Through these instructions, the imam tried to deal with the problems arising from some abnormal behaviors such as monopoly and the high prices of goods, so it was necessary to have an institution or a union that takes care of the affairs of the merchants(54)

Fifth, the service business

In addition to these main economic activities, there are some secondary acts that were performed by some members of society in the service of the general public, such as knitting, sewing, cupping and service workers, which are among the activities that fall under the title of good work, and he, peace be upon him, himself performed these works in his home, as it was reported that he used to cut wood, draw water, sweep and go to the desert to wood, and there are many hadiths regarding the reward for a man's work, even in woodcutting, which is the least of the work that does not require supplies or capital and that every person can do.

Justice

Every economic doctrine has a specific goal that is consistent with the theory on which the state is based and the ideas and principles believed by the leaders, rulers and peoples of that state. Islam laid the foundations of the economy to achieve justice among people. This means that all members of society live in happiness and prosperity. There are no differences among the people. The Imam, the Commander of the Faithful, explained the economic justice for his governor, writing to him: And you should know that the subjects are classes that are not compatible with each other and they are not indispensable to each other, among them are the soldiers of God, and among them are the public and private clerks, among them are the judges of justice, and among them are the workers of fairness and kindness, and among them are the people of tribute and tax from the people, Muslim people, and among them are the merchants and the people of industries, and among them the lower class are those in need and the poor, and all of them have God named him his share(55).

His share means his share of the treasury, and here the imam shows us that society is made up of classes, among which there are differences in knowledge and capabilities. And each one of these shares according to his work and according to his need. According to his work, Islam observed a person's ability, competence, type of work and profession. According to his need, Islam observed his right to live in honor and respect. The Imam says in the care of the judges ((And give him in the effort what removes his illness and his need for people decreases))(56) And this is justice in its highest form. The extent of his need for money so that he does not become poor and needy. Thus was his economic policy during the days of his rule, since he took over the responsibility of the nation. He mentioned the money of Othman, and by God, if I found him to have married women with him and owned his female slaves with him, I would have rejected him, and whoever is narrowed down by justice, the injustice against him is narrower(57). And he, peace be upon him, used to always say that God, Glory be to Him, imposed in the wealth of the rich the provisions of the poor(58). This policy has been achieved; Economic justice until there is no longer a poor person, and when he saw in Basra a man begging and asking for help from people, he was surprised, what is this, They said to him: He is a Christian who has grown old, Amir al-mu'minin, peace be upon him, said: You did not do justice to him(59). This is the economy of Ali, peace be upon him, in theory and practice.

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