



# THE NATURE OF THE ECONOMIC MAN IN THE ISLAMIC ECONOMY AND HIS RELATIONSHIP IN THE ISLAMIC MARKET

Hamza Hassanian Abdalmonaam Alhakeem  
Federal Republic of Iraq

## Abstract

The Islamic economist derives its rules from the sources of the Islamic religion, which are the Holy Qur'an, the Sunnah of the Prophet, consensus, measurement, the benefit and the like from Shari'a evidence. Every economic system has its origins and intellectual rules that he believes in and starts from in drawing its economic systems and policies, and what distinguishes the Islamic economy from others is the balance between the spiritual aspect and the material side, where it is not possible to separate Islamic principles and values from the economic side until the objectives of Islamic law are fulfilled. Faith represents the main starting point and the first pillar of all aspects and fields of Islamic economics. It is, in its essence and essence, a branch of the faith doctrine and its mission is to protect this belief, deepen its roots and spread its light, and puts practical images that express it and achieve its goals in real life, and that is why we find that God Almighty directs the speech in His Noble Book to those who believe in all of the legal rulings, including the provisions of transactions, so he directed the speech to his believing servants, asking them to piety, by leaving them with usury if they were Truly believers, and at the end of the verses he repeated the command for his piety and caution against his punishment in the hereafter, which means that commitment is based on commitment My belief is my belief, and when a Muslim adheres to these orders and prohibitions from paying zakat, giving alms, leaving usury, fraud ... etc, he adheres to it because it is from God Almighty and he realizes in his own mind that it is better for him in the sooner and later.

**Key words:** (economic people, Islamic economics, values and ethics, economic doctrines, the Islamic market)

## The first topic: Research methodology

**1-1: Introduction:** The economy in general and one of its branches represented by microeconomics has an important role in the stability of nations and societies, and their level of income and livelihood, and whoever looks at the geographical world map finds that there are different economic systems in it such as the capitalist system or the market economy as some call it, and the Marxist communist system before its collapse, and believing in the duty to contribute to uncovering some aspects of Islamic microeconomics on the one hand, and the nature of the economic man in the Islamic market through the gateway of Islamic microeconomics on the other hand, and the nature of the Islamic economic man who derives its origins and principles from the Islamic religion, which is the only protector of our nation when it adheres to it from the decline in the abyss of destructive economic systems, and at the same time it guarantees the desired economic progress, development and independence, and the connection of Islamic economics with belief appears in its direct relationship with the pillars of faith, especially belief in God, belief in the Last Day, and belief in the destiny of good and evil, even if belief necessitates the unification of deism and that God is the Creator and Provider His unification with worship does not ask anyone but God and does not seek sustenance except from Him, the Exalted is He, the Most High, and this was explained by Him in His Book The honorable one, where he gave an example that he preferred some people over others in the provision of livelihood, made the livelihood of the gentlemen better than the livelihood of their

Mamelukes, and this inevitably requires that only those who are blessed will be worshiped, so we will shed light in our research on the nature of the economic man through three discussions. The first talks about Research methodology, the second deals with the nature of the economic man in the economic and Islamic schools of thought, and the third deals with his nature in the Islamic market with a set of findings and recommendations.

**1-2: The importance of the study:** The importance of the study is to show the role of Islamic principles and values in the nature of the economic man in the Islamic economy, which balances between the spiritual side and the material side where there is no separation in it between values, moral principles and economics until the objectives of Islamic law are fulfilled. What distinguishes the Islamic economy from other man-made economics is that the quantitative increase in production is synonymous with a better life, that is, economic luxury, and there was no need to pose the dilemma of the human goals of the economy, and therefore there was no need for standard discussions except in extreme cases to correct the excesses of the capitalist economic system and the systems Other economic situation.

**1-3: The aim of the study:** The study aims to shed light on the lofty Islamic principles and values and to clarify their impact on the economic building of the human being through the Islamic microeconomic portal, which derives its origins and principles from the Islamic religion represented by the Holy Qur'an and the noble Prophet's Sunnah.

**1-4: The problem of the study:** The problem of the study is that there are many serious social and economic diseases at the micro and macro levels resulting from the neglect of positivistic economies of the role of the Islamic religion, its principles, moral values and their impact on the creation of the rational economic and social man.

**1-5: Hypothesis of the study:** The study is based on a main hypothesis, which is that there is a close relationship between Islamic principles and values with the rational economic man, in terms of Islamic economics.

**1-6: Characteristics of the current study:** Through reviewing previous studies, the researcher sees that previous studies unite the

importance of the economic person in Islam on matters of the principle of equality in humanity and fairness in distribution ... etc., as it turns out that these studies are consistent in dealing with economic methods as The main pillar that is used when taking practical steps to build the nature of the economic man, and the researcher for them differs on the issue of compatibility with other economic doctrines in the strategies that direct the materialistic economic man which were mentioned in the study, so the researcher urges that there is an urgent need for the orientation and taking standards of values and principles when Islam and taking into account the efficient model in Islam, which is the economic human being in the Islamic economy, and following it according to the approach of the Islamic religion and the legal rulings, as we have indicated in our current study, which was taken in the manner of the descriptive approach to clarify the study.

**The second topic: the nature of the economic man in the economic schools**

**The first requirement:** the economic man in the classical school: From Adam Smith's point of view, personal benefit with the natural endeavor of each person is the main spring and the key to improving the situation that is the basis of every human being and upon which the whole life and development of society is based( ), and Smith notes that this is an ordinary man. And he realizes that a person may not recognize or notice his true interest and self-interest is the natural endeavor for anyone to improve his state of mind as the driving force and the primary psychological motive of economic life, and Smith notes that this is a normal man, and he realizes that a person may not recognize or notice his true interest, Abstract Smith did not interpret personal egoism and self-esteem (although she did not specify its limits) as a basic indicator of a rational person as an attempt to improve their own condition. These rules, this is the man who must adapt to the natural laws that exist according to this view and the law of personal benefit on the basis of which the person who searches for good builds wealth and raises evil (Work and effort) is the spiritual and psychological order of human beings. In this view the economic man is the one who must apply himself with those natural laws. The economic man in this opinion is a person of

course false and hypothetical, although they do not deny other motives, but they consider man equal with personal benefit, because personal interest, like all natural laws, has no moral point like any other natural law, meaning it has no effects.

**The second requirement:** the economic person from the viewpoint of the utility doctrine: Based on this thinking, the basis of human activities is pleasure and pain. "The purpose of utility is to describe everything that seeks to create a benefit, an advantage, a pleasure, a good or a happiness for humans, all of this is synonymous with or Preventing the occurrence of evil, pain, loss, or unpleasant (the pleasure of a happy moment, if it were for the whole of society it would be the happiness of society, and if it was for a person it would be considered the happiness of that person), and that the fate of humanity is in the rule of two dominant rulers, namely pleasure and pain, these are Only rulers who say what we must do and must do and define what we must not do, on the one hand they are the correct and false standard, and on the other hand, the chain of cause and effect (causes and effect) is linked to the throne of these rulers that is, it gives us everything we need to do, we judge On everything we must say and decide what we must think about. Any effort we can make will prove our followers from these two rulers and will work to prove it, and one may pretend in his speech that he abstained from obeying the emperor, but in reality he is still obeying and under his control at the same time and everyone is under His control then explains that he does not need to prove it to Guide but find this; We do not need accuracy and metaphysics in this regard, nor is it necessary to refer to the books and relics of Plato or Aristotle, because pleasure and pain are the same things that everyone feels, and he assumes that utility as a count and sets a measure to measure it and he believes that the subject of the moral action in deciding if He wanted to determine whether the particular act was correct or incorrect. He should calculate the amount of pleasure and pain that it is likely to cause and compare it with the level of pleasure and pain gained by other behaviors. Bentham provided a "pleasure calculator" or "satisfaction calculator", which deals with the fourth chapter of his book (Introduction to the Fundamentals

of Ethics and Legislation) to the value of pleasure and pain and how to measure it and writes: "A person considers the value of pleasure or pain that he understands (low or high) according to the following four characteristics: intensity (intensity), durability, certainty or uncertainty, distance and proximity (criticism or forgetfulness). Suppose that any person wants to appreciate the value of pleasure or pain, to do so he must notice four or six factors: (intensity, duration, certainty, uncertainty, proximity, distance) for example, he may be intense pleasure, but he is short-lived and other pleasure Less dense but more durable So that it is greater than the first. In addition, when looking at actions and behavior that ends with pleasure and pain, the other two factors must be taken into account, fertility and purity, and if there are two types of work, both of which are in terms of creating feelings of happiness, but the work of the first is followed by another subject, we call the first type more fertile of the kind Second, the meaning of the purity of a vacuum is that it is free from consequences or bad feelings, and Bentham states that whenever there is participation by some individuals or society in a single act, we must take into account the seventh factor in addition to the six mentioned factors, the seventh factor is the scope of inclusion That is, people who share in pleasure and pain, and the founder of the method of measuring pleasure is Bentham. This research was presented in general terms about morality, but this theory was first used by Gauss (1858-1810) in the nineteenth century 1950 to analyze consumer demand in the field of economics, and then it was completed. With the efforts of Austrian Karl Meinger (1921-1840), Leon Walras (1835-1882), and William Stanley Jones English No. (1840-1921) Jones explains that his utility theory is based on the thinking of Bentham writes, "Maximizing utility is the main issue of economics" and says it should Economics is based on utility in a model, it draws the balance between joy, pleasure and pain, and it considers the utility curve for the commodity used that has a downward trend and represents the law of descending ultimate utility. It should be noted that despite many readings, the idea of utility is the dominant idea of this. Basically, good things include merely pleasant things( ).

**The third requirement:** the economic man from the point of view of the historical school: the owners of the historical school presented some important objections to knowledge of economics (generalization, globalization, and psychology are incomplete in their own right), in explaining the second objection They said that even in the economic sphere, profitability is far from being the only stimulus for human beings, and here, as in any other place, humans have many different motives such as display, reputation, happiness, victory, duty, worship, charity, love and affection for relatives and social customs for a long time. Hobbes, the economist, says that he ignores inhuman motives and writes, except for looking at personal interests( ). There is nothing else that could be the motivation behind human behavior. Even if logic reveals his narrow-mindedness in these persuasive acts even if the person understands that the best way to secure his interests Personality is cooperation with his partners once again that will not be beneficial to him because human thought is in the final analysis of the servant of lust, and because the human mind depends on his desires, his only duty is to search for factors that can satisfy the desires in the service of man to be put into place, therefore, the rationality of the existing tool On the authenticity of pleasure and experience is the ultimate ruler.

**The fourth requirement:** the economic man in the mechanical rational school: mechanical rationality is one of the basic pillars of the practical reason that wisdom seeks to determine the best way to reach the highest level of the goal, and mechanical rationality is presented against another function of the practical reasons, which is referred to as the rational nature of which it seeks The practical reason is to define the purpose of human behavior. Therefore, the most important and useful feature of rationality is exaltation. The rationality of classical and neoclassical economics is shaped by exaltation as a result of the space created by the church in which the gain of wealth was blameworthy, and I believed that merchants and businessmen would go to Hell, and dominate other factors. It is the rational behavior in the manner of individualism over economic thinking, in fact the rational behavior centered around the individual himself was a rebellion against the

interference of the Church and the government in the affairs and organization of affairs, and the rational man is a person guided by his personal interests and he is present in calculating a financial account, the broker that seeks profit, the seeker of pleasure, He asks more. Criticism of economic rationality( ):

1- Adam Smith naturally accepts the assumption of the real economic man. Stewart Mill believes, "The basic assumptions of economic science are illusory, and it is possible that they do not agree with reality, including those human economic assumptions that have three medals: the desire for wealth, the avoidance of work and the desire to enjoy ".

2- Some people, like NASA Senor, say: The assumption of the human economy does not depend only on reality but also expresses the unconditional truth and the fact that every human being tends to achieve maximum wealth by sacrificing facilities and possible opportunities at least in his image. Material wealth includes elements such as Power, sovereignty, comfort, and interests of friends, acquaintances, and the general public also provides non-material features to account for most of the facts of human behavior.

The opponents contradict the use of selfishness and the pursuit of material personal benefits to a greater extent at any cost and suggest that the concept of the true human being a substitute for abstract humans, and selfishness is purified by moral values. Henry C. Curie argues that economists, on the assumption of man's existence, cannot recognize the true man. With the help of man made on their side, they pay attention to the lowest human motives and ignore the higher humanity.

Robert Ellis Thompson also sees the economist as a greedy and greedy machine driven solely by anxiety and a desire to excess; It is believed that in this view the higher part of the characteristics of the supposed human be left, and the remainder of the concept is presented as reality.

3- The division of ideal humans into different uses and the creation of an unfinished human being that includes only some specific features, makes it impossible for us to understand a true understanding of human behavior.

4- Because of the unrealistic nature of the economist, it did not achieve final and real

results, and the results of work will always be hypothetical.

5- Rational analysis only shows how people act rationally, but they do not prove that people do, in other words, this model does not accurately predict the behavior of markets, but only claims that consumers and manufacturers do so, and economists have listed many market violations.

**The fifth requirement:** The economic man in Islamic economics( ): In the Islamic perspective, God is the Creator and the only ruler and man and the center of the world. He created man and the world to achieve perfection and the ultimate goal is the creation of mankind, happiness, glory and divine closeness, and this goal passes through medium goals such as knowledge and worship And justice, and man has two physical and spiritual aspects, the first of which is material dimensions and also his kingdom due to his animal nature, he is greedy and anxious, and according to the royal instinct, he has a sublime nature and has tendencies such as piety, justice, perfection and charity, and this is the second aspect.

The spiritual nature of man constitutes the true identity, and his true identity is responsible for his true life and his body even in the aftermath of separation from the body still present, thanks to the privilege of man compared to other creatures due to his spiritual qualities that derive from spiritual and divine values.

The material nature of humanity can be the basis for the growth of perfection, spiritual perfection and eternal happiness, in contrast to traditional economic methods in which a person is a material being and has no moral and spiritual dimensions, and the sources of knowledge are limited to the mind and experience in the direction of growth, transcendence and prosperity, and man cannot succeed only through Experience, but the need for divine guidance and revelation in addition to reason and experience, revelation is also one of the sources of perception, and man has material, spiritual, worldly, and hereafter, individual and social needs. Priority is given to the series of these needs on the basis of near, intermediate and final goals, and it is important to meet the material needs in order to achieve The transcendent goal (transcendent) meaning must be the satisfaction of material needs Human beings have a basis for the development and

development of his spirit and the strengthening and development of morals and spirituality in society, and for the sake of drawing closer to God.

And the belief that God is the Provider, the strong and the strong, has conditions in order to benefit from the blessings. And do not follow the steps of Satan, for you have a clear enemy. (Surah Al-Baqarah: 168), (Eat of the good things that we have provided to you, and do not overwhelm them, and my anger will fall upon you. A mosque, eat and drink, and do not be extravagant, he does not like the extravagant. (Surat Al-A'raf: 31), he is destined for livelihood: (He has the reins of the heavens and the earth.

These beliefs are influenced by human behavior and society if we believe that the true owner of the world is God. This belief prevents tyranny as it directs tunnels and the summary of speech is that these beliefs affect the economic behavior of man and have blessings for economic and social life, on the other hand, and with the economic man's belief in the resurrection, his time horizons and in his view (the world is the farm of the hereafter) the world is the field of the afterlife.

Many key words of economics and broader concepts are transformed, especially concepts such as utility and profit that embody basic concepts in economics and the motivation structure forms a broader concept. Belief in resurrection finds the meaning of pleasure and the concept of profit a fundamental difference not only those who believe in it will be concerned with the interests of the world after death but because immortality In the hereafter for the economic person, the issues are more important for this reason (charity, charity, respect for the rights of others, the relationship of kinship) from the economic activities that take the character of worship and the rewards of the afterlife, and exacerbate the motivation for activities; Because the severe punishment of eternal life prevents a person from compromising the rights of others, committing crimes (including economic crimes) and preventing failure to perform tasks (including economic tasks), in short these beliefs put another viewpoint about the person, his thoughts and behaviors by providing a view. Broader for personal interests, these ideas

provide a strong incentive for social activities, and they not only see personal interests in the life of this world but are also linked to the happiness of the afterlife, and as a result, the behavior of mankind does not stop in the purely rational, materialistic behavior, seeking to solve their (long-term) interests from The way you put the canon before them.

**The third topic: The nature of the economic man in the Islamic economy and its relationship in the Islamic market**

**The first requirement:** The importance of monotheism in the Islamic economy( )

1- The Muslim economist views production, distribution, and consumption as a manifestation of monotheism (you will swallow what you plow; you will blame the fire that you torrent; your creation and what you do).

2- According to this opinion, educated people in this school of thought (the Islamic school of thought) do not give up in the most difficult economic conditions.

3- In the best of cases, they will not forget to remember God and obey Him, because they believe that God is the true influence.

4- In times of recession or crisis, they hope for His mercy.

5- In a thriving boom that does not overwhelm; Because if God does not will the product abundance will not last.

6- (So glorify in the name of your Great Lord), fear of miscalculation on the Day of Resurrection has an influential role in correcting human behavior, including economic behavior.

It is natural that with the belief in life after death and in the resurrection, the horizons change from the short term to the long term, but forever, and the belief that humans will become non-existent after a short period will have a completely different effect on human behavior as a consumer and as a producer. This belief varies with the belief that he has a short opportunity. It must provide and grow his eternal life.

**The second requirement:** the concept of the market: the market is defined as the place where the decisions of sellers and buyers meet on the exchange of goods, George Clark in defining the market says the market is the highest and most excellent place for trade and business that man has created for himself, and today the developed world has established a major focus

on business, sales and other urban activities . In general, we can say that the market is the best center for the production and distribution of products and transactions, and the market is a suitable socio-economic system, and in terms of the building it is also important (George Clark, Federal Journal of Sheherdariha, No. 1112).

In the scientific sources, we may see a more comprehensive definition. The market in Islamic cities represents the center of interconnected trade and general trade in industrial activities and other economic activities, including the headquarters for guidance, regulation and economic monitoring, including investment and treatment of traditional financing and credit operations. The market focuses on political issues. Social and cultural missions within the framework of religious missions in urban life( ).

**The third requirement:** the position of the market in the Islamic civilization

1- The symbol of the convergence of consumers and producers, in the Islamic civilization is the internal market that forms in Islamic cities and has a special and unique structure in itself.

2- Due to its unique characteristics, this model of the market is not the only source of profit, but rather it is a model in the acquisition of morals, belief, belief and Islamic values intertwined as well.

3- The market group is one of the greatest achievements of Islamic civilization, not only in the ancient East, its counterpart in ancient Greece and Rome, and not in the Middle Ages( ).

4- When Islam ruled over a large part of the world, the market was also one of the means of sharing the cities located under its lands, so one of the main characteristics of the city during the Islamic era is its commercial structures which are in a coherent and interconnected space in an integrated space within the city and still raises the main feature of the city Islamic despite clear modifications.

5- Historians presented the Messenger (may God's prayers and peace be upon him and his family) before the message, an honest merchant with the formation of the Islamic system in Medina since the early days of Islam and the market model was defined.

6- The Messenger of God (PBUH) went to Souq Al-Basit and looked at him. He said: (This is not

your market), then he went to a market and looked at it and said: You do not have a market, then he returned to this market and went around it, then said: This is your market, so it is not revoked, nor does a Kharaaj strike you.

In Islamic cities, markets are linked to the city's mosques, and next to them are economic and government shortcomings, but this does not mean that the market does not have a social role wherever people gather, there is no doubt that there are spaces for the exchange of ideas and centers for social and political activities, so that the market includes religious elements such as mosques, hospices, schools and Hussainiyat. The markets themselves with elements and their special roles are called the heart of the city, and the winner is the beloved of God.( )

**Fourth requirement:** the features of the Islamic market in the Islamic economy

First - Compliance with legislation

Second - moral governance

Third - honesty and transparency

Fourth - government direction, policy and supervision

**First - Compliance with legislation**

1- One of the characteristics of the Islamic market is the market's compatibility with Sharia, and its fruit is the purchase of halal. In Islamic thought, the halal part is considered an important part of the field of guidance and guides the two goals of Islamic culture.

2- In the Islamic market, goods are sold in accordance with Islamic jurisprudence.

3- The further the market moves away from compliance with the Sharia, the more the Islamic market will disappear.

4- In Islamic jurisprudence, there are rules and regulations for buying, selling, renting, dividends and all other transactions, and it has basic rules such as: the prohibition of usury, the prohibition of fraud, the determination of the amount of money, the amount of rent, the observance of the general conditions of the parties to the deal, the consideration of fairness, the interests of both parties in buying and selling, types of contracts, And the market, in terms of commitment and non-compliance with these laws and regulations, is approaching or moving away from the Islamic market (Index of the Shiite Means book, Shad review)

The markets that were formed in the Islamic civilization were specialized, as described by

the orientalist, Gustaulubon writes: One of the main parts of the eastern cities is the market sector because in every important city a large number of buildings are allocated to the market for each of the goods there are a number of connected shops and stores, and each market is named after the commodity Which are traded in them, such as weaving market, blacksmiths, perfumers, etc.( ).

5- The Islamic market depends on the mosque, and the presence of the scholarly seminaries inside it has led to another echo, the call (jurisprudence and then the store) in this market, and the clerics adapt the market and the marketers 'behavior to the Sharia and the rule of morals and values in the market. It is Islamic, so that forbidden goods and services are not traded, and almost all markets in Islamic countries bear witness to this issue, and the ruling space in these markets does not openly allow the production of goods that are forbidden in Sharia, while there is no actual demand on the part of consumers for these goods because of sanctity. The presence of religious seminaries and mosques in the market in the Islamic civilization and their effective communication with the main duty of religious scholars, Friday imams and groups has pushed the market in Islamic civilization to adhere to the rules of Sharia, avoid the forbidden and adapt to religious practices, also the presence of religious schools and scholarly hawzas is a sign that the Islamic market is based on knowledge And knowledge.

**Second - Moral governance in the market that was formed in the Islamic civilization:** When looking at the traditional structure of traditional markets, religious institutes and mosques in the markets provide an ethical and cultural message to the market in each market area, there were many large and small mosques and some religious schools so that the area was The economy of the local market is a crossroads between scholars, professors and clerics, and therefore the market space has an ethical and cultural character, and thanks to the taste of hope, respect and durability of Muslim merchants, Gustavolopon wrote: (In the East the shopkeeper sits in front of his shop and waits for the buyer to come and never insists on the buyer to buy Unless he is a Jew), and he also

writes in a spirit of hope and hopes of divine arrogance of Muslim businessmen.

Marketers in the Islamic market place not only focus on maximizing profits, but according to Weber: Most of the benefits of market buildings come in the fund of mosques, schools and charitable institutions, for example Khan benefits in Izmir are used to cover the costs of a school in Istanbul, and the income of buildings is also used And companies work and shops built next to the Ottoman Mosque to finance the mosque's financial affairs( ).

With regard to the consideration of fraud in transactions and the decoration of goods in Islamic markets, Gustaulubon wrote: "The market for the cities of the East is overwhelming and attractive in each of the major cities. A series of buildings and places that make up the neighborhood complete the allocation of business and the total is referred to as the market, and these shops cannot be compared to stores. It is absolutely impossible for the Arabs to beautify and decorate goods to attract the buyer.

**Third** - honesty and transparency

- Clarifies Transparency: Understanding and scrutinizing economic, social and political information that all stakeholders can access in a timely manner.

- The lack of transparency is described as a deliberate inhibition of access to information or inaccurate information or failure of the market to ensure its sufficiency The importance and quality of the information provided. Islamic sources in which the Islamic market is considered a transparent market are also used, but because of its specific foundations and the introduction of basic values such as belief in God and linking the interests of the world. And the hereafter, the individual and society, this term does not have the ability to express this arena of the Islamic market.

The term "honesty" appears to be a word that can show this meaning (integrity) is one of the characteristics of the Islamic market; In contrast to the characteristics of the perfect competition market, which is supposed to practically exercise the characteristics of the Islamic market in the Islamic civilization.

- Although the characteristic of the base of values and ethics guarantees honesty and honesty and can be seen within this feature, it is

considered in terms of its importance in the Islamic market separately and as an independent advantage as is the case in the market of perfect competition, transparency in both areas is characterized by the abundance of suppliers and consumers and the homogeneity of goods and their fruits, However it is an independent feature.

- Thinking about narratives and jurisprudence, we can say that truthfulness governs the Islamic market and this market is very transparent. In Islamic jurisprudence lies, betrayal in trust, and fraud are prohibited. It is forbidden to deceive goods and deception of all kinds during the exchange process, as well as the dislike of receiving stirrups and taking advantage of the ignorance of commercial caravans that have not You enter the city after the importance of honesty and avoiding deception.

**Fourth:** Governmental direction, policy and supervision: Market monitoring was on the subject of (enjoining good and forbidding evil), of course supervision that leads to interference in production, distribution or pricing, despite being an Islamic authority, but the evidence indicates that this type of intervention did not It is not in the market, and interventions are often used to create security in the market and take into account the principles and rules of Sharia and Islamic ethics, in other words, the type of intervention that enjoins good and forbids evil, and it results in non-prejudice to buyers and sellers and increases market efficiency.

The Prophet (PBUH) appointed the type of market in Medina when the Prophet asked about the price. He said, may God's prayers and peace be upon him, and he said: God determines the price, and it can be said that the arrival of the Commander of the Faithful Ali (peace be upon him) in the market regularly or randomly and the recommendations he made to the merchants in terms of the matter Good and Forbidding Evil( ).

Evidence indicates that the actual market building by the government in the Islamic civilization has continued at least in some countries. In the economy, the government's participation in the state's entry into the market in the field of production is represented in determining the price and distribution of goods, and there is no evidence of this interference in the Islamic market.



The meaning of government oversight is the application of laws and regulations that are present in all systems and no one believes that it has interfered. The only difference that the Islamic system has is internal control in terms of enjoining good and forbidding vice, which is the duty of the people and a special responsibility of the Islamic state.

Providing security, providing a suitable space for production and trade, placing it free of charge or for rent in the hands of marketers, providing recommendations for good and emphasizing avoiding evils, and installing a public official to receive taxes or to take care of violations of the law, are not interventions that affect the reduction of market efficiency, and classic economists prevent them from interfering Government in the market and the guidance and the Government policy and supervision is nothing more than helping the market and managing it, and it is one of the government's responsibilities to strengthen the market and increase its efficiency, that is, a system that monitors and prevents the merchant from selling spoiled food or medicine, and the supervision of the law is the rule of law itself, preventing Imam Ali, peace be upon him, from selling dead fish in The Islamic market, quoted by him (peace be upon him): (Do not sell dead fish in the water), just as Imam, peace be upon him, Ammar bin Yasir, sent to the market and ordered him to direct them with this, and this is a kind of market observation and attention to the laws and provisions of Islamic law, and these directives are not referred Or notices in the name of "interference".

**The fifth requirement:** The relationship of the Islamic market with Sharia in the Islamic economy ( )

- The fruit of this advantage is the project of earning money (for the halal summit), which provides a large part of the areas of piety and guidance, and is the reason for the descent of the blessings of heaven and earth and enhances the efficiency of the market.
- The authorities, marketers, scholarly hawzas and other sectors should preserve the developments that arose in the market on the same area that is preserved in the internal markets that were carefully formed in the Islamic era, which is the close relationship between religious institutions and clerics to

achieve (jurisprudence and then the store) in the market.

- The presence of scholars and virtues in the market and the companionship of the bazaar with them can enhance the spirit of piety and sincerity, eliminate areas of financial corruption in the market, and finally raise long-term sustainable efficiency in the context of jurisprudence and diligence, and trade is considered a value( ).

### **Conclusion**

Islam views human economic life as a means to extremely important goals, which should have implications for the teaching of Islamic economics in general and Islamic microeconomics in particular. This is why the objectives of economic activity in the Islamic society should be reviewed with an emphasis on the goals of Islam, especially the monotheism of God Almighty. This study is to clarify the economic man and his orientations in other schools in comparison with the Islamic doctrine and its relationship in the market of Islamic civilization and the connection of Islamic economics with belief appears in its direct relationship with the pillars of faith, especially (belief in God) and (belief in the Last Day and belief in destiny is good and evil), and if faith requires the unification of deism. And that God is the Creator, the Owner, the Provider, and his unification with worship, so he does not ask but God and does not seek sustenance except from Him, the Most Exalted and Exalted, and He explained that to Him in His Noble Book, where he gave an example that he preferred some people over others in the provision of livelihood, so he made the livelihood of the masters better than the livelihood of their Mamluk, so are these gentlemen they are granted. Half of their money is to be on the level of equality with them, and if the answer is no with the most important human beings like them, then how can they accept that they partner with God other than his creatures even though she did not provide them with anything and Rather, the one who sustains them is God alone, and this inevitably requires that only the one who is blessed is the Most Exalted.

**Conclusions and recommendations:** We conclude from the foregoing that Islamic principles and values work to build the economic human being and achieve the highest

levels of economic and social rationality and make the Islamic community a compassionate and interdependent society by imposing optional and compulsory mechanisms in accordance with Islamic law such as alms, grants, donations and good loans in addition to the compulsory mechanisms Such as zakat and khums ... etc. We conclude from this:

1- God is the only Creator and Ruler. He created man and the world to achieve perfection and the ultimate goal is to create man, happiness, glory and divine closeness, and man has two physical and spiritual aspects, the first of which is material dimensions and also his kingdom because of his animal nature. Perfection and charity and this is the second aspect.

2- In Islamic cities, markets are linked to the city's mosques, and next to them are the palaces of the economy and government.

3- Islamic economics balances the material side and the spiritual side.

4- The research hypothesis is realized that there is a close relationship between Islamic principles and values and the nature of the economic man in the Islamic economy.

5- The economic connection of the human being in the Islamic doctrine in the market of the Islamic civilization and the belief is closely related, which appears through his direct relationship with the pillars of faith and monotheism for God Almighty.

6- The fruit of this direct relationship is earning legitimate money (for the halal summit), which provides a large part of the areas of piety and guidance, and is the reason for the descent of the blessings of heaven and earth and enhances the efficiency of the market.

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