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ECONOMIC KNOWLEDGE IN ISLAMIC ECONOMIC DOCTRINE IS A PHILOSOPHICAL VISION

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Abstract

The separatism that represents the challenge existing between reason and revelation is a distinctive feature of the Western intellectual heritage. This separatism arose from the concept of conceptualizing existential convergence, which enables philosophers to use standards of judgment to measure the outcomes of both reason and revelation. This existential convergence leads to the equality of fields. Cognitivism, and subjecting judgments to criteria or standards like this is in fact a declaration of the true sovereignty of reason, which led to man becoming the focus of Western philosophy, the dialectic of (Locke) that most knowledge comes from experience, and the hypothesis of (Kent) that knowledge A joint product of the mind and the external world, and the certainty of (Auguste Comte) which focuses on the scientific stage as opposed to the metaphysical and theological stages, and the experimental radicalism of (William James) are all many ideas stemming from the cognitive foundations presented by Aristotle's empirical doctrine and keeping pace with human-centered knowledge. The approximation of the levels of existentialism stemming from the syncretic atmosphere of the Roman era, which was an essential element in Christianity, was gradually subjected to the two systems. Hume's interpretation of God as the spirit of the material world, Hobbesian materialism in metaphysics, the theory of thought (the Absolute, the specific deity), and James's idea of finiteness. Thinking are all exciting stages of formulating the cognitively specific existential theory of the Western heritage, which established a new model (Ihsanoglu, 2000, 122).

Keywords metaphysics, the Absolute, Western heritage, human-centered knowledge.

INTRODUCTION

The difference in cognitive systems gives a distinctive identity to the fields of knowledge and specialized sciences, the natural universal ones, as well as the social and human ones. This distinctive identity of the cognitive system is represented in a special vision of the world, in a

system of beliefs that addresses existential issues, and in a knowledge system that addresses issues of method. And concepts, and in order to clarify the relationship of the system that gives this vision or belief to the basic structure and cognitive bases of the various

fields of specialization, it is necessary to distinguish the basic theoretical assumptions of this system in its treatment of existential, cognitive, and methodological issues (Al-Malkawi, 2000, 33). This vision has crystallized in the supremacy of the element. Illuminati (the Age of Enlightenment), the Age of Atheism, which sees that there is a natural (material) human being subject to natural laws (general materialism), this general human being acquires civilization, and acquires cultural specificity through, (adding) some cultural ideas to him, so culture is something external that is added (a cumulative model) and not something internal linked to his essence and being (a generative model). This natural (material) man usually translates himself into the economic man (which psychological theories deal with with unparalleled efficiency), and the essence of this man is economic or physical. Either His unique humanity is something new that is added to him and acquired (and it can ultimately be attributed, in the final analysis, to his economic or physical materialism) (Al-Messiri, 2000, 51).

Research problem

The positivist understanding of economic knowledge differs radically from the Islamic understanding of this subject, as positivist economists rely on pure scientific principles that are based on economic laws, in contrast to Islamic economics, which looks at this subject from a very different perspective based on the fact that knowledge is essentially extended. From revelation, according to what God Almighty sees.

Research objective

The research aims to clarify the true perceptions of the concept of knowledge according to the positivist view, as well as according to the Islamic view, by taking the various opinions of economists who dealt with the subject of economic knowledge, to clarify the basic problem of this concept between the positive and Islamic systems.

The importance of the research

The topic of economic knowledge took up a wide space of discussion in most Islamic conferences, in which economists from both sides discussed this topic. On this basis, this concept is a controversial point between the two systems. To determine the nature of this concept, the research dealt with a number of opinions of Western economists and Islamic economists.

Research hypothesis: The research was based on an important question, which is which is correct: the Islamic vision of the concept of economic knowledge or the positive vision of this concept

The first section: The basic assumptions of economic knowledge

The basic premise of the modernist model, which has become a source of modern philosophy, is that the final truth can be reached through human-centered knowledge, and this is consistent with the will of revelation in the modern era as one dimension alongside reason and experience, where the doctrine of experimental rationality has become two basic methods for analyzing Modern science, and their claims were based on the assumption that our ideas are derived from two sources: 1- Sensation 2- Perception of the work of the mind, according to Russell's conception (Iglu, 2000, 130). In order to clarify this fact, we will discuss the two positivist and Islamic cognitive models and their effects on the mechanism of scientific activity in general and economic activity.

First: The doctrinal and cognitive reference and the philosophy of economic analysis

Within the framework of the Western vision of science and knowledge, as we mentioned above, Western economics was based on methodological foundations that believe that knowledge in the field of social sciences does not differ from knowledge in the field of natural sciences. In principle, human behavior can be predicted and controlled, as is the case with material science, and that the source Knowledge is reason and experience, and there is no relationship between economics and ethics.

Adam Smith took from Newtonian physics the view that economic and social life resembles the material universe, with unparalleled beauty, order and harmony, and that human society appears when you contemplate it from one of its angles. The philosophical abstraction is like a huge machine whose regular and harmonious movements produce thousands of pleasant effects.

Say's law is another conclusion of Newtonian physics in economics in that it affirms that the economy, like the cosmos, achieves perfection if left alone, since supply creates demand and there is no overproduction or unemployment. Any excess will be remedied spontaneously, as economic rules are powerful and cannot tolerate interference, and there is no need for government action, since it cannot do anything because market power would establish order, harmony, efficiency, and justice (Chabra, 1996, 63).

Even Malthus, the priest, was unable to cleanse the economy of its materialistic perspective, which had nothing to do with morality. This calls into doubt the idea of justice, which is nothing more than a representation of the Darwinian battle that underpins the Western worldview. He asserted with perfect confidence: (If a person is born into a world that he owns, he cannot get riches from his parents, over whom he has a legal right, and if society does not value the labor that his people produce, this person has no claim to the right to obtain it. He should not be in this situation with such a limited amount of food. In Nature's

The pioneers of the neoclassical school of economic analysis, Valras, Jevons, and Pareto, continued. Man's economic behavior was identical to what Jevons called the mechanism of benefit and self-interest, and his only social responsibility was to increase his profit, as Friedman said.

What are the components of the doctrinal and cognitive reference for Islamic economics:

Second: Doctrinal principles:

1- Monotheism: It is the first principle of Islam,

and for everything that is Islamic, this principle is based on the following facts:

a. God Almighty is One, and there is nothing like Him. He is absolutely perfect, beautiful, and majestic by all standards. Everything other than Him is created and different from Him. By His command, things exist and by His will they are determined. He is the Truth and the source of all truth, goodness, and beauty.

B . Turning to God is a duty, and it is the highest goal, whether in intention, knowledge, or action.

C. God Almighty created man in the best manner, and one of the manifestations of this good creation is granting him the will, with which he bears the responsibility and trustworthiness of managing his own affairs and the affairs of the world, within the framework of responsible freedom, the highest form of which is servitude to God.

Dr.. The concept of oneness means understanding the unity of divinity, and the unity of divinity means that the world was not created by chance or in vain, and there is nothing in it that is empty of meaning, but rather everything was created according to a destiny and was subjected to man, who is an active part in the world, which always leads him to awareness of his relationships with the universe. And other beings are in a tireless attempt to discover the secrets of existence in the light of divine guidance.

e. Understanding divinity means that man remains indebted to God Almighty and dependent on Him because He is the source of life. (Islamic Knowledge, 1986, 87)

2- Submission: In order for man to be able to fulfill the purpose of his existence, God has subjugated resources to him. What is observed is that the diversity and multiplicity of resources is matched in a harmonious manner by the diversity in human capabilities and their orientations in shaping these resources and benefiting from them (division of labor). This subsumption is regulated by the limits set as stated in Sharia law. There is no extravagance or frugality, as it belongs to God Almighty, and man

has the right to enjoy it within the framework of Sharia controls.

3- Caliphate: He created man in the best manner, then made available to him the resources above the earth, what is on it, and what came within it to carry out the purpose of creation in an effective manner. Therefore, he is a successor on the earth, and this caliphate is God's blessing upon humanity in a way that sublimates freedom of will. Thinking, working, and choosing are among what God created in his creation, the love of doing good, if he adheres to the limits of guidance as stated in the Sharia. Man, in God's creation, is not governed by the doctrine of sin, and he is responsible for his actions only, within the framework of the caliphate of ownership or caliphate of rule that he has appointed over him. Or otherwise, and succession is characterized by the unity of scope and the diversity of forms, from political (rule system) and economic (pattern of ownership) to succession, built on moral and practical contexts that combine the principles of Sharia law and the dynamism of trustworthiness: This harnessing has allowed the believer a wide range of freedom of movement for creativity and the construction of the earth according to what God has granted him. Of the mental abilities for creativity, culture, thought, and art in a harmonious and refined manner, beauty is the building of the life of this world. Despite it being a courtyard, man's architecture in it must be characterized by beauty, because it is man's pursuit in this world's life ((And seek, in what God has given you, the abode of the Hereafter, and do not forget your share of This world, and do good as God has been good to you, and do not seek corruption on earth. Indeed, God does not like mischief-makers) (Al-Qasas / 77). Accordingly, the complete edifice of human achievement will not be "buried under the rubble of a crumbling universe," according to the prediction of the pessimistic Bertrand Russell (Chabra, 1996, 263) Man's work in building up the earth is not a form of futility and nihilism, for work rises to the level of worship ((Indeed, those who believe and do righteous deeds - indeed, We will not waste the reward of

him who does best)) (Al-Kahf / 30). Accordingly, the environment and resources are a trust, man has been appointed to manage their uses, and strive to uncover them. And develop it to his advantage. ((And if God had extended the provision to His servants, they would have transgressed in the land. But He sends down in proportion to what He wills. Indeed, He is All-Aware of His servants, All-Seeing)) (Al-Shura: 27), so that man does not go far in wasting the resources he has It reflects the scarcity of the resource itself and the environment and the damage and pollution caused to it as a result of the use of resources ((Indeed, God commands you to return trusts to their rightful owners, and when you judge between people, you judge with justice. Indeed, God is a blessing that He encourages you with. Indeed, God is like Indeed, He is All-Hearing and All-Seeing.) (An-Nisa' / 58, and Ibn Kathir explains the verse by saying that it includes all the trusts that are obligatory for man, among the rights of God Almighty. Glorious is He over His servants and among the rights of His servants over one another (Ibn Kathir, vol. 2, 1980, 320), and since man is charged with building the earth and the resources have been harnessed in order to reach his goal, this harnessing falls within the scope of his succession in the earth, and in this context he is the owner of the benefits. Therefore, he should not be wasteful, because he is entrusted with it and will benefit from it and subsequent generations after him. Therefore, the excessive expansion in the use of resources cannot be justified on the basis of increased benefit or because of widespread demand (the market mechanism), so what if it is a trust from the Creator, Almighty.

Justice: Justice is one of the basic elements in the Islamic religion, such that it is impossible to imagine the existence of an Islamic society in which there is no justice (Chapra, 1990, 40). It has a great and fundamental value in the Islamic system, as it is a concept that spreads on the social, economic and political levels, and it starts from A person is just with himself and with his family, and is just with those he takes over, and justice is a necessary characteristic in Islamic

governance (Arif, 1996, 358). Ibn al-Qayyim looks at justice in the context of the purposes of Islamic law, for it (i.e., the law) is "all justice, all mercy, and interests." All of it, and all of His wisdom" (Ibn al-Jawziyyah, vol. 3, undated, 3), and the concept of justice spreads to include social, political, and economic justice. Economic justice comes synonymous with the concept of efficiency, especially in allocating resources and rewarding factors of production. In this context, efficiency is without justice. It leads to injustice, and justice without efficiency may lead to insufficient use of resources (Al-Faris, 2002, 33), and when distribution fails to achieve the desired justice, it may require applying some measures to redistribute income in order to provide a fair share to those who were unable to obtain that from During market operations (Qahf, 2000, 14), justice in economic efficiency takes its place, as the goal of production and the ability to develop this production becomes clear, and then the justice of distribution is seen in the overall production process.

Third: Ethical principles

1 - Faith: Faith imposes on the Muslim moral behavior with its restrictions and limitations. Faith expands the circle of temporal action for any economic activity, because in his choice of a certain economic behavior, the afterlife (the remaining second life) is present and restricts any behavior that contradicts the rules of faith. Belief in the Last Day places A time frame, to calculate the results and burdens of every economic decision, and it goes beyond worldly life itself (Qahf, 2000, 12). A Muslim, in accordance with faith, cannot act in spaces of desire according to pleasure and benefit if they conflict with his belief. Therefore, faith is a general control that exercises central control over behavior. Economics allows the Muslim to move and work diligently, and correct the deviations that result through moral practice and economic behavior, so that what is necessary, which is faith, leads to achieving what is necessary, which is the goodness of life (Al-Najjar, 1997, 79).

2- Governance policy: Implementing the details

of the Islamic economic system requires a state of harmony and integration between the components of economic effectiveness and in detail that it only take place in the ethical contexts of governance policy, where legislation and laws have been imposed that are consistent with the spirit of Sharia, leading to the interaction of all parts of the economic, social and political intention, and the state is exercising its role. The economic system aims to impose a system of ethics through institutions, the most important of which is Hisbah, which ensures that ethical rules are not violated in the market, that monopoly is not rampant, that consumer rights are not violated, that health rules, safety procedures are observed, and environmental protection (Qahf, 2000, 17), then the state is authorized through the political system. It exercises central control over social forces and their economic activities, and prevents any deviations from the system of Islamic values and morals.

3- Compassion and solidarity: The concept of equality and distinction emerges when talking about compassion and solidarity. People are equal in creation, and this is the criterion for determining value in society as long as they are all God's creation. Caliphate implies the meaning of the basic unity of humanity and brotherhood among humans, as every individual is a successor (Chapra, 1996). 63), and in order for matters of equality to be straightened in light of the differences in the competence of members of society, there must be procedures specified by Sharia law to spread compassion and solidarity among the members of the nation through the distribution of income according to technical procedures in rewarding the elements of production, then the legal channels for redistribution, and in the forefront of that The obligation of zakat ((And in their wealth there is a right for the beggar and the deprived)) Al-Dhariyat/19, and if the obligations of zakat fall short of being fulfilled by the Muslim living a dignified life that meets the level of sufficiency and repayment of debts, then the state can impose additional financial duties on the rich (Qahf, 2000, 16 Likewise, the

inheritance system plays an economic role in redistributing wealth, in a quiet and slow manner, as a form of God's mercy toward His servants. All of this was meant by the Lawgiver: "Whatever God gives to His Messenger from the people of the villages, belongs to God and to the Messenger and to those of kin, and to the two of them Mai, the poor, and the wayfarer Let there not be a state among the rich among you. And whatever the Messenger has given you, take it, and whatever he forbids you, abstain from it and fear God. Indeed, God is severe in punishment.) Al-Hashr / 7, and the state has an important role in distributing income And wealth and its redistribution through entering the market as a product and redistributing income in many Economic activities and their organization.

4- Justice: The Islamic discourse to humanity comes as the last message from heaven to the people of the earth, and the meaning of this is the arrival of humanity to the stage of maturity and discrimination, and the lifting of guardianship over man, since the Islamic discourse to humanity is the discourse of the stage of human maturity, which is represented by freedom and choice. This leads to the supremacy of justice, which is It does not come only to negate injustice, but rather it is comprehensive in that it includes the entirety of human existence and all of its life activities, so that justice as a practice is consistent with the Sharia in its application, where the Law through revelation is the ruler in imposing the formulas of balance between the inclinations of the human soul and the goals of the Sharia, where there is no Neither a class nor a national achievement, nor the power of capital nor any form of influence (Al-Qaradawi, 1996, 387), It is not fair, according to Islamic law, to work to maximize utility in light of the concept of selfishness, which contradicts the concept of cooperation, solidarity, and social security. Accordingly, human economic behavior under the rule of selfishness is disgraceful behavior even in the context of principles of morality, despite Adam Smith's claim that "there is nothing More than selfishness is necessary for

society in order to achieve optimal social outcomes" (Schumpeter, 1990, 2), but where is the justice in distribution? Selfishness denies any opportunity for altruistic behavior. Justice leads to stopping the aggravation of unnatural differences in order to completely eliminate them and provides all individuals with equal opportunities (Abdul Hamid, 1990, 100).

5- Integrity: Life is formed from a continuous relationship of breadth and depth between the subject and the object, or between the ego and existence in the philosophical tradition, or between the human being and how to exploit resources, adapt them, and turn them into commodities through artistic activities. These artistic activities are a relationship of knowledge. In the Islamic cognitive discourse, the relationship is transformed. Between objectivity and subjectivity as concepts to the relationship of integrity, and the Islamic theory of knowledge is characterized by determining what can be known and what cannot. All of this comes in the context of the ability of the Muslim mind to combine the ability to read the revelation - the Qur'an and the authentic Sunnah - and recognize the surrounding reality, which is the field of work of sciences. Economic, social, and even natural ones. Thus, integrity works to link science with ethics and with value judgments that are considered the control and governance of any human activity, in contrast to the objective view that works to separate science from ethics. Science is not a craft or a theoretical mental practice, but rather a social function. Its goal is reform, and understanding human behavior in Islamic social science comes through actual engagement in realism, living with people, and identifying their problems (Izzat Islam online.net). The concept of integrity denounces looking at man as capital - the materialistic view - as man is an organic unit that cannot Separating the material aspect from the spiritual aspect of him, as he is an assigned, backward, and entrusted creature. Accordingly, we will face that what corresponds to integrity in the Islamic cognitive discourse is acceptance of what is consistent with truth and justice in any (legitimate human) activity.

6- Work: Islam sees work as a form of worship, and thus work, as an Islamic concept, is linked to man's caliphate on earth. He is appointed caliph therein in order to perform the duties of worshipping Him. No human being can perform this obligation and does not earn a living by working with his hands, as it is an individual obligation upon Every Muslim, then, work is linked to worship, in order for the body to be upright in performing the duties, it is necessary to cultivate the land over which it has been given successor. Work is also linked to the issue of individual ownership, so work is the main motivation for seriousness and diligence in achieving and increasing Production, and so that the matter in the practice of work does not tend toward excess and deviation in the practice of work in which the revenue may be greater than other work, but the Law has prohibited people from practicing it, such as the manufacture of alcohol and gambling. These economic activities have benefits for people, but their harms are greater. Of the benefit resulting from it, then the person is faced with rights that are obligatory for him and approved by the Lawgiver, and before an obligation that is a restriction on his behavior in earning, which was defined by the Lawgiver, so there is no gain or gain. It is not owned except by the effort exerted by a person, except for special cases such as inheritance, gift, endowment, helping those who are unable to work, maintenance, and what follows it (Abdul Hamid, 1995, 103). Likewise, the Shari'ah has made it clear that actions and activities for which there is no text are permissible according to the public and some Mu'tazilites. Some of the Hanbalis have a prohibition in principle, except for what is stated in a text that forbids such activity. This is a feature of Islamic law, as it urged the adoption of transmitted interests, that is, the practice of economic activities that will benefit oneself and the benefit of society, and everything that is new in work techniques and scientific developments that will lead to it. Increasing productivity and production, while maintaining the moral and social dimension in every practice. There are also those who consider capital to be stored

labor in which goods and services are embodied, whether they are consumable or intended for use in production. Thus, labor is for value in this context, as some Islamic economists see it (Qahf, 1993). (9), Accordingly, the element of work is considered one of the basic elements in the Islamic economy, emanating from man in the form of positive behavior with a moral dimension governed by a set of controls governing the behavior of the individual and his relationship with himself and society among the institutions specified by the law.

7- Moderation and balance: The moral dimension of the concept of moderation and balance in the Islamic perspective is embodied through the realistic view that characterizes Islamic treatments of the basic phenomena and situations that accompany human activities. These activities are characterized by integration that leads to balance with moderate behavior. The economic well-being required for the Islamic community is found by those in charge There is no escape from economic and social restructuring in order to restore balances to put economic and social justice on the right path by distributing incomes and redistributing them in a continuous, dynamic manner. It is also worth saying that these balances come in a calm and slow manner so as not to raise any reservations if they come quickly, extreme and inappropriate. Rationality. The balance of the human soul is spread over a wide area of the duality of goodness and selfishness. Therefore, the Islamic vision of ethics is comprehensive and non-relative, because it is based on divine revelation (Abdul Hamid, 1995, 141). Islam wants to bring man to a state of righteousness in behavior, which is balance. The complete relationship between the two extremes of human formation (Abdul Hamid, 1995, 142). The street does not want the moral deterioration of man.

Rather, it is elevated to a state of transcendence in economic behavior, production, consumption, and distribution, and social behavior that befits the human soul that God created in the best way. In this context, the

interventionist role of the state comes in denying the relativity of morals and leaving free rein to self-interest in achieving the maximum maximization of benefit (pleasure) far away. About determining moral trends in behavior, and this in itself is one of the causes of imbalance. Neither the invisible hand nor the visible hand is capable of restoring balance independently of value judgments. As for mediocrity, it does not mean in any case the middle between two opposites, as it does according to Aristotle, and it does not mean production. The third of the two opposites is Synthesis, as it exists according to Karl Marx, through his controversy over the materialist interpretation of history, but it is centrism that combines the perception that it is opposites and opposites in a balance and harmonious context, so that it cannot be said that it is one or the other (Arif, 1996, 211), so the centrism that he believes in is Balance is linked to the principle of succession organized through the mediation of the law. To the extent that God's law is established on earth, the nation is a moderate nation, and balance is achieved. The Most Noble Messenger (peace and blessings of God be upon him) says: (O community of immigrants, if you are afflicted with five qualities, I seek refuge in God that you realize them: Indecency will not appear in a people until they declare it except Then plagues and torments spread among them that had not passed among their ancestors, and they will not diminish the measure of the scales unless they are oppressed by the years, the hardship of provisions, and the oppression of the ruler over them. They will not withhold the zakat on their wealth unless they prevent the rain from the sky. If it were not for the animals, it would not rain. by the Book of God and contemplate what God Almighty has revealed except that God has placed their shares among them) (Al-Maqdisi, 1991, 185). This moderation in not extremism, affirming the rights of belief, and associating behavior with morals leads to a state of economic and social balance far from imbalance and disorder, corruption and depravity. ((Have they not traveled through the land and seen what was the end of those before

them? They were stronger than them in power, and they cultivated the earth and inhabited it more than they inhabited it. And their messengers came to them with clear proofs. It was not God who wronged them, but it was they who wronged themselves.)) Al-Rum: 9.

The middle is justice and choice. Exceeding what is required in a matter is excessive, and decreasing from it is negligence and negligence (Attiya, 1991, 555).

Moderation is not understood as a factor hindering innovation and innovation necessary to achieve scientific progress that supports economic activities. Rather, it is understood not to be lax in these resources and to allocate them in an efficient manner because they are a trust, and the Muslim is governed by value judgments that provide control over his behavior within the social system in the current situation and in the future, which highlights the role of balance in All economic activities. The value structure based on revelation is what determines the directions of modernization activities that accompany economic activity. The Muslim's motivation is to please God and gain reward.

The afterlife, and not the amount of pleasure and the avoidance of pain. Therefore, Islam came to purify people's behavior from injustices and selfishness, eliminating the habits of selfishness and greed, based on the self-moral control of the Muslim individual who fears the Day of Judgment (Hussein, 1418, 487).

Moderation and balance are a relationship between the (economic) system and the legal rulings, and they are not on the same level of relationship in terms of obligation or lack thereof. Some of them (obligatory and forbidden) are obligatory, while others are recommended, disliked, and permissible, and they are non-binding forms. So are the elements of the economic system derived from all of these rulings or from Some of them are (Al-Thumali, 1415, 25), and if people had reason and had their aspirations raised, they would have renounced this world, and if they had done that, directness would have been nullified, and if it had been nullified, they would have perished

and the ascetics would have perished as well (Al-Ghazali, vol. 3, without publication date, 222). The Islamic economic system in its conception of moderation is balance. Between the spiritual, moral, social and environmental aspects of human life. Moderation in Islam is inclusive of the universe and life. It does not forget the rational aspect and its development through knowledge, civilization, and progress. It does not neglect the rights of society and its great role in reforming it, educating it, and urging it to constructive economic work. It also does not neglect its heavy task and its great function in purifying the human soul and raising it with true spiritual education.

The second topic: The philosophy of economic analysis within the framework of Sharia laws

Economic analysis is usually captive to environmental influences and a specific cultural formation in the light of which economic activities of production, exchange, distribution and consumption are determined.

What are the economic decision options that produce? How is it produced? For whom does it produce? Governed by the provisions of the environment and cultural influences.

In capitalist economies, maximizing benefit through consumption and saving represents a basic value for the consumer and saver. Likewise, maximizing profits for the producer and investor is the only goal they seek, without regard to any values that fall within the context of morals and religious deterrents.

In the Islamic economic analysis approach, the central importance of consistency and integration between sources of knowledge is highlighted. Revelation (the Qur'an and Sunnah) is the first source of knowledge because it is from the All-Knowing and Expert, and historical observation is the second source as it is a form of experiment and drawing conclusions from its introduction (Qahf 2000, 18). This It is well-known and common in jurisprudential studies and among fundamentalists and theologians in their division of sciences into transmissional sciences

and rational sciences. The origin of all of these transmissional sciences is the Shariah from the Qur'an and the Sunnah (Ibn Khaldun, 345). As for the rational sciences, they are not specific to any nation, rather their consideration is directed to the people of money. All of them are equal in their perceptions and discussions, and they have been present in the human species since Imran was the Caliph (Ibn Khaldun, 379).

What distinguishes Islamic civilization is the lack of contradiction between transmission and reason, and the legal sciences are closely linked to reason in terms of accountability and proof. The Holy Qur'an was only revealed to people who reason.

The question facing the researcher is: Is Islamic economics a rational science or a traditional science? The answer to this question will be distributed over a wide area of constants and variables. Constants are everything taken from revelation in the form of jurisprudential rulings and jurisprudential statements, which constitute a system of knowledge with Islamic value rulings, which is the economic philosophy of the Islamic economic system, which is concerned with interpreting economic activity in accordance with Islamic law.

As for the variables, the application of reason represents the dynamic cognitive structure of economic life. Economic analysis, as a science in interpreting economic phenomena, is inseparable from the value framework. This alone gives Islamic economics the element of permanent mobility in light of the sources of legislation and the innovations of the Muslim mind. Accordingly, the spaces of studies Islamic economics will be divided into three axes. Together, these axes constitute the field of work of Islamic economics:

1- The economic system 2- Economic theory (economic analysis) 3- Economic policies (Al-Thumali, 1415, 6)

Through the previous division, the legal rulings that represent the constants in formulating the economic system will overlap with the economic theory represented in the economic

analysis of the activities of production, distribution and consumption, the services of which are considered acts of worship, and whose laws the Muslim mind strives to uncover, the interconnections between them and the phenomena that can arise from them. As a result of the interaction between them, as well as the economic policies determined by the state, its economic role remains as a guardian of God's law through succession to rule, considering that the state enters into the market as an owner, producer, and distributor of natural resources and as a market regulator (Ibrahim, Qahf, 2000, 114), these three axes merge. In one stop, it is the standard approach that goes beyond the level of pure studies (social and behavioral in particular), which stops at the level of description and report, as it is direct in reality, to the level of evaluation and proposing an alternative in light of specific criteria that emerge from revelation and its directives (Amzian, 1991, 19), and they overlap. These three axes reject the legitimacy of the positive rulings prevailing in economic activities, which have taken on the character of acceptance. At the level of academic study and at the level of dealing in markets, the normative governance emanating from revelation does not invalidate the results of realistic studies, because it goes beyond analysis and experimental description, but rather begins with a descriptive study and then moves to evaluating the facts to propose an alternative based on the standard of revelation. From here, we will find ourselves facing a controversial reality that is shrouded in controversy. The literal restrictions of economics. The difference between positive economic theory and Islamic economics is not subject to the credibility of the possibility of proving its validity and validity. It is based on assumptions of the economic reality of a society that is structurally based on material judgments and material empirical facts. Therefore, the disagreement between Islamic economics and economic theory emerges in the principles, assumptions, and policies that were delivered. It has this theory, and individuals rely on it in their behavior, and it has principles, principles,

and assumptions that differ from Islamic economics (Al-Thumali, 1415, 56). Islamic economic theory is contrary to both traditional capitalist economic theory and Marxist economic theory (scientific socialism), as its mechanisms do not work in a space of conflict. Or the survival of the strongest, whether socially, class-wise, or for political control. Rather, it operates in broad goal spaces in which revelation is a reference, and its philosophy renews the effective strategy in Islamic society, in which the active elements and the goals sought as a result of economic effectiveness must be harmonized.

1 - Sharia rulings / Sharia governance of the doctrine:

Sharia rulings differ from positive constitutional jurisprudence in terms of reference, objectives, and vision. The Creator, Glory be to Him, is more knowledgeable about His creation than the creation's vision of the created. In the first, there is comprehensiveness, justice, equality, and a purpose in which the worldly and the hereafter overlap. In the second vision, it is limited to the extent of the limitations of the human mind and the legislator's bias towards the group to the extent of completion and loyalty. The difference in minds and their structure will lead to the relativity of mental evidence (legislation). Whatever the degree of individuals' awareness of the climate of social, political and economic changes, based on their moral authority, they remain problematic and create contradictions due to the positivist ideological bias in following selfish human behavior and self-interest without deterrence (maximizing benefits, maximizing profit). There is no reliable example in the history that preceded our era. Society has succeeded in maintaining moral life without the help of religion (Chapra, 1996, 77).

The Sharia rulings outline the paths of guidance for establishing an economic system, and thanks to them, the Islamic society follows the course of its economic, social and political activity. Thus, it can be said that most of the elements of the economic system can be derived directly

from the practical Sharia rulings (jurisprudence) (Chapra, 1996, 10). The Islamic economic system and economic analysis The two Islamic principles offer sound solutions to the economic problem through the directives of revelation to guide human actions in the long run through a sound economic system, and at the same time they put individual interests under control. Taking into account (individuals and institutions) through human behavior in collecting and spending, and the details that occur between collection and spending in relation to the taxpayer's action in economic activity (behavior) that need a governing reference for these actions, are not restrictions in the coercive sense, but rather integrity (which avoids objectivity in The secular perspective), because the actions of the accountable person in Islamic law are distributed between this life and the afterlife, so maximizing the benefits and profits is also distributed between the two sides so that the Muslim wins bliss in the afterlife.

Therefore, this reference (the legal rulings) is the one that governs human behavior in this world's life in terms of earning, and earning according to the people of the tongue is the acquisition of money according to the reasons that it obtains, and the word is in fact used in every chapter (Al-Shaybani, 1997, 70), meaning that it is used for good and evil. Hakimiya is an artificial source that carries the same meaning as the source Qiyas (ruling) (Al-Hakimiya, Islam online.net), and governance means knowledge, jurisprudence, and judging with justice, as well as mastery, which is also analysis, and prohibition, which is politics, which is the prevention of corruption. Thus, governance will be established on the constitution of the street. Which is the revelation (the Qur'an and the Sunnah), and it is a principle whose content is determined through the concept of Sharia law, including the comprehensiveness of its scope and the breadth of its content (Al-Hakimiya and Sharia Islam online.net). Accordingly, the purposes of Al-Hakimiya are that God Almighty is the source of all legal rulings based on a doctrinal conception of God Almighty. God

Almighty, the universe, man, and Sharia: where worship is a part of it (Al-Hakimiya and Sharia, Islam online.net).

2- Islamic economic doctrine:

In the positivist economic analysis approach, the economic researcher monitors reality in accordance with the objective vision that sees the individual in society rushing towards activities that yield benefits at the lowest costs, whether this individual is a producer or a consumer. This description of objective reality requires the individual to have rational behavior, and that goals are determined. In the future, these are ((i.e. goals)) that do not, under any circumstances, deviate from the frameworks of maximizing benefits ((benefits and profits)), that is, there is a goal or goal, and it is not necessary to justify the method to reach it, such as creating unemployment in order for the inflation rate to decline, or igniting regional wars, or Limited or broad international efforts to spend military production, or destroy some crops to maintain a specific level of price for a particular crop. These methods and these goals certainly activate the effectiveness of positive economies. Scientists aim to answer positive questions by linking those questions with evidence and evidence (Lipsey, 1967). 17), and this evidence and evidence move positive economies to a dynamic (dynamic) position despite the bad side effects left by growth rates and economic development, such as unemployment, waste in allocating resources, damage to the environment, and economic cycles that lead to situations of recession and inflation, or both together, with Bad distribution of income: ((And when it is said to them, "Do not make corruption on earth," they say, "Indeed, we are reformers." (11) Indeed, it is they who are the mischief-makers, but they do not realize it)) Al-Baqarah / 11-12, and based on Therefore, the criterion in positive economics is the selection of policies that serve the goals that are achieved It is sought by giant corporations whose dictionaries do not contain any value judgments. There is no useful product or harmful and destructive product, but rather there is a product that is in demand in the

market. It does not stop growing despite the destruction of part of the environment, because the goal is to maximize profits So who will guide him after Allah? Do you not remember?) Al-Jathiya: 23. So governance and its criterion in positive economics is the market, this institution on which Adam Smith built his theoretical hypotheses. In his book ((The Theory of Moral Sentiments)) he sees that every man is the most appropriate judge to judge his own actions, and that every man is by nature left in the first place. And basically to manage himself (Laski, no date of publication, 127). The effort that a person makes to satisfy his own desires is led by an invisible hand to reach an end that was not part of his goal. It is a mysterious chemical reaction for the social good, and it is a benevolence to society with this simple system of freedom. Natural (Lasky, 128), but the spontaneity that created this institution ((the market)) is the division of labor first and the natural tendency that was associated with it, which is to barter something and exchange it for something else (Smith, Book 1, 1964, 4), and it is possible to summarize the basic elements that can It is said that they are the active and dynamic elements in the following three elements: -

A- The idea of the basic forces that drive life and economic efforts, and which are embodied in the economic system.

B- How to set prices and distribute income and results in the form of wages, profit and rent.

C- Policies according to which the state supports and promotes progress and prosperity in the economic field (Galbraith, 2000, 77).

These three previous elements revolve around self-interest, which is the motivation for the economic system and embodies economic dynamism and the market, which transfers self-interest by the invisible hand to the public interest through exchange and freedom of trade. All of this would not have happened without the Industrial Revolution, which Europe in general witnessed and England in particular, which created The division of labor and fundamental changes in the relations of

production and accumulation with the concentration of capital resulting from the poor distribution of income. The revolution of 1848 AD contributed to alerting society to these facts (Russell, Vol. 2, 1983, 212). It was a protest against Europe's departure from morals, which was reflected in more Of the poor relations of production and distribution.

Finally, according to the mechanisms of the free capitalist market economy, the supplier moves in search of an alternative opportunity, this opportunity that achieves the goals of the producer market and the consumer market, the lowest costs and the greatest profits, for the producers, and the lowest prices and the greatest benefits for the consumers, and without regard to a value judgment or return. Social, and the positive economic theory in its dynamism promotes economic growth. This growth, which is affected by the unlimited allocation of resources (irrational use of social and environmental impacts), will lead to a future choice between inflation and unemployment, as the facts have proven in the quest of organizers and businessmen to achieve full employment, until it has returned. The belief that attempts to reduce unemployment, by resorting to demand inflation policies, have only temporary results, and that these policies can, in the long run, increase both inflation and unemployment (Chapra, 1992, 63).

In Islamic economic theory, it is necessary to enter into Islamic economic effectiveness in the economic system that is linked to the legal rulings that command and prohibit, as well as the economic analysis aspect of economic effectiveness, and this is related to the axioms, which are descriptive statements about the human being or society, accepted as starting points and taken explicitly or implicitly as a basis. To build science (Al-Zarqa, 1999, 34), these postulates represent logical approaches to one science depending on the social environment. In Islamic economics, the economic system intersects with economic analysis (economic theory) to work on controlling economic effectiveness and by controlling the actor (the human being) through

his commitment to the legal rulings, to distinguish between what is right and what is wrong, what is forbidden and what is permissible, and in fact it forms the basis. The true motivation in economic activity is if individuals are fortified with the fortress of value judgments represented by Sharia rulings. The economic behavior of the individual is not neutral regarding these rulings. There is no selfishness, monopoly, pricing, or exploitation. Within this formation, the economic theory and its dynamism can be viewed in the presence of a social economic rise. Humans reach better conditions through balanced growth between human needs and resource allocation.

In principle, and in the context of economic analysis, the prices of production factors are determined in the market, through the forces of supply and demand. This means that the market in the Islamic economic system is what determines the distribution of production among the elements that contributed to its creation, which is known as functional distribution (Ibrahim, Qahf, 2000, 145). In this context, the market is a neutral concept from a technical standpoint, and this neutrality will extend this concept to all economic systems. However, the peculiarities of these systems will become clear through the beliefs, ideas, and ideology that groups embrace in formulating the concept of the market from a moral standpoint, which reflects the laws of Dealing and rules followed in the context of market mechanisms, which are the same mechanisms that govern the markets of all economic systems, and dynamism appears in the Islamic economy as well as the positive economy through the price mechanisms of factors of production in the market. Which is reflected in determining the incomes of the owners of the factors of production. The more rewarding the prices are for the owners of the factors of production, this stimulates an increase in the supply of these elements through increased production, which works to increase their incomes, meaning an increase in national income, on the one hand, and on the other hand, it will determine the multiple allocation of

resources between uses. However, the dynamism that comes through the price system in the market will show the difference between different economic systems. Islamic law, in its treatment of the joints of economic activity, does not stop at the functional or technical distribution of the income of production factors, because this distribution is sometimes incapable of stimulating effective demand in the market, the engine of economic dynamism, so the issue of redistribution came through clear legal assumptions and righteous deeds that came in the context of jurisprudence. The Muslim mind is to provide sufficient requirements for the consumer in raising the incomes of those below the sufficient level to enable them to participate in the demand for goods and services. This demand stimulates the confirmation of increased production, so the obligations were in zakat and alms, and spending for the sake of God, or that redistribution comes. Through the economic role of the state in Muslim society, the state in the Islamic economic system is not a passive state that is only concerned with administrative and political affairs. Rather, it is an active state and present on the economic scene, and it uses its effectiveness and presence to serve individuals and help them carry out the burdens of production and development (Ibrahim, Qahf, 2000, 156- 155).

Therefore, Islamic law controls the formulation of the theoretical components of the economic system, so that this central control is transferred from the theoretical framework (economic theory) to the analysis space that comes in the context of putting the theoretical foundations into practice.

Two important issues emerge from economic activities guided by Islamic law:

A- Land architecture. B-Justice.

Developing the land is an obligatory obligation, rather, it is an act of worship. Developing the land comes through human effort (work), where the returns resulting from the work are intertwined with what is a reward in this world's life and a reward for the eternal

afterlife. In the development of the land, economic activities are involved, so that these activities do not lead to conflicts from In order to monopolize earnings, Islamic Sharia came with value provisions that regulate the behavior of individuals and groups in economic activity as well as in other activities. Economic dynamism comes through the detail that Islamic Sharia brought in the context of worship and transactions.

This consistency between what the Shari'ah decides and human activity is sufficient to bring about justice through the activities of building the earth through transactions. This, in general, serves a lofty goal, which is worship and monotheism. This consistency creates a kind of rational allocation of resources where there is no extravagance or frugality, but rather justice and moderation in use. This moderation eliminates an issue that has preoccupied positive economic thought, which is the economic problem. The economic problem under the Islamic concept is that there is no scarcity of resources (at all) in the face of uncontrolled needs. Rather, scarcity, if it exists, is a scarcity of the user of these resources in the face of uncontrolled needs. Disciplined (Abu al-Futuh, 1994, 230), "It is God who created the heavens and the earth and sends down water from the sky and brings forth with it fruits as a provision for you and subjected to you the ships so that they may move In the sea by His command, and He has subjected to you the rivers (32) And He has subjected to you the sun and the moon moving about, and He has subjected to you the night and the day. 33) And He has given you everything you asked for. And if you count the blessings of God, you cannot count them. Indeed, man is an oppressor and an unbeliever.) (Ibrahim: 32-34). This harnessing is matched by balance and moderation in the rational allocation of resources, and God Almighty said: ((God He extends sustenance to whom He wills and determines it, and they rejoice in the life of this world, and what is life? This world in the Hereafter is nothing but a provision." (Al-Ra'ad: 26) Likewise, Al-Kari Almighty says: "And if God had extended the

provision to His servants, they would certainly have transgressed in the land. But He sends down in measure what He wills He is All-Aware and All-Seeing." (Al-Shura: 27) There is no earning without work and subservience is from God Almighty. He is destined to do as much as He wishes, which improves people's affairs and does not overpower Him. This in itself is economic mobility through the rational allocation of resources according to the resources God has provided. Every Muslim should believe that the situation of livelihood in people's livelihoods must be such that it is ample and narrow for the benefit of society and its security. There is no room in their striving and activity for hatred and grudges, nor for envy and malice. The way to benefit from God's blessing in money is through effort and preparing oneself for striving. Turning to God in sincerity and doing good deeds, and for this reason God Almighty said ((And do not covet what God has given some of you over others. For men is a share of what they have earned, and for women is a share of what they have earned.) "Follow God of His bounty. Indeed, God is All-Knowing of all things." (An-Nisa': 32).

Conclusions and Recommendations

A- Conclusions

1- Islamic economics is limited to clarifying the doctrine, as it is essentially based on the principle of revelation in explaining the economic phenomena that obstruct economic work in various fields and economic activities, in a way that is consistent with the social acceptance of human actions by the Almighty.

2- The Islamic principle of succession is based on the total transactions with regard to public and private ownership. It explains that man is a successor on the earth and works to please God (Glory be to Him) through all economic activities. Here the distinction is clear between man-made systems and the Islamic economic doctrine.

3- All Muslims provide humanitarian rules that are based primarily on the principle of divine justice in which Muslims believe in achieving

equality and justice with regard to the distribution of income and access to work opportunities, which is achieved through the human endeavor to reach the lofty goals set by Islamic law.

4- The investment process is based, in accordance with the Islamic economic doctrine, on the solid foundation that commands man to develop the earth and pay attention to the blessings of God (Glory be to Him), and not to be extravagant or squandering the goods and resources that God has given to man, and to emphasize the development of man through all available means to develop economic resources. It is a guarantee from God to the believing person that good deeds will enter him into Paradise and obtain the satisfaction of God and the believers.

RECOMMENDATIONS

1- The researcher recommends the need to pay attention to Islamic issues in dealing with various economic phenomena because they are a real guarantee that addresses the issues that obstruct the process of developing economic knowledge in accordance with the Islamic doctrine.

2- Emphasizing the principle of succession in public and private ownership of various means of production, as well as economic resources, based on the commandments of the Noble Messenger Muhammad bin Abdullah (PBUH) regarding the preservation of divine blessings and gifts.

3- Addressing the problem related to the process of economic justice, with regard to granting economic resources, and it must refer to the basic principles of Islam that lead to justice in the distribution of economic resources, and there is no idea or concept that there are differences between countries in terms of resources.

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