

Abstract

It is well –known that studies related to the aspects of Imam Ali, s (peace upon him) thought get their importance and quality from the fact that they study one who is considered the master of those who are eloquent and good speakers. Besides, Nahj Al – Balagha , which is the best evidence for statement , stands as the basic work for eloquence . It is also a source for many sciences. This can explain the tendency for studying these sciences academically and non – academically.

Studies and interpretations have started since the day when the book was collected. Then, they increased and varied. Some of them were in volumes. Hence there appeared a need for writing studies on separate topics so that laymen may have easy access to those subjects, one of which is the theme of the present research namely, economic thought in Nahj Al – Balagha , and which are included in Nahj Al –Balagha .

The purposes for my selection of this subject can be summed up as follows:

- 1.The subject has not been tackled before though there exist some writings on Islamic economy.

However, this side of Nahj Al –Balagha has never been studied. There are some general studies on Imam Ali (peace upon him) but they do not deal with the economic thought in the Nahj, which is the subject under study. In fact, the studies concerned with the Islamic economy are very few.

Therefore, the study of the Islamic economy through the speech of Imam Ali (peace upon him) can fill a large gap in this area.

2. The research aims at highlighting one of the aspects by which this great personage is characterized, and demonstrating its distinct thought taken from the Holy Quran and the prophet ,s Sunna to the Islamic World besides showing the significance of the information that this book includes .

3. Furthermore Imam Ali (peace upon him)can be considered the pioneer of the economic thought and one of the organizers of the economic policy at that era and the following time until today. Thus, he precedes all the other systems , which came after him such as Marxism , socialism and the others .

4. Moreover, this research is not only economic but also cultural, religious

, moral and human . Hence it proves the tolerance of Islam and its humanism , and being free of hostility and hatred quite the opposite to what some prejudiced people claim .

The research is divided into four chapters with an introduction and a conclusion. The First chapter includes the study of the concept of economy and its significance with reference to Imam Ali (peace upon him). It studies the definition and concept of economy in Imam , s thought in the First section . The second section tackles property and wealth , their types , the consequences of their collection and how to deal with their owners. In addition , this section tackles the types of fortune which have been stated by Imam. Ali (peace upon him)

The third section is specified to the attitude of Imam Ali (peace upon him) towards the financial expenditure and the fields of expenditure, etc.

Chapters tow discusses the state financial system, which primarily depends on Beit Al- Mal(House of finance). It is divided into revenues including (fai , spoils , , Zakat , religious tax , Sadaqa , alms,) and expenditures which is represented by Ataa , grant , and the way of its distribution in view of Imam (peace upon him) .

Chapters three is concerned with Makasib, earnings, and Hukook, financial claims , . the First section is about Makasib which he (peace upon him) divides into Makasib Muharrama , religiously illicit earnings ,such as (Suhut , ill- gotten trade ,, Riba , usury ,, sale of alcoholic beverages , gains by singing and music , monopoly , and bribe etc.) and Makasib Muharrama , legitmate earnings, like trade . The second section is on Hukook . It includes the concept of prosperity and poverty and their impacts.

Chapters Four studies the view of Imam Ali (peace upon him) as regards work. The First section explains its material and abstract implications, and identifies what a good work is and what its conditions are in addition to the view of Imam Ali (peace upon him) with regard to remissness, laziness, reliance on others and also taking opportunity in this respect. The second section tackles the types of work as well as jobs and the attitude of Imam (peace upon him) towards them. The conclusion comes last to involve the most important results extracted from the present study