

General Economic Principles of Modern Islamic Civilization Based on the Prophetic Tradition

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Abstract

The Prophet's performance in the economic interactions of the prophetic government includes principles and axes that, in addition to explaining the Islamic religion's view of the worldly affairs, also represent the desirable structure of the economic system in modern Islamic civilization. He, as the position of the Islamic government ruler, has managed the economic affairs of the government and the implementation of divine commands in the financial field in Islamic society. Therefore the Prophet dealt with matters related to the area of economics, including earning income, work, and employment, tax affairs, and various facts in this regard show the correct position of these matters in the system of Islamic civilization. One of the essential approaches to obtain the economic model of modern Islamic culture is to extract general rules from the prophet's Sira and delegate the responsibility of formulating administrative laws to economic thinkers. The present study has collected the most important financial components of the Prophetic tradition by the library-documentary method, and with a descriptive-analytical view of historical issues. Based on the results, different principles extract, such as an emphasis on employment, encouraging production, fighting poverty, fighting aristocracy, justice, the rule of the religious tenets over economic activities, etc.

Keywords: Economics in the Prophet Sira, Prophetic Economics, Economic Model, Modern Islamic Civilization, The Rule of the Prophet, The Relationship Between Religion and Economics, Economic Justice.

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General Economic Principles of Modern Islamic Civilization Based on the Prophetic Tradition

70

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Introduction

Given the small number of Islamic governments in the contemporary era and the lack of historical background, there is no independent knowledge of Islamic economics that can comprehensively manage the economics of Islamic societies and formulate a bright horizon for the future of Islamic civilization. The most important reason is the lack of severe confrontation of Islamic scientists with the vital challenge of managing economic affairs according to the view of Islam as a financial system and in the form of a religious government. Muslim countries have not made a severe move to the Islamic economy due to their governance structure. But the Islamic economics thought for various reasons has received considerable attention since the second half of the twentieth century, such as the independence of Islamic countries such as Algeria, Tunisia, Indonesia, and Pakistan, the promotion of communist models by the Eastern bloc and the apparent contradiction of these models with the religious principles and economic problems of the West after World War II. But perhaps the most important reason for feeling the need to find a model of Islamic economics in the Islamic world was the victory of the Islamic Revolution. Simultaneously with the emergence of the concern of the religious administration of society in Iran in various economic, political, etc., essential efforts were made by other Islamic countries and Muslim thinkers to provide solutions in this regard. Besides, paying attention to the concept of revival and creation of a new Islamic civilization is also an essential factor in the development of the Islamic economic system and financial requirements for the production of Islamic culture. Although the efforts made in the event of Islamic economic thought are numerous despite its short history, this discussion still needs more in-depth research to influence a scientific current and to find a model or models for the new Islamic civilization. One of the factors of progress and completion in this path is paying attention to the life of the Prophet of Islam (PBUH), his interaction with economic issues, and using these issues in the way of Islamic invitation, creating and stabilizing the Prophetic rule.

Therefore, to recognize the dimensions and recreate Islamic civilization in a new form, we need a correct and in-depth knowledge of the critical principles in the formation of culture. Hence, the necessity of carefully examining the various features of the Prophet rule, including the economic characteristics of his state, becomes apparent. His behavior as the most knowledgeable people to Islam and the owner of revelation are the criteria and extent of being Islamic or not function of the Islamic

government. Today, the Islamic world, to revive its glory, needs a precise understanding of the Prophet tradition, and the Islamic model emerged from the history of its culture. Hence, while updating and responding to the challenges of modern times, it embraces all different Islamic spectrums and opens a way to reproduce Islamic glory.

1. Research Questions

The present study aimed to answer three questions: ‘First, to what extent is it possible to discover the principles of Islamic civilization in the analysis of the relationship between the prophetic tradition and culture?’ ‘Then, according to the existing definitions of society, in what dimensions are the Islamic components of civilization?’ ‘And finally, what are the principles of Sira civilization-making in the economic extent from which a model can be extracted for the new Islamic culture?’

2. Research Background

The economic issues of the Prophet's tradition and the principles contained in it have been considered from different angles, which point to some of the most important researches in this regard. Hosseini (1391), in the article "Economic Models of the Prophetic Government," has studied the economic characteristics of the Prophetic government, practical behaviors, revenues, expenses, and management as economic models of the Prophet's government but has not analyzed the civilization approaches.

Noghani (1392), in his study, has tried to provide a model for economic growth in the present. In spite of the Muslims problems at the beginning of the Hijrah, the Prophet was able to develop the economy of that day with appropriate solutions such as: Motivate and encourage work and livelihood and condemn unemployment and create institutions to accelerate trade such as the establishment of the treasury and the establishment of laws and regulations to guide economic activities and the fight against financial corruption.

In the article "the Prophet tradition in the face of economic threats," Sayyed Hosseinzadeh et al. (1395) have enumerated the economic threats of the prophetic era and extracted his life in the face of these threats such as Socio-economic sanctions, confiscation of property and assets, siege and commercial monopoly of Quraysh. The focus of the model presented in this study is to create a situation to protect the economy against economic threats. Some suggestions and policy implications of Sira

General Economic Principles of Modern Islamic Civilization Based on the Prophetic Tradition

mentioned dealing with the current financial risks of the Islamic Republic of Iran.

In Sharifi et al's (1396) research, issues such as relying on and consulting with people, perseverance, strengthening the economy, reforming consumption patterns, preventing extravagance, planning, and promoting social justice are among the Prophet's strategies for organizing the economy in its conditions.

Taghavi (1396) has studied the efforts of the Prophet (PBUH) in converging the Medina market with the economic teachings of Islam, using technical indicators of management science. Based on the results, the Prophet, with management mechanisms, implemented a practical model of a market converging with spiritual teachings in Medina, including separating the Muslim market from the Jews, introducing market rules following religious instructions, monitoring, and controlling prices, the quality of goods, etc. But no other economic acts of the Prophet are mentioned.

Mursalpour and Jam (1397) examined the reforms made by the Prophet in the economic structure of Medina. These include eliminating false jobs, paying attention to constructive and employment issues, and regulating income and expenses. This article emphasizes on the allocation of resources by the Prophet with the three goals of expanding welfare, military empowerment of Muslims, and economic development. Many studies, recently, have been conducted on the economic aspects of the Prophet's rule that mentioned before. Nevertheless, there are still many aspects of the financial issues stemming from Sira. On the other hand, the point of the need to discover the components and the possibility of the economic orientation of the Prophetic tradition to the macro issues of the new Islamic civilization also needs further study and more detailed research.

3. Framework and Theoretical Foundations of Research

3.1. Definition of Civilization

Civilization is the result of human endeavor to raise the level of material and spiritual life; therefore takes an extensive global character in the field of science, inventions, initiatives, and various organizations (Sepehri, 2002: 29). In other words, civilization means a network of multiple economic, cultural, legal, political, etc. structures and systems, on a collective scale, which seeks to answer the individual needs of human beings.

By this definition, all civilizations seek to reply to needs. People tend to a particular person or school for their ability and capability to respond to life needs. This need-driven tendency leads to following a specific school and gradually overshadows all human attitudes, feelings, and behaviors. A civilization formed based on the particular school by upgrading the trend towards a specific school from the individual scale to the collective level. Thus, the primary identity of civilization is to answer the needs of human life on a mass scale.

In this view, Islamic civilization is the result of the desire of Muslims for Islamic life, who want to organize and implement their lives according to God's will. Islamic culture is "a network of various economic, cultural, legal, political, etc. structures and systems that have been formed on a collective scale based on Islamic teachings and seek to meet the pyramid of the needs of all human beings." But the Islam civilization-making, like other schools, follows the general process of civilization-making. That is, Islam also makes civilization by responding to human needs on an individual and collective scale. Thus, civilizations contrast is not related to the difference in the path and process of culture but is in the quality and type of response to micro and macro needs.

3.2. The Relationship Between the Prophetic Tradition and Islamic Civilization

Based on the above mentioned, the second research question presented more clearly: Does the prophetic tradition have the capacity to offer at least some of the constituent patterns of civilization? Achieving the vital role of the Prophetic tradition in civilization-making depends on proving the ability of the Prophetic tradition to provide practical models in various economic, political, legal, etc, fields.

First, various views on the relationship between the Prophetic tradition and the social life of Muslims theoretically examine because Sira can be the source of objective models of Islamic civilization that, in addition to its inherent authenticity, can be probably cited and practiced by all Muslims. If a connection between Sira and social life is not proven, a practical model cannot emerge. There are two main theories and views about the authenticity of the Prophetic tradition and its relation to the social life of Muslims.

3.2.1. Denial of the Authenticity of the Prophetic Tradition

This view has a long history, and some have considered it's beginning from the Prophet era, and a group assumed immediately after his death (Paktachi, 1988: 687). This approach, known as the Qur'an- Sufficiency, is linked to the famous phrase "the book of God is enough for us." There

General Economic Principles of Modern Islamic Civilization Based on the Prophetic Tradition

are several theories about the believers in this approach and the history of this perception in different Islamic religions.¹ This view seems acceptable and logical at first and considers the importance and position of the Book of God. Still, the result of accepting this approach is the denial of the authenticity of tradition and Sira. This denial classifies into four considerations: Denial of authority with the rejection of the administration of Al-Khabar al-Wahid, denial of authority with problems in the methods of proving tradition, absolute denial of the Sunna authority, and finally, construing the tradition and Sira as a personal categorical proposition (Al-Maki al-Shami, 1420:123-132).

Throughout history, of course, presented various interpretations of this approach, which their classification is according to multiple criteria. The result is a denial of tradition authenticity, in terms of juridical, logical, social, and limiting it to religious matters and expressing generalities (Soroush, 1997: 137).

According to this approach, the Prophetic tradition cannot consider as a source for finding and presenting practical models of modern Islamic civilization. The Prophetic tradition and manners, accordingly, cannot be cited even in the field of jurisprudence and legislation. Also can figure out as historical reports that express the personal behavior of the Prophet or work when there is a conflict between worldly and otherworldly interests (Cf. Mojtahed Shabestari, 1376: 88) and therefore cannot be an independent and efficient source in this field.

3.2.2. The Authenticity of the Prophetic Tradition and the Possibility of Modeling It

This approach considers the general and public methods of Muslims, including Shia and Sunnis. They believe that the Sunnah (word, act, or narration) of the Prophet has no authority without any doubt, so to prove this issue, they have cited the four arguments of the book, Sunnah, consensus, and reason (Feiz, 1398: 29). In this view, based on various cases, especially the verses of the Holy Quran², tradition and Sira are valid and essential that doubt in its validity or denial consider as doubt in the necessities of religion or its negation (Hakim, 1397: 130). Following this approach, there are different views and interpretations of the traditional validity and the scope of its authority (Bahrami, 1395).

1. For more details, see: Elahi Bakhsh 2000: 95-97.

2. For details, see the Shia and Sunni interpretations of the following verse: “so take what your Messenger gives you, and whatever he forbids you, abstain from it” (Al-Hashr: 7).

According to this approach, the Prophet tradition has the authority and should be considered as a source for religion and also receiving patterns of social life. Also, using the Prophet biography can be sought as a source for the reconstruction of Islamic civilization and the desirable structures of modern culture. The modeling of Sira is not attention to the pretended and material form of Sira that leads to holiness-oriented or fanaticism-oriented; instead, the main issue is to pay attention to the methods and orientations of the Prophet. In this regard, Motahhari believes that Islam has not dealt with the appearance of life, which is entirely dependent on the amount of human knowledge. Islamic commands are related to the spirit, meaning, and purpose of life and the best way that human beings should take to achieve those goals. The Islam indicators in the social life, show the path and the destination, and with the sign, presents the danger of deviations and falls. In Islam, there is no apparent or material means or form that be sacred to a Muslim obliged himself to maintain that means and form forever (Motahari, 1390: 117).

3.3. The Relationship Between Economics and Civilization

In this regard, of course, the economic system and behavioral patterns of managing financial affairs are the pillars of civilization. In practice, it isn't easy to imagine social life without a favorable economic system.

That is, the economic structure permeates much of life. In other words, economics is the pillar of civilization-making, and no civilization has achieved without financial instruments and an efficient economic system. Western scholars, by examining the concept of culture, explicitly acknowledge the connection between civilization-making and economic structure and believe that a well-organized financial system is necessary for the creation of civilization. For example, Emile Durkheim, Marcel Mauss, and Max Weber consider after religion, economics and economic factors are the only common factors in the process of civilization-making (Swedberg, 2010).

If we consider the Islamic economic system as a set of overlapping behavioral patterns align with the financial management of the Islamic society (Navaei, 1381; 39), the profound relationship between economics and the prophetic tradition will be well clarified. Sira, as mentioned before, is full of patterns of governing the economic system. Investigating the Sira, especially after the emigration, shows that an essential part of the Prophet teachings is in the framework of financial models and regulates the distribution of wealth, resolving economic conflicts, establishing economic security, and controlling the market.

General Economic Principles of Modern Islamic Civilization Based on the Prophetic Tradition

First, there is a profound connection between economic issues and civilization in the general sense, and, of course, modern Islamic culture can only achieve through a desirable economic structure that oversees the policy-making and management of finance. Then, the desired economic structure, which is the foundation of the new Islamic civilization, must be based on a pattern or have completely Islamic components. These components are the foundation of the economic structure based on Islam, and there are in the ruling style of the Prophet.

3.4. Islam Economic System and Islamic Economics Science

Despite numerous studies on Islamic economics and economics from the Islamic point of view, the present study aimed to define and explain Dr Monzer Kahf about Islamic economics. His perspective on the place of Quranic and narrative principles in the formulation of the Islamic economic system and Islamic economics has considered his view as part of the theoretical framework.

Dr Kahf, unlike other Islamic thinkers, does not emphasize only the ordinary jurisprudential propositions. At the same time, he emphasizes the efficiency of the process of jurisprudential inference in achieving the economic principles in the Qur'an and Sunnah. He believes that the economic policies of Islam should extract from the Qur'an, Sunnah, and the history of Islam, especially the Prophet and the caliphs' era, not the Ayat-ol-Ahkam or current issues of jurisprudence (Kahf and Bazrafshan, 1390). In this view, Islamic economics does not consider as an independent science and not the scientific nature of economics. The west economic theory is incapable of explaining human life due to historical reasons and is deprived of the revelation. The western economic method includes propositions that derive from the value beliefs of a particular geographical area (the West), so it cannot be entirely valid in some subsets of the world community, such as the Islamic world. Because in Islamic countries, there is a combination of behavioral values and patterns that do not conform to the basic models of Western economics (Kahf, 1385).

According to this thinker of Islamic economics, the economic system consists of three elements:

- a) Philosophy or basic ideas;
- b) Subject principles, hypotheses, and general rules derived from ideas;
- c) Administrative laws that regulate the relations of production, distribution, and consumption as well as increase the economic success of society.

The task of extracting the Islamic economic system consists of two parts; First, the theoretical exploration of the system components and its internal compatibility; and then, checking the validity and feasibility of the system implementation (Ibid).

The Qur'an and Sunnah present only the general approaches of the Islamic economic system and lend many details to Muslim thinkers. Given the issues raised in the Qur'an and Sunnah, there is ample opportunity to make efforts to discover the underlying economic themes proclaimed by God or the Prophet (Ibid).

According to his definition, Islamic economics is related to the study of human behavior concerning education and the use of resources to meet its necessities, needs, and other wants. This science studies human behavior with the nature created by God Almighty, regardless of any current ideological position. Besides, this science considers the Islamic system of economics and the relationships that result from the interaction between this system and other material personal and cultural requirements (Ibid).

Regarding the method of discovering the economic system of Islam, he says: "Referring to the Qur'an and Sunnah and determining related sources and extracting a coherent structure is a basic matter and requires special efforts and competencies to understand the texts of the Holy Qur'an and Sunnah." Thus, it is necessary to be aware of the events that surround each verse or tradition of the Prophet (Kahf and Bazrafshan, 1390).

The method of discovering the economic system of Islam and extracting it from the Holy Quran and Sunnah is the same as the method of research in jurisprudence. The purpose of studying the general rules and regulations of jurisprudence is of three types; a) Some general principles found in the texts of the Holy Quran and Sunnah such as *la zarar va la zera*; b) Some rules are the result of studying several documents about the applications of a principle and then putting them together to discover the policy governing those applications; Such as not allowing the seizure of property without permission; c) use healthy mind and logic. The use of human reasoning in inferring principles has emphasized in the Holy Qur'an and Sunnah as one of the Shari'a sources.

In many cases, the discovery of laws is given to human thought. In standardizing the Islamic economic system, the three-layer method of research in the rules of jurisprudence is applicable; some principles are stated in the texts; Such as the sanctity of usury (Reba) and the obligation of zakat. These foundations remain as they are and are placed in their

General Economic Principles of Modern Islamic Civilization Based on the Prophetic Tradition

proper place in the Islamic economic system. The tendency to more equitable distribution of income, wealth, and the responsibility of the government to ensure the human livelihood are among the principles that can obtain from the study of some texts. While the preliminaries and other laws of the Islamic economic system derived from a healthy mind and rational reasoning; For example, paying attention to the welfare of the people is an admirable goal of the financial system (Kahf, 1385).

Islamic jurisprudence and history are essential sources of knowledge of the Islamic economic system, and like jurisprudence, there are often several theories on a subject in the Islamic financial system; because the method of Islamic economics is not written anywhere.

Therefore, we are facing the interpretations of different scholars with different degrees of depth, understanding, and closeness to the texts and spirit of the Holy Quran and Sunnah. Finally, we will have different ways and schools in understanding the economic system of Islam, just as we have different theories in jurisprudence (Mir Moezi, 1390).

The present study aimed to extract the principles of the subject, hypotheses, and general rules derived from Islamic beliefs by examining the practical tradition of the Prophet during her reign. To this aim, in addition to the traditions or command sources and jurist fatwas, used the Sira according to the essential sources³ from economic affairs views. The obtained principles as the principles of the financial subject can be exploited in the economic structure of the new Islamic civilization. Still, the formulation of administrative laws and the necessity of harmonizing them with the requirements of the time is the responsibility of economic experts and thinkers.

4. Research Method

The historical method that, according to the subject of the research, has been selected. Besides, the library-documentary method has been used to collect information in the form of receipts. Accordingly, without sampling, and the most important available sources were examined. To analyze and summarize information, the method of thematic analysis, which means logical analysis, and not observation and objective experience, has been used.

5. Results

3. Including the Sira, Ibn Hisham, Osd al-Ghabah, Ibn Athir, Tarikh Tabari, Al-Sira al-Dhahabiyah, Al-Maghazi Waqidi, Wasa'il al-Shi'a and Behar al-anwar.

According to the existing definitions of civilization, in various systems such as economic, political, legal, educational, and other social systems, such as family system, etc., the dimensions of civilization as important pillars and structures of culture are emphasized. The existence of these systems with exclusive cultural sovereignty and supervision is necessary for shaping the structure of civilization (Ashouri, 1397: 128).

Also, the order of collective beliefs (religion) is one of the crucial dimensions of culture. (Thomson, 1395: 17). Therefore, the principles of the subject extracted from the Prophetic tradition, which can be generalized to the economic system, are discussed.

5.1. The Civilization-Making Principles of the Prophet's Economic Sira

5.1.1. Diligence to Work and Emphasis on Employment

The importance of work and economic effort to earn a livelihood in the Prophet belief was such that her whole life spent intending to make a halal fare, and avoid imposing himself on others. When he liked a person, he asked: Does he have a job? If the answer were no, he would say: I lost sight of him because when he is unemployed, he earns money with his religion (Majlisi, 1403: 100, 9). In another narration also coated that a person who manages his family life with effort is such a warrior that he fights in the way of God (Koleini, 1986: 5, 88).

The Prophet was opposed to laziness from childhood and was always striving. There is evidence in historical records that he employed in such occupations as shepherding, agriculture, and trade (Sheikh Saduq, Elal al-Sharia, 1368: 1, 32; Beyhaqi, 1419: 6, 118; Majlisi, 1403: 16, 224).

During the Islamic rule, he also paid special attention to creating jobs for individuals and encouraging Muslims to work. Besides, supported production and service work, invested in unemployed people to find decent employment, or guided them to earn a living. For example, his guidance to one of the Ansar who complained of poverty and the Prophet provided him with employment (Varram, n.d: 1, 45).

The emphasis on employment by the Prophet was not limited to honest advice, and he, as the ruler of the Islamic society, took necessary measures for entrepreneurship. Such as contract of farm letting between the Muhajireen and the Ansar, which resulted in entrepreneurship for the Muhajireen and an increase in the productivity of the Ansar lands. Also, the abolition of the trade monopoly by the Prophet caused farmers and artisans to participate in economic activities and start working by concluding bailment of a capital contract and providing capital (Ibn Sheyba 1410: 1, 304).

General Economic Principles of Modern Islamic Civilization Based on the Prophetic Tradition

Another measure was to create a market. Since the control of the demands of Medina was in the hands of the Jews, he considered another market for the Muslims and appointed a place in the Prophet's Mosque and announced that no tax would be levied on it (Qazvini, nd: 2, 751). Another case was the launch of commercial caravans such as the caravan of Zayd bin Haritha and the creation of jobs through it (Waqidi, 1369: 2, 564).

The Prophet tried that people should not be sluggish with the help of grants such as alms and zakat and that they should treat in such a way that they can earn a living. He struggled with the spirit of dependence on others to eliminate dependencies and to create dignity for individuals, and he encouraged everyone to make a living through their effort (Majlisi, 1403: 6, 314; Majlisi, 1403: 100, 9). When a group of companions in his presence said in a person's description: Someone prays a lot and fasts. He asked: Who gives him water and bread? They said: All of us. He said: All of you are superior to him (Majlisi, 1403: 76, 247).

Besides, the Prophet repeatedly encouraged workers and farmers and tried to emphasize the dignity of work and useful effort with a humble behavior and to spread the culture of work among the followers. He even kissed the calloused hands of one of the companions ((Ibn Athir, 1409: 2, 269). These examples show the Prophet's attention to the issue of lawful work and employment.

5.1.2. Encourage Production, Especially Agriculture

Agriculture is an essential issue in the tradition of the Prophet because the production of wealth from available resources and self-sufficiency is critical in establishing an independent society. The Prophet's emphasis on agriculture did not mean that non-agricultural products were insignificant; regarding the geographical conditions as well as the lack of industrial facilities and conditions in Medina. Of course, the orientation towards agriculture is due to the cultural view of Islam and the Prophet to preserve the environment and respect creatures.

There are numerous reports from him about agriculture and its importance. For example, he said to the Amir al-Mu'minin, do not oppress the farmers in your government or do not increase their taxes (Horre Ameli, 1991: 19, 62).

Several traditions have been narrated from the Prophet about tree planting (Mottaqi Hindi, 1401: 3, 896). Prophet says about the fruit trees: Whoever waters a palm or cedar tree that is somehow used by humans or animals is like one who quenches a thirsty believer (Horre Ameli, 1991: 12, 198).

The Prophet encouraged working on the land and prevented from being fruitless, and commanded to cultivate your property, and if you could not, leave the farm to your religious brother to plant it (Ibn Athir, 1409: 2, 151). One of the actions of the Prophetic government in expanding agriculture was the transfer of thriving and barren property to the people to maintain it. This property, which was transferred under certain conditions, was called Aqta (Hamedani, 1377: 2, 1028). As a result, economic activities and the restoration of perished lands flourished, and large numbers of Medinan became employed.

5.1.3. Fighting Poverty and Reforming the Worldly Approach

Fighting economic poverty was one of the Prophet's most pressing concerns; because poverty could create many "Problems" in spreading Islam (Shahidi, 1365: 5, 606-637).

According to historical evidence, the polytheists used this debility to create weakness in Muslims (Shahidi, 1365: 5, 281). The Prophet says: Poverty can make a person an infidel (Hakimi, 1380: 4, 289). Regarding the importance of eradicating poverty, he has quoted: O God! Bless us in bread and do not separate us from the dough; if there were no bread, we would not pray and fast, and we would not fulfill the duties of our Lord (Hejazi, 1352: 47-48).

The Prophet tried to remove the shadow of poverty from the individual and social life of Muslims by promoting the spirit of work and the fight against prostitution. Of course, fighting poverty does not mean encouraging excessive wealth-seeking. The Prophet sought to correct the relationship between man and the world and material things while fighting economic hardship, which can have a devastating effect on human life and even force him to commit wrongdoings.

In this regard, it should be noted that condemning the world in the Qur'an does not mean avoiding the world and its manifestations; rather, it seeks to correct the relationship between the man and the world. Many verses have also referred to reclaim the earth, exploitation of worldly goods, etc. (Hariri, 1362: 35). Islam hates both extremist religious bigotry and forbids monasticism for Muslims (A'raf / 32), and opposes poverty and backwardness and seeks progress. The Prophet himself used a variety of foods and encouraged a simple life that supplies all human needs. He invited people to develop their livelihoods and enjoy the bounties and amenities and emphasized and paid attention to travel and tourism, healthy recreation, and appearance order (Hariri, 1362: 63). Of course, he also stressed the lack of extravagance, ostentation, and gluttony (Hasani, 1381: 47). Muslims have the right to enjoy the benefits

General Economic Principles of Modern Islamic Civilization Based on the Prophetic Tradition

of life without extravagance (Ramyar, 1362: 275). In the way of practical struggle against poverty, in addition to personal supervision of the market to prevent inflation and deprivation of people from the necessities provision, the Prophet was not limited to honest advice (Beyhaqi, 1419: 1, 310), appointed individual inspectors to monitor the market (Halabi, 2006: 3, 459). Besides, he eliminated brokers (Meqrizi, 1420: 14, 388) and forbade buying from Rokban⁴ (Sadr, 1375, 176) and dealt with hoarding decisively (Ibn Hanbal, 1416: 8, 481). From Weber's point of view, the religion of Islam encouraged a new approach to the world and the economic endeavors that paved the way for the emergence of modern Islamic society and a new civilization (Hetti, 1366: 50).

The efforts of Islam and the Prophet to show the high value of economic and social activities are such that there are extensive rules and regulations to facilitate the transaction, participation, rent, power of attorney, loan, remittance, mortgage, guarantee, endowment, contract of farm letting, Mosaqat, Ja'ala, etc. were laid down and implemented (Hariri, 1362: 53).

5.1.4. Simplicity, Struggle Against Aristocracy and Privilege

One of the most important behaviors of the Prophet was simplicity. According to the narration, he was never satisfied with wheat bread. Ate like slaves and sat like them, ate food on the ground, and ate all kinds of food (Tabatabaei, 1378: 160-164). Motahari considers this characteristic of the Prophet as a result of his divine policy and believes that the holy prophets filled the hearts of the people, but not with outward glory, but with spiritual beauty that was accompanied by simplicity. The Prophet never exceeded the principle of simplicity during his lifetime, and the dignity of his leadership was the main reason (Motahari, 1383: 91).

Numerous reports of the simplicity of the Prophet have been quoted in various sources (Cf: Ibn Sa'd, 1410: 1, 363, quoted by Delshad Tehrani, 1385: 1, 297). The Prophet hated the sultans' manners and their rituals and any aristocracy (Koleini, 1365: 6, 272).

According to some companions' narration, a man came to the Prophet, but when he saw him, trembled; the Prophet said to him: Be comfortable! I am not a king; I am the child of the same woman who ate dried meat (Ayadh, 1407: 1, 199).

It is narrated from the Prophet: I will not leave five things to become a Sunnah for my ummah after me: eating on the ground with slaves, riding

4. When the trade caravan approached the city, some people welcomed it and bought the goods needed by the city cheaper and sold them to the people at a higher price.

a donkey without packsaddle, milking a goat with my hands, wearing a woolen garment and Hello children (Sheikh Saduq, Elal al-Sharaye, 1368: 1, 130).

The Prophet lived so naturally that he had no advantage over his servants (Ibn Shahr Ashob, 1431:1, 146-147). As mentioned in the above, Islam is never opposed to economic prosperity and comfort; instead, he has condemned dissipation and luxuries. Furthermore, the simplicity of the rulers emphasized, especially when the general public lacks adequate amenities. Therefore the simplicity like the Prophet cannot be considered as a general economic principle for the entire Islamic ummah. As mentioned in the biography of Amir al-Mu'minin, he lived at a deficient level, but he opposed someone who wore clothes like him.

The Prophet, more than his emphasis on simplicity, opposed the superiority of followers and their abuse. He never granted high positions such as emirate, presidency, command, and guardianship of economic affairs to his nobles and wealthy relatives, especially those who had aristocratic and pragmatic personality. For example, Abbas, the uncle of the Prophet and Rabia ibn Haritha, sent their son to him to make them the custodians of alms but he did not accept (Waqidi, 1369: 2, 696 - 697) and reported other samples (Waqidi, 1369: 2, 833).

The Prophet tried to confront these tendencies by encouraging people who had a noble spirit to useful jobs and activities such as reclaiming barren land (Waqidi, 1990: 2, 438). Prophet never took the opportunity to abuse due to closeness or kinship. According to Imam Sadiq's narration, after the revelation of the Zakat verse, some of Bani Hashim came to the Prophet and asked him to grant them the collection of zakat due to kinship to reach them a portion of Zakat. The Prophet said to them: charity and Zakat are forbidden for Bani Hashem and me (Koleini, 1986: 4, 58).

5.1.5. Economic Justice

There are several theories about social justice, but the basis of this research is the definition given by Shahid Sadr in this regard. According to him, economic justice can examine two dimensions of balance and social Takaful. Social stability is equality in terms of the level of social life and not how to earn financial income. Equality of standard of living means that capital is available to individuals who enjoy the benefits of being in proportion to the needs of the time. But social Takaful, which is sometimes referred to as public assistance, refers to the social responsibility of every Muslim in the face of problems in society

General Economic Principles of Modern Islamic Civilization Based on the Prophetic Tradition

(Marami, 1374: 15-20). Hence, placing the economic justice and the enjoyment of the life benefits for all Muslims was one of the concerns of the Prophet and main actions in his government structure.

Regarding the unique geographical conditions of Medina, the economic system of the city was based on agriculture. The Prophet, with immigrants, a group of Meccan people came to Medina, organized the agricultural financial system of Medina. The first step was to divide the lands of Medina among the immigrants for housing; because these people had left their whole life in Mecca. Therefore, necessary measures were organizing their situation. Another step for the prosperity of Medina agriculture, he determined the wages of the workers more than before. Regarding most of the workers were immigrants and the poor, this action improved their economic situation.

Poverty and usury were two major economic problems in early Islam. To confront these problems, the Prophet promoted the culture of interest-free loans. These actions caused a significant decline in usury in Islamic society. Finally, to achieve a relative economic balance, he considered a part of natural resources, water, plants, and fire, as non-property (Mohaddes Nouri, 1409: 17, 114).⁵

Also, the Prophet distributed the spoils obtained from the Badr Battle among Muslims, despite the criticism of some of the Companions (Waqidi, 1369: 3, 295). Of course, after the improving economic situation of the Muslims, the method of distributing the spoils changed; four-fifths of it was divided among the warriors, whether they fought or not, and the share of individuals varied according to their merits (Ibn Hisham, 1408: 3, 256).

After the Muslims' victory over the Jews of Bani Nadhir, without war, they obtained a lot of property. The Prophet divided this property, which is called "**Fay**" according to Islamic jurisprudence, and his authority was in the hands of the Prophet, only among the emigrants and a few Ansar (Waqidi, 1369:2, 379). It was due to the urgent need of the immigrants who lost their lives, and most of them lived in the Ansar house. The Prophet did the same to close the financial gap between the Ansar and the Muhajireen.

Another example is the distribution of Zakat. He did not give Zakat to the rich and people with physical health (Modarresi, 1367: 133). Regarding the improvement of the living standards of the poor in the

5. For more information, see: Jurisprudence of Natural Resources, Saeed Farahani-Fard, Qom, International Center for Translation and Publication, Al-Mustafa, 1394.

region, he distributed the Zakat collected from one area there and then in the other areas (Tabari, 1413: 4, 1467).

5.1.6. The Rule of Religious Principles Over Economic Operations

The historical study of economics shows that economic analysis until the fifteenth century was based on ethics. In other words, there was a logical connection between economics and ethics as a spiritual factor. Since then, especially the separation of social sciences from philosophy, economics has gradually distanced from ethics and religious concepts (Ghadiri Asl, 1368: 4 and Montazer Zohor, 1376: 41).

After the sixteenth century, many economics schools, especially the followers of the school of "Commercialism," "Physiocrats," and most of the "Classics," explicitly denied any connection between morality and spiritual values with economic behavior (Tafazoli, 1372: 70).

Hence, nowadays, the "separation of morality and spirituality from economics" has become the dominant discourse of the commercial systems. Some thinkers, believing in the reconnection of ethics and economics, began the discussion of ethics (spirituality) and economics in the West about three decades ago. People such as Ronald Dworkin, Amartya Sen, and Daniel Hausman have tried to explain the role of ethics in economics and how the two are related (McGran, 1390: 12).

The relationship between spirituality and economics in the Prophetic tradition, however, is different from what has passed. In Islam, economic behaviors are subject to value and moral beliefs. This relationship carries out all the micro and macroeconomic programs and routines with the aim of refinement and cultivation. The main goal of religion is to purification, learn spiritual, moral, and behavioral virtues, and this goal governs all teachings and rules (main, subordinate, primary, and secondary).

Therefore, the financial programs of religion and its economic instructions must also pursue the purification and education goals, to do not dispossessed from the collection of faith and its original goals (Hakimi, 1380: 6, 373). In the culture of revelation, man's economic actions are governed by his beliefs and moral principles, and this relationship between religion and economics is evident in the life of the Prophet. In the prophetic tradition, economics does not have an independent status, and all economic behaviors are subject to religious and moral beliefs and attitudes. Therefore, many of the financial ethics of Islam is considered worship, and disobeying those means leaving Islam.

According to religious teachings, there is a deep connection between religion and economics. In the Qur'an (Hood / 84), the reform of economic affairs is introduced as part of the most crucial mission of the

General Economic Principles of Modern Islamic Civilization Based on the Prophetic Tradition

prophets; also in the Yusuf / 47-49 and 54-56 mentions the direct involvement of some prophets in reforming economic affairs. In addition, several verses (Baqarah / 188,275,280,282,283, Nisa / 5, 6, 29) explain the details of economic affairs and provide corrective solutions.

In the prophetic tradition, many cases refer to the relationship between economics and religious and moral beliefs. The Prophet expelled some people from the mosque for not paying Zakat (Koleini, 1365: 3, 503) and said: a person who did not give Zakat is far from divine mercy (Koleini, 1365: 3, 505) and did not accept the prayers of those who do not pay Zakat (Majlisi, 1403: 93, 13).

In his last sermon, he said to the people: O people! Pay Zakat on your property; whoever does not pay Zakat, do not accept his prayer, pilgrimage, or jihad (Muhaddith Nouri, 1409: 7, 11).

The connection between religion and economics has caused many economic behaviors in Islam considered as worship, such as khums, Zakat, interest-free loan, and charity, which in individual schools is a purely commercial act. According to Shahid Sadr, in Islam, financial obligations are considered as one of the religious prayers to help the needy with divine intention become human will and to fulfill the goals of Islamic economics with the purpose of closeness and seeking divine consent (Sadr, 1375: 291).

Regarding the relationship between economics and spirituality in Islam, he says: The social religion of Islam has foundations that include beliefs, concepts, emotions, and feelings. Emotions and feelings are derived from traits that are rooted in the human soul, and the emotions and feelings that Islam wants to develop in the Islamic society must be following and arise from the positive moral attributes that are mentioned in Islamic ethics as virtues (Sadr, 1375: 294-295).

He considers the morality of economics as another feature of Islamic economics and believes that Islamic economics is moral both in its ends and in the method of achieving these ends (Sadr, 1375: 290).

Conclusion

In response to the issues raised in this study, respectively, it should be said:

1. Possibility of discovering principles from the prophetic tradition and use it to reproduce Islamic civilization, especially in the economic field. It should be noted that these principles are in the area of principles of Islamic economics and not current laws. Also, to achieve these principles

must examine all sources of tradition and Sira because contentment with jurisprudential issues questions the efficiency of the extracted principles;

2. According to the existing definitions of the concept of civilization to organize the new Islamic culture, the Prophetic tradition can be studied in several dimensions such as political, economic, legal, etc. systems and extracted the civilization-making components of Sira in these areas;

3. The most critical civilization-making principles in the economic dimension of the Prophetic tradition find in cases such as diligence to work and employment, encouraging production, fighting poverty and reforming the practical approach, simplicity, fighting aristocracy, economic justice, and the rule of religious principles over financial actions. Among these, the last two factors are more comprehensive than the other cases, and the economic model of the new Islamic civilization should more consider.

Before features, especially the last two, have many details and nuances in terms of implementation and practical application. The observance of these principles in designing the economic model of the new Islamic civilization is one of the factors that guarantee its accuracy and efficiency. Besides, the mentioned principles use as a criterion for assessing the degree of Islamicity of the currents referred to as Islamic civilization.

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