



An Investigation of the Basics of Community Economic Security in Nahj al-Balagha

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Abstract

Security in various dimensions (cultural, social, military, economic) is the most important human need that is of particular concern to the Islamic holy religion. Economic security is one of the important dimensions of security that is closely linked to the fate of society. Because the development of a society needs its economic progress. The Islamic religion has always introduced various rules for the economic system in order to achieve a desirable and healthy economy. Amir al-Mu'minin Ali (pbuh), the first Imam of the Shiites, has in his scientific and practical course precious tips of a healthy economy that, after the Holy Quran, is the most important source of economic security. The Alawite government is also an example of practical Islamic governments. During his caliphate, Amir al-Mu'minin (pbuh) made every effort to have a favorable economy and the people of that community to live in economic security. The Emir (pbuh) proposes various points and strategies for achieving economic security, These include: overseeing affairs, dealing with corruption, creating a culture of endowment, combating usury, combating hoarding, fair judgment, promoting the economy, reforming consumption patterns, equitable division of public property.

Keyword: *Economic Security; Healthy Economy; Islamic Society; Nahj al-Balagha*

1. Introduction

One of the most important Islamic issues is healthy economics. Economics is one of the topics that promote or reverse the progress of society. Economic problems include lack of well-being, comfort, increasing poverty, and the like. Poverty is the cause of many anomalies and problems at different levels of society. Many anomalies stem from poverty and economic weakness. Islam is one of its tasks to address economic problems, including poverty eradication from the Islamic community. Undoubtedly, one of the most important areas for resolving economic weaknesses and problems is to create and enhance security, especially economic security.

Imam Ali (pbuh), after twenty-five years of diverting people from the way of the Supreme Prophet (pbuh), took over the caliphate when the ignorant rich in a new format with religious justifications had come out of Islam. The fledgling class thinking had divided society into two classes, rich and poor, divided the economy and the public wealth tremendously, attracting the public wealth of people like Talah, Zubair and Abdul Rahman bin Auf. During these calamities, Imam Ali (pbuh) became the caliph of Islam and in the period of their caliphate removed the government from corruption. Imam Ali (pbuh) worldview has been centered on the developmental justice and the ideology of his Prophet on the basis of religious justice.

Righteousness and righteousness, Ali (pbuh) is known to all. In his five-year caliphate, he fought for wealth in the society against the wealthy who had come to the wrong path. The Imam (pbuh) did not value the property of the world and believed that the Hereafter was worth more. He did his best to bring economic peace to people's lives and did not let people suffer from economic pressure. He always took the right of the oppressed from the oppressor (Nahj al-Balagha, sermon 3). In Imam Ali's view, the only way out of economic corruption and the repression of the oppressed is the decisive.

Economic security will shorten the reach of extremists and remove poverty from the face of Islamic society. The rule of Alavi's justice as the rule of the Islamic Aswah and the scientific and practical course of the Amir al-Mu'minin (pbuh) can be a good way of achieving the sacred goal of creating and promoting security. Thus, the present study seeks to answer the question of what are the economic security strategies of the society from the point of view of Amir al-Mu'minin (pbuh)?

1-1. The Importance of Research

One of the most important human needs is economic need. For the sake of life, man has to earn a living by trying to earn a living. Therefore, economics has always been and will continue to be one of the most important personal and social issues of all human beings. The role of economics is not only in the private life and social life of individuals, but also as a variable to consider the content of governments.

Achieving desirable perfection in the country and satisfying the public is the main concern of any government in any country. One of the methods for creating a favorable economic and ultimately economic security of the society is to examine the duties of the people and the agents of society as well as to provide appropriate solutions to the Holy Quran and Islamic narrations (Bahrami, 1396, p 5). But instead a model state can be modeled. The Alawite government is a model of Oswah and a model that was headed by the caliph and its leader, Amir al-Momenin (pbuh).

The pride of our Islamic State is to exemplify the Aliree Sire in governing all the affairs of the Islamic community. The policy that Amir al-Mu'minin (pbuh) presented to the authorities in Nahj al-Balagha has drawn a clear and clear roadmap, so studying the nature and methods of Amir al-Mu'minin (pbuh) and applying those strategies have a major role to play in achieving this goal. It has an important and fundamental state.

Imam Ali (pbuh) was motivated by accepting government, establishing justice and security and protecting the oppressed and oppressed, oppressing the oppressors, and distributing justice among the Muslims and creating the conditions for growth and dynamism and dignity. He has been praised by the Islamic community and ... and his testimony has been to achieve such goals.

1-2. The Present Research Method

This research is a descriptive-analytical one and is an interdisciplinary research aimed at the development and development of the humanities. Interdisciplinary refers to new areas of science and knowledge that study more than one pure field of knowledge, thereby interdisciplinary research to integrate knowledge, methods and experiences of two or more scientific and specialized fields for cognition and That's a problem to solve. Interdisciplinary science crosses traditional and single-disciplinary boundaries to meet new needs, moving towards the integration of several different sciences. Interdisciplinary research is one of the most important tools that can play an important role in the development of all sciences, especially the humanities. In fact, interdisciplinary research orientations in scientific studies are a necessity, because science cannot be confined to one thing. The development and extension of interdisciplinary research can contribute to the development and development of the humanities and social sciences if they lead to increased scientific convergence of humanities scholars in the field of humanities as well as enhance the scientific ability of researchers and make the humanities more applicable in society. So interdisciplinary scientific research is one of the requirements of the human day, and this is the only way to make all kinds

of progress. The data collection method of this research is a library which has been extracted, classified and analyzed by Imam Ali (pbuh) regarding economic strategy with security approach.

2. Research Definitions

The following are the definitions of the main research terms:

2-1. Definition of "Security"

"Security" from the root of "safe" means "safety and security of the heart and the collective mind." Its principle means "peace of mind, peace of mind, and the disappearance of fear" (Mostafavi, 1368, Vol 1, p 150). "Security" is the term "to achieve a situation where a person or persons is protected or protected by taking or not taking acts of harm and aggression and threats to attain cardiac safety and security" (Lakzai, 2011, p 26).

2-2. Definition of "Economy"

The term "economy" literally means "adjustment" (Dehkhoda, 1998, under the term economics) and "adjustment in living expenses" (Bastani, 1996, p 110). In a definition of economics, Ragheb Esfahani says, "A favorable economy is absolutely in the middle of something that has both extremes, such as forgiveness that is between exaggeration and vulgarity, and courage that is a state of exhaustion and fear and the like" (Raghib Esfahani, 1995, Vol 4, p 197).

2-3. Definition of "Economic Security"

Economic security is one of the levels of security that means "free from threat, anxiety and confidence in the economic field." Some consider economic security to be free from any fear, doubt or ambiguity in fulfilling commitments and demands while ensuring the fruits of wealth, wealth, distribution, and consumption activities. (Boroumand, 2008, p 26). Some also consider economic security as a situation in which production units can carry out long-term planning without worrying about environmental hazards (Zare Shahi, 2000, p 225).

3. Brief Introduction of "Nahj Al-Balaghah"

The Nahj al-Balagha is the most sacred Shiite religious text and the most prominent Arabic literary text after the Holy Quran, after the Holy Qur'an there is no scripture, commentary and translation in the Islamic culture as much as the Nahjul Balagha. Many of the Arabic and Persian texts adopted by Nahj al-Balagheh were not influenced by any sacred text.

The Noble Book of Nahj al-Balagha contains the words, words and letters of the Amir al-Mu'minin Ali ibn Abi Talib (pbuh) who has spoken or written for different people in various situations. The compiler of this valuable book is Sayyid Razi, Abu Hassan, Mohammad bin Hussein Mousavi.

The word of Amir al-Mu'minin (pbuh) has two special characteristics: first, beauty and eloquence and the unique coherence that has made it "the best word of the creature". Second, its amazing influence and influence; not only at that time, but after fourteen centuries it still affects every listener. Nahj al-Balagha is a book that has been regarded by some of the greatest passages in history to be Nahj al-Balagha. Nahj al-Balagha is not a book that has only literally conquered the summit of eloquence; it is also the content and content of this noble book that follows the Qur'an.

The topics of Nahj al-Balagha, each of which is worthy of discussion and comparison, are as follows:



Theology and Paranormal; Conduct and Worship; Governance and Justice; Ahl al-Bayt and Caliphate; Preaching and Wisdom; World and World worship; Epic and Courage; Quran; ethics and self-purification; personalities; and a series of other topics (refer to: Motahhari, No date, p 47).

What is certain is that Ali (pbuh) was an eloquent and divine person, giving many sermons. He has expressed many meaningful and short sentences at various places and times. And he wrote a lot of letters, especially in the time of the caliphate, and the Muslim people were very interested in preserving them. Masoudi, who lived almost a hundred years before Sayyid Radhi (late third and early fourth century AH), in the second volume of the book "mruj al-dhahb" says: What people keep from Ali sermons in different places Have. It reaches four hundred and eighty-eight, Ali (pbuh) said those words without notes and drafts, and people would both take his words and actually enjoy it (Ibid: p 21).

4. The Era of Imam Ali (pbuh) and the Era of Muhammad (pbuh)

Muhammad ibn Abdullah (pbuh) emerged in the Arab region where most of the people were pagan at that time. Individuals openly and without hypocrisy, with a distinctive face and without a mask, are confronted with all their potential against Islam in various cultural, economic, and military spheres. Fighting in this position is easy for the Prophet (pbuh) because the enemy has taken all his means and is struggling to overcome the war and destruction of Islam. The Prophet, peace be upon him, calculates all of the camps of infidelity and, in the face of hard fights, defeats ignorance and ignorant aristocracy in all fields and surrenders to the conquest of Mecca, the ignorant front. In fact, the opposite side of the Prophet (pbuh) was an external enemy, and the Prophet in the whole of the Arabian Peninsula crushes all foreign and most ignorant enemies, the infidels of Quraysh in the context of soft war in the fields of worldview and ideology.

The Prophet (pbuh), after the collapse of this front, confronts another foreign enemy, namely the Jews of the wicked state of Medina, and makes them a humiliating defeat. Most Muslims in Islam and the time of the Prophet (pbuh) are simple-minded, pure-minded Muslims, far from tantalizing, disgusted by the glamor of consumer life, unaware of the material attractions and urban life, fascinated by prophetic and confined to island geography. Arabs were not yet familiar with the corrupt and consuming manifestations of the surrounding civilizations and, as a result, were in complete moral and religious health, deceived, lying, hypocritically, and far from the prophet (pbuh) by the Prophet (pbuh). They were not disturbed on the way. After the Prophet (peace be upon him), the principle of succession in the form of Imamate is ignored, and a group rises to the coup against this principle and presents a fake caliphate, thereby diverting Islamic society. Twenty-five years have passed since the death of the Prophet (pbuh) to the caliphate of Imam Ali (pbuh); During this time, the Muslims of the Prophet's era and the second generation of the revolution who did not understand the time of the Prophet (peace be upon him) were slowly moving away from prophetic culture due to the divergence in religious and political leadership, and in a reactionary movement, ignorant stereotypes. Are promoted in the form of new and emerging typography.

Muslims of the Prophet's era and the new generation in the shadow of Islamic conquests and the conquest of war and cultural links with ancient Roman civilizations and Sasanian Iran, as well as seeing the symbols of urbanization and glamorous material life, welcome worldism and live life. The simple prophetic age turns into the complex life of the age of the caliphate. The wealth of wealth is brought to religious justification, as a result of which the society turns to the motives of religionism and piety to secular deviance, hypocrisy, conservatism and a lack of standing against right and wrong. And the mujahideen, the savages and rent-seekers in the era of the caliphs, have changed the nature and morality of the time of the Prophet (peace be upon him), put them up for sale and auctioned off, offering the nefarious party as the first internal enemies of Imam Ali. Following the camel and in Basra, they prepare for the Jamal war and weaken the internal front of Imam Ali (pbuh) in favor of the foreign front, which is Mu'awiyah.



After Othman's assassination, Mu'awiyah Khalaf al-Sadeq Abi Safian, Uthman's beloved Kafir Jahli, on behalf of his predecessors, strengthens the Umayyad Party, With the cover of Islam, revenge is revived on Islam and the Damascus region is centrally divided from the Islamic state, at the head of Qustin fights with the justice of Imam Ali (pbuh), imposing the Sufi war on the Islamic society and waging a Quranic war. The Koran screams. Ultimately, it seeks Hekmat, and out of Hekmat, the opportunists of the left-wing Marxist opportunists, Khawarij Nehrwan, emerge as the second internal enemies of the Imam, whether knowingly or unknowingly, in favor of the foreign front. It means Mu'awiyah and oppose Imam Ali (pbuh) are preparing.

According to the foregoing, it is quite clear that the time of Imam Ali (pbuh) is fundamentally different from that of the Prophet (pbuh) and has its own complexities. The Prophet (pbuh) only faces an external enemy and, as a result, overcomes the problems and eliminates foreign enemies one after the other. But Imam Ali (pbuh) also had many external problems that created problems for his caliphate. So in these circumstances, it will be very difficult to implement economic strategies to promote economic security.

5- Strategies for Creating Community Economic Security in Nahj al-Balagha:

Economics is one of the most important sciences that meets the needs of human beings for survival, which is very important in running a small community or running a community. Given this, it can be said that the economic control of Islamic society is one of the reasons for its survival and survival. If it does not follow the right principles and divine principles, it will not only destroy economic prosperity but will contribute to the spread of corruption in society and lack of security. When the economy is poisoned by haram and roads poisoned by wealthy people, the hope and incentives for healthy production and development in society will diminish and the tendency for unhealthy economies to increase (Khosravi and Lekzai, 2016, P 18).

Here are some of the most important strategies for enhancing the economic security of society, based on the book of Nahj al-Balagha:

5-1. Monitoring Economic Affairs

The most important principle of the strategic principles of economic security in Islamic society is the strict supervision of economic activists and practitioners; Supervision is first and foremost; If the monitoring is done properly, there will be no insecurity in the economy. From the point of view of Imam Ali (pbuh), though businessmen and economic activists are harmless people, "business people are calm and there will be no fear of militancy" (Nahj al-Balagha / Letter 53). But among them are those who prefer personal gain and profit to fairness and justice and commit treachery and corruption in the marketplace.

Imam Ali (pbuh) said in one of the letters:

"Know also that among the merchants there are also those who are narrow-minded, malicious, arrogant, and profane, who only meditate on profits, and sell the goods in whatever way they wish, which is profitable and expensive for all. People in the community have a great disadvantage to the ruler" (Ibid.).

In this way, continuous and unbiased monitoring of economic affairs will prevent and reduce economic corruption; it will bring economic security. It was pointed out that Imam Ali (pbuh) used this principle in various ways and was careful about the affairs of his representatives in order not to make a mistake.

5-2. Dealing with Economic Corruptors

Another way to create economic security is to deal decisively with the economic corruptor; Imam Ali (pbuh) confronts one of the corrupt and treacherous representatives in Beit al-Amal (public property, government property), ordering him to return the Muslim property and punishes him if he disobeys the death penalty:

Imam Ali (pbuh) said:

"Then fear Allah and return their possessions, and if you do not, and God will give me the opportunity to come to you, and strike you with the sword that I have struck with everyone. Hell has become "(Nahj al-Balagha / Letter 41).

The corruptions of the Alawite era and any period can be expressed in two areas:

- A) the domain of government and government agents;
- B) the field of people and society.

The first area has to be discussed in two respects: one in relation to the top and top managers of society and the other in relation to middle and lower level agents and managers. Of course, there is a close relationship between the corruption of the government and the rulers and the corruption of the people. If the rulers are themselves corrupt, according to the principle of "الناس على دين ملوكهم", people will also tend to corruption, and if the people are corrupt, they will also turn the rulers towards corruption. And if they too resist, they will overthrow the righteous rulers by revolt and ... put a corrupt person on the job. This is an undeniable principle that becomes clear with a little deliberation. In the history of all nations, much evidence can be found for this principle.

As such, one of the most important and fundamental strategies of Alawite culture to promote economic security is to create a culture of fighting corruption. People in Islamic society should know that when they commit corruption, they will face punishment and death, otherwise corruption will be pervasive in society and no one will be afraid to do so.

5-3. Creating a Culture of Endowment Among the People

Imam Ali (pbuh) paid special attention to the issue of endowment and charity, which was considered as a developmental move to promote economic security, as endowment and financial forgiveness would eliminate financial poverty, no more. There will be no poverty in Islamic society and it will be a move towards building the utopia. Imam Ali (pbuh) invited his children to forgive and dedicate them, including: The Imam called on people to donate money at various times and Makaren, in his letter of 24 Nahj al-Balagha emphasized on charity.

It should be said that the most important way to advance the far and near future of the Islamic economy is to create a culture of dedication and forgiveness in Islamic society. Giving financial riches to the poor and needy in the community gives financial equality to the poor, just as the Holy Quran has repeatedly ordered. In fact, Um (pbuh) has invited people to pause and pardon in various places.

5-4. Dealing with Usury

Another way to promote economic security is to combat usury. A society that will be free from corruption and insecurity in which usury has no place. The Holy Qur'an has also described this disgraceful economic situation in various places as a war with the Almighty (Baqareah / 279-278).

It must always be said that usury paralyzes the economy of society. Imam (pbuh) outlines how the economy is contaminated with usury, demonic justifications and concealing this misconduct in gift-giving and he considers usury to be a sedition and a test for the ummah, according to the Prophet (pbuh):

"O Ali! These people will soon be tested with their possessions... Yet they await His mercy and consider themselves safe from the power and wrath of God ..., Make wine on the pretext that it's grape juice and bribe that gift and they consider usury to be a kind of transaction. Saying, O Prophet! At what time did I know people on what basis Whether on the basis of apostasy or on the basis of sedition and experimentation. The Prophet (pbuh) said: On the basis of sedition and testing "(Nahjul Balagheh / Sermon 156).

Therefore, the fight against usury is one of the ways to create economic security in society. Usury drives man away from religion in such a way that he deviates from the small and great affairs of Islam, which is utterly ignorance and religion.

5-5. Fight against Hoarding

Another way to provide a secure economy is to fight against hoarding. Hoarding is the preservation of the commodity and all that is essential to people's lives in order to profit at an expensive time. Commodity hoarding is one of the prohibitions of the Islamic religion, since the commodity must always be in the market place so that everyone can use it equally easily and without any difficulty.

Imam Ali (pbuh) wrote to Malik Ashtar:

"Know that there are those among the merchants who Narrow-minded And bad deal And curmudgeon And they are hoarders Who forcefully think for their benefit And they sell the goods at whatever price they want That this pest is harmful to all members of society And there is a big disadvantage to the ruler" (Nahj al-Balagha / Letter 53).

The Imam (pbuh) orders the owner of Ashtar to punish the hoarder after banning hoarding. Thus, hoarding destroys the sense of security and psychological security of the community, and in the sense of chaos between the community and the cause of public harm. Hoarding also increases deprivation in the lower classes.

5-6. Fair Judgments in Matters

Another strategy for ensuring and enhancing the economic security of a community is to make fair and fair judgments on its agents and people. Problems will be eliminated when everyone Fair Judgment and acts for justice in their own right. Laws must be defined and everyone must obey them and punish offenders for economic security.

Imam Ali (pbuh) sets out the criteria for judges to include:

"Superiority, seriousness, fatigue, lack of effectiveness in litigation, lack of insistence on wrongdoing, truthfulness, avoidance of greed, accuracy in judgment, caution in judgment and decisiveness" (Nahj al-Balagheh / Letter 53).

The decisiveness of the judiciary is paramount in ensuring the economic security of the community. If the judiciary and the judiciary are not decisive in dealing with economic criminals and corruptors, they will never succeed in fulfilling their task of achieving economic security. The letter of Imam (pbuh) expresses this truth (Nahj al-Balagha / Letter 53).

The scientific and practical course of Amir al-Mu'minin Ali (pbuh) is a unique model of establishing a judicial system to ensure the economic security of society, whose determination to deal with traitors and corruptors of economic security is exemplary.

5-7. Creating a Boom in the Economy

Another way of securing and promoting economic security in the Islamic community is to create a boom in production. Brokers and community members should strive to keep the economy running and working in a different way.

Civil and economic development plays an important role in economic security. In his letter to Malik Ashtar, Amir al-Mu'minin Ali (pbuh) referred to the development and development of the land to the Egyptians and demanded that he pay special attention to the development of the Islamic regions as a guarantee of taxation. In letter 53, Imam Ali (pbuh) has emphasized economic prosperity and invites Malik Ashtar to develop the land:

"Your effort in developing the land should be more than taxing..." (Nahj al-Balagha / Letter 53).

Therefore, the production boom is one of the most important strategies for enhancing economic security that contributes to a healthy economy. A society that fails to meet its own needs and which is dependent on others' needs will be shaken by economic. Therefore, independence and lack of economic dependence on others is an undeniable necessity for Islamic society.

5-8. Pattern of Consumption Correction

One of the ways to promote economic security in society is to create a consumption-based model that makes people in the community right and good. In this kind of system everything has to be consumed as much as it is and no more than himself. The Alawite government regarded this economic strategy as an important ammunition.

Imam Ali (pbuh) said to Alaa bin Zayd who was one of their companions and had a very luxurious and spacious home:

"What are you doing with this big house in the world? While in the Hereafter they need it more. Yes you can reach the hereafter with this house! In this spacious home, Join your relatives in charity and the rights you have to the rightful owners, Then you will be able to pay the hereafter with this spacious house" (Nahj al-Balagha / Sermon 209).

Thus, in a healthy and desirable economic system, individuals and agents must adjust consumption to the extent necessary. The consumption pattern is functional and correct, one of the important results of which is to avoid waste and consumption of domestic goods rather than foreign goods.

5-9. Fair Distribution of Public Property (Beit Al-Mal):

Equitable distribution of public property (Beit al-Mal) is another strategy to enhance the economic security of the Islamic community. The Alawite government agents did their best in the fair division of public property (Beit al-Mal). Amir al-Mu'minin Ali (pbuh) repeatedly sent letters to his agents and they would order the necessary things:

"If I had the wealth I would have been equal among them. Let alone wealth is God's wealth and they are all servants of God and share in the property of of bait al-mal. Be aware that giving wealth is in itself an extravagance." (Nahj al-Balagheh / Sermon 15).

Thus, one of the most important economic strategies of Islam is the equal division of bait al-mal. An economy based on the just system of Alawite rule.

5-10. Curbing Economic Poverty

One of the issues that has pressured some people in the past is the issue of financial poverty. In fact, people have been plunged into poverty for various reasons that have made life difficult for them. The Islamic religion pays special attention to eradicating poverty in society and religion's orders are that people should help one another in financial matters and officials in that community must plan to curb poverty. It is true that poverty leads society to destruction and collapse.

It is said that Imam Ali (pbuh) said:

"Poverty cause weakness in religion and perversion of reason and create hatred and enmity"

(Nahj al-Balagha / Wisdom 70).

his means that the poor society is weak in their religion and the enemies can easily overthrow it with economic plots, so poverty must be controlled and even eradicated in the Islamic society, and the authorities should take care of the poor Until they are attacked by enemies.

It is said that Imam Ali (pbuh) said:

"Certainly the destruction of a country is due to the poverty of its people" (Nahj al-Balagha / Letter 53).

It has therefore become clear that poverty control is an important component of economic defense that brings security.

Conclusion

As such, economics is one of the most important aspects of the social system of human life that will play a major role in the development of society and will create the areas of dignity, growth and growth of Islamic society. The economy will become a source of social progress when it is not contaminated. These include usury, injustice, discrimination, ineffective management, and the like. Therefore, strategies to enhance economic security need to be implemented to turn threats into opportunities. The most important rule of Oswald since the early days of Islam can be traced to the Alawite rule, which was in accordance with the rule of Amir al-Mu'minin Ali (PBUH). We also find that the Imam (as) in Nahj al-Balagha presents strategies for providing economic security, which are summarized as follows:

1. Supervision of affairs:

In an economic system, the affairs of the brokers and the people must be monitored, otherwise the system will have slips, some of which cannot be compensated. But if careful oversight is in place, there will be no slipping.

2. Dealing with a corruptor:

Another way to strengthen the economic system for security is to deal decisively with the corrupt; be a broker or a normal person, because if there is no collision, the corruptions will be worse.

3. Creating a Waqf Culture:

The next strategy of Nahj al-Balagha for economic security is to create a culture of endowment and forgiveness among the community. Creating such a culture will eradicate poverty, and people will become almost financially alike and eventually achieve financial stability.

4. Combating usury:

Another strategy of the desirable economic system is to combat the evil system. Toxic economics is to say an economy where there are things like usury. Usury drives people away from work.



5. Fight against hoarding:

Another cause of the poisoned economy is the presence of hoarding in that economy. Commodity hoarding is a poisoned investment to raise the price of the commodity to change the commodity price system. One of the precise strategies of the Alawite government has been to combat commodity hoarding.

6. Just judgment:

Another indicator of a favorable economy is the establishment of a fair judiciary that frightens public servants and people from economic plunder and corruption. If a precise justice system is formulated in the economy of a society, that society will be left out of visible and invisible corruption.

7. Boom in the economy:

Another strategy endorsed by the Alawite government was to boost economic production. In fact, the people and the government are doing business, trying not to get involved in economic dependence.

8. consumption correction pattern:

One of the most important strategies is the favorable economy. This solution keeps individuals in the community away from wastefulness and economic dependency and ensures the economic security of society.

9. Fair Distribution of Public Property (Beit -Al-Mal):

Another of the economic security strategies in the nominal economic system is the fair division of *beit-al-mal*, which agents and the public must work together to implement in order to form a favorable economic system.

10. Curbing economic poverty:

The next strategy of *Nahj al-Balagha* to provide economic security is to contain economic poverty; the authorities must take care of the people, if they are unemployed, they should create jobs for them to get rid of financial poverty.

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