



The importance of achieving justice in Islamic theory (a comprehensive strategic vision)

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Abstract

To trace the historical origins of the issue of satisfying needs, we arrive at the fact that this issue is not one of the origins of the capitalist economy. "Since the sixteenth century, the West's view of helping the poor was only a means of organizing labor, calming its feelings, and organizing the national economy. These programs were a means of controlling the unemployed and restoring security and stability. When the power of anger subsides, the aid system begins to shrink, and the systems return to treating the elderly and the disabled and those who are not wanted by the labor market with poor treatment that frightens workers from their conditions deteriorating to those who live on these systems. For this reason, the worker accepts the most degrading work for the lowest wages." The matter continued like this, and even after the adoption of aid programs, the right holder was treated with an inferior view, not only a societal view, but also a legal one. "Until 1918, Britain did not grant those who received aid the right to vote, and the same was the case until 1934 in the United States, as the constitutions of fourteen states deprived them of the right to vote and the right to hold public office. This is not a historical incident, but rather A fixed nature of the capitalist system, after the end of the Cold War, globalization began to show its fangs, and openly declare that the satisfaction of the needs of .

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The importance of the research: The research derives its importance from the fact that most economic systems dealt with the issue of income distribution and justice in distribution in a manner limited to a specific time, in contrast to the Islamic view of this phenomenon, which the Islamic economic theory emphasized that the kingdom belongs to God alone and that people are vicegerents on earth.

Research problem: The research is based on a very important problem, which is that Islamic economic theory has an excellent point of view for dealing with the phenomenon of justice in income distribution.

Research objective: The research aims to clarify the importance of following the Islamic economic theory and its accurate interpretation of the phenomenon of distributive justice with regard to income, to give each individual his right from public money.

Research hypothesis: The research is based on the hypothesis that the intellectual treatment of the

phenomenon of income distribution in Islam is the most correct of the theories, because it is based on the Holy Qur'an and the Sunnah of the Prophet.

Chapter One: The Conceptual and Theoretical Framework of Justice

The Islamic vision for satisfying human needs :

stems from the wisdom of human creation, which God Almighty has defined in His words: "And I did not create the jinn and mankind except to worship Me. Among the commands to worship God Almighty is the command to strive on this earth to satisfy legitimate needs according to legitimate means. If a Muslim does it with the intention of worship - even if it is to satisfy a specific need - then he will be rewarded because by this action (which is to satisfy a permissible need through permissible means) he is in accordance with the law of Allah Almighty and thus deserves reward from Allah. Therefore, the Prophet said: "And in the sexual intercourse of one of you there is charity." They said:

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“O Messenger of Allah, if one of us fulfills his desire, will he have a reward for it?” He said: “Do you think that if he were to do it in a forbidden way, would he bear a burden for it? Likewise, if he were to do it in a permissible way, he would have a reward. so if the believer has an intention that will come to pass in most of his actions, and the permissible things are among his righteous deeds due to the righteousness of his heart and intention, and he may sin if he does not satisfy his need as the Prophet said: [But I fast and break my fast, and I pray and sleep, and I marry women. So whoever turns away from my Sunnah is not of me) Yusuf al-Qaradawi, Wahba Library:1999:63)

After this consideration of the wisdom of creation, and knowing the status of the concept of satisfying permissible needs in Islam, we look at another command and guidance that is branched from the general command to worship, which is the guidance to populate the earth, which is taken from the saying of Allah the Almighty: He created you from the earth and settled you in it [Hud/61], meaning: He commanded you to populate it by building dwellings, digging rivers, planting trees, and other things, so it results that The issue of identifying and arranging needs is related to the idea of developing the earth; Islam links its recognition of needs to the development of the necessary energies for developing the earth, and it arranges them according to their degree of urgency from this perspective.

Recognizing need in Islam is based on two conditions: the first is that needs are a true reflection of the conditions of society, and the second is that individuals' expression of their need leads to the development of society. This leads to eliminating any waste in the use of production resources.(al-Salam:2000:340)

Therefore, the definition of needs that is consistent with what we have presented is that need is “a human demand regarding the resources available to him, the fulfillment of which leads to the development of his energy necessary for developing . In this definition, the recognition of need is based on the fact that its satisfaction achieves the development of society's energies, so the description of need does not apply to it if this is not achieved in it.(Saeed Martin:1986,43(

The Islamic adaptation of needs

and the arrangement of needs based on the degree of their development of these energies leads to directing economic activity to those areas necessary to satisfy its real needs. By limiting the use of available resources by individuals or the state to satisfying these needs, the structure of the national product, and consequently the

structure of economic growth, becomes identical to the structure of the real needs of society, which enables the satisfaction of a greater amount of its needs from the same amount of available production resources. It also leads to raising the rate of economic growth of society by developing available resources, including the labor resource, thus increasing the number of those able to work. Also, its prevention of luxury consumption with the increase in income due to the increase in labor productivity leads to an increase in savings that usually turns into investments and productive projects, increasing the satisfactory capacity of the national product, which means increasing the ability of the production resources available to society to satisfy a greater amount of its needs, and means developing its energies in a better way, and achieving a higher rate of economic growth. The absence of conflict between satisfying needs and increasing economic growth is confirmed by an applied study on a his mouth until he climbed up and gave the dog water to drink. God was grateful to him and forgave him. They said: O Messenger of Allah, we have a reward for these animals. He said: For every moist liver there is a reward. In another narration: [Allah thanked him for it and admitted him to Paradise]. In contrast, he arranged the deserving of Hell for whoever prevented the animal from satisfying its need for food and drink. The Prophet said: [A woman entered Hell because of a cat that she tied up and did not feed it or let it eat from the vermin of the earth. It is noted that those who benefit from the redistribution process in the Islamic economy are mostly those in need, especially in the stage of providing the minimum subsistence and the minimum sufficiency. They are divided into two categories: 1. A category whose members are characterized by disability and poverty, including the poor, the needy, the sick, the disabled, the blind, the elderly, the needy, and foundlings.(Abdul Hamid Mahmoud al-Baali:2000:41)

2. A category whose members may not be poor or disabled, but they need assistance, including the debtor, the debtor, the accidental killer, as well as prisoners, relatives, neighbors, and guests, and those who are required to spend on them in cases of famine, drought, and general disasters such as earthquakes, floods, and fires, or in family assistance such as marriage assistance and child allowances.

understand the issue of inequality

as it is, we begin by depicting its reality on the ground by comparing the high-income OECD countries with developing countries, and the least developed countries according to the Human Development Report for 2007/2008. The population of the high-income

OECD countries is approximately 931.5 million people, and the population of the developing countries is approximately 5.215 billion people, i.e. a ratio of 1 to 6 in favor of the developing countries, but when comparing the level of GDP (OECD: 32404.5 billion dollars, and developing countries: 98125 billion dollars), the result is 1 to 3.3 in favor of the OECD countries, i.e. the sixth produces an income estimated at more than three times what six times their number produces, so the per capita share in the OECD of the gross product is equal to 20 times the per capita share in the developing countries. At the individual level, the difference is even more horrific. The per capita share of the OECD countries is approximately (35,696) dollars annually, while the per capita share in the least developed countries is approximately (424) dollars. The ratio between them is as follows: 1 to 84 in favor of the individual in the OECD. As for the ratio with the individual in the developing countries whose share of the GDP is (1939) dollars, the ratio between the individuals of the two groups (the OECD and the developing countries) is as follows: 1:18 in favor of the OECD countries. This is at the level of international groups.

As for the international level, we take two examples in which we compare the individual in the United States and Bangladesh. The per capita annual share of the GDP in the United States is (41895) dollars, and the per capita share in Bangladesh of the GDP is approximately (423) dollars, so the difference between them is approximately 1 to 100. This is an image of what new capitalism can lead us to in terms of great differences between the countries of the world. This disparity between countries is paralleled by another disparity within each country, where a minority of the population monopolizes the largest portion of national income and national wealth, while the majority of the population lives on the margins. In a more specific comparison between individuals in a single country, we take the United States (the leader of the new world order) as an example. We find that the richest 10% of individuals receive about 30% of the GDP, while the poorest 10% of individuals receive about 2% of the GDP. From what we have mentioned, we note that the rich countries, which represent about 14% of the world's population (which reached seven billion people in October 2011), monopolize about three-quarters of the global product. A seventh of the world monopolizes the wealth product, which is about twenty times what the equivalent population of the developing world receives at the level of countries. At the level of individuals, an American child consumes fifty times what his Indian counterpart consumes, and 5% of the grains consumed in the

European market were enough to fill a famine in West Africa. This huge disparity in income distribution, both globally and locally, is no longer a nuisance, but in the opinion of globalization theorists, it is required in the arena of fierce global competition. Developed countries have forgotten that these riches are the result of energy sources and raw materials in underdeveloped countries. Raja Garaudy says: "It should not escape anyone's attention that the material comfort that Western societies enjoy in their affluence is based on the misery of the inhabitants of the Third World, who constitute four-fifths of the world. It is unreasonable for five hundred million Westerners to continue to enjoy their comfort and luxury, even their extravagance, while on the other side of the world there are about four billion hungry people living in abject poverty, and there is no near future vision that promises the elimination of this gap between rich and poor countries. Rather, "there are multiple sources that call for fear of the continuation of this situation, including the fact that half of the physical capital invested in underdeveloped countries is basically absorbed in confronting population growth.(Sahih al-Bukhar:2010:1181)

Least developed countries, while the number of Islamic countries with medium incomes is 31 countries out of 57 Islamic countries, which is equivalent to 54% of the total Islamic countries.(Mirqat Al-Mafatih Sharh Mishkat:2001:83)

If we come to the disparity in GDP among Islamic countries, despite many precautions, as an indicator to measure the total size .

Inequality in wealth and income in the thought of positive economics :Inequality in wealth and income is a phenomenon inherent in the capitalist economy; because the foundations on which inequality is based necessarily generate from the absolute belief in private ownership, and the use of the market in determining the prices of production factors. However, the proponents of the capitalist doctrine deny the existence of the idea of class conflict as a result of this inequality - despite what capitalist societies suffer from - because this system is based on the interaction of market forces, and the market in their view is governed only by objective material forces, so there is no room for social conflict. There is a further meaning in the issue of not recognizing class, which is belief in the theory of the "invisible hand" that Adam Smith spoke of when he spoke about pure capitalism as a society in which individuals make isolated decisions based on selfish motives (profits) to buy, sell and produce various goods, but it turns out that these decisions are exactly what society wanted, as if the isolated decisions were

directed by some hidden hand, so the result in this concept is that there is agreement between private interests and the public interest, so there is no conflict between classes; Because the invisible hand of the market leads to the entire society benefiting from practicing economic activity in the market without any particular class being harmed.(Ali bin Sultan Al-Qari:2001:122)

.The market determines the prices of each of the services of the elements of production, as well as the prices of final goods. That is, it determines the income that an individual obtains as a result of what he owns of the elements of production. His real income is determined by what he obtains from goods and services.

The foundations that Smith laid down were followed by traditional economists for a long time, and for the necessity of state intervention to achieve justice, other voices emerged. John Stuart Mill called in 1848 AD for the necessity of separating the field of production in which the state may not intervene, and the field of income distribution in which there is complete consensus - as he claimed - on the necessity of state intervention to redistribute income to achieve social equality. Until the Great Depression of 1929 AD came and completely shook the belief in the validity of these foundations, and the book: *The General Theory of Employment, Interest and Money* appeared in 1936 AD by John M. Keynes, who responded to those who said that there was a conflict between the technical economic considerations required for the existence of large incomes that allow for the savings necessary to form the capital of society, and the moral considerations calling for a distribution of income in a way that is closer to justice; He said: "The savings of the rich, which the prevailing opinion considers to be the pillar of the growth of national wealth, are far from that; rather, it is more likely to hinder the growth of this wealth, and thus the most important social justifications for not achieving justice in the distribution of income disappear. The Keynesian revolution ended up increasing public social expenditures, expanding the scope of progressive taxes, and considering the necessity of redistributing income and wealth in favor of classes with limited income, one of the most important foundations of economic policies that aim to achieve full employment, even if Keynes did not aim to change the social structure, as much as he aimed to address the problem of low actual demand by raising the consumption rate of classes with limited income. One of the most important pressures that led to a change in the vision of the capitalist economy for state

intervention in achieving justice is the pressure of human reality

But this vision changed greatly by replacing it with the vision of modern liberalism, which focused its efforts in the early forties on confronting socialism in general, and Marxism in particular, but its interest shifted from the seventies of the twentieth century to Keynesian capitalism, which dominated economic policies since the end of World War II when the stagflation crisis appeared in the early seventies, and Keynesian theory was unable to find solutions to it, and the attack of modern liberalism centered around the claim that Keynesian theory no longer meets the requirements of the prevailing situation, and pointed the finger of accusation at state intervention in economic life, and that the free market system is the best economic system that achieves efficiency in production and justice in income distribution.

In positivist thought, the state was the ultimate guarantor of creating the necessary conditions to achieve some equality between the poor and the rich. Reducing state activity led to favoritism for the rich at the expense of the poor. In the last quarter of the twentieth century, the incomes of wage earners decreased, and their tax burden increased. On the other hand, the incomes of businesses and wealthy people increased, and the tax burden borne by this social segment decreased. The disparity increased significantly. We found that the number of those living in extreme poverty - considering these people as those whose income is less than one dollar per day - has increased during this period in all developing countries in the world. Privatization, especially in developing countries, has led to an increase in the economic burdens on individuals and governments. There was no point at all in selling a public project if the project was successful, financially profitable, and managed on a sound economic basis, as the state would lose the surpluses that flowed annually from those successful public projects. Rather, those profits that they lost and those gained by new investors became tax-exempt for long periods of time in the name of encouraging national and foreign investment, and thus the public treasury will lose the expected taxes from those profits.(Rafat Al-Awadhi:1984:162)

We note through the indicators of 2007-2008 in developed countries that the number of unemployed in the United States reached nearly (7,002,000) unemployed, and as for the OECD countries, the number of unemployed reached nearly (34,366.6), which is equivalent to 6.0 of the total labor force, and the percentage varies in the member states. For

example, in France, the percentage of unemployed in the labor force reached (9.4%), and among the countries in which the percentage of unemployed reached a small percentage is Iceland, 3%. We note through the latest figures the recent rise in the percentage of unemployed and that in many of them it exceeded the natural percentage of unemployed.

We summarize that the treatment of inequality according to the mechanisms of the capitalist system goes directly in two directions: the first is to curb the outbursts of the rich through progressive taxes, and the second is to raise the standard of the poor by providing them with social services.

Such as the ability to move, communicate, and other patterns of satisfying needs. However, despite the expansion of aid, it is limited by two things: the previous income of the person in need of aid, and a specific period of time.

There are also economic policies that indirectly achieve the goals of social justice, such as increasing the purchasing power of low-income groups, through an economic policy based on interest in economic development, in order to achieve a high national economic growth rate.

These policies affect social justice by increasing the national product as a result of the high growth rate, and this increase in the national product leads to a reduction in poverty rates directly and indirectly. The second: by increasing the rates of demand for the use of resources, especially labor, and both of these things lead to an increase in the purchasing power of low-income groups.

Based on the principle of treating inequality through interest in development, newly independent countries focused on economic development without paying attention to how to distribute its fruits, because those in charge of economic policy believed that the fruits would return to the poor through market forces, and that governments would care about the poor by imposing progressive taxes and providing social services. Therefore, caring about the poor was not the main concern of those countries. In order for the high rates of economic growth to play their role in achieving justice, attention must be paid to the distribution pattern of the fruits of growth for the gross domestic product, and attention must not be limited to post-production distribution policies. A study conducted by Griffin confirmed that the fruits of growth in many developing countries are mainly monopolized by high-income groups in society, and therefore its distribution is not just, but rather unequal. This problem is not limited to growth alone, but also to transformational public

expenditures. An applied study in the Arab world showed that the benefit of the rich from public spending on education and health is higher than the benefit of the poor groups, including birth control programs and reducing the number of family members. It is noteworthy that applied studies rely on current standards and do not take into account achieving justice that occurs through the entire lifespan, or through different generations, especially those caused by social security policies that may turn out not to involve any redistribution of income in the long run. In the capitalist economy, it may be recommended to use fiscal policy to confront the severity of inequality and achieve justice, as John Keynes went to, from the necessity of reducing the interest rate to the lowest possible level in order to encourage businessmen to expand their businesses and increase production, and thus increase employment, and find the opportunity to employ more people. The capitalist economic vision in dealing with income inequality may differ from one country to another depending on the progress of these countries. Therefore, some economists saw that during the period of building the infrastructure and increasing production capacity, the poor must tighten their belts, but the reality has shown that during that period the benefits of economic development went to the rich only. The problem has different dimensions, causes and manifestations. The World Bank has conducted several studies that showed that poverty in most of these countries - developing countries - is not the result of unemployment alone, but sometimes from working long hours for a low wage, or from the unwillingness to work with a high income, but it is not socially acceptable, or from a fundamental misdistribution of wealth, especially land, as well as from the absence of financing institutions for small craftsmen, and the concentration of financing resources and government subsidies on the capable classes. The treatment used by capitalist countries to confront the effects of inequality is a set of means, the most important of which can be said to be related to financial policies, such as using taxes and reducing interest rates. There are also means related to economic policies, such as paying attention to providing social services such as health, education and housing, direct support for the needy class through what is called material subsidies, and encouraging the role of social insurance. Some of these means appeared well, especially the tool of providing basic social services, and some of them had a negative impact, such as social insurance institutions, taxes and dealing with the interest rate. (Anas Al-Zarqa:1983:4)

The Islamic Economics' View of Social Class

There is a difference between the two terms of degrees found in the Holy Quran, such as the Almighty's saying: And it is He who has made you successors upon the earth and has raised some of you above others in degrees [165: Al-An'am], and the contemporary concept of social class, "The distinction between one class and another, in its contemporary terminology, does not depend on the rich and the poor. It may be based on custom and law, so we find among the upper class poor people who are attributed to it. This type of distinction arises either as a result of people dominating power, or as a result of a class monopolizing religious affairs and priesthood, or as a result of inheriting privileges from fathers and grandfathers.

This type of class advantages that people enjoy without effort as a result of their belonging to a particular class is the reprehensible and rejected type; because it leads to inequality of opportunities and placing restrictions on the freedom of individuals to obtain the full fruits of their labor, and this is what Islam fights with. There is no compromise in it, but rather religion since the dawn of creation has fought the idea of dividing people into classes based on what they possess of great or small material shares, and the previous verse does not serve the purpose for which it is cited, and it is not permissible for the class system known for its sins, burdens and injustices to remain in its shadow, as the wisdom of the disparity in livelihood is to run economic life naturally, so that each one is at the service of the other, and everyone needs everyone.

Thus, in all that came from the verses and hadiths, it is carried that the degrees are a legitimate difference, but it does not build on it rights for one group or sect over another. Although one of the primary goals of Islam is to eliminate social classism in its negative sense, it is not one of the goals of Islam to eliminate disparity in wealth and income, but rather to establish economic and social balance, and this is the difference. For example: Islamic legislation prevents wealth from remaining a monopoly of individuals or a specific party (so that it does not become a state), but it does not prevent it from reaching any individual or party, and this is another difference.

From here we know that it is not correct to describe the poor in Islamic society as a class; because "Islam pursues poverty, with its laws, regulations and directives, and works by all means to enrich the poor, so if some poor people remain under the Islamic system, they are in any case not a class called (the class of the poor), as the condition of classism is that it lasts

and is inherited by virtue of Law, the help of traditions, and the laws of Islam and the traditions of its people in different eras do not impose poverty on a group of society, such that it is inherited by children from fathers and grandchildren from grandfathers.

Poverty in Islamic society is not static, fixed, or permanent, but rather it is a traveler who moves and migrates, and may disappear and disappear completely.

with [complete] destruction [Al-Isra': 16]. Ibn Khaldun mentioned a number of evils of luxury in addition to the corruption of religion, including the corruption of civilization due to preoccupation with desires and indulgence in them due to the abundance of luxury, so the indulgence in the desires of the stomach in food and pleasures occurs, which leads to the corruption of the species, and also corrupts the kingdom and the state, and the affluent are the cause of moral corruption in society due to the luxury they practice that corrupts morals, and among the economic effects of luxury are It leads to poverty and humiliates people, and in the Sharia there are means that work to remove this class.

There is no social class in Islam; because all people before the Sharia are on the same scale in rights and duties even if they differ in livelihood, knowledge or religiosity, as it does not decide privileges for one class over another, as everyone is equal in his view; therefore, the Prophet became angry as stated in the hadith: [The Quraysh were concerned about the Makhzumi woman who had stolen, so they said: Who will speak to the Messenger of Allah about her? They said: Who would dare to do so except Usamah, the beloved of the Messenger of Allah? So Usamah spoke to him. The Messenger of Allah said: Do you intercede in one of the limits of Allah? Then he stood up and delivered a sermon, saying: O people, what destroyed those before you was that if a noble person among them stole, they would leave him alone, and if a weak person among them stole, they would carry out the prescribed punishment on him. By God, if Fatima, the daughter of Muhammad, stole, I would cut off her hand, because the meaning of what the companions requested was that there be a specific social class outside the boundaries of the law and accountability, so the Prophet returned them to the origin, which is the reality of equality in the Islamic religion in duties and rights, and he explained its danger in being a cause of corruption and destruction. But even though we mentioned that Islam acknowledges the natural disparity in livelihood, this does not necessitate that it let the rich become richer and the poor become poorer. Rather, it intervenes with its legal legislation and moral commandments to bridge

the gap between the rich and the poor, thus limiting the tyranny of the former and raising the level of the latter. Achieving this issue is based on the principles of moderation and justice on which Islamic law is based. As for justice, it is the scale of Allah that He placed on earth, as Allah the Almighty said: “And the heaven He raised and set up the balance - that you not transgress within the balance. And establish weight in justice and do not make deficient the balance.” [Ar-Rahman: 7-9]. As for moderation, its general origin is the Almighty’s saying: “And thus We have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you.” [Al-Baqarah: 143]. Islamic moderation here is the middle way between absolute equality and absolute inequality, and it is Equality to a certain extent allows everyone to live together so that each individual in the state or Muslim community can satisfy his essential needs, without which his life cannot be straightened out, and then allows individuals to move forward according to their needs, and according to their activity and skill to obtain the result of their activity, work and skill as long as it is within the permissible circle, and this is what the human soul is built upon and cannot innovate or produce unless it knows that it will receive the reward for its work. We also seek this moderation and combination of the rights of all members of society from Omar’s division of the spoils, as he combined equality in the right of all members of the nation from this spoils with the right of those who exerted effort in serving this religion, or were more in need than others, as “Omar ibn al-Khattab mentioned the spoils one day and said: I am not more deserving of this spoils than you, and none of us is more deserving of it.

Conclusions

1. Economic systems in human history were formed according to the philosophy of economic doctrines that determined the structures and general means of this system. Therefore, it is wrong to consider the Islamic economic system as a product of the mid-twentieth century because it is a system that derived its general principles and practical means from the time the Holy Quran was revealed and the Prophetic Sunnah appeared, may the best prayers and peace be upon him. It is an independent economy with its principles and vision for fifteen centuries, and it has not been influenced by any other economy. Rather, it is an integrated and comprehensive economic system that preceded all contemporary economic systems.
2. The basis of distribution in the Islamic economy is justice. Therefore, justice works in all stages of distribution, starting with the stage of organizing the

distribution of wealth ownership through: dividing ownership into private, public, and state ownership. No group may encroach on other ownership. Then, justice in distributing job and production opportunities, and justice in every worker and hard worker receiving a fair reward for his effort by preventing monopoly and prohibiting usury, fraud, gambling, and eating people's money unjustly, until justice reaches the point that whoever does not have a share of the fruits of production due to a total or partial disability also receives a return based on this justice .

3. Sharia law guaranteed individuals the right to satisfy their needs through work, or through the product of previous work (previous ownership). It also guaranteed this right to the disabled through their capable relatives, then through the guarantee of the Muslim state, and by encouraging voluntary solidarity among members of society, even for non-Muslims. It was distinguished by covering the needs of categories that were not covered in any other economic system, such as wayfarers and debtors, and thus reached the point of requiring the satisfaction of the needs of animals .
4. Islam does not recognize social class in its Western sense, but rather allows for the existence of disparities in wealth and income according to the scale of justice, although its practical mechanisms guarantee mitigating the severity of negative disparities and maintaining the positive aspects of disparities, such as motivation and initiative. Poverty is considered a fate of God from which the believer must flee to God’s fate of wealth, in response to the command of God Almighty and His Prophet Muhammad to seek sustenance.
5. There is no contradiction in the Islamic economy between achieving social justice and working to ensure that every diligent person gets his share, and thus creating disparities in wealth and income, by setting a limit for the sufficiency of all members of society and then leaving room for every person with ability or effort to get his share without having an upper limit for this share.
6. The Islamic economy uses a set of direct and indirect means to achieve social justice. At the forefront of the direct tools and means used by the Islamic economy to achieve justice is zakat (the third pillar of Islam), which if applied correctly would cover the basic needs of all members of society in normal circumstances. It is followed by treasure, endowment, `ariyyah, gifts, expiations, and other tools. Examples of indirect means include creating job opportunities, supporting development, prohibiting usury, fraud,

- gambling, extravagance, and wastefulness, preventing monopoly, private protection, and others .
7. Through the abundance of these means and the diversity of their degree of obligation from obligation to recommendation, the status of the goal of achieving social justice in the Islamic economy becomes clear to us, to the point that it is considered an objective of the objectives of the Sharia, which was decided by the Almighty's saying: "be a state among the rich among you," as well as the objective of providing a sufficient level of sufficiency for the members of the Muslim community. The Islamic economy allows for the creation of modern images of original legitimate tools as contemporary institutions to achieve justice, and at the beginning comes the institution of zakat, then other institutions such as endowment, Islamic finance, social security and welfare funds, including contemporary economic policies such as public spending mechanisms in order to achieve economic and social balance and through financial policies such as government support for food, treatment and housing. The Islamic economy also does not oppose the work of some modern institutions that have a role in achieving justice as long as they adhere to the legitimate images and stay away from the forbidden images of dealing with usury.
8. The researcher recommends adopting Islamic legal mechanisms in the matter of determining wages to ensure fair distribution of income and wealth among individuals, as well as to provide a legal incentive for members of society to provide the money they have to support needy individuals.
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