

FINANCIAL PRODUCTION IN ISLAM

تمويل الإنتاج في الإسلام

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Abstract

Worship includes every human movement in life, and accordingly a person's quest for gain is worship, and he is rewarded for it as long as he adheres to what he is obligated to do in it. The research has been called just earning; because the meaning of justice is a comprehensive meaning to address many things, it is more general from the word of the halal or crusher, and human must be amounting to himself and with others, Allaah says: you remember), In my research, (production financing in Islam) I dealt with some of the production issues from a Quranic perspective by explaining its importance, responsibility, objectives, controls and financing, explaining the difference between the concept of production and the concept of earning, then the production controls and production financing in Islam, then the conclusion of the chapter was with a statement of the alternatives in investment and financing by participation. in the capital. For this reason, I extrapolated the verses in which the conditions of earning are mentioned in the Noble Qur'an, using the inductive method, then I interpreted the verses and explained hadiths, criticism and deduction. Using the analytical method, then I showed the teachings to which the verses guide us, which must be applied in dealing with people through the applied approach.

Keywords: finance, production, Islam.**ملخص البحث**

إن العبادة تشمل كل حركة من حركات الإنسان في الحياة، وعلى هذا فإن سعي الإنسان إلى الكسب عبادة، وهو مأجور عليها ما دام يلتزم بما يجب عليه فيها ، وقد سميت البحث بـ الكسب العادل ؛ لأن معنى العدالة معنى شامل يتطرق إلى أمور كثيرة ، فهو أعم من كلمة الكسب الحلال أو الكسب الحرام ، والإنسان يجب أن يتصرف بالعدل مع نفسه ومع غيره ، قال الله تعالى : (إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ) ،

تناولت في بحثي هذا (تمويل الإنتاج في الإسلام) بعضاً من قضايا الإنتاج من منظور قرآني ببيان أهميته ومسئوليته وأهدافه وضوابطه وتمويله ، موضحة الفرق بين مفهوم الإنتاج ومفهوم الكسب ، ثم وضوابط الإنتاج وتمويل الإنتاج في الإسلام، ثم كان ختام الفصل ببيان البدائل في الاستثمار والتمويل بالمشاركة في رأس المال .

ومن أجل هذا قمت قمت باستقراء الآيات التي ورد فيها أحوال الكسب في القرآن الكريم، مستخدماً المنهج الاستقرائي ، ثم قمت بتفسير الآيات وشرح الأحاديث والنقد والاستنباط. مستخدماً المنهج التحليلي ، ثم بينت ما ترشد إليه الآيات من تعاليم يجب العمل بها في التعامل مع الناس من خلال المنهج التطبيقي

الكلمات المفتاحية: التمويل، الإنتاج، الإسلام.

INTRODUCTION

Praise be to Allah, Lord of the Worlds, and prayers and peace be upon our Prophet Muhammad and his family and companions, and may the peace and blessings of Allah be upon the Day of Judgment. Then after:

The attachment of human beings and living to each other is one of the most prominent ways of God in the nation, and realizing this living requires tasks and needs, and every human being has the talents and news that Allah has designated for him. Khaldoun in his introduction is social in nature, and relationships are established between him and others. Allah Almighty said: ﴿لَا إِلَهَ إِلَّا اللَّهُ ۚ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ ۚ لِمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ﴾ This required life purpose - that is, acquaintance - to achieve the happiness of the two worlds and the hereafter, and this acquaintance is what is called in the Sharia after that the transactions, and the transactions were not limited to a specific aspect of life, but covered all the requirements and needs of mankind from various parts and destinations, including economic transactions. We have noted the harsh economic conditions that our world suffers from today. As a result of the things that the world's decision-makers, old and new, caused to corrupt the nation and society, and although this did not achieve a specific goal, it exposed the stem of these conspiracies against humanity, and that scandal caused the Islamic economy to resort to the Islamic economy without a choice.

The first requirement: the production process in Islam:

The production process is based on the interaction of human effort with resources, and we can express this mathematically as follows: human effort "work" + resources "money" = production

In order to organize production, increase and improve it, it is necessary to finance it and improve its elements. Production needs financing to obtain the resources necessary to practice the production process. There are two sources of financing, namely, self-financing and external financing. Islam has organized the financing process to ensure the flow of funds necessary for the production process, as shown by the following:

First: Self-financing:

It is considered the best source of financing production, as it involves the freedom of the owner of money to direct his money and benefit from it. Self-financing usually comes from the savings that remain after consumer spending, as income is consumer spending, cooperative spending, savings. Therefore, to maximize savings, income development and rationalization of spending are required, and this is what the guidance draws for us. Islam, as can be seen from the following:

- 1- In the field of income development: This is evident in the call to work and investment of money, which represent the source of income, and from repeating the saying that we emphasize the interest of Islam in work and fighting unemployment, but it comes to urging the Messenger - may God's prayers and peace be upon him - to work not only as a source of income It is sufficient for its owner, but rather to increase this income and to use the capabilities that God granted to man. This is what Imam Jaafar refers to in his saying to Muadh when he retired from work to suffice him and his left: "O Muadh, have you given up on trade or have given up on it? Muadh said, I have not given up on it or given up on it. Don't leave it, it's gilded to the mind."
- 2- In the field of rationalizing spending: meaning spending as much as needed without extravagance or stinginess, God Almighty says regarding the believers: ﴿لَا يَرْفَعُ رَأْسَهُ بِذُنُوبٍ﴾
- 3- In the field of cooperative spending, despite the encouragement for it in many verses, it is forbidden to waste, as God Almighty says:
- 4- In the field of encouraging savings: working to develop income and rationalize spending leads to a mathematical result according to the previous equation, which is an increase in savings. However, Islam directly urges the development of savings, and when the Messenger - may God's prayers and peace be upon him - saw a jar that spends his money and spares nothing of it He said to him: (hold on you some of your money, it is better for you)

Second: External Financing:

It is decided that no person is self-sufficient, but needs others, and this is the case of investors and producers, as they need money and savings of others in the form of borrowing, participation, or credit facilities to finance their work. The debt until its collection and in a way that ensures that each right holder obtains his right, so he prohibited usury, permitted the good loan and participation, and decided the guarantees from a mortgage, a guarantor, documentation and attestation, and given the clarity of the matter, it does not need further clarification.

Also, Muslim thinkers have clear rules and foundations for regulating state borrowing or public debt, the most important of which is not to resort to debt except in cases of necessity and for there to be revenue waiting to repay the debt.

Third: Increasing the percentage of participation financing:

The obligation to abolish interest means that all businesses in Islamic countries, including those industrial and agricultural businesses, which currently operate on the basis of a mixture of partnership funds and usurious loans, become based primarily on partnership financing, and this financing, as we have already explained, is not All of it for an indefinite period, such as shares and shares, but some of it may be for a specific period, according to the method of loans, fodder and bonds. The closed "limited-term" percentage of the total participation is still referred to in Islamic economic writings on loans, even if it is not usurious, but this should not lead to any confusion as long as the basic purposes become known, in addition to the open "indefinite" and closed "limited" participations. There are good loans,

which are of relatively small amounts, and there is also the Diwan of Suppliers, in which the jurists allowed, as we explained before. All financial needs of a permanent nature, whether they are fixed or working capital, are usually expected in the Islamic economy to be met by the participating capital to the necessary extent through medium and long-term speculative funds. Bridge financing” to fill the temporary shortage of C It is the result of a jump in activity where it is not desirable or desired to resort to a permanent increase in the participation capital. There are a number of steps to be taken to bring about this transition to a participatory financing system in the process of Islamization of the economy of Islamic countries. If not, the individual establishments and companies are required to increase the base of participation appropriately by increasing the capital of the companies or by accepting the joining of new partners to cover all the official needs of a relatively permanent nature. Where it is feasible, large companies should convert to joint stock companies. All existing joint-stock companies must offer additional shares to use their proceeds in amortizing bonds, and commercial banks can write a share of the new shares offered, replacing them with their medium and long-term debts. Expressing the reality of the assets and profits of the concerned company.

Second: To enable companies to increase their capital, it is necessary to “organize” the current stock of black money “caused by tax evasion” whose only outlet is usually abroad or outward consumption, and this move should help attract a large amount of this money to the investment department. Without this, it will be difficult to increase capital, as there may not be enough white money in the economy for this purpose.

Third: The advantage of “interest” in that it is considered a taxable expense must be abolished and tax laws must be reconsidered by treating interest payments the same as for distributed and undistributed quarters, and taxes must be imposed on “non-net” gross profits before interest is paid. It would be desirable to impose a tax rate on the interest share of gross income higher than the rate applicable to profits in order to quickly convert to a participatory financing structure.

Fourth: The tax structure and Islamic countries must be rationalized so as not to discourage investment, or direct even legally realized profits to become money to meet all necessary and desirable state expenditures. It does not allow the existence of an unfair tax structure that punishes trustees and creates an un-Islamic tendency to evade taxes. If the tax rates are Moderate income enables owners not to please the government. not only to satisfy their conscience, without necessarily reducing the total tax revenue.

Fifth: Encouraging the establishment of appropriate financial institutions and investment banks to provide risk capital for trade and industry in order to carry out the necessary investments. These institutions provide investment incentives to savers who are unable to find a loan from direct investment or to know the speculative partners in order to invest in a profitable investment.

Reducing the authority of the bank:

The privilege of mobilizing enormous resources through deposits secures the traditional banks and the families that dominate them with “access to the capital of others” and thus the ability to acquire strong influence in the economy and politics of their host countries and countries. For this fundamental reason banks have become the centers of control in the capitalist system. and the power of working through banks.” This is the authority of the bank in all countries, whether developed or developing countries, and Islamic countries do not present a different picture of that.

The second requirement: agreement and difference between the concept of production and the concept of profit:

There are aspects of agreement and difference between the concept of earning and the concept of production. Muhammad ibn al-Hasan al-Shaibani, may God have mercy on him, says in his book “Al-Kissab”: “Acquisition is in the knowledge of the tongue” collecting money for whatever causes, and collecting money means obtaining the original money or more of it, then it is finding money or Its development, and money, according to Sharia law, includes material and morals of benefit that are respected by Sharia. We note that the collection of money may be by participating in a productive process, as it may be by other than this way, as well as it may be by a legitimate means, and it may be by an illegal means, and that is why he said: “With whatever causes are resolved.” While we find Dr. Muhammad bin Al-Moneim Afar and Youssef Kamal in the book “The Fundamentals of Islamic Economics” say: “Production is based on the combination of production elements to increase economic benefits, that is, a person’s means to obtain goods and services necessary to satisfy his needs and desires, whether this satisfaction is directly or indirectly.”

Feedback:

In light of the foregoing, we note aspects of the distinction between the concept of earning and the concept of production. Earning includes the necessity of the means being legitimate, while production, as we know under the positive economy, does not include the necessity of that, as it may be done by a legitimate means, as it may produce an illegal good or service. So the concept of profit is more accurate than the concept of production, especially at the level of economic policy. While some of them see that production and earning: are nothing but synonyms, so earning is production and production is gain.” I do not disagree with those who see this, but I prefer the first opinion.

The most important results:

1. The strength of the link between good earning, belief, faith and morals

2. The Qur'an between foundations and controls in the issue of earning
3. A statement of the legitimate and illegitimate means of earning money.
4. Know the difference between economic system and economics
5. Knowing the general principles of work theory in Islam
6. Knowing the foundations and provisions of Islamic economics
7. The Islamic economic system is distinguished from other man-made systems.
8. It turns out that most of the prophets had jobs and professions from which they earned money and livelihood.
9. It turns out that he hires the courier to provide for the sustenance of the parents and children
10. The employer will be paid and valued for his work for the sake of God, provided that it does not distract him from the rights of God.
11. It turns out that money is the backbone of life, and a person is indispensable for it, in which interests are spent, and institutions and states are built.
12. It turns out that the spoils that a Muslim obtains in jihad is one of the best and best earnings, as it is the sustenance of the Messenger of God.

Margins:

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Surah Al-A'raf, Verse 31:

Surah Al-Isra, Verse: 26-27

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