

## The Government Status in Funding from Islamic Point of View

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### Abstract

The most important and emphasized objectives of Islam is to provide prosperity and peace for the followers of the divine religion. Therefore, always the formation of Islamic state and government in Muslim countries has been emphasized. Government is considered as the most important element of the political, social and economic authority of the communities. Nowadays, economists have confirmed government intervention in the economy through economic processes controlling aimed at increasing national wealth. After formation of the Islamic State in Muslim countries, one of the important issues discussed in the economy of the country is that how and to what extent the government can intervene in the market and generally in the economy while their authority will be determined. Purpose of this study is to provide historical evidence of government involvement in the tasks and performance of the economy during the early days of Islam and Prophet Muhammad (PBUH) in the first Islamic state. Therefore, a review of the objectives and tasks specified in the Qur'an will be explained.

**Keywords:** control and involvement in Islamic economics, economic justice, social and economic harmony, financial resources at the disposal of the government, strengthening of spiritual values.

### 1. Introduction

After accepting the necessity of establishing an Islamic state in the Islamic community, control and involvement in the market is one of the important discussed issues. Whether or not Islamic governments, such as the classical and neo-classical states, should let the market to go through the path that is shown by invisible hands of Adam Smith.? Does it mean that government does not have any responsibility for market? Or it means that although Islamic State is not obligated to be involved

in the function of the market; it should monitor market in such a way that not only cover goals and aspirations of the Muslim community but also provide conditions to access them.

State theorizing means contemplation about the meaning of life and changing them. [1] If we consider achieving a happy life for all citizens as the final goal that requires meeting their material and cultural demands, this kind of reasoning includes effects and consequences of our understanding of how necessary policies and institutions play a role to implement them in the life. Thus, state theorizing requires understanding the nature of social life and its human element.

Among Muslim scholars, Ayat-Allah Muhammad Baqir al-Sadr, was someone who considered this issue and created a logical and attractive relationship between human society and the state based on the Qur'an and Sunnah. He provided a philosophical, social and economic system with consistency, comprehensiveness and inclusiveness characteristics. It caused him to be considered as a theorist.

This study, first investigates the extent of government intervention in the market in the early days of Islam. Next, factors that could explain the need for government intervention in the market will be examined.

## 2. Historical Evidence

From the first days of the government establishment in the Medina, Prophet Muhammad (PBUH) provided some laws in the areas of trade, agriculture, services and industry to regulate economic relations with Muslims. Some sanctions of common transactions during the days of ignorance such as usury, hoarding, stockpiling were performed while other trades such as Sales, Mudaraba, Participation and Interest Free Loan were approved. Some economic activities were sanctioned such as wine making, sculpture making, pig breeding and making the prostitution centers. Muslims were encouraged to increase production by alliances Mozareh, Mudarabah and Msaqat. Acceleration of taxes like Khums, Zakat, ransom and tribute, determination of the ownership of private, public and government centers (Enfal) and any rules and other actions of the Prophet are clear evidence of the responsibility of government in the economy area.

Markets were under surveillance of the Prophet since the beginning of the Islamic state in Medina. He assigned markets controlling to special agents. After the conquest of Mecca, Muhammad assigned Saad Ibn al-Aas and Umar ibn al-Khattab to the market in Mecca and Medina (2). Also in some narratives it has been said that Smra' Bennett Asadiyah was responsible for trading affairs during Prophet (PBUH) era. Control over markets also continued in the caliphs era.

Imam Ali (PBUH) also in his short period of rule did not neglect the external monitor of markets, though provided many words, sentences, advice to promote a culture of self-monitoring. In many cases, he paid attention to both issues. Without comprehensive monitoring economic performance of the main actors and institutions, in particular markets and merchants, we cannot perform the laws and commandments of the Qur'an and Sunnah. Therefore, Prophet always paid too much attention to this issue. Imam Ali walked through market and punished low sales or false imposed on imponents. Asbagh Ibn Nabateh says : (One day I said to him that you sit at home and I do whatever you order. Prophet said, you did not advise me) (4).

Therefore, Imam Ali once a day or every few days went to markets and merchants and traders to advise them about Islam and settle lawsuits in addition to continuous focus on quality of buying and oversaw sales and prices to punish any violation. He helped innocent and poor people and recited the following verse: (We hereafter eternal paradise for their eminence, corruption and indiscipline in the land will have to make and good for the sequel, is a virtue.) This verse was sent for just rulers and humble and powerful men (5).

The government control over the state at the time of Imam Ali and Prophet is confirmed with plenty of evidence. But there is no evidence to show that Islamic state like private sector to be responsible for employer's production of goods and services. Although Islamic state had enormous financial

resources obtained by spoils of war, Anfal, tax, Fauzia and etc, they could themselves produce goods and services and mainly managed their own resources. Though costs related to state affairs such as maintaining national security, sovereignty and people costs, costs related to paying salaries to judges, governors, agents, inspectors and market supervisors and cost of development and prosperity of the country also provide the public treasury (3).

### **3. The government's concept in the view of the Martyr Sadr**

In political terms, there are different views about state and its concept. Most theorists considered the state as quality of the nation, a force that can be released by people who gather in a certain territory. Government is a complete public power that bestows government honor and dignity. Replacing the government does not cause the state declining, so any change in government does not mean that there is a crisis in the government. Estate existence or non-existence depends on whether or not the state of society and its social legitimacy exist or not. Government will exist until when the social order and legitimacy is maintained (1). Because any social system in any form requires an established order, justice and security and no society can be considered without the three pillars of social life (6).

The Martyr Sadr, with defining element of the government's "political unity" due to the group of gathered people, writes: "The state embodies the supreme political unity of the people" (7) and elsewhere, considers state as the symbol of genuine social power of human life. Origin of this power is heavenly sent messengers that resolve the dispute among people. He believes that "political unity" or "united political power" of state is based on emotion or thought. emotional governments are states that their unity is based on specific territorial or ethnic characteristics such as race, language, history and culture while states established based on the unity of thought are of several kinds: First, they are based on disbelief school, such as communist governments; Second, they are apparently based on their thinking and ideas, but in fact these are not considered as west liberal democratic states; third type includes intellectual Islamic states based on formed based on Islam principles about existence , life and society(8).

### **4. Economic Objectives of the Government**

According to verses, religious studies and other sources, the following objectives can be considered as the most important economic goal of an Islamic state :

- 1) Development of welfare
- 2) Strengthen the spiritual and moral values
- 3) stand up for justice.
- 4) The economic power of the Islamic society (4).

Each of these objectives should be further considered and reviewed.

### **5. Development of Welfare**

It is Allah Who hath created the heavens and the earth and sendeth down rain from the skies and with it bringeth out fruits wherewith to feed you; it is He Who hath made the ships subject to you that they may sail through the sea by His command; and the rivers (also) hath He made subject to you. And He hath made subject to you the sun and the moon, both diligently pursuing their courses: and the Night and the Day hath He (also) made subject to you. And He giveth you of all that ye ask for. But if ye count the favors of Allah never will ye be able to number them: verily, man is given up to injustice and ingratitude.

According to this verse, God created abundant blessings for humans based on his needs. He made the ship subject to human according to his dignity and right to life. Accordingly, one goal of an Islamic state in place of the Caliph of Allah on earth is bring the realization of the goals of optimal Islam and

Quran welfare. The holy Prophet (PBUH) said in this regard: The ruler who is responsible for the Muslims but do not try for their welfare and prosperity will not enter the Paradise . Hazrat Amir in his letter to Malik Ashtar also considers spreading prosperity as the goal of Islamic rule and its neglect as factor of state destroying.

He told Malek: According to the country development, its welfare should be more collected tax and levy and collection of prosperity is not possible but with the country development . Those who want but do not pay for it will destroy the country , kill people, and the rule does not last but a few (6).

Ibn Khaldun , one of Islamic thinkers in the proof analysis of this fact says :

If the ruler to be just and good,it expands people's expectations and provides conditions for its development more actively, while violating people's property makes them to fail to get wealth. What is your suggestion in this situation? Ultimately, their existence and wealth will be lost. When people are despairing of gaining wealth and production stop striving in this regard and lose their livelihood. In this situation, business and markets will lose their prosperity and people go to other countries to find an income resource and will be scattered in other areas that are outside the realm of the sovereignty of that country. Therefore less populated region, haunted towns and destroyed cities will be obtained while its anxiety will be spread to other regions (9).

Therefore, material welfare of the people and country is the most important goal for establishment of Islamic state.

## **6. Consolidation of Spiritual and Moral Values**

In Islamic economic system, economy is a tool not goal. Therefore, economy should be used at the service of human spiritual growth. Islamic government not only is not outside the framework of economic value but also strengthen its values to achieve economic goals is considered as one of its goals. Considering moral values as an efficient means of economy is considered as one of the major purposes of government (9).

One of the salient characteristic of Islam is that believes in freedom of man while considers him responsible against God, society, and other entities. A desirable man from the viewpoint of Islam is not someone who does not response to any environment who just pay attention to moral and non-material interests after life , rather a perfect man is someone who creates his own motion, improves mood and sometimes sacrifices himself to reclaim the surrounding environment. Therefore, Islamic state as the caliph of Allah on earth cannot be indifferent to the moral transformation of society and deny . However, Islamic state is responsible to take care of the mental health of people and develop the idea of spirituality. Therefore, according to this idea, the entire Muslim political thinkers and jurists act in the government to give objectivity to the Islamic moral and spiritual development and enhance people's sense of responsibility.

Since a part of spiritual of human is dependent on special economic human behavior, Islam is trying in various ways to give a spiritual color to material behaviors. Sometimes a state uses credit such as Khums and Zakat to give spiritual color to legal tax charges. Also it sometimes regulates some rulings of worship and recommendation as business etiquette to change delicate behavior in to human behavior and sometimes engages in some activities like charity, dedicated and loan to represent superior properties provide for human. However, it is not necessarily mean that the concept of an Islamic state is a police state in which legal power ducts specific behavior to lead people in to specific direction. Because this concept is against the spirit of liberalism and the verse which says: "There is no reluctance in the religion" , but the its purpose is providing the necessary conditions for the realization of Islam moral standards and values (5).

## 7. Justice Performance

Human behavior, especially in economic and financial matters is affected extremely by characteristics of individualism and extreme excesses which causes continuous ruling of any person who has more power and facility. Political domination and economic exploitation, colonization of the minority group and the majority of the mass being pulled in all places throughout human history witnessed evidence of this claim. To avoid such a situation, one of the goals of the Islamic government is to prevent injustice and stand up for social justice, especially in subsistence and economic dimensions.

Different viewpoints are considered in definition of economic justice. A reference based definition as a practical pattern is definition of economic justice to remove poverty, create general welfare and harmony of the wealth and income. It means that Islamic economic system follows justice in the following two ways: on the one hand gives all people the right of having ordinary and decent human life while the other hand uses some principles to make a balance between wealth and income that is against any kind of poverty and the gap created by the lack of justice

*If justice to be performed among people, they need nothing else.*

The Islamic government has the responsibility to control and monitor the enforcement of Islamic economics and economic behavior of people in the area of property rights, individual freedom and social and regulations before and after production, distribution and redistribution of revenues to remove poverty and provide conditions for economic balance (9).

The economic school of Islam indicates people their religious duties and doing religious affairs while provides them with specified policies and legal instruments for economic justice and the rules specified in the production, distribution and consumption to prevent certain problems and obstacles This policy will be reviewed in two categories: A - Social, economic balance B. - Social security.

### 7-1 Social and economic balance

One of the fundamental policies of Islam is to create social balance and moderation of community wealth. In light of this policy, certain areas should be considered for everyone to obtain income. On the other hand, moderation of community wealth is performed to prevent concentration of wealth and difference between social classes.

So according to Islamic view, although in the lives of all people are not equal in terms of assets and life level; all people should live and be enjoyed relative prosperity and social balance to remove poverty root.

Islamic economics balance tools in the Economic School of include:

1. Obligatory charity (i.e. Zakat and Khums), and recommended charity (such as endowment, gift and charity).
2. Preventing the illicit income: i.e. through boycotts of usury, exploitation, production and distribution of harmful or useless goods, preventing illegitimate business income gap as one of factors of social class difference(10).

### 7-2 Providing social security

One of the Islamic economic school policies for providing economic justice is to provide social security. social security is provided to ensure special needs and meeting them for people. Principle of economic welfare in Islamic economy is performed in two ways: Public Guardian Responsibility and Government Guardian Responsibility.

#### 7.2.1 Public Guardian Responsibility

Responsibility of the government in this regard is to force people to fulfill their religious duties. Therefore, the state as guardian of Islamic laws, their strict implementation and controller of forbidding what is evil has the right of forcing per individual to perform his legal obligations. According to this right, the Islamic governor can decide on the lives of Muslims on behalf of them and provide necessary facilities for this important task by rich people.

### **7-2-2 Government Guardian Responsibility**

Not only the vital needs of people but also supplying enough facilities for them is among the Islamic state responsibilities (i.e. some appropriate level of life in which ordinary people live) because responsibility of government and administration about people lives in excessive bail and bail concept is flexible enough so that easier public life in society causes more prosperous and better economic conditions which is consistent with this concept as well. Therefore, it is necessary that the Islamic State meet people basic needs such as food, clothing, housing and social conditions in sufficient level and the other non basic needs in the bail level (11).

### **8. Economic Power of Islamic Society**

Contrary to some peoples believes affected by diversions in some schools of thought who say Islamic society is accused of leaving the material world and God's blessings, God considers security and economic efficiency as the distinctive features of the Islamic society while poverty and insecurity are the results of rebellion and sin.

God's example for those who disbelieve in blessings is: There was a prosperous area in which people were living in safe, quiet and secure conditions. But they reject the blessings of God and acts of God. Therefore, they experienced hunger and fear in that city.

Prophet of Islam described the ideal society in the time of Imam Zaman says:

People in my government in the Imam Mahdi State will be blessed in such a way that has never before been benefited. The sky falls and the earth continue to grow and never stop(11).

According to words of Imam Sadiq:Three are things that all people need: security, justice and affluence. It can be said that achieving security, justice and affluence are among the objectives of the Islamic economic system without considering its comparing with other communities. When the problem of Islamic nations relation with other countries arises, the economic situation and its economic power should be more than the general welfare because it is the carrier of culture and expansion of human justice throughout the world. Therefore, in this case first Muslim community begins the path of happiness and perfection without any dependency to foreign countries. Second , foreign countries have no greed of Islamic countries. Third, Muslim help other deprived and oppressed nations to spread Islam around the world .

Therefore, the growth and economic independency is considered as a means to achieve economic power based on the Hadith, by Prophet (12).

### **A critique on the liberal theory**

Western communities with limited model of "material Heaven" and "prosperity" as selected their ultimate goal, consider the classical political economy of Adam Smith and others as their state theory. Classical liberal governments in nineteenth-century were strongly influenced by the classic "political economy". According to Karl Marx, the political economy in this era (due to the expansion of commercial and industrial bourgeois class power and its material culture) did not include one aspect,

rather political economy was by itself the "anatomy of civil society" in capitalist economy . It means that in this era and "in the social sphere " was not considered as agent "or a coordinator among other factors, among others, but in a rough and dangerous manner changed all things to be a function of its independence and reduced the importance of other factors such as religion, family, dignity and worth of individuals, education, technology, science and art (13).

Adam Smith and classical economists believed that the free market and its invisible hand of makes regulated the process of all human behavior and makes its desired discipline , personal interests and social interests. Thus, one of the basic tasks of governments throughout history was maintain solidarity, harmony, and homogenization (11) and the following rule is make his subjects and the bourgeois society and its instruments, namely the theory of the "natural" free market. The question is that so what is the state responsibility?

Classical political economy limited state responsibilities in the three primary functions: negative equity (Justice), public security (public goods). The principle of "economic freedom" and the normal market entails the principle of "non-intervention" in economic production processes. State economic management and administration in the sixteenth century to the eighteenth was common, especially reduced in the mid-nineteenth century. However, the classical liberal states of Europe in the late nineteenth and early twentieth century faced a crisis of legitimacy. Of course they used short-term achievements and colonial developments or the First World War (European conflict with each other) and bring their legitimacy ship safely to the shore. But in the long run, the intervention of other governments in economic affairs, i.e. welfare "was helpful.

Reasons for the increased role of government in the Western world include social crises, and political economy which is necessary to be briefly explained:

**A) Social crises:** This statement in the nineteenth century represents a set of problems due to commercialization and industrialization of the country's economy. Deepening of social fissures, unfair pressure on the population, proletariat and lower wage segments, prevalence of infectious diseases in towns, crimes, black poverty, industrial accidents, inclusive growth of believes against Christianity, organized unionism and socialism, illiteracy, prostitution, juvenile delinquency, illegitimacy, alcoholism, social atrocities, political sabotage, strikes, unemployment, etc were among social problems and crises. Classical liberal European states never accepted that all these crises are political crises. Therefore, these governments did not do anything to solve the problem unless using the police force. (12) Thus, they multiplied the problems and social costs were increased .

**B) Economic crises:** Economic crisis, unlike the past cases (in the traditional economy and transition economies) did not mean drought and famine, but it meant that due to low income and insufficient effective demand, potential sales of mass production goods would have disappeared (also called cyclical or commercial crisis).Moreover, the global and lasting economic crisis has reduced legacy of the classical liberal states. Inadequacy of market mechanisms to tackle the social and economic crisis and its inability to balance the economic, successive governments to intervene in the economy caused government to develop economic interferences in two aspects:

- 1 - Economic conditions, such as minimum wage, etc;
- 2 – Economy foundations such as nationalization of factories,etc.

**C) Political crisis:** Crisis of political legitimacy is another factor of reducing the liberal party legitimacy and their idea defeat. Political crises which often result from economic and social crises reduced the trust of main social classes to governing liberal party and they would gradually absorbed by the leftist parties, including the conservative rightists and the socialists. Therefore, most of the liberal parties did not exist from the liberal party control while liberal bourgeois governments lost their legitimacy and defeated.

The main classes were not usually from external groups: They were those who had attained large-scale capital in the age of investments and conservative parties was appropriate to them , or they workers who every day increased in number in the era of expansion . Finally their method was different from that of Liberals because little by little conditions was provided for labor unions with a numerical advantages and expansion of the franchise into a huge social independent force (13)

Social, political and economic crises mentioned above forced the Liberal government to adopt new policies that affected more by "the people conditions" than their old slogan of "individualism" and "individual freedom." Joseph Chamberlain in 1883 stated: "The future of politics is a social policy." (14)

The Martyr Sadr rejected the theory of liberals "individual freedom" and wrote: Freedom does not cause to go everywhere in the market and it is not sufficient. How to go forward and purpose in the market should be considered. Europeans lost this concept. European human goal is liberation. Freedom is good, but not as an ideal. Freedom is a form. We need content along with our freedom form, we must know the purpose and goal of our freedom. If we do not understand the content of our freedom form, the freedom may cause great and dangerous misfortunes like those happened to Western civilization that destroyed all humanity because there is no content for the form of freedom ( 9)

The Martyr Sadr believed that worshipping of God makes human frees from foreign devotion and true monotheism rejects all false gods . It is the true freedom of spiritual inner man (Jihad Akbar); The natural result of this spiritual freedom and unity is freedom of wealth and nature from any other entity but Almighty God. It is the freedom beyond human beings (Jihad Asghar). Imam Ali in this regard (inner freedom, external freedom) makes a relationship between the two kinds of freedom.

Thus, Islam uses a social revolution to remove all artificial and historical constraints and obstacles in the progress of human evolution to reach God. Therefore, the freedom content is obtained only through unity, Islamic Revolution and the establishment of the dynamic evolution of society in which Jihad Akbar is basis of Jihad Asghar, reconstruction and changing of natural, social, economic and political environment.

Now it is the time to use different parts of Martyr Sadr economic theory in the economy era. This theory , as shown in "foundations of the theory " considers two bright-line of "caliphate" and "martyrdom" at the same time in the state or nation affairs in which nation and state are interdependent. Therefore, this theory is provided in three parts: human caliphate in economic affairs, planning , planning based on fixed and variable components, and the functions of state in the economy.

## **Human caliphate in economic affairs**

After proving this fact that people and wealth belong to God , "Theory of human caliphate in economic affairs " becomes clear: It means that human and wealth are the Caliphate of God. Verses of the Holy Qur'an stipulate that this man is his successor in the proper use of the wealth

(and spend of that whereof He has made you trustees. ) Successor and representative of what you have (your) put it, spend (give them something that belongs to God )

This succession is done in two stages, individual and collective:

**First stage**, society as a whole, is the successor of God in wealth, which proves responsibilities and obligations to them in addition to right of natural wealth. These responsibilities include two things: the distribution of wealth, justice, and righteousness in preserving and expanding wealth, so that the whole community effort and potential exploitation of the environment to be for prosperity on the earth



**Second stage**, people as members of society become successors of God wealth but this private property is bound to the condition that the Caliphate should not be inconsistent with public and other private Caliphate or public property because individuals are responsible to God and the community based on two principles: **الأمانة** that makes them to maintain others property (7).

This sense of responsibility is the result of belief in resurrection and other world which causes the human final goal not to be limited to the material world. This responsibility rejects excessive wealth and encourages the lead acts to make human more competent. The great revolution in thought and goals leads to a huge revolution in the life tools and patterns and social and economic collective plans(10).

### **Economic planning based on fixed and variable elements**

According to the Martyr Sadr, the general human succession in economic affairs without the direct evidence will not be successful. Accordingly, the need for economic planning and state intervention in the economy becomes clear.

Islamic laws about wealth and increased production and economic growth along with economic justice are of two types:

**Type I:** Fixed and universal elements of Islamic economy principles that economic planning should always be fixed in the light of the mentioned principles and parameters such as the distribution of income or ownership based on one of the production factors, or property based on two social and human factors as needs and inheritance .

**Type II:** Time variables and structural elements formed based on the general trend and lines of fixed elements, such as labor or goods market equilibrium, and maintenance of distributive justice during changes in the production tools. In fact, there is a fixed basis for the variable elements, but they vary in nature and essence and are created based on the social interest in each period. Therefore, proper financial planning in an Islamic society is based on the integration of variable elements with constant elements in the same composition and the same spirit that should be guided and led by a common purpose (12).

### **State finance resources**

Islamic government requires the legal authority and financial resources to achieve its goals and tasks. The study shows that required resources and authority have been given to the government based on the economic teachings of Islam. Careful consideration of the financial resources and powers of the state requires extensive jurisprudence books. In this paper, we review them briefly:

#### **1 . Anfal and natural resources**

God created the natural resources for the well being of all human beings, so monetary benefits derived from these resources must be used by all people and in any case should not be allowed to be in the hands of certain individuals or groups. Accordingly, the decision of great wealth and natural resources management is in general by the government. However, confirmation of these principles does not necessarily mean that performance measures should be used for monopoly of administration or determination of the private sector . However, the public interest and Islamic society should be considered and decision makings should be based on these factors.

#### **2 . Zakat**

Islam has created a powerful society like a family in order to have equitable distribution of wealth, to meet their needs and help to create the state organizations. This is a sacred system that can be found nowhere and in no system. One requirement of any religious family is to determine Zakat for specific revenue streams.

Many jurists consider the task of collecting and distributing Zakat as an responsibility of Islamic state. At the time of the Prophet and the two first caliphs (Abu Bakr and Umar) Zakat was collected by the state, even Abu Bakr used force against those who refused to pay Zakat. The third caliph, Uthman, allowed Zakat to be paid directly to poor people while at the time of Imam Ali it was received by the government and its agents. (5) Jasas, a great interpreter of jurisprudence of the Quran uses the verse "You should receive Zakat from their wealth [in charity], it cleans and purifies their wealth [when taking Zakat] pray for them, it is a source of comfort for them"(9). He says : It is the duty of the Islamic government to create a system for charity collection.

Two important points should be considered: first, the use of zakat is stated explicitly in the Qur'an and Sunnah, so this assumption that the government is responsible for collecting it should be applied in specific cases. Second, although some jurists to some extent developed the field of paying for God satisfaction (One of Zakat payment cases), it still can hardly cover all the expenses of an Islamic state and it must gain other resources to meet its responsibilities.

### **3 . Zakat for Fetreh**

Fetreh is a charity that should be paid by every Muslim, whether male or female, old or young, with conditions determined by the jurisprudence. It should be paid per year at a specific time of the end of Ramadan and to a certain extent, ie, a about three pounds of dates or wheat or common food should be paid by everybody. Islamic governments can make efficient system to plan for absorption and distribution of Fetreh and cover a part of the cost of the social security (11).

### **4.Khoms**

You should know that khoms should be paid for any obtained booty, a fifth thereof is for Allah, and for the messenger, for relatives, kids and the orphans, poor people and those who have problems.

Shia followed jurists to extend the word "booty" used by Imams in the Hadith, derived from Quran verse so that includes proceeds of the business (after deduction of cost of living), the spoils of war belongings obtained from the mines, and treasures, a mixed source of money belong to the forbidden land of the infidel There is a difference between these two groups in using the method. According to Shi'a, Muslim ruler would receive the one half of khoms to be spent for society cost while the rest will be spent for Prophet's poor family, while Sunnis believe that it belongs to the poor and the poor family of the Prophet (12).

### **5 . Taxes**

Islamic state Like other states requires a stable and continuous income to be spent in the state. Although an Islamic state has large financial resources like the Anfal and is permitted to use Khoms and Zakat for some expenses, but can use taxes when incomes are not sufficient to cover the costs. Shahid Motahari says :

Taxation is a legitimate authority for governor. He could assign taxes at any time for anything, such as cars, other vehicles, whatever, according to his own concern. Therefore, these two points should not be compared. Elsewhere he states even beyond the normal requirements, the tax is allowed for reducing the wealth and removing the gap in social classes: Taxation is to allocate some amount of money for the public interest, as part of private property to public property.

Legitimate basis for such taxation is a provincial right by Allah on society. Her is responsible for the administration of Muslim interest with respect to any measure that would interest, taxes, government taxes levied and the wider circle of the poor philosophies legislation, and Khoms(10).

Imam Khomeini in his book " AlBeyy " talks about the state right to give taxes in addition to Khoms and Zakat. (14) Some of Sunni scholars also consider tax equal to "amnesty" in the Quran.

Take amnesty , command to good and turn away from the ignorant.

They ask thee what they ought to spend? Say, pardon, it is the increasing need for you.

Dr Mohammad Behi says. :

Although Amnesty fees are collected under normal circumstances, but in exceptional circumstances (interest), the Islamic state has the right to consider it as obligation and necessary task because the Islamic rules say: when the public interests is concerned , lawful can be or unlawful or vice versa, and no one denies the fact that economic development is an expedient to Islam. Those who can pay more money in addition to Zakat, should pay for, however if it is required based on interest of the nation (7).

Imam Ali in his period assigned taxes beyond conventional charity to any low speed horse for one dinar per year and two dinars per year for speedy horses.

However, it should be noted that only a true and fair tax system is consistent with the spirit of Islam, and is approved. All proceeded Imams like Ali ibn Abi Talib as also stressed Justice on the tax that should be collected and cannot exceed the amount necessary to sustain the people and it was not considered as the basis of life .

## 6. Infidels

Islam, in addition to Zakat, considers another law to meet needs of the poor people by other rich people. This amount of money should be paid as a shari'ah payment. The law in Islamic jurisprudence is Financial Infields like infields for atonement, fasting during not breaking fast, eating foods in Ramadan, manslaughter atonement, atonement, failing to fulfill a vow, commit sins. As you know these are related to violation of God's law and are not related to violation of law assigned by people. However, Islam considers the release of slaves or pay money to feed the poor as atonement of sin forgiveness, thereby the burden of poverty will be reduced in the poor families(6).

## 9. Conclusions

Although the duty of the Islamic State is not to perform market control; direct control and intervention in the market is considered a key principle of the duty of the Islamic state. Supervisors and inspectors should take actions against any act that endanger the market proper function. Therefore, government scope of the surveillance is very broad and includes almost all economic activities and its impact and consequences. Emphasis on supervision does not mean rejection of the need for the involvement of responsible government in the market, but in certain conditions, state should intervene the economy. Most goals and ideals of Islam not only do not contradict the conventional economy, but also are in some ways complementary. Islamic economy is optimal allocation of resources, equitable distribution of income and economic stability that is rationally derived from confirmed and emphasized theoretical and empirical resources. Strengthening the spiritual and moral values and considering economic justice form the basis of the Islamic economy.

History shows that government intervention in the economy existed from the beginning of the Islamic government in the Prophet era and undoubtedly has been continued in the era of the caliphs.

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