

Financial Policy in the Islamic Economy - Special Reference to Financial Policy Ahead of Ali Bin Abi Talib

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Financial policy has been the most important challenge faced by countries because it is of great importance at the local level. Most of the world's economies have faced major problems, either because of confusion or because of the lack of public expenditure for many reasons. Most of the studies concerned with the subject of public finance went in a positive direction and did not take into account the role played by the financial policies within the Islamic economy. It is pointed out that in the period of great prosperity that was experienced by the Islamic civilisation, Europe and the West were living in stages (2002) believes that the financial thought of Imam Ali Ibn Abi Talib is rooted in the economic policy that was followed by the Noble Prophet (PBUH) R) He believes that a Muslim should consider his Muslim brother, and from this point of view and as a result of the great shortcomings in the academic treatments of vision In order to achieve the most important methodological problems in terms of the subject of the research, and due to the scarcity of economic sources in this regard, we adopted a number of jurisprudential sources and the most important messages and wills recommended by Imam Ali (peace be upon him) to find out the most important economic achievements of the Islamic state the results that took a completely different approach from the mainstream curriculum because it was based on the solid foundation, which is reliance on God, and his faith in the full recommendations by the Holy Prophet (PBUH) was the most important results that the Imam peace be upon him Economically Lassa, if it is applied in Guenta presently allow for flourished Muslim countries and became the West can apply similar methods to reach this success.

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The First Topic: Financial Policy Conceptual Framework

The great economist John Maynard Keynes developed the concept of public finance. After the Great Depression that swept through the capitalist system, Keynes worked to overthrow the preconceived notions of public finance, which advocated fiscal neutrality. His task was to expand the concept of public finance. It can remain neutral and even become a concept of public finance "as the government efforts aimed at achieving economic stability and the promotion of economic activity, and in this sense, Keynes defined public finances as isolated and introduced them in order to play its role in achieving the Economic stability (Keynes 2010: 66) Falih (1988) agrees when he defines it as "the science that examines how to use financial instruments, public expenditures, or public revenues, in the direction of achieving the goals of the state emanating from its economic and social philosophy." Which examines the activity of the state when it uses financial means of public expenditure, taxes, fees and monetary policy to achieve the objectives of economic and social policy.

It is not appropriate to say that monetary policy is one of the tools of fiscal policy since fiscal policy differs from monetary policy and is completely isolated from it.

The general public has several Islamic definitions, from which we take the focus of our research, which is the definition that was developed by Bayoumi (1979). It defines it as the set of general principles and principles of money mentioned in the texts of the Holy Quran and Sunnah specifically about changing circumstances.

Therefore, it is clear to us that there is an important problem in which we have to look at the definitions. The positive economy in all of its schools of thought believes that public finances are based on developments and developments effect government performance and therefore are subject to change and modification. The financial instruments are based on the text and therefore, they are not subject to modification and there is no room for discussion in this matter. On this basis, this problem will be addressed according to the Islamic school through the economic vision of financial thought ahead of Ali bin Abi Talib, (peace be upon him).

The First Requirement: the approach of the Imam in the management of public funds (Peace be upon him) was a financial approach that differed to a great extent with his predecessors from the caliphs, as he forbade the spending of public money on personal interests, promising him a work that was not suitable for serving people, and stressed the need for public interest in spending.

(Al-Hakim: 1988). In this regard, he used to say: "If it was money for me to settle among them, how then, but money is God's money?" Moreover, he insinuates that the making of money in his own right is a waste and a waste "(Abdo: 53).

We note that 'peace be upon him' was focused on preserving the money both of public and private entities, as he was estimated to share the amount of money as much as service to the public good. He focused much on caring for the rich in the nation for its poor and poor, based on the words of the Holy Prophet (PBUH): "He who left his wealth and left us lost."

The Second Requirement: Rules of Public Spending

First: The Concept of Public Expenditure

(Ashour: 1978). It was defined on the basis of the distinction between individual needs and collective needs. Individual needs can be satisfied by the individual. The general needs of the individual can not be satisfied by himself because of the need of the whole society for this need. (Narrator: 1996)

Economic ideas have played a major role in defining the concept and role of expenditure. A quick reference to the economic thought that prevailed in most European countries during the last quarter of the eighteenth century and throughout the nineteenth century and the first third of the twentieth century to the Great Depression was necessary before defining the concept of public expenditure. The traditional or classical thought, is based on giving freedom to individuals in the performance of economic activities without the intervention of the states. Adam Smith talks about a hidden hand that drives the economy automatically. Adam Smith says that wherever the state puts its hand on a specific economic activity, that activity is completely paralyzed. This is why the classic school of thought called for the need for the state not to interfere with economic and social activity, On this basis the state was called neutral by the classics. However, the most important question that arises in this area and according to the view of the classic is whether the state does not exercise or take any role in economic and political life?

The answer is negative, as many tasks are assigned to the state by the classics such as security, judiciary and defence.

The general view is that the state will guarantee to guard limited jobs, then public expenditure is also limited. As a result, the public revenues needed to finance public expenditures are also low. The classics prefer only to collect public revenues, especially taxes on public expenditure. The budget is balanced because revenue equals expenditure.

This situation continued until the crisis of the Great Depression of 1929-1933. As a result, many advocated the need for state intervention in economic and social activity, and the state was no longer neutral but rather interventionist. The state was no longer a protector but had economic and social activities. Public revenues increased accordingly, and the budget was no

longer necessarily necessary. Public expenditure could be greater than public revenues to achieve certain economic objectives. Public revenues may also be greater than public expenditure to achieve other economic objectives.

As far as our current subject is concerned, modern finance has witnessed a considerable expansion in the issue of public expenditures after the state has emerged from its neutrality and with the assistance. Public expenditure was not confined to financing the traditional functions of the state (defence, security, justice), but it became one of the most important instruments of economic and social policy after it changed the shape and size of the economic state as well as its social role and political obligations.

2. The increase in public expenditure has been continuing as it constitutes an important proportion of national income.
3. Social acceptance of broad public revenue opportunities to include the economic and social fields and not only the scope of public expenditure financing.

It has been defined as an Islamic part of the treasury of the state or money house to satisfy a public need.

Second: The Spending Base of Imam Ali (Peace Be Upon Him) Stance of the Following Factors

Public spending had several advantages (peace be upon him) as follows:

- 1 - public spending My eyes and cash: The Imam took the tribute of all the workmanship of his followers, of his ropes rope, (Abdo: 1985)
- 2 - Public spending contributed to the success of the succession in the public interest, by establishing the basis of public spending and its impact in the economic and social, through the creation of new entry for some social groups that do not

You have income, and here he says (peace be upon him) that "in this charity, you have an imposed and known share, and that you have the partners of the people of hardship and weakness" (Abdel Wahid: 1993)

- 3 - linking the Imam between spending and revenue, and thus created a difference from the prevailing financial foundations that study public revenues independently, without linking them to the objects of spending.

And here, when studying each type of public revenue, each bank shows its specificity and this policy with his or her when he addressed one of them, "I have informed you of something that I have done, I have disobeyed your God and disobeyed you, you divide the Muslims who

received their lances and horses and shed their blood, From the words of your people, but it is right by you and accepted by the Muslims in the division of this light, either "(Abdel Wahid: 1993)

The Third Requirement: the symmetry and distinction between the positives and the public expenditure:

By knowing the rules of public spending for the sake of peace, it is clear that there exists a number of differences between the concept of public spending and the concept of the positive economy of these expenses. The difference between it and peace is clear. In addition to what is stated that public finance is based on the Qur'anic text, Before the scholars of Islam, the rule of law is not taken into account in all Islamic countries, which is the rule of participation in spending. I have united the overhead between expenses and the special setting of a framework of spending that makes the Muslim community completely free of defects, through the following points:

- 1- We note that peace be upon him, and in more than one will and a message to his people and those who are responsible for the affairs of the people, that the weak individuals (the poor and the poor) have a share of public money, like the rest of the people working on this money. All economic and social problems affecting societies could be alleviated.
- 2 - Peace be upon him to create an enlightened society that interacts among its members to achieve balance, and this is found in his commandments to his workers. He said: "Whoever owes God money, let him bring kinship and improve hospitality to him and let the captive and the Anan make him poor. Year published).
- 3- Peace be upon him the poor and the poor partners in the public money, it is necessary to pay them their share of this partnership by the governor or the treasury.
- 4-All the current societies in which we live can meet the material needs in one form, but it is unlikely that they will be equal in the satisfaction of individuals. Therefore, we note that it was Peace has been drawn between the general interests of material and spiritual and psychological, and make individuals feel safe through the application of justice, and in this regard says: "God has made me the mandate of your mandate and you are right, as you, the right of the broadest thing in communication and advocacy does not happen to anyone but it And do not drag It is not permissible for him "(Al-Samarrai: 1987) From the above points, we note that the future is a real vision of the best societies and their societies, by instilling noble values which are based mainly on the principle of social solidarity, which plays a role that eliminates all forms of social destitution that afflicts communities. Here we also see that he was not only interested in how to collect The public money was focused on the places where it was spent. It is not required that the public expenditure should be issued by the Muslims' house of money only. Rather, it urged individuals to give charity, and this was aimed at achieving justice and social security.



In saying "God imposed on the rich in Mwalhm enough poor, or the starved Aro Fbmna rich "(Jerusalem: 620 e)

In this context, peace be upon him a year of spending is radically different from the public spending mechanism developed by public finance scientists.

This is the year that the society whose people suffer poverty and destitution is the result of the imprisonment of the rich for their money from the poor, and thus addresses the biggest problems experienced by the Islamic societies at present, and this indicates that the Islamic economies do not follow the proper methods that addressed In which the Imam of the problems of the Islamic community previously, which is a successful solution and confirmed for all.

Economic problems if they have the legislative framework necessary to apply them to reach the troubled Islamic economies to success.

The Second Topic: The Tax on Imam Ali

When Imam Ali ibn Abi Talib (p) assigned him to the owner of the Al-Ashtar administration of the State of Egypt, which can be given the status of the public over the rest of the Islamic country, and entrusted to him in his reign: Because all people are dependent on the abscess, and let it be your opinion in the architecture of the earth, it is clear from your view in the extraction of the abscess because that does not realise only the architecture and the request for abscess without architecture destroyed the country and destroyed the slaves and did not take up his order only a little (Maliki, Abdul Razzaq: 2014).

It can be said that peace be upon him focused on the layer of those who pay the abscess, i.e. investors and other producers in the land on which the abscess is a large land characterised by fertile soil, and the cultivation of field crops (strategic) that work in a large part of society. The first activities in the Islamic economy, therefore, are the cornerstone of architecture. These lands were called the land of blackness (Iraq, Egypt and the Levant), as well as the lands of Persia and the Khyber lands. His hand peace be upon him to inspect the abscess, and to find out its details,

As well as the preparation of a study of the rights of the state and the rights of those charged with paying this abscess, in addition to knowledge of the direct and indirect effects in society.

The financial policy of the Islamic State in its era is a balanced financial system based on the principle of justice, by urging investors from farmers, traders and industrialists to continue their work in the service of the society and its sustainability through the addition of new arable lands.



We note the emergence of the hypotheses of Islamic theory through the introduction of the principle of competition between producers. (Shams al-Din: 2000)

Characteristics of the Imam's Income

Islam considered justice a fundamental principle to be achieved in the manifestations of human activity. The Qur'an emphasises the administration of justice as a goal in every Islamic society. For this purpose, many Qur'anic verses have been devoted to justice, for example: "They have fulfilled the burden and the balance in the premium. We do not require a soul except for its power. And if you say that you are correct, even if it is related to me and the covenant of God, You may remember "(Al-An'am, verse 152).

This verse and many other verses show the great importance Islam accords to justice. One of the economic effects of the Qur'anic teachings in this area is that wealth and monopolization are the sources of the differences And injustices - represent barriers to social justice, brotherhood and social harmony. It is worth mentioning here that God has forbidden the monopolisation of wealth by the minority. God has placed all the natural resources he has created for the benefit of all humanity. At the same time, however, God has set out some rules to ensure fair distribution of income based on fair compensation of factors of production, to encourage the creation of new employment opportunities and to establish a social protection system with the aim of regular assistance For the poor, the needy, the elderly and the disabled. The Prophet (peace and blessings of Allaah be upon him) said that "the imam - the state - should extend a helping hand to those in need, and Imam Ali (peace be upon him) He also recommended that the merchants and the owners of industries, and recommended them good, resident of them, and troubled by his money, and Almrtrf body, they are the benefits of utilities, and the causes of utilities And they will not be afraid of them, nor will they lose their things in your presence in the mouths of your country. "(Hakim: 1988). Here, peace be upon him, the ruler must Interested in trade, industry and economic activities In particular and continuing, recommending his workers, taking care of them and taking care of their interests and rights, where he explained that the interest of traders Residents, ie, traders who work in special places known as their place of residence, sell goods and services, as well as recommending the owner of the goods, as well as the merchant who moves from one place to another, as well as the owner of the goods. These are the categories of stability, and they are not afraid to cause any disruption in security and stability, because the nature of their work requires the provision of security and peace. "(Shams al-Din, 2000)



Criticism and Evaluation

1- Putting the Islamic religion strictly as an economic doctrine prevents monopoly, thus eliminating the accumulation of money in a small group of individuals at the expense of the public.

The wealth of wealth is forbidden to rich people, it is not permissible for anyone to deduct from public funds for a certain category, and also forbade all forms of monopoly, exploitation and fraud in selling, and forbidding usury, and bribery.

2. Establish the real foundations for building a healthy society based on justice and equality in the distribution of income, and allow individuals the freedom to work in what they deem appropriate for them. Here, Islam defines the illegal sources that every Muslim must keep away from on the rapprochement between the strata of society.

3- The peace requires the state to achieve economic and social solidarity, to achieve the standard of living of individuals, guaranteeing them the right to a decent and reassuring life, removing the obstacles and psychological barriers that stand in the way of human contribution to the building of the Islamic community.

4 - To integrate the principle of social and economic interdependence by him, peace be upon him within the Islamic philosophy and make it a pillar of public finance, which confirms the spirit of the just Islamic approach represented by all the measures taken by peace in order to deliver the state to the oldest economic for human.

5 - Peace be upon him to make individuals equal in rights and duties, by making the principle of economic and social interdependence a joint responsibility between the state and individuals capable (rich) This gave the people a sense of safety and make them creative in their work and the implementation of their duties.



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