
RESEARCH ARTICLE

Economic solutions of the Holy Quran for the establishment of Islamic society

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ABSTRACT

The goal of humanity's creation is to reach perfection and happiness, and human beings reach this growth and excellence as a result of their effort in the context of society by following the rules and orders of God. If the society enjoys perfect health, free from challenges, it will be easier and faster to follow the path of happiness and perfection. In his incomparable book (Holy Qur'an), the Almighty God considers usury, bribery, extravagance, waste, hoarding, underselling, etc. as the most important problems and deals with eradicating society's challenges, including economic challenges, in a very effective and specialized way. The Holy Quran fights against the problems of the society both by creating culture and by laying down economic rules, and by healthy education and personality development of the people of the society, through religious beliefs and convictions, it encourages people to take steps towards the growth and elevation of the economic culture of the society, and strive for the economic health of society. The method presented by the Holy Qur'an has significantly reduced the costs of the economic administration of the communities, and with the personality development that it applies, it leads the society to the highway of happiness and perfection in the best possible way, and the Holy Qur'an is the guidance that can guide mankind, reach the intended destination. The present research tries to express the challenges and obstacles of economic development and to explain proper ways of doing things for economic development from the perspective of the Holy Quran. He should also express the economic issues that exist in the Holy Qur'an and introduce the excellence and superiority of the teachings of this divine book more and more.

KEYWORDS

economy, development, society, challenge, solution, Holy Quran.

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1-1. Introduction

The Holy Quran, as the last heavenly book, contains the best contents of human growth, perfection and happiness, and it is the only book that can illuminate the path of guidance and evolution in dark ways like a bright lamp. As the Prophet, may God bless him and grant him peace, has said: "So the faint came upon you like the night of the oppressor, and you are afflicted with the Qur'an" (Qurashi, 1419, vol. 1, p. 11). Translation: Whenever temptations come upon you like fragments of a night, may the Holy Qur'an be upon you (turn to the Holy Qur'an). Even today, sedition and chaos are raining down on humanity from all sides, and it should take refuge in this great cave and cling to it.

In any society, there may be disturbances in any of the cultural, political, social, economic, etc. fields for some reason, and the society may go from a state of peace to a state of tension, and chaos, causing disorder. These challenges may cause unfortunate and irreparable consequences for mankind, and for this reason, in order to stay safe from these problematic consequences, mankind has to come up with solutions and take measures to at least save his life from danger. Economic problems are also one of the most important and effective problems that cause disruption and insecurity in societies.

The holy religion of Islam, and at the head of the Holy Quran, has listed some important problems that may arise in the economic field of society, including: usury, bribery, extravagance, waste, hoarding, underselling, etc., among the most basic and fundamental problems. are that undermine the foundation of the economic health of the society and ultimately lead to the destruction of the society, the Holy Quran and the humanistic school of Islam have adopted comprehensive, appropriate and effective solutions for these cases, which if done correctly and in accordance with the instructions and if the divine decrees are applied, it will certainly be able to save the society from the whirlpools of destruction and bring it to the shore of peace and the abode of happiness and perfection.

Dear Islam has mixed financial, moral and other issues with religious and economics, in such a way that, while it is an economic issue and has an economic impact, is also considered as an act of worship and has a moral and spiritual impact and contributes to the evolutionary growth of a person. Islam has also led and spread the concept of profit and wealth from the material dimension to the spiritual dimension, material profit is very insignificant compared to spiritual profit, and with this method, it removes the root of problems in a very efficient and worthy way and builds the ideal society and human aspirations.

1-2. problem statement

God's Word has dealt with economics in a very deep and rooted way and has attached great importance to it. As he considers economic issues to be the source of consistency and the basis of society's stability. Economics is presented in the Holy Quran in the form of a framework and structure, and according to those teachings, the topics studied in the science of economics can be extracted from it. and has provided solutions for it, which are the most valid and useful solutions.

1-3. Expressing the importance of research

The Holy Quran is the only comprehensive book of happiness and perfection from God Almighty for mankind. Any research that takes place around the educational aspects of this great book and reveals the endless manifestations of the eternal sciences and teachings of this rich source will be important and of great value. In the current cultural and religious conditions of the world's societies, especially the Muslim societies, which have distanced themselves day by day from the divine concepts and teachings of the Holy Qur'an and become more alienated from the Holy Qur'an, and the desire for the valuable concepts of this great book has declined, and the oppression of the Holy Qur'an in it has become more common among Muslims (by name, not by practice), introducing and honoring its true and spiritual teachings makes the necessity of research such as the present research clear.

1-4. Research questions

- 1- Has the Holy Quran provided solutions to remove the challenges and create a proper plan for the economic development of the Islamic society?
- 2- What are the economic indicators of a perfect Quranic society?

1-5. Hypotheses

The Holy Qur'an's way of providing solutions to challenges are: fighting against economic corruption, bribery, usury, hoarding, extravagance and waste, etc. First of all, the Holy Qur'an deals with the character building of the people of the society by using religious, moral, cultural, educational issues, etc. He should avoid any disturbance in the society, besides that, he should work harder every day for the development of the society and for the economic development of his country.

6-1. Research purposes

The present research seeks to achieve two types of goals; Scientific goals and practical goals:

Scientific goals: The Holy Quran is the source of the richest sociology and community building in the world of humanity and it is the only book that solves the problems of human societies in all areas of life in the past and the future. Economic development is also colorful.

Practical goals: Clarifying the true position of the Holy Quran as an all-round happiness program for humanity, using Quranic concepts to solve the economic problems of the society, encouraging the public to favor the Holy Quran as much as possible are among the practical goals.

1-7. Research history

Throughout history, research has been done on many issues in the Holy Quran. In the books of the past, especially the commentary books, the description of hadiths is available in line with the title of the present research; But what was clearly worked on this title, I could not find it. Of course, many books and articles have been written about economic issues, some of them are general and

others are partial, some have dealt with all and some with a part of economic issues. However, some of the researches that are closely related to the present topic are discussed below.

1- Economics in the Holy Quran, Abulqasem Dabirian. 2- The economic development of religion based on the Holy Quran and Hadith, Mohammad Mohammadi Ray Shahri. 3- The context of corruption in society and ways to treat it, Ali Akbar Babazadeh. The non-existence of some previous research was the only thing that the writer felt and became the motivation to write about this issue. Our effort has been to present useful content and to reduce the defects by presenting a comprehensive vision of the ideal society listing the components of the desirable society and also by presenting the economic problems of the society and finally presenting Quranic solutions regarding the current research.

1-8. Research Methodology

According to the title of the research and the scope of the subject, the descriptive research method is fundamental and in collecting materials in the form of summaries from the libraries that were available; it has been done and also tries to apply the concepts.

1-9. The concept of economy

Economics is the subject of intention, which means decision making and the will to do something (Mustafawi, 1368, vol. 9, p. 269). And it is also used in other related meanings such as justice and moderation (Johari, 1407, vol.2, 524). Ragheb Esfahani considers economy to mean moderation and avoiding extremes in everything (Esfahani, 1412, vol.4, p. 197). It also means keeping the middle ground and balancing income and expenditure (Muridi, 1373, p. 119). There have been several interpretations related to the definition of the term economy, some of which we mention. Economics is used as the science of investigating economic events in the field of production, distribution and consumption (Aghanazari, 2015, p. 39). Economics is the science that interprets economic phenomena and determines their relationships with each other (Tahmaseb, 2010, p. 20). Economics is a science that discusses wealth, and at the same time, it is one of the branches of human science (Marshall, 1340, p. 8). Another definition has been presented from the point of view of economists, which is: the study of individual and social human behavior in relation to the use of resources in order to provide human material goals (Qahf, 2005, p. 167).

1-10. The concept of the Holy Quran

The Holy Quran in the word means reading (Ibn Manzoor, 1994, p. 3452). As it is stated in the blessed verse: "Indeed, we are the congregation and the Qur'an" (Qiyamah: 17). Translation: Because gathering the Holy Quran (in your chest) and (enabling your language to) read it is our job. (After memorizing the Holy Qur'an in your heart and soul, and reading it fluently and correctly reciting it with your own tongue, do not worry) (Khorramdel, 2004, p. 1340). The Holy Qur'an is the eternal miracle of the Messenger of Islam, which God Almighty has revealed to the leader of humanity, Muhammad Mustafa, peace be upon him, through Gabriel Amin, for the guidance of human beings until the Day of Resurrection, and in it the things that bring man to eternal happiness. Turns, has expressed (Jahid, 1395, p. 6).

1-11. The concept of society

The word "community" comes from the word "community" (community) and the subject noun comes from the word "community" and means gatherer, collar, yoke, gatherer, etc. (Dekhoda, 2017, Vol.) In the term, society refers to the system of mutual relations that relates people who have a common culture to each other. Also, the community refers to a group of people who have gathered together with the common goal of certain criteria and certain traditions, following a person in a certain place (Javadi Amoli, 2008, p. 39).

1-12. The concept of Islam

Islam is said to mean subjugation and obedience or submission to God Almighty, it also means becoming a Muslim, converting to Islam, etc. (Omid, 2018, Vol. 1, p. 113). "Islam is the best religion in the sight of God" The word "religion" in the word originally means punishment and reward, and it also means obedience and following the command, in religious terms, it means a set of rules, laws, and manners in the shadow of which man can get closer to God. and reach the happiness of two worlds and walk in the right direction in terms of morals and education.

2. The most important economic problems of the society from the perspective of the Holy Quran.

1-2- Usury and profit-seeking

Usury is one of the most important problems that has arisen since the beginning of credit and trade and has existed more or less in almost every society. What we mean by this word (usury) is the change of sex, like the same sex with a greater amount, for example, selling one-tenth of wheat for five months for twelve tenths of wheat. Usury is one of the tools of the colonialists and it

is a trap that the colonialists prey on the weak. Therefore, the colonialists are always looking for merchants and priests, and we ourselves clearly and openly observe the effects and results of usury in our Islamic homeland, how it has been affected by colonialism. Usury leads to the creation of a prosperous and fun-loving class that does not engage in any work and causes the concentration and accumulation of capital and property in the hands of that special class, without having to bear any hardship and suffering, and Islam praises work and action. He respects workers and considers work to be the best and most excellent means of earning because hard work raises the skill and spiritual spirit of every person (Saqab, 2007, Vol. 4, p. 261).

But commercial usurpation, which is the basis of the work of banks, and usurpation of loans and doing business with money, the least harm of it is that it causes the property to gradually accumulate in one place, i.e. in the banks, the commercial capital goes beyond the limit and beyond the limit It should become strong according to the reality, and since an outbreak is the inevitable effect of power beyond the limit, there is a conflict between these powers. Continuously, general poverty spreads among mankind and the exclusive wealth of a minority is placed, and the same chaos as we said emerges (Tabatabai, 1417, vol.2, p. 329).

In the heavenly religions, usury are among the forbidden acts and it is pointed out that it is problematic from the economic aspect and its disasters, economic schools have also mentioned the destructive role of usury in the economy of societies, according to the Islamic school as well. Which has provided teachings to prevent pests and related damages. God Almighty says in this case: "If you do not act, then accept the war of God and His Messenger, and if you repent, then you will not be oppressed and not humiliated." Moon" (Baqarah: 279). Translation: So if you do not do this, then know that you have risen to war with God and His Messenger, and if you repent (and give up usury and obey the orders of religion) the original of your capital is yours, you are not doing wrong. And you will not be oppressed (Khorramdel, 1384, p. 90).

The meaning of the above verse is that the servants of God should be aware that God and His Messenger will fight with you usurers, and in fact war has been declared by God and the Messenger against this group (Fakherrazi, 1420, vol.8, p.84).

Then he adds: "And if you repent, your assets belong to you, you will not be oppressed, and you will not be oppressed." You have the right to collect your original capital that you have in the hands of people (except interest), and this law is completely fair because it also prevents you from oppressing others. And from the oppression of you, and in this case you will neither be oppressed nor oppressed. Although it is mentioned about usurers, it is actually a broad slogan full of Islamic meaning. In the same proportion that Muslims should avoid oppression, they should also avoid giving in to oppression. Basically, if there is no oppressor, there will be fewer oppressors, and if Muslims are prepared enough to defend their rights, no one can If they oppress, before we say to the oppressor, we should say to the oppressed that he is oppressed (Makaram Shirazi, 1371, Vol. 2, p. 375).

In any case, it is clear from the above verse that Islamic governments can prevent usury by resorting to force. With the rule of the usury culture, doing good and basic things for the sustainability of social life fades away, and strengthening the economic infrastructure of the country is not paid attention to.

2-2- Bribery

Bribery is something that is given to invalidate the right or to prove the wrong. Bribery is mostly used in cases that cause abrogation of the right or passing obstacles and reaching invalidity. Perhaps the crime of bribery can be considered one of the oldest crimes in human criminal history. The historical history of this crime goes back to the time of the formation of the first governments and the structure of bureaucracy in the world. Governments also considered this crime as disturbing the order and causing people's distrust in the government, so they considered very heavy punishments for them.

Bribery is giving money to government or non-government officials or ordinary people, in order to do some administrative or judicial work, even if that work is not related to the recipient's job, whether he receives the money directly or receives it through another person. It does not matter whether the recipient of the property has the ability to do the work for which he received the bribe or not, and it does not matter whether the work that should be done for the person (the giver of the property) is right (in accordance with the law and regulations) or not, the condition for the realization of collusive bribery And the agreement of the receiver and the giver is to give and take bribes. The Prophet, may God bless him and grant him peace, said in connection with the punishment in the Hereafter: "The curse of God is the rashi and the mortashi in the judgment" translation: God Almighty has placed the bribe giver and the bribe taker in the same judgment and cursed them (Shibani, 1421, vol. 15) , p. 8).

There are many reasons why some people resort to bribery. Among them are worldly greed and distance from spirituality. Morality, faith and spirituality are considered the basis of human values and virtues and they cause sacrifice, chastity of human beings and cause them to overlook and ignore some material pleasures, especially illegal actions. On the other hand, lack of faith, not valuing spirituality and ignoring monotheism and resurrection form the basis of every crime, including destroying the rights of others, as God the Almighty says: He is the Beloved, the Wise" (Nahl: 60). Translation: Those who do not believe in the Hereafter have bad qualities (which include loving a son and having a daughter as an enemy and burying her alive) and God has great qualities (which include not needing everyone). and he is everything) and he is honorable and wise (and he can do anything and his actions are based on wisdom) (Khorramdel, 1384, 540). Also, the factors that play a significant role in the country's anomalies and social harms are poverty and scarcity. In religious teachings, poverty is also seen as a great death that the world and the hereafter destroys man, it has been mentioned. Therefore, social science experts identify the imbalance of income and expenditure of workers,

employees, and officials as an effective factor in the spread of bribery. Weakness in law enforcement is another cause of bribery in the country. In verses 62 and 63 of Surah al-Ma'idah, Allah the Exalted severely reprimands and condemns those who are involved in bribery and illicit consumption, and considers their behavior to be abnormal, morally ugly, and legally a crime, and the money that is used in this way they get it, it is counted in the name of guilt and sin or part of the fire of hell. In these verses, by condemning these people, he informs about the state of the society in which the issue of enjoining good and forbidding evil has been forgotten or ignored by most of the people. It is at this time that everyone tries to speed up in ugly and bribery and haram acts instead of striving and excelling in good and normative affairs. Such a social situation means the degeneration of society and its collapse; Because the law has been ignored and shunned or trampled on by most people, there is no ground left for normative and legal behaviors, and the society reaches a crisis stage in terms of mental and social security, and no one trusts and trusts the other and is afraid that the be violated and his private and public property will be lost. Almighty God considers this kind of behavior to be the most abnormal form of behavior, the effects of which are dangerous in this world and the hereafter. As he says: "If the Lord did not prevent them and warn them about their sayings of sin and all of them were healthy, then they would do it" (Maidah: 63). Translation: Why don't the Christian leaders and Jewish scholars forbid and stop them from speaking sinfully and eating forbidden things? (Khorramdel, 2004, p. 211) What an ugly thing they do (by abandoning prohibition and keeping their mouth shut from advice and guidance).

3-2- Extravagance and wastage

Another important thing that is very effective in destroying the foundations of the economic health of societies is the phenomenon of extravagance and extravagance, and extravagance is said to mean transgressing the limits of Sharia (Ragheb Esfahani, 1412, Vol. 1, p. 407). Tabbir is said to mean scattering and scattering wealth without reason (Sadr, 1375, p. 74). The difference between extravagance and extravagance is that extravagance is a waste of money in terms of quantity and waste is a waste of money in terms of quality. Therefore, wastage and wasteful spending of money, both quantitatively and qualitatively, is prohibited and impermissible according to the Holy Qur'an. As God the Most High says: "Waat za al-Qurbi Haqqah and the poor and the son of the way and don't waste in vain, verily the wasters were the brothers of the devils and the devil was for the Lord of blasphemy." (Isra: 26-27). Translation: Pay the right of your relatives (such as: mercy, goodness, kindness, and love), and the right of the poor and those left on the way (such as: zakat, charity, and charity), and do not waste it in any way. Undoubtedly, the hands of the friends of the devils (and they listen to his temptations and are equal in doing bad things) and the devils are very ungrateful (for the blessings of) their Lord (and they use all their power in corruption and disobedience to God). Hand wind is also corruption and disobedience, you should beware of it so that you don't end up like demons and fall into hell with them) (Khorrdel, 2004, p. 566). One of the factors that plays an important role in the lack of growth of human societies and gradually leads it to decline and fall is the phenomenon of extravagance and wastage (Naraghi, Bita, p. 216). Order in the universe requires that every phenomenon reaches its goal in its natural path. Extravagance and extravagance is a departure from the natural limit, and those caught by it are left behind from the path of evolution and progress, and are close to destruction and fall. As mentioned in the above verses. Extravagance and extravagance have some consequences, including: weakening the country's financial foundation, the background of other financial crimes in the society, it is also the cause of the destruction of societies.

Extravagance is not exclusive to economic matters; It can also be followed in all cultural, religious and other matters. Extravagance, which is condemned by the Holy Qur'an and the Sunnah of the Messenger of God, may God bless him and grant him peace, has types, including; Extravagance in the use of material gifts, extravagance in the implementation of divine limits, extravagance in judgment, extravagance in seeking superiority and arrogance. It is necessary to maintain balance in all these matters.

With his extravagant possessions, man has stepped beyond the limits of natural boundaries and divine laws and traditions, and has not considered the balance and messed up the world's ecological system. For example, according to reports, only in India, 300 million people have an inadequate meal, in developed western countries and America, the high-fat meal reaches more than five meals. It is the ugly nature of extravagance that justifies the ugly actions of arrogant people, and they consider their extravagance as a normal and acceptable act. Unfortunately, in some Islamic societies, as a result of propaganda and following Western culture, extravagance had become a culture, and this style and way of everyday life was advertised in all the mass media of this Islamic country (Hosseini Hamdani, 1404, vol.7, p.534).

4-2- Hoarding

Hoarding is one of the major problems that leads to the division of society into two poles, rich and poor, more than other economic problems and challenges. Hoarding means stockpiling goods to make them more expensive and sell them more expensive, and still collecting something until it becomes more expensive (sold it) (Mehiyar, 1368, p. 22). Hoarding in the custom of the society is to collect and store something from the reach of Muslims so that it decreases in the hands of Muslims, and then sell it at a higher price, so that the high price has arisen as a result of this hoarding (Ibn Manzoor, 1414, Vol. 4, p. 208). In the term hoarding, it is to buy something and hide it and forbid it from the people, so that the thing becomes rare among the people, and as a result, its price becomes expensive and rises, and people suffer in this way (Saqab, 1387, Volume 4, p. 239).

Hoarding is one of the problems that arise in some societies during the distribution of goods. Hoarding is not a new phenomenon; Rather, from the day when mankind chose collective life, this crisis-causing event appeared in the scene of human life, and the more trade and exchange expanded, the more hoarding and monopoly expanded, and most of the manufactured goods and services under his cover, so that today among advanced countries, hoarding and monopolistic companies exert the greatest economic pressure on the third world, and as a result, they are considered the most suitable factor for creating the basis for looting the natural wealth and human power of these countries; Therefore, the phenomenon of hoarding goods and pricing is one of the most important problems of the contemporary era and the source of various economic-political crises that countries are facing.

Hoarding has been condemned in the Holy Qur'an, the Almighty says in this case: "O you who believe, many of the slanderers and the monks will steal the wealth of the false people and prevent them from the path of God And those who hoard gold and silver and do not spend them Allah will announce them with a painful punishment" (At-Tawbah: 34). Translation: O believers! Many Jewish and Christian religious scholars eat people's property unjustly and prevent others from the path of God (and abuse people's confidence in themselves and prevent them from accepting Islam. O believers! You Don't be like them and beware of your evil-doing scholars and impious mystics, and those who hoard gold and silver and do not spend it in the way of God, give them the good news of a very great and painful punishment (Khorramdel, 2004, p. 363).

The above verse explicitly forbids hoarding wealth and orders Muslims to use their wealth in the way of God and in the way of benefiting God's servants, and to refrain from hoarding it. They should strictly avoid trading, otherwise they have to wait for a painful punishment. This painful torment is not only the severe punishment of the Day of Resurrection, but also includes the severe punishments of this world, which are taken by the rich and the poor due to the disruption of the economic balance and the emergence of class differences. If in the past the people of the world were not properly aware of the importance of this Islamic order, today we can understand it very well, because the chaos that has engulfed humanity due to the accumulation of wealth by a selfish and ignorant group has taken the form of riots and wars. And bleeding appears, it is not hidden from anyone (Makaram Shirazi, 1371, vol. 7, p. 393).

Whoever accumulates property, especially gold and silver, more than his legitimate need and prevents the needy from buying and benefiting from it, will be subjected to the punishment of the two verses discussed. Whether he buries such property underground or not; because storing such properties, especially gold and silver, causes the country to stagnate; Rather, it becomes Islam and Muslims. A wealthy person who spends the property that actually belongs to the society and should be used for the implementation of civil and humanitarian programs, spends it on his pleasures and revelries or hoards people's necessities in his warehouses, with this act he disrupts the economy of the society. He goes beyond the limits set for him and harms the interests of society (Madrasa, 1419, vol. 2, p. 25).

It should not be left unsaid that preventing the overflow of wealth is one of the biggest actions and the most important objectives and most difficult tasks of governments.

5-2- Short sale

Underselling is one of the causes of corruption in the world, underselling is condemned in many verses of the Holy Quran, including in the story of Shoaib, peace be upon him, where he addresses his people and says: "The upright, and do not spare the people their things, and do not dwell in the land of the corrupt" (Poets: 181-183). Translation: pay the full amount, and don't be one of those who give less (kind to people and reduce their property). And weigh (the things) with the right scales. And don't reduce people's things (and don't waste their rights) and don't destroy the earth (Khorramdel, 1384, p. 787). In this way, the Almighty God has counted underselling and leaving justice at the time of measurement and weight in the ranks of corruption in the earth, and this itself is a proof of the dimensions of the social corruption of this work. In verses 7 and 8 of Surah al-Rahman, the Most High has placed the observance of justice in weight, along with justice in the system of creation in the universe, and says: "And the heavens are lifted up and the scales are placed, but do not be afraid of the scales" (Al-Rahman: 7-8). Translation: He raised the sky, and laid down rules and regulations. The purpose (of creating rules and regulations in the world of existence) is that you also (observe the rules and regulations in your personal and social life and) do not exceed the (limits) of the (established) laws and regulations (Khorramdel, 1384, 1136).

From the sum of what was said in this title, it is used that one of the important factors of the destruction and divine punishment of some tribes in the past was the issue of low sales, which caused the disruption of their economic system and the descent of divine punishment. It is even mentioned in some religious texts about business etiquette that believers should give a little more measure or weight on time, and take a little less when they get their right (just the opposite of the work of those mentioned in the above verses who They take themselves completely and pay the rights of others incompletely (Makaram-Shirazi, 1371, vol. 26, p. 252).

Scales and scales have been the scale of alternative rights and the manifestation of social justice since ancient times and among all nations and peoples, by means of which one can measure rebellion against justice and its components or deviation from it. Therefore, those who grab the scales of justice and steal people's rights and property under the title of right and in this way distort the scales, violate the public rights in such a way that its sinister effects affect everyone and themselves (Taleghani, 2012, Volume 3, Q324).

It is certain that when the people's rights are not respected in the country and the people engage in fraud in their transactions and destroy the economic health of the society, they have suffered great corruption and corruption, which will have an unpleasant outcome and the economy of the society will become sick and economic growth will stop. and with the economic stagnation of the country, the welfare and comfort and order of the society will be disturbed.

3. Economic solutions of the Holy Quran for the establishment of Islamic society

The Holy Quran has provided solutions for all social problems, since economic challenges are among social issues, therefore, it has definitely provided solutions for them.

3-1- Theoretical solutions

Theoretical solutions are solutions that include cultural, educational and religious issues and have an invisible operational aspect; Most of the activities related to belief formation, character development and personal development play an important role in maintaining a healthy society, some of these issues are discussed below.

3-1-1- Belief and economy

People who do not believe in God and resurrection, consider death to be the end of their existence, and consider themselves the absolute owners of their property, may simply increase their property in any way and by any means, if these people believe in God, the Day of Judgment, the Book of Accounts, and the Day of Resurrection, and consider their wealth as God's property and themselves as his trustees and advocates, it is very unlikely that they will act to gain wealth and income through illegal means. Here we refer to two examples of the desired concepts to clarify the role of concepts in the expression of the economic school of Islam:

One is the view of Islam about ownership, which Islam considers ownership as the succession and trusteeship of man in property for God Almighty. In the Holy Qur'an, Allah the Exalted said to Adam, peace be upon him, the precious position of caliphate: "Here is a liar in the land of a caliph" (Baqarah: 30). Translation: I create a caliph in the land. And in another verse, it is stated: "And spend what made you spend in it" (Hadid: 7). Translation: And spend from the wealth that you have inherited. Also, in another verse, he calls the property of his interlocutors as the property of God, even though it is their own property, saying: "And I will give them from the property of God to whom I will attack you" (Noor: 33). Translation: And give them from the wealth that God has bestowed upon you.

From these verses, it is known that the properties originally belonged to God Almighty and He made them available to mankind, so it should not be difficult for you to give His property to someone whom He has ordered. Therefore, if the rich are obliged to give part of their property to the poor, they should not think that it is appropriate to give blessings to the poor; Because they are only attorneys in this property, the duty of attorney requires them to act according to the client's instructions. In this vision, ownership is not the right of absolute domination; Rather, it is a kind of trusteeship and representation from God in the use of property.

Another opinion is the opinion of the holy religion of Islam about exchange as an important economic phenomenon, Islam considers exchange as a part of production based on its original nature. When the merchant sells other people's products, he has become a partner in the production; Because this production is always added value or service, not material production, because no new material is created. Traders have also created new added value by bringing manufactured goods and making them available to consumers. Any trend in exchange that takes it away from this original reality and makes exchange a parasitic work, only to increase wealth and cause the distance between production and consumption to be longer, is a deviant trend.

Belief in the resurrection and disbelief in it have fundamental effects on our personal and social life, which determine the path of all our movements and settlements. A person who does not believe in the afterlife and the reward of deeds has no fear of violating other people's property, life, honor and reputation. Especially those who have conflict with him in material interests. Whatever he can, he violates them, and since he does not believe in asking about the afterlife and divine revenge, there is nothing to stop him (Houze and University Cooperation Office, 1371, p. 28).

3-1-2- Providing correct insight into the concept of profit and wealth

Another concept that has a deep impact on the economy is profit seeking and wealth seeking. It differs based on people's attitude and perception of "profit" and "wealth" of economic mechanisms and social reactions. Because the mechanisms governing human society are not just physical and algebraic laws; Rather, they are voluntary results and movements in harmony with the ideological insights and attitudes of humans, which changes with its evolution and change. It is from here that the main root of economic mechanisms should be sought in these insights and trends, and it should be seen what "profit" means in the attitude of a society, and what is desirable and valuable, what features it has, or in what range. has it. By presenting this worldview and perspective, the holy religion of Islam makes the preservation of social interests compatible with the achievement of individual needs and desires;

Because social benefits bring benefit to the individual in its broadest sense. Almighty God says: "Whoever does righteous deeds will be righteous for himself and whoever does wrong, then to your Lord they shall return" (Jathiyah: 15). Translation: Whoever does a good deed is for his own benefit, and whoever does a bad deed is for his own loss, then all of you will be returned to your Lord (and you will see the results of your deeds) (Khorram Del, 1384 , p. 1062). and other verses that refer to this matter.

In this way, the Islamic society has overcome all the problems caused by the collision of individual motives or social interests, it makes people ready to give up their individual and immediate interests, in exchange for obtaining social interests and, as a result, spiritual and hereafter interests.

3-1-3- Linking economics with other aspects of life

The school of the Holy Quran connects economic issues with other dimensions of human life, so that it is far away from the harm caused by the capitalist and communist schools and can guide mankind to true happiness.

The implementation of the Islamic economic system is carried out under the supervision and guidance of the Islamic ruler; Because the Islamic ruler and the guardian of the Muslim affairs, has guardianship over all their affairs, including economic activities. Determining economic policies and providing variable orders appropriate to the conditions of time and place and guiding people towards Islamic goals, including Islamic economic goals, are done by him and are realized with the direction and guidance of the ruler. In addition, the Islamic government has vast facilities and properties, including Anfal, and the lands and public property of Muslims are managed under its supervision, which can significantly influence the economic situation of the society by using them. www.aftab.ir.com/articles.

3-1-4 Caution in collecting property and using it

The caution in collecting property is that the property should not be consumed outside of its normal position and a large amount of it should not be collected by one person or group, until the property is compatible with the divine limitation and is not taken out of it. Don't get against it. Therefore, where can the Shariah caution in property, in the eyes of cautious jurists, be compatible with considering the concentration of wealth in the eyes of financial tyrants, or with ignoring it, or with ignoring it - in the name of owning them?

We look deeply in the hadiths of the Messenger of God, may God bless him and grant him peace, and we see that according to the instructions of the Holy Quran, he has mentioned the value of wealth as a divine trust that God Almighty has made it the source of people's livelihood and the organizer of their lives and needs. For this reason, those teachings have clearly spoken about the emphasis of the future; For example: Emphasis on keeping property from being destroyed. Emphasis on profiting and healthy economic use of wealth and avoiding extravagance and extravagance and consuming more than necessary and luxurious consumption. Emphasis on giving and spending money in various ways. Emphasizing that the share of the poor is in the property of the rich. Emphasis on observing Shariah principles in acquiring property (Hakimi, 2010, vol. 3, p. 23).

3-2- Practical solutions

The meaning of practical solutions is solutions that include effective activities in the individual and social dimensions and have a more colorful operational appearance in the society, and in a way to implement the ideological and theoretical issues of the school of Islam, including religious, cultural and educational issues in Society pays.

3-2-1- adjustment of wealth

The purpose of wealth adjustment is that in the Islamic society, the difference in people's living standards will not be to the extent that it will turn the society into a class society, where some are poor and some are very rich. Rather, the holy religion of Islam seeks to create a society in which poverty is completely eradicated and the wealth of the rich is moderate and with a non-extreme difference compared to the average people in the society. Wealth adjustment is an economic policy for the country that must be implemented by the government.

Therefore, adjusting wealth and creating social balance does not only mean limiting incomes and bringing incomes closer together; Rather, it means making an adjustment in the wealth and assets and the standard of living of the people of the society, until the wealth exists in the eyes of all people and for each person, it becomes possible to live at a general level and people are placed at the same level of life. Of course, despite the existence of degrees within this single level, due to which people's lives also become different, but this difference is to the extent of the difference in degree, not a general difference to the extent of class conflict, such as the obvious conflict of life levels in a capitalist society.

It should be noted that the adjustment of wealth in the eyes of Islam is not similar to the socialist economy, which turns all members of the society into workers and government employees and deprives them of economic freedom, and as a result, turns the general members of the society into the poor and working class. The effect of such adjustment of wealth is heavier and more painful for humans than the class system; Because it deprives them of the motivation to work and instead of spreading prosperity and wealth,

it spreads poverty. The holy religion of Islam tries to prevent the class gap by maintaining economic freedom and private property and placing them in a framework of values and regulations and using certain tools and to raise the living standards of the poor in such a way that there are no differences between them and the rich. There should be no gross and intolerable things (College and University Cooperation Office, 1371, p. 410).

3-2-2- Obligatory and recommended donations

With a little reflection and review about zakat, tithe, etc., we realize the fact that paying it is an inevitable and necessary act of faith for a Muslim, and for this reason, the ruling of zakat was present in the Sharia of all the prophets (Juhid, 2017, p. 3).

Zakat and tithes and the like have been established to meet the needs of the weaker sections of the society and on the other hand to limit and control the wealth of the rich. As it was said before, dear Islam has established nisabs for zakat and in some cases tithing, which does not give zakat to property less than the amount of nisab. It is less than the amount of nisab in the average and conventional life of the society. If someone owns one of the items of zakat, he gives one zakat, and if he has more items, he pays zakat on the number of them, and if the remainder of zakat is added from his annual expenses, it is given to his savings.

Of course, in all these cases, it has been observed that the collection of Islamic taxes does not deprive individuals of motivation for more economic activities, for this reason, control has been carried out to a certain extent through the imposition of obligatory expenses to adjust the wealth of the rich, that is, the person The more items of wealth he has, the more taxes he must pay; But this increase is not exponential here.

The role of other taxes imposed by the Guardian of Muslims to preserve the interest of the Islamic society can also be to adjust the wealth of the rich, and by collecting such taxes, the Islamic government reduces a part of their surplus wealth. In these cases, if the Islamic ruler deems it appropriate to meet the needs of the poor and adjust the wealth of the rich, he can make the tax progressive. It is also observed that zakat and other taxes are directly effective in adjusting wealth.

In addition to obligatory donations, Islam has prevented the excessive accumulation of wealth in the hands of the rich by creating a spirit of brotherhood and encouraging Muslims to take care of each other by performing recommended donations, such as food, endowments, bequests, gifts, alms and hundreds of other good deeds. He has completely provided the means to eradicate poverty and has also tried to control and adjust the wealth of the rich through ethics and expanding the concept of brotherhood and cooperation. The effect of these types of donations in adjusting wealth is not less than the effect of all kinds of taxes, if not more. Because a person is more prepared to spend his money under the influence of faith and Islamic and moral education and with the goal of achieving higher perfection, than under the influence of laws and regulations. The history of Islam shows many examples that people have shared all their property with the poor many times during their lives, the orders of the Holy Qur'an, about the mustahab endowments that it seems that abandoning these endowments and being satisfied with the obligatory endowments is not acceptable to the Shariah. Mustahab donations, like taxes, are directly effective in adjusting wealth (Cooperation Office of the District and University, 1371, p. 419).

3-2-3- Tax

Taxes in the holy religion of Islam are not contrary to the idea of some who consider Islamic taxes only limited to zakat, khums, kharaj and obligatory expenses of Muslims, and with the special universality and inclusiveness of time, it has economic institutions and programs that provide for the needs of the administration of the system. It is Islamic. Taxes are one of the customary supplies of administration and provision of the country's economic budget (Fazel, 1402, pp. 116-118).

Governments take the determined amount as (tax) from the income of the people of the country based on their country's customs. Taxes are one of the sources of income for every government, on the other hand, every government incurs costs and expenses for the administration of its country. The government in the economy has a series of tasks related to maintaining or creating economic stabilization, trying to establish a fair distribution of incomes and providing a series of public goods and services that the market does not produce (or at least does not produce at a low price) incurs costs. Obviously, the financing of these expenses requires a revenue system. A branch of economics that deals with the evaluation of various aspects in the mentioned element and the impact of decisions related to them on the behaviors of economic workers; It is public finance (Othmani, Bit, p. 259).

One of the problems of economic schools is that if taxes are collected fairly, in such a way that everyone with more income pays more taxes, it reduces the efficiency of people, because they feel that they will not have all the results of their efforts. Therefore, the observance of social justice will be faced with the reduction of the efficiency of active people. In Islam, due to the voluntary nature of taxes and the expansion of its circle, this conflict will not arise; Because people willingly pay it. Therefore, they will not feel loss and damage and their efficiency will not decrease; Rather, due to the abundant reward that the spender expects for himself, both his efficiency will be better and more and he will spend more. Because he was promised that everyone who does good will be rewarded tenfold. As the Almighty God has clearly stated this issue in his words: "Whoever comes with good deeds will have ten parables and whoever comes with bad deeds will not be rewarded except for parables and they will not be oppressed" (An'am: 160). Translation: Whoever does a good deed (double reward, at least from the sea of grace and mercy of God the

Almighty) has ten times, and whoever does a bad deed, he will not be given anything but the same stone and its equivalent. And they will not be oppressed (by increasing the punishment, and by reducing the reward from them) (Khorramdel, 2014, p. 279).

3-2-4- Management of the wise

Selection of committed and expert people in important financial affairs and positions, property should be placed in the hands of wise people and scientists, and government and management should be in their hands, not ignorant and ignorant people who ruin and waste national and personal property. As the Prophet, may God bless him and grant him peace, also said: "The command was granted to the people who are not waiting for the hour" (Asqlani, 1379, vol. 12, p. 84).

3-2-5- healthy circulation of wealth in the society

Another way to get rid of economic challenges is that wealth and national wealth should circulate in all sections of society and not only in the hands of the rich and powerful; Paying attention to charity and paying direct and indirect subsidies and supporting the weak and oppressed are among the most important Quranic solutions to solve economic problems. As God the Exalted says: "Allah will forgive His Messenger from the people of the villages, and for the Messenger, and for those who are close, and for the orphans, and for the children of the way Between the rich of you and us, the Messenger of God commanded them to take them, and we forbade them to leave them, and Fear Allah, indeed Allah is severe in punishment" (Hashr: 7). Translation: The things that God has brought to His Prophet from the inhabitants of these settlements belong to God, the Prophet, his relatives (Prophet), orphans, the poor, and travelers on the way. This is so that the property does not change hands only among your rich people (and the needy are not deprived of it). Implement the things that the Prophet has brought to you (of divine decrees), and stop the things that he has prevented you from doing. Fear God because God has a severe punishment (Khorramdel, 1384, 1169).

3-2-6- Economic justice

The use of economic standards such as pegs, scales, meters, and the like should be on the agenda; Because short selling and high selling and the like, as it causes loss of trust, leads to divine wrath. Therefore, in order to get rid of economic crises and problems, special attention should be paid to economic justice in this sense.

3-2-7- Avoiding aggression and lawlessness

Other factors of economic problems are aggression and lawlessness. Referring to the spirit of aggression and lawlessness of the Jewish nation, God emphasizes that the way out of problems is to leave such a spirit so that they do not fall under the wrath of God. Almighty God has stated this issue in Surah Baqarah verse 61. From this verse, it is known that they were humiliated in two ways: one for disbelief and disobeying God's orders, and deviating from monotheism to polytheism. Another thing is that they killed righteous men and God's messengers, this callousness and cruelty and disregard for divine laws, but all human laws that continue to be clear even today among a group of Jews, became the cause of humiliation and misery (Makaram Shirazi, 1371, vol.1, p.281).

3-2-8- Leaving wasteful and wasteful diversification

Another way to solve the economic problem is that high-ranking government officials should live their lives like other citizens of the nation and avoid diversity in all areas of their lives. Diversification is in fact a big trap by the colonialists of yesterday and today, by using it, they make free people captive to all kinds of food, clothes, cars, and dwellings, so that they leave themselves completely in the hands of oblivion and the ring of captivity. They put them on their necks (ibid., vol. 1, p. 279).

In fact, a type of extravagance is the extravagance of diversification. A society that is caught up in this type of diversification is caught up in economic crisis and problems and is unable to get out of it. So he should leave that procedure to solve his economic problems.

3-2-9- Permanent supervision of competent officials

One of the other factors of getting out of economic challenges is the continuous supervision of competent leaders and officials. This continuous monitoring is especially necessary in important economic activities and construction projects; That is, just as Suleiman, peace be upon him, Prophet Yusuf, peace be upon him, and some other prophets, peace be upon them, had direct and continuous supervision in the grand construction plan, even though they were the prophets of God, it is up to the righteous leaders of the society to have direct and continuous supervision over the big works and plans. be, this topic is very detailed in the surahs. (Yusuf, verses 55 and 58; Kahf, verses 93 to 97; Saba, verses 12 and 13) are mentioned.

4 - Conclusion

Every research leads to the results that we find and the purpose of the research lies in it, the result of the research represents its identity. The following contents are the findings of the present article.

Society is formed by a group of people in a specific place and time with common or similar goals and objectives and managed by one person. This society may be virtuous or depraved, and each of these two has its own characteristics and components: righteousness, justice-oriented, piety, law-abiding, etc. are among the components of a healthy society desired by the Holy Qur'an and the holy religion of Islam.

Among the things that have a significant impact on the health and survival of societies is the economy of the society. If the economic issues in a society are in a healthy, proportionate, fair and growing state, in other words, relative health, it can be said that the other parts of the society is also healthy. will lead, otherwise not. Almighty God has made economics the source of community stability. Usury, bribery, extravagance, hoarding, underselling, etc. are some of the problems that plague the society's economy and lead to the rapid decline of society.

The school of Quran has thought of different solutions for economic challenges and applied them in different ways, some of these ways are cultural and some are economic. In the cultural method, it combines economics with religious and moral issues, and with education and belief formation, a person voluntarily takes steps towards improving the economic situation of the society and helps to improve the culture and economy of the society.

The Holy Qur'an and the school of Islam reform all social aspects, including the economic dimension, with the correct education of each and every member of the society. The method of the Holy Qur'an in solving problems is one of the most efficient, fastest and least costly methods that mankind has experienced to solve problems.

5- Suggestions

Although the current research includes general issues of the Islamic society, but due to the limited volume and scope of the research, in many issues only general issues; It has also been briefly discussed.

It is appropriate for researchers who have both the necessary scientific background and scientific interest. Pay attention to the details of these topics, so that the contents are given justice; Because the current research is a prelude to more specialized details of the topics.

Today, many topics of the holy religion of Islam are discussed and investigated in many scientific circles and research assemblies in a very detailed way; But what is very tangible is the lack of application of these achievements in the context of society. Unfortunately, many topics do not exceed the scope of books, articles and magazines, and some have never been experienced in the society and do not reach the stage of speech and writing, to the stage of action, and in the end, all these efforts remain fruitless. What seems to be the case is that the researchers should try their research in such a way that not only in terms of opinion but also in terms of practice, it leads to the improvement of the health of the Islamic society and removes a burden from the shoulders of the society, not in a way that remains in the back of books and papers and is a pain. Don't take medicine from the Islamic society.

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