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Islamic Religious Approach to the Use of Public Funds and Public Funds in Islam

Soheila Ghandahari

Graduate student, Department of Jurisprudence fundamentals of Islamic law, of Zahedan, Islamic Azad University, and Zahedan, Iran

Abstract

The research is a cross-sectional. In cases such as Khums and Zakat generally agree because the Holy Quran and the remainder all the difference in consumption and business among Sunni and Shiite Fqhan there. Use public funds their own costs, including Zakat and Khums, and some Muslims are public property and the particular use for them not to be consumed by the public interest, as per paced. Therefore Sunni jurists from public funds are intended for the use of four types: Zakat, Khums bits, bits of found property (unknown al) and bits per component. Al-Maliki, Hanafi jurists unknown property only for the poor and lost orphans, and other scholars have known for public interest, as per paced.

Keywords: Treasury, FI, Anfal, Zakat, Khums

Introduction

Discussion treasury as economic pillars of Islamic society has been proposed. This source of revenue in Islam based on the resources and expenditures divided. The Hanafi jurisprudence and property and spending public money as they know the Islamic ruling to maintain the welfare and security of the Muslim community can be extracted from it and uses it to raise resources. This concept has varied widely according to the circumstances of time and analysis by scholars of the era has been revised, but the general principles of this concept in the jurisprudence of the Islamic religion has remained stable. The most important sources of Islamic treasury in taxes, spoils of war, taxes, and the public will know donation. This is a pivotal component in the jurisprudence and how it uses resources and scientific debate has been discussed in many fields. The treasury is not an issue that only the economic approach to the review to be addressed. Islamic religions over the centuries have past and present Islamic-oriented government and among the public treasury as the centerpiece of financing Islamic state in the present day use. In both Shiite and Hanafi approach the issue of public funds was discussed in detail. With the advent of Islam, the Prophet of public funds as the main source of government spending, spoke. And sources and uses it as a way to extend the rule of Islam. Zakat and Khums public funds can not only be limited.

Problem statement

Considered public. Iran could be the most important sources of public funds to the mines, underground deposits and is part of the tax that the Islamic Republic is the part of the public funds spent to improve the welfare of the Muslim community. In addition to their traditional sources of public funds are also taken into consideration is the law. This study sought to examine the sources of income and consumption of public funds in Islamic religious law. Because every part of the sacred religion of Islam with religious approaches are analyzed and the different approaches lead to different approaches and practices in the Muslim community. From this point of view of the Islamic religion in this area can be better analysis of the costs and sources of public funds at the present time will help.

The importance of and need for research

Given that the state income tax is one of the ways in recent years paid special attention to it, and also one of the most important ways to earn state tax in the face of foreign policy and tax issues as an Islamic tax can be considered that use public funds to be included. In other words, since the tax and other sources of public funds in Islamic faiths have expressed varying degrees and in some cases, based on different interpretations of verses with religious references and some trends have near the major sources of public funds to consider that the issue of the Islamic religion can represent the maturity of discussions between scholars of jurisprudence in Islam. On the other hand cannot be some laws adopted in Islamic countries without precise basis of their religious practice in the country that this is largely true.

Questions Research

1. The current sources of income, public funds differ in Islam?
2 ways to use treasury at the present time what proportion of the Islam?
3. The income and spending public funds in the Shiite and Sunni jurisprudence differ?

Background research

Research by Izanloo and Mirshekari (2011) as "the treasury and its role in compensation" to examine the possibility of public funds and how the money was used public. This research suggests that compensation has to be one of the main concerns of civil responsibility. To ensure and facilitate the compensation plan, various strategies are being employed by the legislator rights of some of the most important practices' liability partnerships, insurance Fund to provide compensation liability " the treasury should be added as well, especially in cases where liability is not responsible for compensation and practically ineffective.

Research by Habibian (2011) as "treasury income sources in Islam: To whom much more Brfsh?" To investigate a new approach and not by the offices of treasury capitalist economy in Islam. The results of this study, the importance of relying on the spoils of war and instead focusing resources significant income other income refers to the collection and continuous.

Research by the Haqqani (1990) as "treasury of Shia" to examine the issues belong to the treasury of view Shi'ism was performed. The results showed that treasury funds unique property that serves as a tribute and a comparison of the conquered lands and can also share it added to the path of Allah and said that property that is the property and "anal" The Islamic state property law, the Imam of the time plus Muslims and Muslims share materials comprise a total of treasury funds.

Zakat

Is available (ie, the excess of self-purification and blessing of wealth and growth) of the Holy Quran Zakat is one of the revenues of the treasury knows that the poor are used for consumption on the way. Zka principle AlnmvAlzkahAlhasl as ponds Allah and and inasmuch Yzkv my sterile and pond development "principle Zkah- growth that is achieved thanks to God, and the affairs of this world and the hereafter Taken. When in agriculture and blessing be achieved, saying: Fireproof bin Almnzvr: the Alzkah per AllghhAltharh and Alnma' and ALBARAKA and Almdh and head height Quran and al-Hadith Fi Astml (Ibn Manzur, AH 1405: 358). "Ibn Manzur says Zkah in principle meanings: purity and innocence, growth and development, thanks to an abundance of praise and admiration, and all these meanings in the Qur'an and hadith. And al Assembly are: the height of the Book and Sunna Fi Alzkah frequently mentioned, but hey infinitive "Zaki" nested AzanmyTstjlb ALBARAKA Fi and public-spirited Tnmyh and TfydFazilehAlkrm, and the infinitive "Zka" inasmuch Athar nested public Tthr I breeze and self Albkhylh I Albkhl. (Altryhy, it has: 205). Zkvh word is repeated in the Qur'an and Sunnah or the source is when ZakiYzky rise in property obtained in that blessing, and it adds to the human dignity virtue of it.

Or the source ZiaYak, when clear, to the wealth of the wicked and stingy people can Prayed of avarice. Zakat word in the Quran is literally and say more than a hundred times. The word zakat for definite: "Lakh", 30 times, 27 times that coincide with the word "Slash" and even mentioned in one verse. Therefore, Zakat is known as a pillar of Islam, the Qur'an and Sunnah is basically that the two are coincident with each other as. Accordingly, Abu Bakr said: "La Far between gatherings of God" (between the two is that God (prayer and Zakat) has coincided with each other, are). Yet other examples of the verses cited. Although all five religions are unanimous in the necessity of charity, but their views about the development and the narrowness of the zakat that abundance ZAKAVI property or so it'd be different. Some it only in nine cases and some other developed so that any property is worth (of Military and Esmaeelpour Valley, 2009: 119).

Property subject to Zakat Verses

Agriculture and fruit: fruit inasmuch Cluley I Asmr and tricks Shad day (gratuity, 141)

Commercial Business: O Alzyn safes Naqvi I Tybalt we Kist (Baqara, 267)

Otherwise, the general and absolute Quran is the word of the property: I Amdahl charity Source Thrum and Turkism value (repentance, 103) is a public charity in the sense of taking the difference between wealth and property AlzrahSinaa and merchandise has not (Military and Esmaeelpour Valley, 2009: 121).

One fifth

Imam Musa ibn Ja'far (AS) asked about one fifth said that people living in anything, whether it be little or much use (Ahmadi, 1983: 76). The fifth is at all necessary. This complex task and requires a person to give one fifth of all what the owner is difficult and full of tolerance and indulgence of the law and denies it is not incorrect in the narrative, even though it bluntly deliberation because it may mean that one fifth of its use in industrial Fava Yuma is necessary to maintain that: Khums is obligatory in all and any benefit except what the consensus is on free non-obligatory dimension and what interpretation Tuberous Bayan Assembly has not a good thing (Ahmadi, 1983: 78). Appropriate books and tradition is one fifth of all (in revenues) is obligatory but through consensus and conduct is discovered that one fifth of right owners themselves have in many cases regardless of the leniency Shi'ites have confirmed this context that the one

fifth of the traditions "of people Yyshvn per grace Mzlmtna Ella Anna AhllnaShytna I Da'vat" and confirmed this with a number of reliable reports that Khums is obligatory on heritage and donation (which was carried on the principle of obligatory Although Amnesty) with a commitment to the necessity of Khums in these difficult (Ahmadi, 1983: 78).

Fifth in terms of legal

The first martyr "and Hu FeiAlghnaym right Ysbt dairy Hashem as AlzkahVA by principle; fifth Drghnaym right to BanihashemBalasalh instead of fixed pay." (First martyr, 1412, p 258).

Khamis dress that Drays five cubits, and the spear the same meaning. (RaghibIsfahani, of up to 159).

Per tradition, Adi ibn Hatim: e Rabāţ per and Khmst fi al-Islam, the JaishQdtLanFeiFeiAljahlyh Amir Kahn YakhzAlrb I Alghnymh, and Ja' crush al Khams and forging applications, Hynyz I Qvlhm e RabāţAlva and Khmsthm inasmuch Akhzt Property quarter and Khms·ha (Ibn Manzur, 1405: vol. 6: 70).

Hadith Adi ibn Hatim in ignorance and Islam took four of a five a lead nation in every state I, as Amir was in ignorance of a fourth trophy of Islam that emerged was one fifth place fourth. And multiple placed fifth. After Khmsthm e RabāţAlqvm and their property was a four and a five.

Arab business (revenue)

Others believe that the fifth issue of whether it is required, that is, any non-business use, albeit through also disagreed among the general division (Hakim Tabatabai, AH 2011: 521). Fifth on excess profits and other business sized enterprises such as industry and agriculture, of even sewing, writing, woodworking, fishing, lawful possession and worship rental fees (such as pilgrimage, fasting, prayer and Ziarat) and the education of children and other acts of a fee is not obligatory Caution, the absolute necessity of Khums is useless even through means such as donations, gifts and other prizes will be obtained and even fifth proof in these cases is not without strengths. But for the fifth heritage. (TabatabaiYazdi, 1984: 398).

Spending one fifth

Since taking fifth to social security based on the principles of jurists in this case, so we are here to discuss. In the absence of legal opinion on the twenty fifth year consumption among Shiite scholars there. Sheikh Murid two reasons for this difference are the opinions of others is a lack of clear evidence and seized property and rights of others in terms of reason and is. Imam Khomeini was one of the finest views on the subject about which he says: fifth in the absence of an Islamic state have been fully qualified jurists in the Islamic state is the Islamic ruling (Kyaalhsyny, 2004: 554).

Comments Sunnis in the field of consumer Khums

Famous Sunni scholars agree that the Prophet (PBUH), fifth was divided into five sections as follows: (1) share of Prophet Muhammad (SAW) 2. Beneficiaries of the Prophet (PBUH) 3-share orphans 4-share Mskynan5-share against famous son, the words of Abu believed to be the fifth in six parts. One part is for God and the other five were referred to five Abu Alalyhthis is the fifth verse of the Lord, six said the purpose of the fifth. Most Sunni scholars believe that the purpose of the word "Allah" in the fifth verse is that God wants to give its contribution for all the earth and the heavens and what is the property of God. So it means that it is important to mustache bow and bless the name of "Allah" to begin. On how to divide the fifth after the death of the Prophet (pbuh) there is disagreement between the Sunni scholars (Hadvyan, 2004: 111). Qatada said fifth at the time of the Messenger of Allah was divided into five parts, but after

him, Thi share Qorbi removed. Shafei said the caliph after the Prophet's fifth power consumption. (Sarakhsi, AH 1414: 412) Abu Hanifa considers the use of mines and the use of KhumsKhumsRekaz. (Novi, without the: 102) Malik and Laith bin Saad al-Shafi'i and his followers believe that taking fifth as the use of zakat. Mzny says Rekaz the obligatory consumption expenditure per paced. (Novi, without date: 101-102).

Shafi'iyah and Hnblyh

Shafyha and Hanbali that after the death of the Prophet Khums should be divided into five parts Grdd.s·hm Prophet (PBUH) death of the Prophet (PBUH) is not annulled but by Imam Muslim to Muslim interests Myshvd.s·hmAlqrbay Prophet beneficiaries among the poor and Aghnyayy the beneficiaries are divided Alqrbay Prophet and three other contributions to the orphans, needy, and Ibn mustache divided (Hilli, it has).

Hanafiyyah

The Hanafiyyah after the death of the Prophet fifth divided into three parts because of the Prophet (PBUH) and the beneficiaries of the death of the Prophet fallen Ast.abnAlqrbayshQudama at the Abu Hanifa says that Abu Hanifa appear opposed to the verse In this verse, the apostle and Aqrbay fifth because he knew the right thing and put them in fifth. So anyone against the Prophet and the share of beneficiaries is Alqrbay he has opposed the text of the Quran. (Zmkhshry, without a) .

Tribute to discuss independently and as far as possible to clarify the issues related to taxes and tax of these books can be tried and validated several books under the name: Alkhraj book written by Abu Yusuf Ya'qub ibn Ibrahim and the 182 d. Alkhraj book written by Yahya ibn Adam al-Qurashi 104 d and the book written Alkhraj old Ben Jaafar 320 d and the book "funds" by Abu Ubaid Al-Qasim bin Salam 224 dead and has also written two books, al-Mawardi, Baghdadi and Abu Alsltanyh famous Ahkam Bly (books Madden policy) citing interest and scholars and writers, and of the great scholars of Islam, Sunni and Shiite special effort to discuss tribute and ransom and have the same name written books and pamphlets, including sacred epistle written Khrajyh City is 993 dead and fluffy researcher and essay writing epistle KhrajyhKhrajyhSayyidMirzaTabriziTabatabai late 1242 and the other that of the tracts that Shiite scholars have written about the importance of tax levy of funds for Islamic states anecdote (for Alzryh more explanation in this regard can book written by the late great start in Tehran / 7/144, see). The books that they otherwise mentioned and books which they called for brevity Nbrdym all these valuable research on the issue of taxes from different directions and have done various issues.

Anfal

In the Arab language: Alnfl, Balthryk: Alghnymh and Alhbh, and plural Anfal and Yqal: NfdtFlanaTnfyla: AtyhNfla and Ghnma: "Nfl trophy and forgiveness, and gather it Anfal. Flana the telephone Tnfyla means to give someone got a lot. (Ibn Manzur, AH 1405: 680)

Anfal and public property, land BlasahbBalasalh although without a good Abad, Abad and Ma'moori and so belong to Imam Al-Anfal ground apparently implies that some of the news:

Ali bin Ibrahim in his interpretation of Isaac Ben Ammar narrates with credible evidence that he (Gilani, 1983: 36):

"Salt Aba Abdullah - peace be upon him -" "Fqal as Al-Anfal: Hay al penile" "Height Kharbathā and Angel Ahlha Fahey God" and "Llrsvl, and we Llmlvk Kahn FhvLlamam" "And our children on earth I

Bkhrbh trick Yvjf" "sa curmudgeon and Larkab, and all the land "," LarbiLha, and metal minus, and I opaque "and" Crush Molly licking my Fmalh Al-Anfal ".

Around the time of Anfal property

Some commentators and scholars suggest that the expression of an apostle and leader of the Anfal personal property, personal property is believed to Anfal. However, this view is not accepted due to a few protested and said that the order of the spoils for the Prophet and Imam, personal property, but the property but they have been given credit positions. Leadership is not other credit reputation to be the cause of his property, but dignity is, in the sense that the same person is the imam of the Al-Anfal owner.it is a property interest (Karimi, 1999: 64).

Moreover, the idea of his personal property in this property do not match the taste of God and the spirit of Islamic law. In fact, the circle of Anfal so comprehensive that putting all this property as personal property of an individual to accumulate great wealth in the hands of a few people. This is inconsistent with the spirit of the Qur'an, which states: "The government of La Ykvn between Alaghnya' Mnkm." The so-called Anfal explain Shia jurisprudence of the property encompasses a wide circle. If you land into three categories: private, public and state divide, all public land will be part of the Anfal. So all wastelands, natural areas such as forests and rangelands Abad, emerging land (Mstjdh satisfied), that no war has been seized by the Army of Islam or the owners of the land they abandoned or surrendered to the Muslims, the land conquered in war located Authorization and private property without the permission of the Imam and the kings of the conquered lands as examples of public land and thus they became Anfal, while public land belonging to the Muslim community under the title, there are two types of land: all land that the Army of Islam With the war and the occupation of land ownership in terms of the peace agreement they have been granted to Muslims (Karimi, 1999: 64).

Anfal examples in Shiite

Shia scholars about the Anfal examples of ways they differ with each other.

1. Otherwise, the number and amount Anfal:

Some five Anfal case, some cases have taken seven and eleven. Some examples given for the Anfal case, but any waif among the Kurdish and Islamic government to consider property. Including but his policy is based on the book sales. He wrote. (Rahman, 2005: 153):

Overall Naraqi in this area suggests that door narrations Imam (AS) as the unit matches the Ksyrh and Malak Ali Alksl per unit and Hu Kun he Miscellaneous satisfy the entire object, paste mashed void inasmuch as Sha'fy materials FhvLlvalyYzh however the common Muslim Intergovernmental Falmadn ditto ... and the sea ... air wholes ... Fkl object but squashed my Lord FalavlLrbh la laLlamam and LlamamThani (Naraqi, it has: 139)

(2) An Al-Anfal:

Everything, that is, whether land or other land, if not controlled, is his property and he Mslmanana wherever necessary materials, it is expensive. And this is what the government of (non) are also common. Therefore, the mines, the seas and all government property space. So anything or owner or not. If the owner of the property owner is not his property, if the owner is not his property.

Anfal property in Sunni jurisprudence

Sunni scholars Anfal fees based on the Qur'an verse six are known. We Afa' I do Messenger of Allah Ali al-QirbiFllh Ibn Alsbyl when the Alaghnya' Mnkm La Yokan government (Al-Hashr, verse 7) opti-color Messenger of God from the townships to restore to God and the Prophet and relatives and orphans and the

needy and the wayfarer to be rotating among. Sunni scholars in the development of cost-Anfal, each of the six categories as Moshayedi the many examples are known. Castle Ji writes about God and his Anfal costs include all of the premium, which is the Word of God, such as roads, bridges, weapons, military and civil servants and judges' salaries, administration and health science centers and the like it. And as Dhi al-Qirbi, including those who assist the government and the government has to bear. The relatives of the Prophet Muhammad were in the age group. And the orphans and the poor is a symbol of those in need is to provide the necessities of life cannot and Ibn mustache symbolizes the wayfarer and travelers to get to the residence life needs help (see Ansari, 2004: Vol. 2: 1536) Sunni scholars, Shiite scholars of Islamic government known as the Anfal property, with the exception of the Shiites in the age of the head of state, His Prophet and the Imams (AS) and in the absence Guardian of the Muslims, but the Sunnis in Age presence, the Prophet and the four Caliphs after the occultation governments of the Muslim countries have. Jay castle age of contemporaries who writes all property Fy' Muslim state in treasure treasury is placed. (Rahman, 2005: 152). It sees his consternation: Nfl and prayers are with the principle of waste. Called Anfal spoils, as Muslims were lead by the spoils of other nations. Because it is not lawful to them the spoils. Alnvafl toxicity occupational fi al nested processes. To name freewill in worship that is in excess of practice.

Most Sunni scholars, jurists, unlike the Shia, Kurdish interpreted as spoils of war. Including Ibn Qudama writes:

Alnfl too Tzad Ali share the three types of gas and Alnfl per AlghzvYnqsm Ali (Ibn Qudama, it has: 378).

Nfl (Anfal) is a great property that in addition to his share of the warrior and the Anfal (spoils of war) is divided in the three species.

The definition Anfal share spoils in addition to their fighters to be interpreted. Some Sunni scholars have interpreted Anfal in a broader sense, saying:

I L. Hay Al-Anfal we property Almharbyn Muslim Idi Bqtal to fight him apart;

Anfal is the property of those waging war against the Muslims in war or no war can be. (Fort Jay, of up to 323).

In this definition, the logic of the Anfal property of Muslims are infidels had been applied. It is seen that the author then writes:

Anfal types of property and position in law

Among the topics worthy of note is that the Kurdish position of the property is and whether public or private property and if the property is, of what sort it is. Thus, in the beginning you should have a look at the types of property owner. Each category of property and the owner of the variety of different ways, each of which is divided and wasteful forms of legal issues - economic leads. This section outlines some of the issues that relate to specify any position we Anfal (Rahman, 2005: 150).

1. Due to the nature of the property is divided into two parts. I swear that it's true property ownership and genetic expression of the peculiarities of the sacred nature of God. Countless verses and hadith refers to the claim, such as: "God, we are children of God Bekele object per heavens and the earth and the environment, what is in the heavens and the earth belongs to God and God encompasses everything." (Rahman, 2005 : 151).

   Part II: property credit. Shia scholars disagree about the credit property.

1. Some scholars have considered it a matter of abstract concepts. Including Sheikh Ansari writes:
The fact that the provisions of the laws of the state or of the duty credit is abstraction, as is said to be the property of the object in such a way that the efficiency of it and turn it lawful. (Ansari, of the 331)
2. Some of the issues to be considered stable. Such as researcher Nai After the objects to three types of foreign objects, the foreign credit, credit affairs division of the abstract, to explain the truth about ownership writes:

2. Some have taken ownership of the credit Knowledge of principles, concepts, and the absence of the credit depends on the credibility and authority shall, as legislator, government and governing. Many researchers, including researchers from Isfahan, Ayatollah Khoi, Yazdi scholar, Imam and scholar Khorasani these are included. (Khorasani, B and C. 2: 42).

Qta in the books of fiqh

The term in the books of fiqh and Islamic Courts has been used in three cases:
A) Transfer of certain rights, such as mineral rights or the right to use the streets and public places for business. The Sunni sources called "QtaAlarfaq" known.
B) the transfer of land to farm, "Qta earth," and sometimes "QtaAltmlyk" was called; (Sohrabi, 2012: 135)
The second interpretation is not accurate because these Qtaat in many cases as ownership but under titles such as sharecropping, life (gift of life), and placed it in the hands of the recipient Qta. (Ibn al-Farra, 1421 AD: 228) is usually brief, and vegetables such Qtaat government and wastelands were performed. (Ibn al-Farra, 1421 AD: 229) In such cases, the land tax was taken from Qta receiver at some periods of the Islamic caliphate there was a specific tax system (Qudama Ben Jaafar, it has: 216-217) and sometimes Earth tribute was given to Qta. (Ibn Rajab, AH 1405: 148)
C) a transfer tax or farm area in the Islamic court sources "QtaAlastghlal" is read. In such cases, the amount of taxes a village or farm was assigned to a particular person it means a court of law or gift receipt and consumption. (Mavrodi, 2004 AD: 381) Qtaaty that was done for the troops and the sources of Islamic jurisprudence, the Court noted that it was one of these issues. (Maqrizi, 1418 AD: 183)

Qta Prophet during the caliphates

In the book of Sunni traditions, narratives in the four categories listed Qta. Some of the Qtaat prophet, category Dygrmrbvt to Qtaat Abu Bakr, Umar ibn al-Khattab and another in the fourth category is related to Uthman ibn Affan.
The first, legend says Qtaat prophet that includes eleven story is.
The second category, consisting of two narrative traditions is that of Abu Bakr Qtaat.
The third category, reports indicate that four narrative is Qtaat Omar Ibn Khattab.
The fourth category, narratives suggest QtaatUthman ibn Affan, which is three stories. (Sohrabi, 2012: 136-137)
Shia than Qta
To search for Shia to be paid as follows:

Qta sentence

Qta fulfill the conditions with respect to all three pillars mentioned above (ie, school, school crushes and Qtay) is lawful and legitimate. (Najafi, 1404 AH 54)

Section (Qta of):

The license Qta of the Prophet and the Imams is not a debate, but remember that you assign to the honorable position, or fully qualified jurist in the absence of it is important, difference. As for the claim of consensus has been the Infallible Qta. (Najafi, 1404 AH: 54-55)

Crush sections (one for he was Qta):

Qta allocated, according to what the restoration of property ownership, such as wastelands, provided that the school crush on resuscitation, is mighty. (Sabzevari 1413 BC: 296)

Qtay (as assigned):

Qtay territory is not what the owner and the restoration of the legitimate and thereby possession like wastelands, hidden mines such as gold and silver, and the tribute to the Qta, part of the benefits (tax and land tax) to "cross-section Crush 'is given. Qta such land, not out of the tributary. (Bahr, 1403 AD: 249) is generally QtaQta land or to own land or all of the benefits without land or some benefits, such as Qta taxes (taxes on products). (Sabzevari 1413 BC: 295) Qta what it is not permissible reduction and restoration capabilities-the property is not such as mosques, roads, markets and endowments - is not permitted. (Gray, 2008 AH: 274-275) in Qta permit public water and clear mines like the salt mine - is controversial, although it claims not to permit the lack of opposition, the issue is. (Gray, 2008 AD: 275) in the name of some other type of QtaQtaQtaRfaq has cited the following locations for public places where people gather or travel in the area referred Manndkhyaban and market places and nuisance not for others. (Gray, 2008 AD: 275) but is famous not permit this type of Qta. (Najafi, 1404 AH 76)

Qta effect

Qta what is the effect of the acquisition is to restore stability as in wastelands and aboveground mining and assign priority to school crush, and the restoration of his property. Hence another reduction can not be owned. (Najafi, 1404 AH: 54-55) But if "Le point" to leave the land reclamation, restoration and leave the choice offered between his leader and as an excuse, gives him a deadline. If after the discretionary Imam, no excuse not to restore land, land taken from him. (Gray, 1408 AD: 134)

In the present era of public funds

Sources treasury at the present time include:

Taxation

In general we can say that because in Islam there is no provision for taxes, can not be considered as permissible because its prohibition of taxes due to demand, it is not permissible to require reason.it does not allow for religious reasons (sincere, 1995: 197), most experts in the license tax by the Islamic State, the same social realities Andyshnd. they know and are familiar with the needs of the government as well as on the believe that the government can meet public expenditure in line with the social conditions of the tax system following the fall and at any time with a fair percentage of citizens to pay taxes, make.

Another source of public funds at the present time due to the changing requirements for manufactured goods, there is energy. Energy in the Middle East as the main pillar extraction is followed. Islamic schools of jurisprudence energy due to lack of relevance of the concept is in the evening. In other words, coordinate the issue of oil and gas and mining resources that produce energy and that the sources of such materials who and how income it can be divided into not talk.and the extraction of this natural resource, and all proceeds will be distributed between the individual and extraction.the government can not be seen

in the common law system. For example, the oil reserves in Alaska, which has been licensed to companies Statoil and the Government of the United States and Britain jointly to obtain a percentage of their sales.

The word is used in two senses of the word of mine in one place everything that principle and its center is another place where it is and grow and source of metals such as gold and other precious stones, but the tradition of this broader definition and whatever economic value is extracted from the earth, and called the mine such as gold, silver, lead, copper, iron, amethyst, peridot and other precious stones, as well as liquid deposits (fluent), such as oil, gas, sulfur and other minerals like Noura, blue, salt, chalk, stone grinding, decorative stones and whatever can be extracted from the cavity floor and have financial value refers to the mine.

We define the term according to examine the sources of Spanish as follows:

1. Laith Al Arab language in the book, quoting Ibn Manzur writes:

"Metal-gold mine where the whole thing YkvnFihe trees and Mbdvh way ValfzhValashya' ... Metal: AlmvazAlltyYstkhrj minus Jewelry ground."

Mine where everything is where it's roots and origin, such as gold and silver objects and mines quarry together, that is, where jewelry and metal objects derived from it everywhere. The same definition Ibrahim Mustafa borrowed book has Alvsyt (Mustafa, 2003, vol. 2: 81), but the essence of it in SahihAllghh has meaning only in the center of the object.

FirouzAbadi dictionary defines mine, "ValmdnKmjls, cutting-Jawahiri I Fihe phases of religion and constantly sh Rental LanbatFihe Yah Allah, and place the whole thing Fihe trees." (Ink, B to C. 4: 246) .

Conclusion

1. jurists in Islamic schools shows that Zakat, Khums and other income treasury of resources to finance Islamic government is a government based on Islamic foundations. The religious approach to the issue of Zakat and Khums the most revenue for the treasury of resources is slightly different view of the Shia Imami sources such as mining and oil reserves but also knows the Anfal while schools with little diversity in the speech the same approach Cairns refer to the source as promised. Unlike Shiite Muslim ruler who seized it right and the imam or his agent knows it except the scholars of private property, and they benefit from it involves the payment of zakat Vkhms have expressed.

2. Reserves such as oil and uranium mines, such as the legal base, but all of them were made in Sunni jurisprudence expressed in Cairns. The tax discussion in the books of fiqh, Islamic jurisprudence does not exist in its present form in all approaches to the concept of direct income taxes for the Islamic state have Kzdh. The most common way to get direct income people to finance their government.

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The Holy Quran

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