

The wealth of the Islamic state

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The financial system of the Islamic State has passed through five roles or era, which are 1-The Age of the Prophet (may God bless him and grant him peace 2-The era of the Rightly Guided Caliphs.3- The era of the Umayyads . -The First Abbasid Era (the Abbasid Pride Era .-The second Abbasid era (the era of decadence) (1).

The House of Money: It is what increases her income over her income or what she stores after she spent the money House of money in the language: - The house is the dwelling, the Friday of houses and verses, the house of the house, the house of the thing, its father, and its currency at night.

The money house conventionally: - It is the body that deserves to receive public funds and must satisfy the needs of the public, and it is also the place to which all the donations of the caliphs, judges, workers and public facilities are returned - .The state during the era of the Messenger (may God's prayers and peace be upon him and his family) did not possess real wealth because they did not store money and did not have any money. Need it. The Messenger (may God's prayers and peace be upon him and his family) managed matters himself, and most of the country's imports were cattle, camels and horses. In the era of the Prophet (may God's prayers and peace be upon him and his family), state funds were remnants of zakat and of apple, horses or cattle. And from the cash attached to it from the charity money, they used to spend it on their conquests and on collecting zakat in order to provide for the poor .The Messenger (may God's prayers and peace be upon him and his family) worked to establish a sound policy, which is a set of rules that are flexible, taking into account public conditions. Observe the way the country was subject to it by force or peace.

Take care of its Arab or non-Arab residents.

-Knowing their living conditions whether they own land or not.(2)

In light of these measures, some of them have become a rule for those who came after him. Its measures can be classified as follows:

1-The lands that were forcibly conquered.(3)

A- Non-Arab lands: That is, the lands whose inhabitants were not Arabs, and those lands are (Khaybar and Wadi al-Qura) and the first thing that the Messenger (may God's prayers and peace be upon him) started) was the land of Khaybar and made it a temporary solution, then a semi-final solution. On the principle of that, the matter applied to Wadi al-Qura .So the noble Qur'an verse was revealed (And know that you have gained from something, for God has one-fifth of it, and for the Messenger, and for those who are near, and orphans, and for the righteous).(4).The Qur'an verse showed that the five items mentioned in the Qur'an are instead of God's arrow. And that the Messenger distinguishes between Muslims what must be separated and disposes of what remains as the public interest requires.It was five good things to God. The Messenger gave some of the money to his women, relatives, orphans and the needy, Muslims, men and women, and men who sought reconciliation between the Messenger and the people of your country, so they had a share of it. The same applies to the men from the people of Al-Hudaybiyah, and it was the product of what the Messenger shared among the five (wheat, barley, dates, and so on).(5)The division was according to their need, and the remaining four-fifths were divided among the Muslims who opened Khaybar, but necessity made the Messenger (may God's prayers and peace be upon him and his family) amend this arrangement and make it in the hands of its owners to divide by half. And after the Messenger (may God's prayers and peace be upon him and his family) conquered the Valley of the Villages by force, and the Muslims 'share of it was goods and furniture, the Messenger's fifth was that, and the land and palms were kept in the hands of the Jews and they were treated in the way that the people of Khaybar treated *As for the objectives of the financial system in Islam: achieving the principle of justice, ensuring a minimum level of income, confronting any disparity in income and wealth levels, achieving economic development in society, achieving economic stability by maintaining the level of economic activity in state institutions.

B- Arab lands :In the Arab lands, the Messenger (may God's prayers and peace be upon him) adopted a special policy, because he did not put the kharaj on it, but imposed the tithe. Because of that political goal. Socializing,

the concept of "submission and humiliation" has always been the messenger of wanting to give the Arabs a political unity.(6)

2- The lands that opened peace:

A- Here, it is difficult to give a general picture except in Kharaj. In Yemen, it approved them on their lands, and in return, a tenth of the production of what was naturally irrigated was imposed on them and half a tenth on bale irrigation.

B - As for the northern cities, only tribute was imposed on them: namely

1- A common tribute, such as (the people of Tayma), so they settled according to the amount of a tribute, so they kept them in their lands.

2- A tribute of one dinar on the heads of people with the hospitality of Muslim merchants passing through the area.

3-Saleh Ahl (Maqna).

4- In Yemen - each person is taxed one dinar or modified from the al-Muafir.(7)

5- On Najran (a thousand suit from zero, and a thousand suitcase in Rajab, the price of each suit is an ounce of silver * forty dirhams an ounce.*

6- And the Messenger (may God's prayers and peace be upon him and his family) imposed the jizyah on those who lived in Mecca and Medina from the people of the Dhimma after his return from the Battle of Tabuk.

7-The Messenger (may God's prayers and peace be upon him and his family) decided the general ownership of water, pasture and fire * Herbage: as long as no one pours it with a plow or planting(8) *

In summary:

*The Messenger divided Khyber and the valley of the villages that he forcibly conquered among the Muslims.

*Counting the Arab countries as a decimal land

*He appropriated the personal tribute in one dinar and imposed it on the People of the Book.

*Enter the principle of Muslim hospitality as a necessity.

*Make water, pasture, and fire common.

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