

## Nature of Economics in the Ideal Society of Monotheist Religions

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### Abstract

Human's efforts to achieve their ideals could be fulfilled via finding methods that would give him power to control nature and dominate over its forces and possibilities and provide necessary conditions for development. In the Islamic society or in the "developed" society of Mahdi's ruling (based on Muslims' belief) while we face abundance of production factors and efficiency of economic institutes, we could see the "developing" presence of Islamic government along with public ownerships for that active presence and through mass production of goods and services which has been realized in the light of security caused by justice for every body. The safety of economic activities becomes a support for the removal of poverty in increase economic welfare and just distribution of wealth and income. The size of this abundance and richness is so much that one may say that the concept of economics evolves in domination of scarceness which has been formed as per the "non-satisfying needs" and "unlimited demands" of human being and desirability caused by the physical factors of production is replaced by desirability caused by acting the basis of Islam which is a manifestation of economic prosperity.

**Key Words:** Mahdis's ruling, justice, welfare economics, poverty.

### 1- Introduction

The man's efforts to provide conditions through which he would be able to meet his needs for living are an effort as long as history which has passed. This effort was principally made based on the intention, willingness and requirements that dominated man and nature and were manifested by taking actions that would lead to interfere and changes in nature. This effort gives necessary capital for producing goods and services Although it has been combined with ups and downs, it was never with static and discontinuity. In the long period of these

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efforts and efforts, many quantities and qualities changes have taken place in as much that it has changed the man with the preliminary knowledge and facilities of yesterday to the man equipped with modern science and technology. The human being that could overcome the deficits and limits resulted from actual scarceness of materials and production factors and materials and make the image of his present life incomparable with the picture of his yesterday life in terms of benefiting from welfare aspects. This welfare and progress have been obtained in the light of knowledge, conscious and searching attitude of human being. However, at the same time, since 18<sup>th</sup> century, man has taken distance from religion and has deprived himself of a space where it was possible to mix spiritually and realistic ideology of religion and scientific achievements of man; and therefore, it was observed that despite man's potential to solve some part of his economic problems and difficulties, it was not possible for him to correct the unsuitable distribution of incomes and uproot poverty from the human society. On the other hand, even in societies where poverty and under development are not among their dominant characteristics, shortages, emotional and spiritual defects as well as lack of the needed peace manifest themselves as undeniable reality and show the point that, to make a favorable organization of his economic and vital affairs, the human being who is equipped with knowledge, technology and planning needs many other methods and tools which are not even in the threshold of their perspective and therefore, he knows better than anybody else that trying to expand the borders of science and thought and using rationality and thought to overcome physical and spiritual deficits as a necessity to work and efforts and it is on this basis that his efforts for understanding and perceiving the laws that govern nature and human is continued.. However, taking into the mind the unsuitable spiritual and emotional conditions that have dominated today human, it does not seem the future would be filled with the necessary opportunities and that, there could be any prosperity and spiritually waiting for him.

On the other hand, all monistic religions, which are in fact but one religion, and have taken the degrees of perfection until they have reached the last religion; that is Islam, have promised the sovereignty of religion in future and within those promises, the characteristics of the ideal society of Islam have been deeply taken into consideration, among which, it is the economic characteristic of that promised society. We believe that the sovereignty of Islam on the fundamentals

of human life could bring with it a society mixed with spirituality and by correcting the development approaches, the economics which is directed towards scarceness will experience a change in nature; accordingly.

### **3- Main Issue**

It seems that the most essential issue that is followed in the effort for the global rule of Imam Mahdi is to establish "justice" and to abolish "cruelty" and since by reason, the main issue subject of its follow up is manifested in its different aspects of government; thus, it should declare its political economy of the government as well as its plan of bringing justice and establishment through removing the inhibiting grounds and factors that are brought forth in the society by injustice and cruelty. In defining the fundamentals of this issue it should be mentioned that establishing justice has been the main objective in the invitation of all who have been sent by God to guide mankind.

"We sent the messengers with reasons and verses and descended them the books and measure to establish justice among people." (Verse 25, Hadid Sureh)

Furthermore, with respect to the main aim of Imam as being the revival of religious orders and the effective role of justice in this connection, most naturally, seeking justice should be the most essential issues in the government and rule of Imam Zaman (Hazrat Mahdi) (Peace be upon him).

(Justice is the revival of orders). (Alhat, vol. 6,P.404).

With respect to the counteractions of different aspects of development and the fact that economic development requires practicing the economic rules, the main issue studied at this paper is that in the time of rule of Imam Mahdi (peace be upon him), a developed economic will be given to the man that would be the product of justice-expansion concerns of Islam and it is in the light of such economy that "religious development" takes place. That is, different aspects and dimensions of Islam are manifested in different fields of human life and the Moslems will be the agents in doing so.

### **4- Research Methodology**

To have an argument and rational study of the main sue, with respect to the nature of the subject that is a perspective and future-oriented one, we have no way than using the proper and reliable narrations and traditions which are

available in this field. Therefore, the research methodology is literature review and by going through documents. The issues subject of claim are studied by making them documentary by using the narrated arguments and reasons and then, it is tried to extract rational results from the issues in order to draw an economic system of the rule of Imam Zaman; therefore, our research has more a priori view and before experiencing such kind of economy, studies it based on the relevant traditions and narrations. Therefore, it is obvious that the criteria that governs the accuracy and properness of the prediction or forecast and/or designing that economy as mixed with the promised justice is the product of a proper and accurate implication of the narrations which are used for attribution.

## **5- Analysis of the Subject of Research**

To study and analyze the principal issue and to employ reasonable deductions and implications of them, in the preface, it should be noted that realization of the developed economy of Imam Zaman (Peace be upon him) requires providing conditions and presence of realities that we call them as necessary conditions and sufficient conditions.

### **5-1- Necessary conditions**

The necessary condition is that men should have already grown in moral and education terms in such extent that can be placed in the rank and situation of men concerned by Islam. This means, the teaching Islamic knowledge provides such a ground and condition for them that would manifest itself as criteria that govern their behavior and we face faithful Moslems that by refraining from taking useless works show the degree and perfection of their education in as much that as a completed Islamic society, the possibility of executing Islamic rules could be provided.

It is narrated from Imam Bahger :

"In time of Imam Mahdi (Peace be upon him) you will have access to the "knowledge" where woman judges in her house based on the book of God and the tradition of her prophet (peace be upon him)." (Baharolan var, vol. 52, P. 352).

Obviously, achieving knowledge that contains important aspects of personal and social life of men and is the source of wide thoughts and acts,

together with the justice expansion of Imam Zaman (peace be upon him), people will become like their initial community (Ebn Hamad, calligraphy version, p. 99); that is, a society free from dispute and differences with peace, sincerity, truth and integrity ruling over people and this situation will not be possible unless through the practical efforts and will of educated and trained people. The removal of vengeance from people's heart (Montakhabol Asar, P. 474) and establishing needlessness and richness in the heart of Islamic Ommat (Baharolanvar, Vol. 51, P. 84) which are introduced as the signs of Imam Zaman (peace be upon him) time means that people have already enjoyed so much education and perfection that this situation has been established. During his time, people reach moral evolution (Baharolanvar, Vol. 52, P. 336) in as much that they take money from each other's pocket with no barrier and to fulfill their needs (Alekhatesas, Sheikh Mofid, P. 24) and the faithful servants of God do not receive profit from each other (Vasael Alshie, Trade Part). Rationally, provision of such atmosphere would not be possible unless in the light of perfect wisdom of people and creation of sagacity in them (Osool Kafi, Vol. 1, Alketab Alaghl, Hadith 21). The educational and teaching system that have already prepared the values and have changed values into norms, and by giving perfection to the human morality have provided such conditions that would be the realization of being "Caliph of God" shows the necessity of teaching human forces in terms of mood and characteristics, prior to content itself to specialization.

### **5-2- Sufficient condition:**

To realize justice, as the main issue of this research, the sufficient condition is that Islam should be revived and actually practiced in routine life of people. Practicing the fundamentals of Islam and its commands is one of the three-conditions of faith and essentially, in Islam, it is an accepted principal to blame those who do not act as they say. With no doubt, emphasize on practicing Islamic command means positive effects that would come with it. Although many individual or collective efforts which have been made in the path of history to make Islam practical (in its perfect form) have been more or less successful, the barriers in the way of Islam are so many that one may say that one of the important acts of Imam Zaman (peace be upon him) is to correct deviations in the interpretation of commands and explanations given on the

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fundamentals of religion which have already penetrated in the mind of Islamic society (Asr Zendegi, P. 89).

It has been quoted from Imam Sadeq (peace be upon him)...."When our Ghaem (upright) stands up, all people will being reasons for him from the Book of God and interpret the verses of Koran and fight with him on this basis." (Gheybat Namani, P. 297).

According to Imam Ali (Peace be upon him): "Mahdi brings back worship of self to worship of God when worshiping God had already been turned into worshiping the self." (Khorshid Maghreb, P. 35, quoted from Nahjolbalagheh).

Based on this, Imam Mahdi (peace be upon him) takes measures in reviving Islam based on the necessary of governing justice which are taken away from people because of their going far from executing of Islamic commands and the inverted manifestation of Islam; and becomes successful in doing so. The success of Hazrat Mahdi in training pious and wise men who have already taken and passed human perfection is the necessary condition to make practicing Islam a possible act; and as a result, Islam will flowing the words and acts of people and is revived. In another word, if it is observed that during the history of Islam, the Islamic commands have not been able to become functional and operational, as it was expected, the reason is the non-preparation of conditions and among them, non-preparation of the minds of Moslems that from Islamic commands, they execute only some and in large extent, they are not benefiting from the ideas and theories of Islam. And obviously, as understanding and perception of Islam is higher, acting in its accordance will become more possible. With no doubt, in poverty, ignorance, insecurity an stress, acting in accordance with religious concepts would be influenced by environmental conditions and does not become practical and functional.

In any event, since according to the quotations and narrations, Imam Mahdi (peace be upon him) succeeds in executing Islam in different dimensions, in fact, it brings factors that would lead to development in the society, as the outcome of executing Islamic in society.

To destroy whatever which was before him, as the prophet of Islam ruined the barbarism, and, construction and teaching Islam from the beginning (Gheybat Namani, P. 231) and bringing forth new methods in judge (ibid, P. 253) and the victory of Islam over all other religions in the world at the time of the Rise of Ghaem (Mohjeh Bohrani, P. 87) and abolishing polytheism in the

earth due to the sovereignty of Mohammad's religion (Ayashi Interpretation, Vol. 2, P. 56) and the whole world's saying "Laellaha Ellallah" (There is no God than Him) at the time of Hazrat Mahdi (Bayan Shafei, P. 129), all are signs of revival of Islam when Hazrat Mahdi rises.

He takes the view and judgment from Koran, when others turn Koran on their own view and thought, and show them the method of justice and revives the good Book and traditions, which had been deserted and isolated at that time (Asr Zohour (time of Rise), P. 359).

With Mahdi, God removes any innovation and abolishes any deviations and revives any tradition (Osool Kafi, Vol. 1, P. 412).

## **6- The Promised Justice in the Religious Society**

It is observed that revival and execution of divine knowledge within concepts which are away from any sign of deviation and innovation, as establishing the main essence of Islam, becomes operational at the time of Imam Mahdi and we will face a society where all people act and conduct as the religious criteria instructs and thus, one can say with certainty that the promised society is a religious one, a society where everything is in its proper place (justice) and there is no news of cruelty. A society where no one can ask on the reasons of the absence and non-appearance of the promises which are given in the religious texts because the promises have already been fulfilled through acting in accordance with religion. It has been said that Mahdi brings justice into the house of people as the cold and warmth enters and his justice rules everything (Baharolanvar, Vol. 52, P. 362). From this delicate and noble implication with such beautiful word up to this strong phrase which will be said by the speakers of the government of Hazrat Mahdi to those who claim establishment of Nafeleh prayers near Hajarolasvad and place of Tavaf (ceremonial encircling of Ka'aba) after doing their mandatory prayers and it will be said that to prevent injustice to others in doing their prayers, the previous ones should go to other places (ibid, same page) and all this shows the face of an expanded justice in a society which is equipped with the revival of Islam. Since establishing this justice will be after destruction of cruelty and injustice, one can say that all negative factors and barriers in establishing justice, will be removed while the positive factors- which are the necessary and sufficient factors- will

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work together in a comprehensive system and the justice as the necessity of such society appears.

The noteworthy point in this study is that, despite the accuracy of the predictions instructed in the divine words and the narrations which are quoted, the relative progress in sociology sciences; too, speak of factors that lead to corruption in the light of strong and reliable theories of Dorkheim and Merton that discuss the creation of anomy and deviations and believe them to determine the phenomena of corruption when there are two categories presented in the society, the diminish in the internal control, such as religion and religious believes as well as a decrease in external control, like, the probability of discovering offensive works and the presence of order and security forces in the society. (Anomy or social Chaos, Pp. 38 and 39). In another word, when in a society religion establishes a stronger inner control and the forces of law and order perform their duties properly, essentially corruption deviation will find no suitable ground to appear. This, in large extent, is a part of those necessary and sufficient conditions which were discussed in this research and their appearance was said to be the factor of justice.

### **7- Economic Institutes at the Time of Hazrat Mahdi's Reign**

To determine the economic system of the time when Imam Mahdi reigns, we use the institutes which introduce the economic systems of current time and try to draw a picture of the institutes of that economic system and their functions.

#### **7-1- Production Factors Existence**

One of the most important issues in the economic systems is the limitation in production factor (nature, human force and capital) in as much that compared to the unlimited demands of man gives way to scarcity. Through domination over nature that has become possible by progress in knowledge and technology, man has dominated over parts of limitations caused by production factor and has provided means of his welfare. On the other hand, since providing facilities to remove one need gives rise to higher needs, the limitation of production factors to the man's need survives. In the time of sovereignty of Imam Zaman, the tools of growth and development as well as the tools of knowledge and



dominations on nature flourish so much that it could be interpreted as the real explosion of knowledge. It has been quoted from Imam Sadegh (peace be upon him) that "knowledge and science is twenty seven letters and whatever prophets have said are only two letters. When Our Ghaem rises, he will introduce the other twenty five letters and spreads them among people and attaches those two letters and in sum, twenty seven letters will be spread among men." (Baharolanvar, Vol. 52, P. 362). It has been also said that Mahdi will make science and knowledge an overall issue (Kamaleddin, Vol. 1, P. 260) and on time of his ruling over world, people learn science and philosophy (Gheibat Namani, P. 239). And it seems that it is because of this philosophy and science that the followers and apostles of Ghaem (peace be upon him) will dominate the east and west and find control over everything (Baharolanvar, Vol. 52, P. 327). It is seen that man's knowledge increases so much that in its light, method of domination over potential sources and activating them becomes a natural and common practice.

It is in such conditions that the amount and size of production factors increases so much that it moves out of scarcity towards abundance. It has been quoted from Imam Bagher (peace be upon him) that the treasures of land become known to our Ghaem (Mohjeh Bohrani, P. 86). This might mean access to a large volume of sources, mines and underground possibilities which are used as production input or production factor; opportunities which have not been known by mankind up to this time and only a little of it has been shown to man and that; too, mankind can use only a part. While as the science and specialty increases as much as it has been said that almost an unlimited sources become available to man.

Yes, he (Imam Mahdi) will distribute enormous property and capital among people (Baharolanvar, Vol. 51, P. 68) and brings out cylinders of gold from earth (Baharolanvar, Vol. 52, P. 352) and the riches and wealth of world, inside the earth and outside it, are collected before him and he will distribute among them (Baharolanvar, Vol. 52, P. 351). Sky does not give up rains (manual script of Ebne Hemad, P. 90). In particular, in the year Ghaem rises, twenty four times of rainfall happens and the effects and bliss are observed (Kashfolghameh, Vol. 3, P. 250). In that time, rivers are full of water and the springs come out of earth (Ekhtesas Mofid, P. 208). Provision of these sources make it possible to have indescribable access to the production sources and facilities on one hand, the

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Islamic education and benefiting the science and knowledge by people who have been trained in utmost degree in moral and thought on the other hand, make it possible in his time to have large amount of capital in the Imam Zaman society. This claim is attributed to the point that capital is in the series of production factors and is an output of interfere and possession of work force on nature and the possibilities in it. Obviously, as the last two items have more quality and quantity, man's access to capital that appears in shape of machinery, building, construction and warehouse stock becomes more and the existence of more capital leads to an increase in producing goods and services. On this basis, it seems that during Imam Mahdi's ruling, due to an actual access to the production factors, there will be no limitations and the defects and shortages in our time- a part of which is due to the unjust distribution- is removed.

### **7-2- Economic efficiency**

Economic efficiency means to have optimized use of production factors in a way that the ratio of the production outputs is higher than the inputs to the production process. In our time, it is said that in conditions of full competitions when there is the possibility of move of production factors or inputs and it is possible to have substitution in production factors...one could act in a way that with a certain cost, maximum production is obtained and/or a certain production could be obtained by using minimum production factor. This automatically lead to optimization that gives birth to efficiency in economy. That is, in term of this type of function, no production factor is placed less than what is needed for production and/or more than need to be used and spent. In another word, extravagance in using production factors is removed. On the other hand, the economic efficiency largely benefits from dynamic efficiency, which is related to the use of knowledge in production function and increase in the level of products by using the same amount of production factors before using technical know-how and we showed that because of society's indescribable benefit of science, knowledge and technology during the rein of Hazrat Mahdi, the limitations of production factors are removed. Obviously, in such environment of knowledge and technology, the mankind knows much more methods in optimized use of facilities and by employing them in the production process, optimization or other concepts beyond this concept is searched and add to the efficiency of economy. The economic efficiency leads to more possibility of

production and the abundance and large amount of production factors through efficiency operations gives way to condition when goods and services are produced without boundaries of limitation.

In addition to the physical factors that are effective in the increase of efficiency and largeness of production, another important point should be noted and it is, the effect of spiritual factors of Islamic society on the size and amount of goods and services which are produced. Since at the time of Imam Zaman, the religious and behavioral flourish caused by revival and practice of Islam is a definite characteristics, with no doubt, with attribution to verse 97 of Sureh Era, the generous gifts of heaven and time will be opened to the faithful people of that society and it is in this manner that the great prophet of Islam states the access of his Ommat to the bliss and gifts of God during Imam Mahdi in a manner that up to that time, no such access had been possible. This is a picture of a society that has Mahdavi justice that makes the earth green and full of gardens (Sureh Noah, Verse 10-12) and from Iraq to Sham (Syria) it is only green lands that people step on (Baharolanvar, Vol. 10, P. 104). In addition, the prophet of Islam says that the earth calms down like silver after boil and becomes ready to be cultivated and the plants grow as it was at the time of Adam (Mosanen Abdolrazagh, Vol. 11, P. 399).

### **7-3- Motivation**

One of the most important issue which is considered in the structure of any economic system is the motivation for doing economic activities; that is, what is the purpose of a person in carrying out economic activities, if he is trying to earn physical and materialistic benefits or his attitude is a non-materialistic one. With respect to the series of materials and literature in connection with the economic behavior of people during the rule of Imam Mahdi, one may definitely say that the share of materialistic motivation in economic activities is very low and the share of non-materialistic attitudes is in perfect and/or near perfection; because, when the time condition is as it has been described where people could take whatever they want from each other's pocket, it means that there is no problem in economic term so the loss of all or part of them become difficult. That is, with respect to the suitable work and effort that match the scientific and technological situations which are carried out by people and the abundance and large amount of production factors, definitely, the goods and services are too high that

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people's status in economic term is very good in a manner that it becomes hard to find needy people to receive the endowment and charity and/or essentially, there is no one to find at all (Almostajar, p. 58). Therefore, it is implied that in that time, despite economic activities, the essence of flourish of knowledge and science and appearance of treasures of land and access to the sky and other planets by the support of knowledge require economic efforts and flourishing. However, since the faithful servants have no problem in earning bread and have been already trained in fully Islamic form, they do not necessarily match their activities with receiving fees, because they think of other motives than receiving materialistic rewards. Their motivation is to become close to God. Yes, not needing anything covers all faithful servants (Ershad Mofid, P. 344) and therefore, Imam Bagher says, "People put their taxes on their necks and go to Mahdi. God places our Shiite (followers) in welfare and comfort of life and they need nothing in life and if the prosperity and greatness of God had not covered them, they would rebel despite having no needs (Baharolanvar, Vol. 52, P. 345).

### **7-4- Role of government in economic system**

This important point is studied in any economic system; that if government should have any interfere in organizing economic affairs or not, or if it should give way to private sectors and give up this part and administer the country instead. This discussion is followed by another one and that is, ownership of production factors; in another word, if the government wants to interfere in economic or directly administer it, it naturally will have some ownership in the governmental sector; that is, there is a direct relationship between the government's rule over economy and its ownership on nature, work force and capital. Now, in time of the rule of Imam Zaman, this question is raised that if Hazrat Mahdi will have governmental ownership (Imam's ownership) and what is the situation private sector in terms of working in economy and market.

In this part, it is tried to analyze this subject in light of verses and traditions. According to Koran, owning and inheriting ownership of land is for the good and faithful servants of God (Anbia Sureh, Verse 105) and as quoted from Imam Mohammad Bagher, those faithful servants are but the apostles of Hazrat Mahdi at the judgment date and they will be the leaders and heirs of land from the surpassed ones (Ghesas Sureh, Verse 5). In verse 86 of Hood Sureh, there has been mentions of Baghyaollah (divine reserve) and according to

Amirolmomenin, Ali (Peace be upon him) Baghyaollah means Mahdi who will come after this time and fills earth with justice and equality, while it had been filled with cruelty and injustice (Nourolseghleyn, Vol. 2, P. 390). Therefore, that great Hazrat should have facilities and sources for establishing justice; that is, the government of that great Imam should reasonably own many ownership rights in order to be able to organize and run the affairs. According to the narrations, the earth and whatever is found in its depth will be brought out for him (Imam Mahdi- peace be upon him) and will give to him all his sources and gifts (Nahjolbalagheh, P. 425) and Qataye (lands which are given to some people as privileges) will not be present any more (Baharolanvar, Vol. 52, P. 309) and all properties of the world will be collected for Hazrat Mahdi, whatever is found inside and outside the land (Gheybat Namani, P. 237). In addition, lands which have been cultivated by people and have been owned by them, for which, owners pay taxes, will be taken away from them when Hazrat Mahdi rises (Vasayelol Shiite, Vol. 6, P. 382) and even the treasure and properties saved by the Shiite will be banned to be used when Hazrat Ghaem rises and they should give them all to the Imam (interpretation of verse 34 of Sureh Tubeheh). Therefore, it seems that the ownership of the government of that Hazrat, which is in fact the ownership of Imam, is extremely large and obviously, a government with such a great and huge complex of ownerships will naturally interfere in economic affairs. The point which should be studied here is that, the method of using ownership by Imam; that is, if the ownership is used by the commissions of the government, mass of people or a mixture of the two; or, if there is other alternatives. The narrations do not give clear assumption, although, there are subjects that show the governmental Imam Mahdi gives back the properties and ownership to people and people can naturally do their economic activities by using the returned properties. It has been quoted from Rasoul Akram (Mohammad- peace be upon Him) that Mahdi will distribute enormous capital and property among people (Baharolanvar, Vol. 51, P. 68) and another quotation from Imam Bagher says that when the Ghaem of Ahllobeyt (family of Prophet Mohammad) rise, the sources are divided among people equally,...and he will call people to come towards something (meaning materialistic wealth and property) for which sake, you discontinued your friendship and kinship, for which, you shed so much innocent blood and you did so many wrong and evil doings. And he gives them as much as no one have every had any

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(Baharolanvar, Vol. 52, P. 351) and when someone comes to him and asks for a property, he says, "you take from this property" (Malahem, Ebne Tavous, P. 70). In addition, in the signs given of Mahdi it has been said that he is generous with money and affectionate to the poor (Kashfol Ghameh, Vol. 3, P. 250). Therefore, one many interpret that governmental ownership is distributed among people and people work as private sectors in economy; however, government has the right to administer and manage private ownerships through which, justice is practiced and cruelty and injustice are removed.

### **8- Economic characteristics**

The economic system of the government of Imam Mahdi (peace be upon him) is designed in a way that the private sector and government in the condition of advanced knowledge and technology and with the assumption of non-materialistic motivation, produces in an efficient and goal oriented method and functions in a very good condition. This economic system manifests some characteristics in the economy; some of them are as follows:

#### **8-1- Economic growth**

The size of products and services is very large. Both the production factor and production technology are advanced and abundant and the economic behavior of faithful servants who believe being agent to Islamic rules is their greatest honor will bring forth large amount of products to the society of Imam Zaman. In time of Imam Zaman, the farmer cultivates wheat and barely and from each three kilograms of wheat, three hundred kilograms of yield is produced and each branch gives one hundred grains and God makes it great for anyone He likes (Alshitte and Alrojat, Vol. 1, P. 167).

And God sends bliss for him (Mahdi) (Malahem, Ebne Tavous, Pp 71 and 141) and as a result, justice in land and rainfall and harvests are what the Ommat of Hazrat Mohammad will enjoy in that time with no precedent (A Perspective of Reign of Mahdi, P. 228). In another word, earth never keeps anything for it, but sends them out (Malahem, Ebne Tavous, P. 141). Obviously, the results of such a magnificent economic growth is that, cultivation and development takes away the Islamic land, which is then the whole world. The concept we can see in the words of Imam Ali (peace be upon him) confirms this

claim. He says, Mahdi (peace be upon him) dispatches his apostles to different parts of world and orders them to practice justice and generosity and makes each one ruler of a land and after that, the whole cities of the world are cultivated and prosperous with justice and generosity (Alshitte valrojah, P. 168) in a way that there remains no ruin on the earth and everywhere is prosperous (Kamaledin, Vol. 1, P. 331). This cultivation and development and removal of destructions in a form that land reform is considered and the cultivation and development of a part does not require and make destruction in another part. Thus, emphasize on the development of world with justice and generosity has special place. Among other signs is the large amount of production that is followed with need to commerce and transportation of goods. The property of Islam has stated that in the time of Imam Asr (Hazrat Mahdi) people are in good economic conditions, trading flourishes, markets become active, wealth and rich floats among people (Oyounolakhbar, Vol. 1, P. 12). This economic growth which is occurring in a society with developed religion will have no environmental problems and it is not the case that in search of high growth rate (due to large demand to goods and services introduction place or importation demand from other parts of the world) the production factors would be wasted and optimized growth is lost due to increasing demand and pollute environment, but, since justice is ruling and this is a rule over the whole world, there is no motivation to take away market from competitors and in any place, people organize their production systems and economic activities and continue as it is with justice and motivation.

## **8-2- Safety and social security**

Safety for activities, ownership and the economic relations and rights are among the necessary conditions for any economy; in addition, there shall be a situation where no one would feel worried or disturbed by fear of poverty, bankruptcy and loss of his capital and facilities. Such atmosphere gives peace and security to man and prevents many concerns caused by insecurity that leads to leave of production factors and facilities from the activities fields or places man in conditions to become greedy and loss of sympathy towards others in the time of economic tightness and hardship. It seems that during the rule of Imam Mahdi, since the society is supported with a very good economic growth and the main goals of the government; that is, establishment of justice, there will be economic security for the agents and factors in economic field and there is no

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economic threatening and risk for those who are active in production market, nor there is such a risk for the consumers. The reason is clear. It is usually because of disturbance in secure conditions that cause shortage and defect while in an economic system as introduced above, the economic growth and production of goods and services are so high that scarcity or limitation has no subjectivity; therefore, claim of safety and social security is a certain and definite one. The frequent narrations of safe roads for any passengers, including young and old travelers (Mojamol Kabir, Vol. 8, p. 179 and Baharolanvar, Vol. 52, P. 314) and narrations of the time where there will be no fear of any person than fear of God (Malahem Ebne Tavous, P. 69) could be delicate note to the fact that when a person fears God, he will have fear of any one else. A society that fears God will not subordinate to any other threatens or fears and this is the meaning of security. In addition, with respect to innumerable generosity of properties to people by the promised Mahdi (Malahem Ebne Tavous, P. 69) no insecurity of poverty and need would threaten any persons as it has been quoted from Rasoul Akram (Prophet Mohammad) that the properties and charities (Zakat) will be taken in the alleys and no one would be found to receive them (Almostajar, P. 58). Obviously, if someone has economic problem, he would surely use such facilities and absence of any one to collect implies the existence of self-sufficient social security in the Islamic Ommat.

Although economic systems frequently mentioned justice and its provision as one of their categories and try to show how and with what method they distribute income and wealth among people (a subject which has not experienced much success in the human systems); it does not seem necessary to have an independent discussion of justice and just distribution; because, the organization and system of the government of Imam Mahdi and its economic foundations have been obtained in a way that justice, as a main goal, is influenced by any other actions and social security and safety, suitable and optimized economic growth along with observing environmental issues with the assumption of observing principles of justice seeking and approach. This means that observing the efficient rules and using science and specialty in a space ruled by the Islamic orders has given the same justice as the outcome of economic functions which had been long a goal of the entire Islamic Ommat and it is not the case to search justice parallel to the economic activities in a separate form apart from the function of economic system.



## **9- Evolution in the Concept of Economy**

Although various definitions are given by the economists in the economics, based on the time conditions of the definition, one may see significant differences and even difference in the nature of definitions. However, what is mostly noted in the economic books is that, economics is the science of selection in as much that to provide some of the unlimited and infinite needs from limited possibilities and factors, one should make selection and alternatives and the economic systems, having put sources allocation as the most essential issues at hand, have the assumption that man faces actual scarcity of production sources and therefore, must take some measures to overcome this scarcity one way or another. Obviously, this view on economic issues essentially believes in prices for goods and services otherwise, if there is no scarcity and rare possibilities, the economic goods will have no subject and all of them become available free of charge. And, in such conditions, principally, there is no subject for economics. Now, this question is raised that if in the rule of Imam Mahdi (peace be upon him) one could face economy and the relevant issues are faced in the shape today's man is facing. Based on the subjects which have already discussed, as a result of the revival of Islamic thought and the executive rule it on land, mankind will benefit from scientific flourish and an explosion in the stock of inputs and production factors and subsequently, the products made of them so essentially, there will be no rare possibility and scarcity as it is now discussed in the economy. Therefore, it seems that a discipline that has the role and duty of optimized allocation of sources in order to give highest yield due to limitation of sources will have no place any more. Of course, this does not mean that since there is no scarcity, there will be no efficiency either. The two categories are difference while scarcity is the product of lack of man's ability in changing potentials to actual possibilities and increasing the, efficiency governs the necessity of observing of no-extravagance and preventing loss of sources and it is obvious that both subjects are different. Therefore, we will see this change in looking at the economic issues and it seems that instead of the case that man benefits from scarce goods and services with desirability due to their scarcity, he might benefit and gain satisfaction and peace of mind by practicing Islamic fundamentals and deepening the justice atmosphere and will then obtain the related desirability. Probably in this new and ideal conditions, the concept of

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economic activities as being tools to reach high and divine goals which had been meant by creating human being will manifest and the man of Imam Zaman time that has observed economic flourish has no concern of shortage and limitations and serves his God (Zariat, verse 56) and this serving God is attributed to the understanding and practicing Islamic commands that puts him in an ocean of desirability resulted by the God's satisfacton.

### **10- Conclusion**

This paper has used books, papers and documents which have been presented on the rule of Imam Zaman. The initial and secondary tests and researchers were used in order to draw a figure of the economy during Imam Mahdi (peace be upon him). As it is observed, our hypothesis was that, what is important for the economy of the ideal society of Imam Zaman (peace be upon him) – that will certainly come truth- is that, all our efforts will be directed towards understanding Islamic sciences and functioning the fundamentals and rules of it in the way that we should always follow the goal of development of Islam and all the approaches, threatens and requirements related to this development. For this purpose, designing education and training systems that direct towards Islamic values should be put in the top priority Islamic society because it is only in the presence of such requirements that we could expect people who are aware of Islamic orders to act as agent of those commands and ideas; therefore, in search of executing the fundamentals and methods and Islamic ideas, in a way that having faith to them in the society becomes an overall and world-wide norm, is of other results of this discussion, because, it is only in this case that justice will find the necessary and sufficient conditions to be established. Search in science and knowledge and using them in understanding and domination over nature and expansion of their dimensions to the unknown borders of nature provides ground for the abundance and efficiency in economics and therefore, we should not ignore this important issue in our society. Defining thoughts related to the specifications of the rule of Imam Zaman in all aspects including economic aspects could place us in the status of actual waiting persons and give us the honor of making ground for the rise of the savor of generations and that actual revenging leader and that promised one of all times.

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