

Evaluating and Analyzing an Islamic Government's Duty in the Process of Production, Distribution and Consumption of Food with an Emphasis on Jurisprudence

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Abstract

Not existed appropriate systems for producing, distributing and consuming food and the provision of social and political instability and imbalances ground could collapse foundations of a social-political system and cause food insecurity and thus endanger the system's national security. However, under this circumstance, in addition to the various tasks for which the Islamic government and people are responsible against each other, one of the most important tasks defined for the government would be monitoring of the production, distribution and consumption of food among citizens correctly. However, the question is that what is the Islamic government responsible for in the process of production, distribution and consumption of food? In this analytical-descriptive study, it comes to the conclusion that considering the principle of citizenship rights, the Islamic government to meet healthy nutrition is bound to benefit from legal instruments within the authority and limit framework which is not incompatible with individual freedom divested. In Islamic jurisprudence, it is of antitypes to be the observance of required standards in when producing, equitably distributing social justice and reducing the indiscriminate use of the state in production and import of general provisions and the Islamic state's responsibility in regard to ensuring the nutrition of citizens; verses, cabbalas and sages' reasons would be accounted for the evidence and documentation. Islam and consequently the Islamic government community have banned the supply of certain goods and services to avoid some evils that may occur for individual or. Not distributed forbidden commodities in Islam may be based on basic dictums or this is because of the explanation of secondary and state rules.

Key words: Consumption, Distribution, Food, Islamic government, Monitoring, Primary and secondary rules, Production

INTRODUCTION

Undoubtedly, today no country can be supplied strong and secure without a delivering acceptable level of food security and the government will be not also accepted and legitimated. Not existed an appropriate system for manufacturing, distributing and consuming the food along with the provision of unstable ground and political and social imbalances could undermine the foundation of a political social system and cause the food insecurity. Since the Islam oversees to explain the religion law related

to all issues of life and human life. Firstly, the fact has been deemed conclusively within the Islamic society a government must exist. It is required a government to actualize its great aims in political, economic, social and cultural different context. As such, it is necessary that a government exists and be established so that is also attributed to human nature. Therefore, in addition to the various tasks the Islamic government and people have against each other, monitoring on the production, distribution and consumption of the food among citizens correctly would be one of the most important tasks which the government is responsible for. Because Islam regards economic, social welfare and justice issues completely and specifies specific tasks for the Islamic government, among the most key factors make an Islamic government bounded in feedback of food distribution requires infrastructure investment in order to bring this matter to a conclusion. In this regard the food security requires assistance and a support from a sovereign nature like as the government. So

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when the government would plan precisely and firmly in the process of production and consequently, distribution and consumption plans, this security can be accessible for the majority of a community, then the Islamic government is obliged to provide the food security, which requires adequate production, justice distribution and the correct consumption of food at the macro level. The food security is followed by national security, so we must also claim that the food security is associated with the national security fabric of. However, the question is that what task would the Islamic government have in the process of production, distribution and consumption of food?

By studying the original texts of Islam and Islamic jurisprudence, it can be achieved in important issues regarding health and food over Islamic society and government that must be analyzed scientifically. The paper tries to fill this scientific vacuum and consequently, to pay more serious attention to the process of production, distribution and consumption of food in accordance with the religious principles, to involve officials and activists working in the food and health department in regard to the importance and making changes in insight in the minds of producers, distributors and consumers are the paper's objectives.

THE ROLE AND DUTY OF THE ISLAMIC GOVERNMENT IN THE PROCESS OF FOOD PRODUCTION

Providing food requirements is one of the factors affecting physical growth and involving in the efficiency of production systems' procedure and economic development directly. Self-sufficiency in the food supply is taken into consideration of important factors that provides independent Islamic state to be boosted.

Islamic State in the Production of Regulatory Approaches

In Islamic society, based on trust that people have on an Islamic government, they think that whatever is sold is certainly not banned religiously and to eat edible easily, because unfortunately many Muslims are unaware of many of the provisions. Animals whose flesh is ceremonially clean and lawful to eat have been followed under specific criteria of that sometimes being unaware causes some who seek variety in different foods and flavors use the food are banned according to Sharia.

However, in general, the implementation of the principle 123 of the Islamic Republic of Iran's constitution including religious surveillance on slaughtering and hunting in the form of a plan presented to the Islamic Assembly was declared when approved by the Plenary Assembly in 3/2/2008 and in the Guardian Council, too.

Limits of Islamic Government in Overseeing the Production

Significant inspection task has long been regarded as a priority in human societies and emphasized by Islam. Studying Islam history and governance and Islamic society management as well as based on the historical message of Imam Ali (AS) to Malik al-Ashtar on the rule of Egypt, it was seriously to having monitored on the work of authorities, which is manifested in well-known "appoint loyal and honest inspectors on them". Inspection is a condition for achieving the goals; the greater the turbulent environment and the higher speed the changes happen, it will be more difficult to ensure the achievement of the objectives and therefore it needs to be more strictly monitored and inspected. Regulatory policies in dynamic and turbulent environments act as a brake and to remind us that if we are not careful and neglect, it may be the determined objectives to go far away so that it becomes impossible to return or if possible, it is so late and needs and objectives are changed.

The role of people and their monitoring on the prevention of illegal surveillance and abuse of administrative are undeniable. Given the importance of the role, the constitution considered it as a universal and reciprocal duty for people against to each other, for the government against the people and for the people against the government. Although stipulating constitution based on determining the conditions, limits and the quality of monitoring to implement in usual law, over a quarter century, despite the emphasis on the fact that public awareness and participation and monitoring on their own government are taken into consideration of the best guarantee for maintaining security in society. Not passed legislation to implement this Progressive principle.

A Lack of stringent, realistic and fair standards will make monitoring faced with serious problems and adaptation and evaluation of performance will be impossible and when implemented non-standard monitoring activities, observer will be put into question and thus the reforms will be forgotten or do slowly.

ISLAMIC GOVERNMENT'S ROLE IN THE PROCESS OF FOOD DISTRIBUTION

Islam and consequently, the Islamic government prohibit the supply of certain goods and services to avoid some of the disadvantages that may occur for individual or community.

Explaining Limits for Distributing by the Islamic Government

Islam exerting this type of sanction has released many of the forces of production and natural materials that could

be used in these detours for correct operation in addition to preventing the corruption that affects these things.

Distributing innately unclean commodities

Sages and common-law divided the foreign commodities

1. Unclean commodities: Some knew the foreign commodities to be polluted and wicked. For it is that their nature hates these things. The root of issue is their same hatred humor of the commodities.
2. Disinfectants: A category of foreign commodity not hated by them, they have no problems to touch them. They say them to be clean and neat.

What can be inferred from the provisions of Sharia jurists is that most scholars and jurists had the consensus of prohibiting the purchase and sale of unclean commodities. Of course, in some cases, intended benefit of blood and body parts that will come in the following detailed description, the purchase and sale are permitted.

Distribution of prohibited goods from the perspective of the Islamic Republic

Distributing the products forbidden from Islam government perspective, they may be limited and prohibited on their distribution due to initial explanation or secondary and governmental laws.

Restrictions on the distribution of goods with explaining the initial provisions

If a dictum is forged to the actual sentence for the self of issue, regardless of the number of secondary complications and topics such as emergency and also the state of obliged doubt and ignorance is called as basic sentence. The basic sentence is opposed to the secondary one, meaning that the secondary sentence is related to the issue in terms of urgency and other secondary ones. The primary and secondary sentences are flown in regards to the sentences relating to the food. This means that in some cases, restrictions on the distribution of the product that has been done by explaining the primary rules, they were canceled thanks to the secondary ones, some important cases will be pointed out. Many jurists take sales and any use of blood forbidden. They held to the bible and tradition. This theory was resulted from the fact that in the distant past, especially among Arabs, it was not common any use of blood, except for drinking. So, they did not care to extend and explore the issue and sufficed to put the blood in forbidden and filthiness categories.

Since today, many benefits for blood, particularly human blood, were discovered, it is argued that what are the provisions of the evidence to use this sanctity? In this discussion, let's deem that the jurists' fatwa in respect of the sale and purchase and any kind of utilization of the

blood consist of human blood according to the criteria they have relied on. Yes, Islamic jurists considered a sale and purchase and any kind of using the blood unlawful and no difference between use and other benefits the blood has. It is incontestable, at a glance, the sale and purchase (of carrion). Many jurisprudents, of Shiites and Sunnis, have issued and some claimed to have consensus on it. Many jurists considered the carrion no to be belonged and have stated it was included of uncleanness; the jurisprudence has consensus in respect of sales and purchase of and business on it. In the biography, it was claimed the consensus, but any efficiency of carrion is forbidden.

The alcohol would be one thing to be forbidden in addition to being unlawful and corrupt, too. It is certainly forbidden to do business on the alcohol drink both among Shiite and Sunnis Jurisprudence; even some scholars stressed on that this is one of the requirements of the jurisprudence, which is doing business in alcohol to be forbidden. If someone sells or buys alcoholic beverages, s/he commits a prohibited iniquity, and the deal is corrupt.

Restrictions on the distribution of goods with explanation of the secondary sentences

The second sentences are considered from God in terms of emergency and other secondary titles. In other words, they are secondary due to secondary complications such as reluctance mode, urgency, hardship or titles like votive and concealment (secondary categories) for the obliged, because most applications of the secondary categories are related to the state of emergency and the emergency decree, too.

Today, with the advancement of knowledge and the diverse uses of blood, particularly human blood and its products, this provision is of a special place and role. Without the efficiency of blood and its products, massive wheel spin treatment would be not operated and many surgeries would be impossible. Hence, buying and selling, as well as business on it are not relative to in vain commodity. This is a high benefit of recovery of an injured, who dies as a result of major bleeding, and can be saved by injecting several milliliters of blood.

In general, we can say that the property to obtain has no religious prohibition against organ donation in several ways. According to some evidence and documents earlier mentioned, a man possesses his members and can demand money to or not to denote his organs if scraped. Assuming rejection of monetary against members during the life, it can be said that having cut during the life, the members are of monetary aspect possessed generally; because they have quality and useful for the needs of man and the sages are willing to pay money to them. It doesn't need monetary

aspect to recognize the selling, because in some definition the selling includes "ownership is the same alternative", some by assuming not permitted selling knew allowably acquiring an asset instead donating an organ via alternative. The sages reasoned that the people possess their own body and property, and the same size of ownership proves a body to possess her/his cut limbs, therefore can sell or donate them, and as long as the religious prohibition is not proved and it would appear that a sage has signed the reason.

Monopoly of Distribution and the Islamic Government

Market producing factors' income is determined by forces of supply and demand. This means that within the Islamic economic market system determines the distribution of the production between the factors responsible for establishing it, the type is called applied one. As seen in the section of role of government, a redistribution is put into practice through obligatory alms and other obliged and optional transfer payments as well as government tax and expenditure; therefore, the market is accounted for the confluence of business owners and owners of the factors to produce such as land services, tools and work and the tools and land fees are determined through negotiating and bargaining within the market, it should be noted that the efficiency of production would be considered as an income for owners of these factors. Adjustment the economic system of the Islamic Republic applying on the market appears in four important points: 1) Creating a mechanism for redistribution within the system: this mechanism is the mechanism to charity based on God's will and alms whose lower limit is obligatory alms and payments. The most important payments must be spent on family members in its broad sense. 2) Second amendment is expressed to strengthen the ethical criterion in the market. This adjustment is done by a mechanism of independent realization that is the same mechanism of reward. This mechanism is such that it can enact a supervision, ethics and legal status on the trading, whose application is to prevent the violence and result in balance the transactions and governing the rule of the spirit of cooperation and brotherhood on them and binding them with the provisions of transactions well-known in Islamic law. 3) The third adjustment is to transfer large territory of property owned by the state; because the property was divided into public and private, and in the management of obligatory alms, the market was generally overlooked, so that the government can correct and balance the results of market's natural performance. 4) Fourth adjustment is expressed in enacting the law resulting in redistribution of wealth, continuously. The legal system is the same system of inheritance. This system is the producer of ownership philosophy in Islam and the adoption of the principle that everything is possessed by God, and he determines that quality of its distribution.

Speculation in the Distribution and the Islamic Government

The measure of a forbidden speculation is to make the black market so that restricts and provide difficulty for the Muslim people, otherwise, in many cases that irregular supply causes the loss and destruction of our product is not forbidden but in some ways paralleled with the rational. For example, when obtaining fruit in late summer, if growers supply to market their products at once, because the factors of supply and demand do not fit together in this season, it will result not only in the loss and damage of products and but also in other economic consequences because due to losses that retailer incurs selling their products at low price, the economic balance is disturbed.

The criteria for speculation are two things: (a) people requiring to the speculated products. (B) There is no seller and supplier else the people could buy their demand that in legal terms, it is said as lack of mercifulness to the food. The aim of legislators from banning the speculation in law is merely that because it removes difficulty and needs of people in terms of food and accordingly there is no difference between a way to become an owner whether buying or other ways else.

Implementing Economic Justice in Distributing Food

The interests of Muslims are considered as a measure to explain the governmental tax and the Guardian detects the interests and hence this wider circle of such taxes than the philosophy of to explain one fifth and obligatory alms. On the other hand, the role of stability, establishment in the market can be studied in this regard.

Taxes

Government's tax legitimacy is based on the right of guardianship that has been placed by God in the Guardian towards the society and the country. However, there is no particular reason for this case that can be used for the public, but in some cabbalas, in case of taxing, Imam levied the tax for the cattle and animals which are not obliged to pay alms, but assuming such a cabbala, it cannot be generalized. Such taxes were levied to meet the demands of the Islamic government. But there are other cases that Islamic govern can attempt to take the taxes based on other materials. It can be pointed out to make fairer distribution of income in society. For example, Islamic government can levy the wealth of society and make available it for the poor in society until making fairer income distribution. Levied such a tax is not conflicted with the government's ability to meet the needs of the poor, through booty and interest ways. Also, the Islamic government can levy on a level and give to another level to allocate economic resources of countries, sectors or specific areas such as agriculture and underserved areas, in line with using fiscal policy. Among the reasons are used to justify the determination

legitimacy and levying governmental taxation in Islamic law includes that the use of the guardianship and evidence and reasons for the possibility of levying as well as the use are considered as necessity sufficiency.

Establishing stabile market

Economists divided the loan into two types of consumption and investment. The purpose of the consuming loans is that one borrows to meet the costs of life and the family, including providing food, clothing, housing and medical expenses, and the investment loans include to meet the investment needed for productive trade and service activities and aiming to earn money. Shia jurists have raised conditions based on the cabbalas quoted by the Imams in the fulfillment of trading gavel: harmonized and unify alternatives and consolidation of commodities.

THE ROLE AND DUTY OF THE ISLAMIC GOVERNMENT IN THE PROCESS OF FOOD CONSUMPTION

Today they stated downsides and anti-economy of consumption by combining consumerism or consumptionism and suffice to the usage in word just to deliver positive and normal meaning of economic phenomenon. In any case, it needs to consider the role and position of the Islamic government in the process of daily consumption. In regards the government's rights on the Muslim community, the feedback is investigated on the application of jurisprudence principles and rules. This includes principles of permission, the rule of no constriction and lack of wasting resources (squander) each of which is described in separate articles.

Principle of Permission

There is an important principle of permission considered as religious teachings, not meaning in the sense of indifference and lack of privacy framework in eating and drinking. A person who based on the principle of permission used the food a holy legislator cannot punish her/him, according to the rule of "ugliness of punishment without saying", as there is any problem of using the food in juridical aspect, it should be explained and informed.

Explanation of No Constriction

In Islam, there is no cumbersome difficulty, and the commands entered by the holy legislator would be not in such a way that put a man in hardship, if the legislator would consider that the food is clean and legit, this doesn't mean people to produce and consume allowed meat should experience the difficulties. Some gullible minds think that Islamic rules are hardship and hard-to-action; while Islam is an easy and simple religion, of course, the believer in

Islam must act in a manner that other people understand this religion is simple, and they do not think its difficulties.

The Lack of a Waste of Resources (Squander)

This is any act of extravagance and indulgence in vain and exceeding the normal range, both in quality and in quantity. It is obvious that the squander is related not only to lavish the foods and drinks or in economic affairs, but to "meaning wider and more comprehensively. In fact, we can say that the squander is any excesses or extravagance and or poor mental states, ethical, cultural and social non-moderate moral qualities of people." The definition makes the task very heavy; because the squander is drawn from economics and eating and drinking to other areas of human actions. A struggle both Islam and the Quran suggested in the field of economics against the economic corruption includes all areas of production and distribution and consumption. Thus, to achieve the right way of a correct pattern, it must be considered the important elements and the factors and defined specific guidelines and program for each one. One of the measures determined by Islam to meet the welfare of society and prevent poverty is to provide proper consumption patterns in all aspects of life that the Qur'an is the best model for this. The squander involvement would create many damages and problems in terms of economic, social and cultural for the country that this issue makes the necessity to implement reforms of the consumption pattern double. The social justice development to continue relies on reforming the consumption pattern in the country and all facets and balanced development to continue, social justice, poor removing and health society are subject to implement the pattern correctly and precisely.

CONCLUSION

It is increasing Islamic government's supervision of the production, distribution and consumption of food and on the actions' good-will that in this process. However, if it is considered a pattern of the correct supervision involving conduct of the Imams in the country's agenda which is a true example of Islamic state, it must first remove the obstacles. Also, Islam and consequently the Islamic government to avoid some corruption that may occur for individual or community have banned the supply of certain goods and services. Islam has released to utilize correctly many of the forces of production and natural materials that could be used in these detours, when determining this type of sanction, in addition to preventing corruption related to these issues. Moreover, What can be inferred from religious orders of Imamieh jurists is that most jurists and scholars would have consensus generally on forbidding buying and selling unclean commodities. Of course, in

some cases, intended benefit of blood and body organs following detailed, it will be permissible to buy and sell. The sages reason that the people would dominate on their own body and property and the same amount proves the person's ownership on the cut limbs, as a result, s/he could sell or donate, and as long as the religious prohibition is not proved, the absence of a ban would appear that the legislator has signed. Also, The income by producing forces in the market is determined by supply and demand. This means that how distributing the production between factors which were involved in its creation is determined within the Islamic economic market system. Redistribution is done through obligatory alms and transitional required and optional payments, as well as taxes and government expenditure. Further, In regards the government's rights on the Muslim community, the feedback can be investigated on the application of juridical principles and rules, including principles of permission, the rule of no constriction and lack of wasting sources (squander). Moreover, The applications of no-constriction rule is also any act or its omission in which the constriction and severity and hardness exist for the obliged, and the predicate of this rule is to negate a mandatory one and be informed of the sentence of not existing constricted sentence under Islamic law. Finally, Islam and the Quran would suggest a struggle with the economic corruption in the field of economics involving in all areas of production and distribution and consumption. Thus, to achieve the right way of correct pattern, it was considered the important elements and factors and defined specific guidelines and plan for each one. One of the measures of Islam to provide social welfare and the prevent poverty is to prepare proper consumption patterns in all aspects of life that the Holy Quran has been the best model for this important.

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