Designing an Interpretive Structural Model of Solutions to Deal with Economic Corruption Based on the Teachings of Nahj al-Balagha

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Abstract

Undoubtedly, one of the most important threats to the Islamic Republic today is economic corruption; Economic corruption has led to a blow to the structure of the Islamic system from within and destroys its foundations like a termite. In the field of governance, it is necessary to pay more attention to the government and regulatory bodies than any other category. The purpose of this article is to enumerate the solutions to deal with economic corruption based on the teachings of the noble book of Nahj al-Balagha and then structuring and explaining these solutions using interpretive structural modeling Method. In this article, by reviewing the sermons and letters of the noble book of Nahj al-Balagheh and examining the explanations and explanations of this noble book, the examples of economic corruption of agents are mentioned, and then the strategies presented in this noble book to combat or reduce economic corruption are listed. The obtained solutions were provided to subject experts and they were asked to express the communication network and influence of these solutions using the interpretative structural method; Finally, based on the opinions of experts, an interpretative structural model of solutions to deal with economic corruption is designed and presented. The obtained results indicate that among the 14 solutions, cleanliness and simple living, sufficiency and contentment, avoiding extravagance and obtaining halal and legitimate sustenance are basic solutions and therefore these solutions should be prioritized.

Keywords: Economic corruption, Islamic management, Nahj al-Balagha, , Interpretive structural modeling

1.Introduction

The most important duty of the prophets (a.s) is to establish a just social system through the implementation of laws and regulations. The philosophy of the Islamic government is to establish justice in the fullest sense of the word; in the words of the Imam (a.s), the reason for accepting the caliphate is the lack of social justice and the division of people into two groups: the well-fed and the hungry; (Imam Khomeini, 2010);

One of the greatest goals of the Imam (a.s.) in accepting the government was to fight against oppression, corruption, and tyranny, discrimination, injustice, and to realize the rights of the people and the rule of authentic Islam, and to create comprehensive, deep, and widespread, effective, and totality in the Islamic society. (Dari Najafabadi, 2007); Imam Ali (a.s.) was a perfect example of sensitivity to economic corruption and was so rigid and inflexible in the administration of justice that it is said that the reason for his martyrdom was the severity of his justice (He was killed in his prayer niche because of his extreme justice). (Thawaqib, 2012). Imam Ali (a.s.)'s behavior and political attitude were such that they are used as a perfect model not only for Muslims and for his era, but also for all eras and governments; Behaviors and characteristics such as openness, responsiveness and accountability, public sovereignty, justice and equality, free elections, meritocracy, and the rule of law, which have attracted the attention of many social and political scientists today, had a special place in the political thought and government of that Imam. (Amini and Dashti, 2012)

One of the greatest lessons learned from Nahj al-Balagha is how to deal with economic corruption. Based on the sermons and letters of Nahj al-Balagha, a system can be designed to deal with economic corruption.

In the process of identifying and dealing with economic corruption, it is necessary to have an optimal monitoring system. Optimal monitoring and control lead to a very desirable degree of reduction in corruption.

In systems, organizations, and governments, the monitoring process is one of the most important processes that is necessary to ensure survival and information about the quality of performance and implementation

of programs. The information obtained from the monitoring process, as feedback, while creating awareness in managers, greatly contributes to the correctness and health of the flow of operations and activities. (Mirmohammadi, 2004) Control and supervision are among the most important management tasks and in the definition of management, it is one of the five management tasks and, along with planning, organizing, mobilizing resources and facilities, guidance and leadership, it forms the basis of management (Rezaian, 2004, p. 8). Despite the extensive activities that are carried out in the supervisory agencies to combat economic corruption, there is still a long way to go and there are many issues and problems on the path to eradicating economic corruption and protecting the Islamic system from this serious threat; the issue of this research is what are the strategies to combat economic corruption and also to explain and interpret the relationships between these strategies; to overcome this issue and find strategies to combat economic corruption, emphasis is placed on the model that was presented during the caliphate of the Commander of the Faithful (AS), and therefore, based on one of the most precious Islamic sources and its explanations, namely Nahj al-Balagha, strategies to combat corruption have been compiled. In this research, which is based on structural and interpretive methodology, after counting the instances of economic corruption, the strategies presented in the noble book Nahjul-Balagha for dealing with them were collected, and the structural and interpretive method was used to explain and discover the relationships between these strategies to achieve a system for dealing with economic corruption. Although research has been conducted in the field of identifying strategies for dealing with economic corruption, the innovative aspect of this research is the design of a model and pattern for dealing with economic corruption. In other words, first, the strategies for dealing with corruption based on the announced method were counted, and then what led to the innovation of this research is that the pattern resulting from these strategies was also identified using the structural interpretive method.

2.Theoretical foundations and Literature Review

In interpreting and using the teachings of Nahjul-Balagha, numerous studies have been conducted in different fields and with different scientific methodologies; historiography, doctrinal, philosophical and theological studies and research, literary studies, social and communication studies, management and economic studies, etc. are among the cases in which researchers have analyzed various management, economic and social issues based on the noble book of Nahjul-Balagha; considering the thematic relevance of this article in the fields of management and economics, the research background in the aforementioned fields has been collected and presented.

Sarkashikian has addressed the mechanisms of combating economic corruption in the government of Imam Ali (AS) in an article. In it, while reviewing economic crimes, he has addressed the Imam's measures in prioritizing crimes and handling crimes, and has presented solutions in both the preventive and counter-productive areas. (Sarkashikian, 2009: 59) Rabipour and Samadivand have also addressed the statistics of management policy and the characteristics of managers based on Nahjul-Balagha in an article. In it, while stating managerial competencies, the concept of social justice has been discussed. In this study, the concept of supervision is briefly mentioned in the section on supervision of the Islamic government over the lives of the deprived. (Rabipour and Samadivand, 2009)

The discussion of governance and the examination of variables such as corruption and discrimination have also been the focus of some articles. In an article, Mohamed, while explaining the necessity of a leader and ruler for humanity, presented the method of government in the Imamiyya school and explained some of the characteristics of the political system of Islam. He considered the government as the basis for establishing justice and truth, establishing a system of social affairs, defending the oppressed, fighting oppression, discrimination and corruption, and reforming the atmosphere of Islamic society. (Mohamed, 2008)

Rezaee Haftadar *et al.* have also addressed the issue of economic corruption from the perspective of financing agents and its effect on committing economic corruption. From their perspective, financial and

administrative corruption in the management system can appear in various forms, so the issue of material needs and serious attention to meeting them according to the prevailing conditions in society is one of the most important duties of managers and officials. Financing agents is considered one of the most important measures for the financial and administrative health of a society; Therefore, Imam Ali (AS) emphasized the full financing of hard workers in his government and administrative decrees and instructions. (Rezaee Haftadar et al., 2017)

Rezaeeian and Asadolleh Zadeh also, in an article titled Factors Preventing Administrative Corruption from the Perspective of Amir al-Mu'minin Ali (AS), while explaining the importance of administrative health in the sustainability of political systems, have categorized the types of economic corruption and explained the factors preventing corruption at five levels: psychological and behavioral factors, organizational factors, cultural and social factors, political factors, and economic factors. (Rezaeeian and Asadolleh Zadeh, 2014)

Dari Najafabadi also, in an article titled Fighting Corruption in the Alawi Government, while providing a historical overview of why Imam Ali (AS) accepted the government, referred to the social and economic situation during the time of the previous caliphs, and then addressed the fight against corruption in practical and theoretical dimensions. (Dari Najafabadi, 2007)

Mahouzi, in an article titled The Concept of Management and Leadership in Islam Based on Nahjul-Balagha, while reviewing the concepts of Islamic management, he has addressed the characteristics of the Islamic management system, including the orientations of the planning category in this system, and has enumerated 30 components based on the Malik Ashtar Treaty. (Mahouzi, 2012)

Halimi Jellodar, in an article titled Political and Social Harms in Nahjul-Balagha, has examined the harms that threaten the Islamic society from a political and social perspective, and has presented solutions to these political and social plagues based on the Nahjul-Balagha. Neglect of justice and oppression of the people, lack of love for the people, and related demarcations are among these harms. (Halimi Jellodar, 2013)

Pourtahmasbi and Tajour, in an article titled Characteristics and Duties of the Agent in Nahjul-Balagha, have addressed the issue of the competence and efficiency of agents and managers. They have considered monitoring after the appointments of agents to be important and have emphasized that failure to do so will lead to financial and administrative corruption. (Pourtahmasbi and Tajour, 2010)

These articles usually conduct descriptive analyses based on the published review and descriptive research methodology. Although in some cases, attempts have been made to conduct subsequent analyses using qualitative methods, in this article, using a quantitative methodology, an attempt has been made to go one step beyond descriptive analyses and to arrive at a model and pattern of solutions to combat economic corruption based on an interpretative structural method.

2-1- Examples of Economic Corruption

To identify the most important examples of economic corruption, we can review the related sermons and letters in which the Holy Prophet, while explaining the effects of economic corruption, also mentioned the solutions to combat them. Numerous examples of economic corruption and managerial inadequacies and their effects on Islamic society are explained in the text of Nahjul-Balagha, which can also be adapted to the current legal titles and definitions of the country. Six of the most important of these examples are rent seeking, bribery, land grabbing, embezzlement, discrimination in providing facilities and opportunities, instrumental use of the public treasury, and failure to implement economic justice. In Sermon 224, while emphasizing the protection of the public treasury, the seeking of privileges by the ruler's relatives is denied. The famous story of Aqil's request and the Holy Prophet's response with molten iron is told in this sermon. In the same sermon, they condemn the acceptance and payment of bribes and liken a bowl of halva offered as a bribe to a concoction of snake saliva or deadly poison.

In sermon 15, economic corruption in the field of land grabbing is addressed and even if the Qatay' of Uthman (lands belonging to the Public Treasury) were given as dowry to women, it must be returned.

In letter 41, the problem of embezzlement is mentioned and they take their agent to task in this regard. In sermon 223, discrimination in the provision of facilities and amenities is also condemned and the Imam confronts his agent who has divided the spoils of war among his relatives with harsh and instructive words. In sermon 126, the instrumental use of the Public Treasury and the failure to implement economic justice are also denied, and the unequal distribution of public property among the people to attract them or unfair treatment and increasing the share of certain individuals from the Public Treasury is rejected.

2-2- Strategies for Combating Economic Corruption Based on Nahjul-Balagha

In this section, the most important strategies for combating economic corruption, whether in terms of prevention or in terms of dealing with and eliminating the problem of economic corruption, based on either the sermons and letters in which examples of economic corruption were stated or mentioned in other sermons and letters, are collected and presented;

2-2-1- Meritocracy in Appointments

One of the most important strategies for preventing the occurrence of economic corruption is the appointment of competent officials in government and management positions. The criteria for selecting and appointing competent managers based on Nahjul-Balagha can be classified into four areas: 1- Ideological criteria: criteria that are rooted in the Islamic worldview and are the most obvious distinguishing feature of Islamic management from Western management, such as piety and faith. 2- Background criteria: measurement factors that are considered as the background of value and professional criteria, such as good track record. 3- Professional criteria: knowledge and techniques that a manager needs in management, which mostly refers to the individual's experience and technical knowledge, such as work experience. 4- Ethical-value criteria: criteria that include a set of behaviors that are accepted in human societies and are also known as universal values, such as trustworthiness and honesty (Mousazadeh & Adli, 2009).

2-2-2- Self-control

In this type of control and supervision that emphasizes the internal aspect of control, individuals and employees of the organization monitor and control their own performance. Self-control is realized when individuals have a power within themselves to supervise their work and ensure that they perform their work and duties correctly, honestly, and without any defects or flaws. It can perhaps be said that in comparison to external supervision, self-control is the best and most efficient mechanism for controlling the performance of individuals, and if this mechanism is created and strengthened in the organization, it will function much better and more effectively than external supervision and controls. Because the supervision and control that is applied from the outside to individuals and their performance will be comprehensive and accurate if these individuals also supervise themselves from the inside. Otherwise, the cases that remain hidden from the observers and are neglected in the scope of external supervision will never be supervised and evaluated, and their possible deviations will not be corrected.

In religious sources and teachings, there are explicit and clear instructions about supervision, and Muslim managers are instructed to have a complete, serious and fair system for controlling the organization. The control system that can be extracted from religious sources is a comprehensive, complete, fair and unique system. In this system, God Almighty and divine angels are introduced as observers of human actions, behavior, and intentions, and man is reminded that he is always in the presence of God, and God and angels are always watching his actions and behavior, and therefore he must be careful of his actions and behavior. Accordingly, the issue of man's monitoring of his own actions, or in other words, the issue of "self-control" is raised. A Muslim is advised to always monitor his actions and behavior, and to evaluate and account for his own actions and behavior before his actions are evaluated and measured by others (Khedmati,2000). One of the words that is emphasized the most in Nahjul-Balagha is piety. Piety is self-control; in the statement of Shahid Motahhari, piety means self-preservation and adherence to a certain, definite line of action; In his book Ten Discourses, he says: "If a person wants to have principles in life and follow them, whether those principles are derived from religion

or from another source, he must have a specific policy, and chaos should not rule his affairs. The requirement for having a specific policy and being a person of a certain path, ideology, and belief is that he moves towards a goal and a direction, and he keeps himself away from things that agree with his immediate desires and passions but contradict his goal and the principles he has adopted." And he continues by using this general meaning of piety, which applies to all humans, not just religious people, and states: "The requirement for a person to have a rational and humane life is that he follows certain principles, and the requirement for a person to follow certain principles is that he abstains from things that agree with his desires and passions but contradict his goal and the principles of his life."

2-2-3- Use of human agents and agents

In the Islamic government system, agents are called agents who are responsible for collecting information and examining the political, economic, and social situation of countries or regions for governance. These individuals usually operate secretly and monitor the behavior and performance of officials and agents to ensure the correctness and soundness of their performance. The function of agents includes identifying problems and weaknesses, providing documented and accurate reports for better decision-making, and creating control mechanisms to maintain the security and stability of society. The purpose of such a position is to strengthen transparency, prevent corruption and abuse of power, and ensure the implementation of justice in the government.

  The use of human agents, known as agents, for control and supervision has numerous examples in Islamic history. In his first efforts to establish the political system of Islam and in meeting with the representatives of Medina, who later became known as the Ansar after the Ansar met with the Prophet and believed in him and pledged allegiance to him, the Prophet (PBUH) appointed one or two people as leaders for each tribe to closely monitor their situation and control the flow of Islamism and the transition of society from ignorance to monotheism. (Mahmoudiyan and Others, 2015)

In a part of his treaty with Malik Ashtar, Hazrat Ali (AS) says about the soldiers and military forces: "You should appoint inspectors who are known among the people for their trustworthiness and truthfulness to report to you the services of the servants and let them know that their labor is not hidden from your sight. Then, know the services of each person well and do not attribute the labor of one person to another and do not diminish its value. Appreciate each person according to his activity. Do not let the honor and greatness of someone cause you to magnify his small services and personal anonymity cause you to consider his great deeds small."

2-2-4- Encouragement and Punishment

One of the important tasks of an efficient administrative system is to evaluate the performance of human resources and distinguish between committed and delinquent employees. This issue was considered in the administrative system of the government of Imam Ali (AS). The Imam encouraged or punished government officials and managers based on their performance. From the perspective of Imam Ali (AS), the purpose of encouragement and punishment is to educate and reform a person, as his Holiness spoke eloquently about the role of encouragement and punishment in the reform and education of a person and said: "Reforming the righteous is by honoring them, and reforming the wicked is by disciplining them"; Also, in another saying, punishment is considered a means of reforming a person and said: "Whoever is not reformed by good behavior, will be reformed by punishment." Therefore, incentives and punishments are effective and useful if they are carried out in order to achieve this goal and their size, types and tools are designed based on the goal of reform and education. (Mardani, 2011)

  This principle is also one of the functions of combating corruption and its goal is to prevent the perpetrator from committing a crime and also to prevent others from committing a crime; but the important point is the proportion between the crime and the punishment, excessive punishment and punishment leads to failure to achieve its goal; The Prophet (peace be upon him) refers to this proportion in the Malik Ashtar Treaty: "Prevent hoarding of goods, which the Messenger of

God (peace be upon him) used to prevent. Buying and selling in the Islamic society should be done simply and with the standards of justice, at prices that do not cause harm to the seller and the buyer. Whoever hoards after you have forbidden it, punish him so that it becomes a lesson to others, but do not be extravagant in punishing him."

Also in Letter 20, which was previously mentioned, the aspect of punishment and punishment, and even its strict form, is permissible in some cases. In some cases, the Prophet (peace be upon him) has imposed a hadd on someone who trespasses on people's property and cut off his hand (Wisdom 271)

2-2-5- Dismissal and Transfer of Managers

Dismissal and transfer of managers, which is carried out at various levels and for various reasons, is one of the strategies for confronting or preventing economic corruption; in general, based on the contents of Nahjul-Balagha, it can be said that the dismissal of managers is carried out in five cases;

A) Transferring managers: Sometimes the manager is a person who has the necessary qualifications, but the work assigned is not within his capacity. In this case, reason dictates that a capable manager be appointed in his place and this manager be transferred to another department. When Imam Ali (peace be upon him) saw that Muhammad ibn Abi Bakr was incapable in the governorship of Egypt, he sent Malik in his place. A saying of the Imam (peace be upon him) When he made Muhammad ibn Abi Bakr the ruler of Egypt and they rebelled against him and took Egypt from its shoes and killed himself, the Imam said:
"I wanted to give the governorship of Egypt to Hashim ibn Utbah. If I had sent him to Egypt, I would not have left the field empty for them and would not have given them the opportunity, so they got such an opportunity. I do not want to criticize Muhammad. Muhammad was my beloved and my adopted son."

B) Incompetent managers: Sometimes managers did not have much competence. Therefore, they faced difficulties for the government. Kumail bin Ziyad was the governor of Imam Ali (a.s.) in the border city of "Hit". In addition to being unable to stop the raids and aggressions of Muawiyah's soldiers, he attacked one of the border cities of Syria,

"Qarqisa", without a calculated plan and gave Muawiyah an excuse, and with this ill-considered act, he was criticized and dismissed by the Imam (a.s.).

C) Treacherous managers: Sometimes the reason for dismissing a manager or agent is the manager's treachery. Such as the case of Mundhir bin Jarud, who was one of the governors and agents of the government of Imam Ali (a.s.). After reaching this position, he committed treason and encroached on the Muslim treasury. Imam Ali (a.s.) immediately dismissed him. The Prophet (peace be upon him) writes in letter 71: "After remembering God and sending blessings, your father's merit made me optimistic about you and I thought that you would be like your father and follow his path. Suddenly, I was informed that you have not left anything in your worldly life and have not left any provision for your hereafter. You are improving your world by destroying the hereafter and have abandoned the religion of God in order to join your relatives. If what I have been told is true, your camel and the strap of your shoe are more valuable than you, and someone like you is not worthy of guarding the borders of the country, nor can he accomplish anything, or increase his value, or be a partner in a trust, or stay away from betrayal. So when this letter reaches you, come to me."

In today's situation in our society, this case is also clearly applicable, and at different levels of management, sometimes abuse of job positions by some individuals or their relatives has occurred. When we look at the examples of economic corruption by the children and relatives of some officials, it becomes clear that attention to this issue and its control should be the focus of the authorities and supervisory bodies.

d) Purging the government of corrupt elements: In the first step in the field of administrative reforms, Imam Ali (peace be upon him) dismissed the governors of the third caliph, who were appointed only based on relationships and did not have any authority. Many of the Imam's entourage, including Ibn Abbas, asked the Imam to delay the dismissal of Muawiyah out of goodwill, but the Imam, who knew that by compromising with oppression and tyranny, the foundations of a just and fair government could not be strengthened, but rather its newly established roots would be weakened, did not accept their proposal. The

Imam set aside the advisor's expedient judgment and acted based on the religion of God. Although this practice imposed the imposed and attritional War of Siffin and irregular and ISIS-like guerrilla wars on his government territory during his reign and had costs, it was the basis for decision-making The Prophet was practicing the religion of God.

E) Punishing managers: Imam Ali (peace be upon him) in the Malik Ashtar Treaty orders him to deal seriously with traitorous officials and not simply dismiss them: "Be very careful of your close colleagues, and if one of them commits treason and the report of your spies confirms that treason, be satisfied with the same amount of evidence, punish him with a whip, and take back from him whatever property he has, then humiliate him and consider him a traitor and put a collar of infamy around his neck." (Fallah Suluklai, 1384)

2-2-6- Public and universal supervision

One of the methods of implementing informal supervision is public supervision and enjoining good and forbidding evil. Enjoining good and forbidding evil is one of the essential rules of Islam that has been emphasized a lot in religious texts. In Islamic culture, everyone is considered committed to the happiness of others. Therefore, enjoining good and forbidding evil is a kind of universal supervision that Islam places great emphasis on, and ignoring it and not giving space for its implementation may have detrimental effects on the Islamic system; the Constitution of the Islamic Republic of Iran also specifies these two progressive principles of Islam and explains the aspects of enjoining good and forbidding evil (Falah Salukalai, 2009). In the Islamic Republic of Iran, calling for goodness, enjoining good and forbidding evil is a universal duty, and reciprocity is the responsibility of people towards each other, the government towards the people, and the people towards the government. (Tajani, 2008)

Based on the Islamic perspective, one of the foundations of management and social policy is mutual advice and goodwill between the government and the people. Since the people are impartial judges and fair critics, one of the duties of the nation in order to improve the management of society and maintain its order and in the position of evaluating the actions of the government is to advise the Muslim Imams

(meaning benevolence), which has been considered one of the desirable and effective methods for pointing out errors and deviations and eliminating the shortcomings of the government. (Falah Suluklai, 2009) Emphasis on the mutual rights of the people and the government and the duties towards each other has also been intended in the noble book Nahjul-Balagha, and with this principle, we can move towards the formation of popular headquarters and use the capacity of the media in this field in the field of combating economic corruption.

In Sermon 34, Imam Ali (AS) explicitly addresses the people, saying, "Do not speak to me as they speak to rebellious kings, and do not avoid me as they avoid angry people. Do not treat me with pretense, and do not think that if you offer me something right, it will be difficult for me or that I am trying to show off; because the one who finds it difficult to hear the truth or to be presented with justice, will find it more difficult to act on it. Therefore, do not refrain from speaking the truth or consulting in justice; because I do not consider myself superior to making mistakes and being safe from them; unless God protects me."

2-2-7- Normativity instead of Relationalism

Rulemaking, along with meritocracy, is the opposite of relationalism and discrimination in appointments, which is mentioned in the commentary on the sermons of Nahjul Balagha. After the Imam (a.s.) appointed the sons of Abbas over the Hijaz, Yemen and Iraq, Malik Ashtar said: Then why did we kill that old man yesterday? That is, the killing of Uthman was because he had appointed his relatives to power without any reason. When the Imam (a.s.) learned of Malik Ashtar's words, he summoned him and treated him kindly, explaining his motives: Did I appoint Hassan and Hussein as emirs? Or one of my brother's sons, Ja'far or Aqeel or even his sons? As for the fact that I appointed the sons of Abbas as emirs, it was because I heard that Abbas had repeatedly asked the Messenger of God for the emirship, and he also said to him: O uncle, the emirship is indeed what you asked for, and I entrusted it to you, and I will help you with it. O uncle! The government and the emirate are such that if you want it, you will be its trustee (and you must maintain that position yourself) and if it seeks you, you will be helped in maintaining it. (That is, the one who seeks a

position, his only concern and sorrow is that the position is not taken from him, but if the position comes to someone, the means and tools for maintaining it are also provided.) And I saw during the reigns of Umar and Uthman that the descendants of Abbas witnessed the guardianship of some of the children (of the abandoned ones), but none of them were appointed to the guardianship; so I wanted to establish ties of kinship and remove what was in their souls (of inferiority complex). And then if you know of someone who is better than them, bring him to me (so that I can use him for government positions). Malik Ashtar left Imam Amir (AS) after hearing his words, his doubts having been dispelled. (Zakeri, 2007)

Also, Imam Amir (AS) wrote to one of his managers who had not followed the law in utilizing the treasury: "I swear by God that if Hasan and Husayn had done something like you, I would not have compromised with them less and they would not have prevailed over me with any decision, until I had taken away the truth from them and made the falsehood that had arisen from their oppression disappear." And in another place, he tells Malik Ashtar: "Always implement truth and justice, whether it is with those near or far, and be patient and patient in this way, and put your actions on the account of God, even if your relatives and close friends are harmed by implementing the truth, and always think about the end of the truth, because the end of the truth is praiseworthy."

2-2-8- Lawfulness

During the caliphate of the Commander of the Faithful (AS), one of the matters that Imam Ali (AS) paid serious attention to was lawfulness and the implementation of divine law in the true sense of the word. If someone acted upon the creator of the law, he would implement divine and legal limits on him, regardless of his position and rank, and would not accept any intermediary or intercession.

Imam Ali (AS) considers justice to be the highest reform. Because weaknesses, irregularities, inefficiencies, etc. all result from things going out of their place, and a just policy is a policy that puts everything in its place; "Justice and fairness put everything in its place." Therefore, the essence and spirit of reforms is insistence on justice and its

realization. Imam Ali (AS) considers the stability and sustainability of any political system to be the observance of justice and fairness among individuals and the avoidance of any discrimination among different classes of society, and he gives the necessary advice to his government officials. (Shahabadi and Jameh Bozorghi, 2013)

2-2-9- Trustworthiness and Responsibility

The place of promoting trustworthiness in the theoretical and practical life of the prophets (AS) indicates its fundamental importance. Several verses in the Quran have emphasized trustworthiness: such as (Indeed, Allah commands you to return the trusts to their owners) (An-Nisa 58) (And those who are responsible for their trusts and their trusts) (Al-Mu'minin 8). Without a doubt, one of the important directions of the call of the prophets is to educate people and improve their affairs, and an important tool for achieving this goal is to promote trustworthiness in all personal, family and professional relationships. (Faramarz Qaramaleki et al, 2014) Betrayal basically means refraining from paying a right that a person has committed to paying, and it is against trustworthiness. Although trust is usually referred to as financial trusts, in the logic of the Quran it has a broad meaning that encompasses all aspects of social, political and moral life. (Makarim Shirazi, 1974)

In the 27th letter of the Holy Prophet (peace be upon him) addressed to Muhammad ibn Abi Bakr when he was the governor of Egypt, he refers to the serious duty of leading an army and spiritual advice for maintaining this responsibility: "O Muhammad ibn Abi Bakr, know that I have appointed you as the leader of my greatest army, the army of Egypt. It is right for you to oppose the desires of your heart and defend your religion, even if you have not an hour left of your life. Do not anger God by pleasing people, because God's pleasure has replaced everything, but nothing can replace God's pleasure."

2-2-10- Cleanliness and simplicity

One of the factors that affects the simplicity of people's lives is the purity of the lives of leaders, agents, and role models of society. Modeling the lives of those who have the role of guidance and guidance and following their example is a topic that has been considered in religious teachings and psychology. Imam Ali (AS) is quoted as saying:

"People are more like their rulers than their fathers." By presenting the way of life of the Prophet (PBUH) as the most prominent educational model, he called people to live simply and said: "It is enough for you to take the way of life and customs of the Prophet of Islam (PBUH) as a model."

In another place, the Imam introduces his life, which is a great example of disinterest in the world and simplicity, as a model and says: "Be aware, every follower is an Imam who follows him and gets enlightenment from the light of his knowledge. Be aware that your Imam has been content with two worn-out clothes and two loaves of bread from his world. Know that you are not capable of such a thing, but help me with piety, great effort, chastity and truthfulness. So, by God, I have not made gold or silver from your world and have not stored anything from its spoils. I have not added any clothes to my two worn-out clothes and have not taken possession of even a single inch of the earth of the world, and your world is in my eyes less than the bitter seed of an oak tree." The lack of a simple spirit leads to the creation of a foundation for increasing economic corruption; with the tendency towards a luxurious life, consumption costs increase and it is natural that legitimate ways are not enough; Therefore, people use illegitimate methods such as rent-seeking, usury, and other examples of economic corruption to achieve their ever-increasing desires.

2-2-11- Moderation, contentment, and avoidance of extravagance

One of the most important factors in the guidance and salvation of society is moderation and observance of divine limits, and extravagance, deviation from moderation, and transgression of divine limits hinder the progress and reform of the nation and cause the destruction of capital and material and spiritual wealth. (Dehghani and Hadavi, 2016)

Pleasure-seeking and pampering are destructive for people. Because they create all kinds of evils, depravity, and ugly habits in the human being, and they destroy the good qualities that are the sign and guide of statecraft, and they characterize man with contradictory qualities of goodness. The Holy Quran considers pleasure to be a cause of downfall

and says: "And how many a township have We destroyed while it was intoxicated with its own life!" In another verse, God Almighty has considered pleasure and luxury to be a cause of downfall and destruction: "And when We intend to destroy a township, we command its wealthy people, and they commit corruption therein, so the word is fulfilled against them, so we destroy them utterly." Then We will destroy them and destroy them." Sermon 160, in explaining and explaining the lives of the prophets of the past (a.s.), the life of the noblest Prophet (a.s), and the life of that Imam, better reveals the role and mission of the Imam (a.s.). In some passages of this sermon, the Imam (a.s.) spoke of worldly people who are humble and enslaved by the world: they have abandoned everything and are attached to the world. The Imam (a.s.) gave very useful practical prescriptions to awaken this group It tells about the life of the Holy Prophet (a.s) and the previous prophets. First, it talks about the Messenger of God (a.s). He lived in a time when Caesars and emperors lived in fabulous palaces, in luxury and surrounded by all kinds of decorations. In the Arabian Peninsula, there were some great rich people who had abundant means. Even when he attained power and had a lot of spoils at his disposal, he lived a very simple, poor and ascetic life and was proud of that life. "Al-Faqr is a noble life" (Makarim Shirazi, 2011)

In the words of the Imam (a.s), contentment with wealth and wealth is endless and moderation prevents an individual from becoming poor. Also, when the Imam (a.s) was asked about the meaning of a verse from the Quran in which the phrase "good life" is mentioned, the Imam (a.s) interpreted it as a life of contentment;

In letter 21, the Imam (a.s) addressed to Ziyad ibn Ubayyah said: "Abandon extravagance and be moderate. Today, think about your tomorrow. Keep your wealth to the extent of your needs and spend the excess for the day of your need."

2-2-12- Obtaining lawful and legitimate sustenance

Sustenance, like many things in human life, is destined for beings based on divine wisdom and grace, which is mentioned with special importance in the verses and narrations related to that matter, such that the word sustenance along with its derivatives has been used about 123

times in the Holy Quran. Therefore, the abundance of this word in the Holy Quran and narrations that indicate the destiny of lawful sustenance by God and its effect on material and spiritual happiness and progress, indicates the importance and position of this concept. From the perspective of Islamic teachings, sustenance influences human actions and behavior. (Dahqani and Hadavi, 2016)

Amir al-Mu'minin (a.s.) says: "A servant deprives himself of lawful sustenance by abandoning patience and by not increasing beyond what he has been destined for; It is nothing but this that a servant deprives himself of lawful sustenance due to lack of patience and haste; while he does not obtain more than what he has been destined for."
In the sermon of Hammam, it is mentioned among the characteristics of the pious: "And a seeker of lawful things, active in guidance, and free from greed." And a seeker of lawful things, in the path of guidance, cheerful and free from greed.

This statement of the Imam (peace be upon him) contains two basic points: 1- The people of piety are people of effort and effort, and they strive in the field of work and effort like tireless fighters to earn a living for themselves and their families. 2- And all their worries and sorrows are to earn a lawful livelihood.

2-2-13- Avoiding abuse of professional position

In the 5th letter of Nahjul-Balagha addressed to Ash'ath ibn Qais, his agent in Azerbaijan, after warning that the position of governor should not be a means of bread and water but rather a responsibility and trust, the Imam (peace be upon him) states three duties for Ash'ath as a governor. First, he says: "You have no right to impose tyranny on your subjects"; (It is not for you to be careless in your affairs. Rather, you should act according to the divine standards and what is stipulated in Islam regarding the rights of people, and not to do whatever you want arbitrarily and to treat people like slaves and slaves.) In the second command, the Imam says: "You have no right to enter into important and dangerous matters without certainty"; (And do not take risks except with a document). Considering that the sentence (And do not risk) is derived from the root word "danger" and important matters are called dangerous because of the dangers that threaten them, the Imam (peace

be upon him) means that in matters that deal with the fate of people, do not act except with due care, reflection, and sufficient consultation, and if necessary, obtain permission from the Imam (peace be upon him) and the leadership, because in order to protect important trusts, One should avoid doing dangerous things; therefore, the word wathiqah includes both thinking and contemplation, as well as consulting and seeking permission from the Imam (a.s.) in case of need. In the third commandment regarding the preservation of the property of the treasury, it says: "In your hands is a part of the property of God Almighty, and you are one of His treasurers. You must preserve it until you deliver it to me." (And in your hands is money from the money of God Almighty, and you are one of its treasurers until you hand it over to me.). (Makarim Shirazi, 2011)

In the twentieth letter of Nahjul-Balagha addressed to Ziyad ibn Abiyyah, who had succeeded the governor of Basra, protective warnings are given to avoid abusing one's position and to protect the treasury: "Indeed, I swear by God that if they report to me that you have betrayed public property, whether a little or a lot, I will be so strict with you that you will be deprived of your income and will be helpless, humiliated, and lost in the expenses of your family. Peace be upon you." This letter is used especially with regard to its beginning, which is mentioned in the Ya'qubi history, where Ziyad intended to betray the treasury and evade paying all the tribute. The Imam (peace be upon him) learned of this through some of his assistants and wrote him this harsh letter that he should pay the tribute in full to the treasury and send it to the Imam (peace be upon him). The Imam (peace be upon him) threatened him that if he refused to do so, he would severely punish him. (Makarim Shirazi, 2011)

The statements of Nahjul Balagha in this regard express the Islamic view on government posts and positions. From the Islamic point of view, the head of government, ministers, governors and commanders are the only trustees who have been entrusted with the trust of the Islamic society by God and should not use it as a means of seeking superiority and gaining personal benefits; rather, like any trustworthy trustee, they should take care of it and hand it over safely to its people.

2-2-14- The way tax officials behave towards the people

Among the things that can prevent economic corruption and also strengthen the foundations of the Islamic system by creating a bond between the people and the government is the way government officials behave towards the people.

Imam Ali (AS) said regarding the way zakat collectors behave towards the people: "Do not frighten any Muslim on your way... and do not take more from his property than is rightfully due to God. When you enter a tribe, disembark at a spring or well of water and then go towards them calmly and after greeting them and expressing love, say: O servants of God! The guardian of God and His caliph has sent me to you to take the right of God in your property. Is there any right for God in your property? If someone says: No, do not bother him, and if someone says: Yes, go with him, and avoid intimidation, threats, and harshness, and do not slander you, and do not neglect them as leaders, for they are your religious brothers and helpers in extracting rights and collecting zakat." Imam Ali (peace be upon him) in Letter 25 of "Nahj al-Balagha," which was always given to the zakat collectors, first gives a general and comprehensive instruction to the zakat collectors in short phrases, and then goes into details, which is one of the preferred methods of eloquence and rhetoric. He says: (Move with piety and a sense of responsibility before God, the One and Only, and do not frighten any Muslim on your way, and do not pass through his land while he is displeased with you, and do not take from him more than God's right in his property); "Set out to fear Allah alone, without any partner, and do not intimidate(1) a Muslim, nor do you pass by(2) with hatred, nor do you take from him more than Allah's right in his wealth." In this phrase, the Imam (peace be upon him) reminds us of three important things, in addition to the command to fear Allah: First: The collector of zakat should not intimidate people or act with violence. Because in the past, when tax collectors entered a region, people were terrified because they were afraid that they would be asked for large sums of money that they could not afford; but when it was based on generosity, not only were they not afraid, but they also welcomed them. In the second command, he says: Not only should you not frighten them; but they

should not be unhappy with your presence, they should consider you as an officer from a generous and kind, generous and generous ruler and they should honor your presence. In the third sentence, before he says to take the right of God in full, he says: "Do not take from them more than God has given you," and this emphasizes the utmost piety and avoidance of taking people's property without reason.

Then, after this general instruction, the Imam (a.s.) goes into detail and explains the entire path of the collectors of zakat and the manner in which they deal with the people who have divine rights over their property in an interesting way, saying: "And when you enter a village, descend by their water without entering their houses." (And when you enter a village, descend by their water source or well without entering their houses.) This refers to the fact that you should not impose yourself on people. Because they may not be in a favorable position to receive guests, even though their nature is to receive guests, or they may not want you to know their financial situation up close, or if you enter someone, others may be upset because the representative of the Imam (peace be upon him) did not come to them, or the owner of the house may expect some favor. Based on these considerations, the Imam (peace be upon him) orders to enter near a spring or a well, and the spring or well is chosen because everyone passes there, and in fact, it is a center that is familiar to everyone. Apparently, the person in charge of collecting alms did not travel this route alone; rather, he would take some people with him as helpers and they would bring a tent and a donkey with them, which they would pitch next to the spring or well and settle there. Then he adds: "Then go towards them calmly and respectfully until you stand among them and greet them, and do not omit anything in expressing love and greeting." Indeed, going towards them calmly and respectfully and giving them a complete greeting will bring them peace, and people will not feel fear or discomfort from the arrival of such officials.

These instructions are intended to neutralize the mentality that was common in the past during the time of oppressive kings and rulers who appointed harsh officials to collect taxes and tribute, whose existence people considered to be like heavenly calamities. Then the Imam (a.s.) pointed out the details related to the method of collecting zakat and

explained it in an interesting way. First, he says: "Then you say: O servants of Allah! The Wali of Allah and His Caliphate have sent me to you to take from you the right of Allah in your wealth. Is there any right for Allah in your wealth that you should give to His Wali?" (And after greeting them with peace and greetings, you say: O servants of Allah! The Wali of Allah and His Caliphate has sent me to you to take from you the right of Allah in your wealth. Is there any right for Allah in your wealth that you should give to His Wali?) It is noteworthy that this statement relies on three things: first, that people are servants of God. Second, that the collector of zakat is the messenger of God and the vicegerent of God. Third, that what he wants to take is the right of God that is in their property. These expressions soften the heart of every listener and prepare him for paying zakat, and its psychological effect is such that he pays zakat with love, interest, and enthusiasm. Think to yourself He says that the representative of the Waliyy Allah has come and introduced me as a servant of Allah and does not ask anything from me except the right of Allah.

The sentence "Is there for Allah in your wealth?" in addition to the sentences that follow it, refers to one of the most progressive methods of collecting taxes that is sometimes relied upon in some regions in today's world, and that is trusting the people themselves; that is, recognizing them as trustworthy, truthful, and honest and asking them to explain themselves about the zakat on their wealth. Experience has shown that this type of trust-building has an important effect. On the contrary, if people are considered liars and traitors and they deal with them like a creditor and a debtor who is mysterious and dishonest, it will cause them to hide their property and to evade paying Islamic taxes as much as possible and, in today's terms, to create two ledgers for themselves: a ledger for the actual accounting and book of property and a ledger for the tax officials. It is also worth noting that in our era and in our country in recent years this method was tested by tax collectors and the result was an increase in the volume of taxes on income.

In our traditional method, the issue of khums is exactly the same, where people with faith go to religious scholars with divine motivations and accurately record their property and present it to them so that they can determine khums without any coercion or pressure.

The Imam (peace be upon him) continues: "If anyone says: No, do not go back to him, and if he says: Yes, go with him without frightening him, threatening him, being harsh on him, or making his job difficult." Interestingly, the Imam (a.s.) showed the utmost kindness and love towards the one who claims that there is zakat in his property and in four very short sentences, he gave four orders to the zakat collector: first, he should not scare him, for example, if you do not pay your zakat in full, you will be punished; second, he should not take anything from him by threatening him; third, he should not be strict in collecting zakat; and fourth, he should not create any problems for him; that is, he should treat him like a kind and generous partner and with forgiveness. Now that he has confessed that there is a right of Allah in his property, consider this recognition of his right to be respected and respond with courtesy and humanity.

  In Letter 26 of Nahjul-Balagha, the Imam (peace be upon him) also advises the Zakat collector regarding his treatment of people, saying: "And he ordered him not to demand it from them, nor to give it to them, nor to desire favoritism from them by commanding them, for they are brothers in religion, and helpers in obtaining rights." (Do not treat people badly [and do not face them with a frown] and do not slander them [that their zakat amount was more than they stated] and do not neglect them because you are their superior, for they are your religious brothers and helpers in extracting the rights and collecting the zakat).

These are very important psychological points in the issue of collecting the rights of the public treasury and, in a sense, in all matters related to management; treating people well, trusting them and not seeking superiority are things that encourage people to pay their rights and perform their duties and cause them to perform their duties towards the government or the person who is their manager without the need for inspectors and harsh and harsh officials, files and courts. The experiences of our era have also clarified the truth of this saying and the correctness of this statement. It is true that some may abuse this issue and not pay the rights of the public treasury; But certainly, the losses of such behavior are much less than ignoring and treating them harshly. In a letter addressed to Hudhayfah, the ruler of Mada'in, the Imam also refers to the need to be gentle with the people and to collect taxes in a

reasonable amount and based on justice and fairness, and not to exceed this limit (Mahmoudi, 1997).

3.Research Method

In this article, first, the sermons and letters of the Commander of the Faithful (AS), especially the letters written to the agents of the Imam, were examined and strategies for preventing economic corruption or dealing with economic corruptors were analyzed. Then, based on a survey of experts and based on the interpretive structural modeling method, a model for dealing with economic corruption was designed, which is actually the same strategies, of course, the relationships between them and in the form of different levels.

Interpretive structural modeling is one of the methods for designing systems, especially economic and social systems. The ISM approach enables individuals and groups to draw complex relationships between a large number of elements in a complex decision situation and acts as a tool for organizing and directing the complexity of relationships between variables. In this method, by analyzing the effect of one element on other elements, the order and direction of complex relationships between elements of a system are examined and thereby the complexity between elements is overcome. The "interpretive structural modelling" method is an interactive learning process. In it, a set of different elements are structured in the form of a comprehensive systematic model. (Azar, Khosravani and Jalali, 2013)
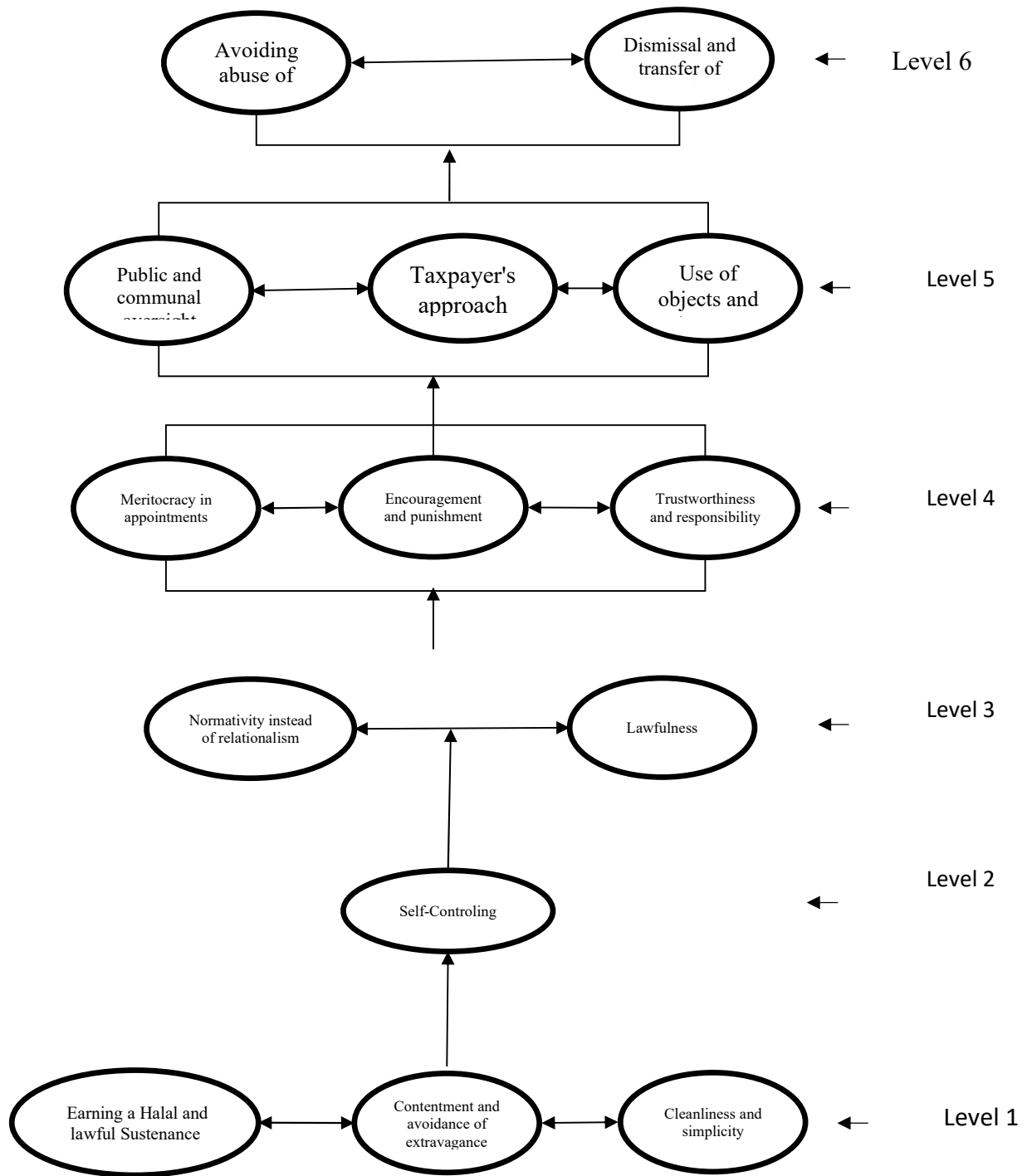
This method is interpretive, because the judgment of a group of people determines whether there are relationships between these elements or not, and in addition, this method is structural, because the basis of the relationships is a global structure and is extracted from a complex set of variables. It goes on to state that the main idea of interpretive structural modeling is to decompose a complex system into several subsystems using practical experience and expert knowledge to build a multi-level structural model.

The interpretive structural modelling process consists of 7 steps, which are: 1- Identifying variables related to the problem, 2- Forming a structural self-interaction matrix (the variables of the problem are compared two by two), 3- Creating an initial access matrix

(transforming the structural self-interaction matrix into a matrix of zero and one), 4- Creating a final access matrix (determining indirect relationships between variables), 5- Level segmentation (separating the system into different levels helps to clarify the role of each of the components and their mutual interaction and also facilitates the process of analyzing them), 6- Drawing an initial and final model of the interpretive structure, 7- Analyzing the power of influence and the degree of dependence (MICMAC) (Azar, Khosravani, and Jalali, 2013). The result of implementing this method in analyzing strategies to combat economic corruption will lead to the design of a multi-level model.

4.Research findings

In this section, an interpretive structural model based on expert opinions is presented, which indicates the leveling of variables and also the statistics of relationships between variables. The advantage of designing this model is that the underlying solutions to combat economic corruption are identified; the intermediate factors that are both dependent and independent and have the most relationships and play a significant role in the final functioning of the model are also identified at the middle levels of the model, and finally, at the highest levels, the dependent variables that are affected by the lower levels are identified. The designed model has 6 levels, and the combination of variables is as follows. (Figure 1)

Level 6

Avoiding abuse of

Dismissal and transfer of

Level 5

Public and communal oversight

Taxpayer's approach

Use of objects and

Level 4

Meritocracy in appointments

Encouragement and punishment

Trustworthiness and responsibility

Level 3

Normativity instead of relationalism

Lawfulness

Level 2

Self-Controling

Level 1

Earning a Halal and lawful Sustenance

Contentment and avoidance of extravagance

Cleanliness and simplicity

As can be seen in the above model, the three variables of earning a lawful and legitimate livelihood, purity and simplicity of life, sufficiency and contentment, and avoidance of extravagance are the most fundamental components, and any action to combat economic corruption must start from these three variables, the realization of which is subject to positive and cultural work. At the second level, there is the self-control component, which is affected by the previous three variables and is an important factor in law-abidingness and rule-basedness, which is at the third level. At the fourth level, there are three variables of trustworthiness and responsibility, encouragement and punishment, and meritocracy in appointments. Meritocracy is an irreplaceable element in achieving organizational goals for which there is no alternative, which in the above model is affected by its lower level, namely law-abidingness and rule-basedness. At the next level, there is public and universal supervision, as well as the use of human resources and factors. In designing supervisory mechanisms, both overt and covert supervision are necessary, and these two complement each other. Both of these variables are at the upper levels of the model. Finally, at the highest level, it is the dismissal and transfer of officials and the avoidance of abuse of job position. These two components are the most dependent variables in the model, which have the greatest impact from the lower levels.

5.Conclusions and Suggestions

Despite the importance of the issue, the inherent difficulty of directly measuring corruption has led to little consensus on the best way to reduce it. Developing an effective strategy to combat corruption requires a proper understanding of the history, traditions, values, space, and specific conditions of society and the prevailing policies of the government. (Farhadinejad and Legzian, 2011); In this article, we attempted to analyze the strategies for combating economic corruption based on Nahjul-Balagha and then design the final model for combating economic corruption using an interpretive structural methodology. By discovering the relationships between the factors for reducing corruption, we will arrive at a unified system for combating economic

corruption that can be the basis for the actions of supervisory and governance bodies.

In this article, the basis for analyzing the strategies for combating economic corruption was the noble book Nahjul-Balagha. In terms of combating corruption, Imam Ali (a.s.) is unparalleled among the rulers of history. Regarding the role of rulers in preventing corruption, the Imam has said: "Indeed, the ruler is the trustee of God on earth, the one who establishes justice in society and the one who prevents corruption and sin among the people." (Alvani and Islampanah, 2018). The numerous recommendations that the Imam gave to his officials are the best source for identifying the factors for preventing or dealing with economic corruption if it occurs.

In general, the tradition, life and words of Imam Ali (AS) regarding the fight against corruption cover several areas: criticism of the past, explanation of the life of the Prophet (PBUH), explanation of the practical life of the great man himself, caution against the traits that past rulers and nations were afflicted with, caution against vile morals and the factors of fall, deviation and degeneration that are hidden in a kind of exposure, and expression of mature sermons, wise advice and wise commands that are a solid beacon of the path and a compass for the movement of society. (Shahabadi and Jameh Bozorghi, 2013). From all these cases, it is possible to calculate the strategies for combating economic corruption. In this article, 13 main strategies for combating economic corruption obtained from the sermons and letters of Nahjul-Balagha were classified using a structural and interpretative method. The results indicate that positive strategies for combating economic corruption, such as cleanliness and simplicity, contentment, and earning a lawful livelihood, are fundamental and independent. These strategies have the aspect of preventing economic corruption. As they move to higher levels, that is, strategies that are more dependent on other strategies, the negative aspect of the strategies increases, and finally, at the highest level, the dismissal and transfer of violators and also avoiding abuse of job positions are located. The model designed for ranking strategies for combating economic corruption is the main distinguishing aspect of this article from other articles on the topic of combating economic corruption. In other words, in this article, in

addition to reviewing sermons and letters and counting components, an attempt was made to model the components and provide a basis for applying the components more than before. For future studies, it is suggested that other modeling methods be used to count other relationships between factors. The scope of the subject and the sources used can also be expanded and all narrative books can be used to count a more accurate model.

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