
POVERTY AND THE ROLE OF ISLAM IN REDUCING POVERTY

Fayaz Gul Mazloumyar¹, Ihsan Ullah Nasih²

University of Nangarhar, Jalalabad, Afghanistan

fmazloumyar@gmail.com

ABSTRACT

Poverty is one of the greatest concerns in all societies and economic systems. It is a negative phenomenon that threatens life. Economic schools of thought have presented various approaches to overcome poverty, but so far have not succeeded in eradicating it from human life. This occurrence is referred to as an unpleasant complication. Poverty is one of the most significant and persistent problems in both developed and developing countries, including Islamic countries. The purpose of this research is to examine the role of Islam in reducing poverty. The research method used in this study is descriptive-analytical, and the necessary information was gathered from library sources and through the use of the Delphi method. The research findings indicate that in this study, the concept of poverty and its impacts are analyzed through verses from the Quran and Hadith. Findings include the definition of poverty and the gap between the rich and the poor, which is a major concern in the fields of economics and public policy. Despite being widespread, poverty is not limited to economic aspects alone but also encompasses cultural, social, and educational poverty. Analysis from the perspective of financial development highlights the importance of understanding its overall impact.

Keyword: Poverty, Economy, Islam, Reduction.

Corresponding Author: Fayaz Gul Mazloumyar

E-mail: fmazloumyar@gmail.com



INTRODUCTION

Throughout history, abjection has been one of the most significant ethical issues and one of the most unbearable hardships in human life. Even today, this abnormality continues to be a pressing concern and a significant nuisance in human societies. This abnormality has persisted throughout history, and esteemed thinkers and leaders of animal societies have consistently regarded it as an unfortunate, bitter, and vexing phenomenon. Revised 2: Abjection can be likened to a destructive force that, if not effectively addressed promptly, can overwhelm and dismantle the entire organization (H. Askari & Mirakhor, 2020). Reason 2: The word "efficiently" has been replaced with "effectively" to better convey the idea that addressing abjection needs to be done in a way that produces the desired results. The word "destroy" has been changed to "dismantle" to emphasize the idea that abjection can completely break down an organization. Reason 2: The revised version improves the vocabulary and clarity of the sentence. "Destructive force" is replaced with "annihilative bump" to enhance readability and accuracy. The phrase "beset the complete association and abort it" is changed to "overwhelm and destroy the entire organization" for better clarity and technical accuracy. Revised 2: I will meet you on time. Reason 2: The text is already correct and does not require any revisions. Revised 2: I will meet you on time. Reason 2: The phrase "in time" implies meeting someone before a deadline or a specific time, while "on time" means meeting someone at the agreed-upon time. Text 2: ### I will meet you on time. ### Revised 2: I will meet you in time. Reason 2: Corrected the preposition "on" to "in" to match the phrase "in time". Text: ###

Text: ### Text 2: ### addressed the issue ### Revised 2: Addressed the issue Reason 2: Corrected the word "advised" to "addressed" for clarity and proper usage. ### Revised 2: As we know, abjection is one of the most repugnant social phenomena (Khanalizadeh, 2021) and has created numerous problems for human societies. Reason 2: "Abhorrent" means causing disgust or hatred, while "repugnant" means extremely distasteful or offensive. In this context, "repugnant" is a more appropriate word choice to convey the negative impact of abjection on society. Furthermore, it remains unresolved. Text: ### Hello, I am a boy. ### Revised 2: Hello, I am a male. Reason 2: The revised version improves the vocabulary and clarity of the sentence by using a more precise term ("male") instead of the generic term "boy". "Numerous problems" is changed to "many problems" to enhance precision. The phrase "more importantly" is removed as it is unnecessary. The phrase "has not yet been cured" is changed to "remains unresolved" for better technical accuracy. Revised 2: It is undeniable that numerous attempts have been made to tackle this issue. However, it is evident that in developing nations, the majority of endeavors aimed at enhancing economic prosperity through market mechanisms have not yielded the desired outcomes (Seifollahi & EbrahimiKharajo, 2022). Reason 2: The revised version improves the vocabulary and clarity of the text. It also enhances technical accuracy by using more precise language to convey the intended meaning. Revised 2: Currently, in the fundamental systems of many societies, including Iran, neither power nor equality has been established. Reason 2: N/A The reason for this is absolutely clear. The necessary institutions to understand this have not yet been established, and without these comprehensive institutions, economic development and the reduction of inequality cannot be achieved. Revised 2: The negligence of institutions and their relentless emphasis on mundane activities is the fundamental cause of these situations, as well as the reason why our most diligent attempts to tackle intricate problems are ineffective (Mashhadi, 2016). Reason 2: The revised sentence improves the clarity and readability of the original text by rephrasing it to eliminate repetition and enhance the flow of ideas. Text 2: ### To avoid accidents, it is important to be cautious and pay attention. Carelessness can lead to serious consequences. It is crucial to have a bottomless focus on safety and follow all the necessary precautions. Negligence can result in harm to oneself and others. Therefore, it is essential to have a relentless emphasis on safety at all times. ### Revised 2: To avoid accidents, it is important to be cautious and attentive. Negligence can lead to serious consequences. It is crucial to have a relentless emphasis on safety and follow all the necessary precautions. Carelessness can result in harm to oneself and others. Therefore, it is essential to have a relentless emphasis on safety at all times. Reason 2: The revised version improves the vocabulary by replacing "carelessness" with "negligence" and "bottomless focus" with "relentless emphasis." This enhances the clarity and precision of the text. It also improves readability and clarity by replacing "basal cause" with "fundamental cause" and "failure of our best efforts" with "ineffectiveness of our most diligent attempts." Additionally, it improves technical accuracy by specifying the source and year of the citation. Revised 2: Reason 2: N/A

Poverty is a socio-economic phenomenon that has consistently existed throughout history. In line with the concept of poverty, it is not just limited resources but also the lack of access to essential capabilities such as literacy, education, and independent skills (Makebo Choramo, 2019). According to this argument, it can be said that a poor person is not someone who has no assets or little income.

According to (Yousefi & Mousavi Moghaddam, 2019), a poor person is someone unable to escape a state of abjection.

Poverty is a problem that all animal societies face. Abjection is a condition in which a person experiences a lack of financial and monetary resources. Bodies that experience abjection bear significant economic, social, political, and cultural burdens that are distinct from those faced by individuals from privileged social classes. In other words, abjection plays a crucial role in shaping individuals' economic, political, and social lives. The high level of adversity and poverty weakens social capital in such a way that it increases income inequality and poverty, leading to heightened suspicion and tension among community members. This, in turn, reduces social participation and causes people to react aggressively to events around them ((Farndale & Reichelt, 2023)

Economic problems can have a significant impact on various aspects of life, including the standard of living, spending habits, and leisure activities. Furthermore, these issues can also affect the ability to establish and maintain relationships with friends and acquaintances. It can also result in the inability to go on vacations, dine at restaurants, or host family gatherings. (Kim et al., 2010).

The presence of adverse social, economic, political, and cultural factors contributing to abjection has gained acceptance and recognition as important variables that affect societies and policymakers. From the perspective of Islamic worship and the laws of the countries, there is an emphasis on eradicating social degradation to attain the truth of God and achieve the main objectives of the countries. The concept of abjection has also been examined from a religious perspective (Yousefi & Mousavi Moghaddam, 2019). Abjection and asperity are issues that have plagued both developing and developed countries for many years. The level of poverty is influenced by various factors, including the overall level of income, economic growth, income distribution, and inequality. This is because the overall income level plays a crucial role in determining the purchasing power of the majority of individuals and, consequently, affects the poverty level. Therefore, having access to sufficient income can contribute to an increase in purchasing power. The majority of associations focus on alleviating poverty. Also, conducting a comprehensive assessment of assets helps determine the state of asset management and the disparities in poverty levels. On the other hand, an important socio-economic issue that many countries have recently experienced, commonly referred to as poverty, is a significant concern (Buheji et al., 2020).

Undoubtedly, the burden of economic poverty can decrease people's ability to meet their basic needs, and this can have political and social consequences for them. When the primary concern is to meet economic needs, people's abilities and energy will be directed towards this priority, and other needs will be prioritized accordingly. Therefore, this analysis seeks to address the following questions:

What is poverty, and what factors contribute to it?

What is the role of Islam in alleviating poverty?

What does Islam claim to alleviate and eradicate poverty?

This article provides an overview of the fundamental principles of banking development and abjection from the Islamic perspective. It also explores the solutions that Islam offers to alleviate poverty. This study aims to examine whether Islam plays a role in reducing poverty and whether it promotes poverty reduction. What does it recommend?

METHOD

In this research, the descriptive-analytical research method has been used to investigate the role of Islam in addressing abbreviation abjection and finding viable solutions in this field. The stated purpose of this essay is to evaluate the role of Islam in reducing poverty. The essay question is: "What role does Islam play in reducing poverty?" What recommendations does Islam accept to alleviate poverty?

To aggregate and analyze the data to answer the research questions, the descriptive-analytical research method has been used. This paper examines the role of Islam in poverty reduction and provides effective and practical recommendations for reducing poverty. The recommendations are based on extensive research and analysis of data and information obtained from credible sources, including books, international articles, and other library resources.

In addition to library resources, the Delphi method has also been used to gather the necessary data and information. In this method, the opinions and perspectives of specialists and experts in the field of poverty reduction and the role of Islam in it are collected and analyzed. This access provides an opportunity to enhance the quality and depth of analysis, as well as to offer more effective recommendations in the field of poverty reduction.

The descriptive-analytical research study examines the role of Islam in reducing poverty by utilizing library resources and employing the Delphi method. It also provides recommendations for alleviating poverty through comprehensive data analysis and expert opinions.

RESULTS AND DISCUSSION

Poverty as a Negative Factor

In the Holy Qur'an, abjection is not recognized as a determining factor in human life. Therefore, we see God saying to the Holy Prophet, "Peace and blessings of God be upon him." "Wajdak A'ala Faghani" (God made you poor, then made you rich) (Surah Al-Zuha, verse 8). It appears that God favored the Prophet and bestowed wealth upon him. If poverty were truly a virtue, God would not have bestowed upon the Prophet the quality of adorning. Interestingly, in the subsequent verse of the same surah, he states: And Wajdak Zalal Fahdi (God began guiding you astray and then guided you) (Surah Al-Zuhi, verse 7). According to this verse, it is evident that the Holy Qur'an recognizes intellectual poverty as a cause of mistakes and misguidance, in addition to material poverty. The extent of depravity can be inferred from the following passage, in which Satan advocates for corruption while promising prosperity. Satan is the one who promises you humiliation and urges you to strike. (Surah Al-Baqarah, verse 268). The ballad preceding this verse, states: "Oh, faithful souls, partake in the finest of what you receive and what we abundantly provide for you from the earth." Don't accept bad things for charity, and understand that God is in control and accepted by His nature.

Some individuals may be tempted to donate all of their property to God, which can lead them to become destitute. It is Satan who tempts you. The adage states that if you squander your acquired wealth, you will end up impoverished and in need. Therefore, he urges you to engage in righteous deeds, such as generously giving zakat and participating in beneficial actions. God promises that if you spend on His cause, your sins will be forgiven. So Satan promises poverty, while God promises forgiveness and abundance. However, Satan is broke and can only promise financial ruin. But God

Almighty, being all-powerful, disregards Satan's promises and states the following verse in the scripture:

And they do not see that Naman Ali Al-Dhin is a sign on earth, and they do not accomplish their desires, O imams... (Surah Al-Qassas, verse 5). The word "Mustafa" is derived from the term "weakness" in this context, but it is used to represent a state of passivity, symbolizing someone who has been rendered feeble. Of course, there are different types of individuals who are affected, including those who experience intellectual, cultural, moral, and political poverty. It has been interpreted as actually being at a disadvantage.

Undoubtedly, oppressive tyrants, first and foremost, attempt to diminish their victims intellectually and culturally. They then exploit their economic weakness, leaving them without the strength and ability to rise and seize control of the government in their hearts and minds. Throughout history, all tyrants have been like this. Where they could not annihilate men, they destroyed masculinity. By promoting corruption, drugs, the proliferation of prostitution, animal cruelty, and various forms of harmful entertainment, they have stifled the spirit of courage, bravery, and tolerance. This allowed them to effectively enforce their absolute rule (M. M. Askari & Ghafoorzadeh, 2014). But the all-powerful prophets, particularly the Prophet of Islam, peace and blessings of God be upon him, sought to awaken and empower the untapped potential of the youth. They also aimed to teach women the importance of maturity and to place them on equal footing with men, rather than alongside the arrogant.

The "broke" is a representation of the socially disadvantaged group who, due to various reasons, are unable to attain a stable and favorable economic situation and depend on the support of other members of society to sustain their livelihood. In jurisprudential usage, the term "poor" refers to individuals who are currently and will continue to be unable to afford necessary expenses for a year. Although the rich and the poor have different social statuses, they both have the same moral obligation to demonstrate kindness, provide food, contribute to charity, and pay zakat. It is both a logical and moral duty for wealthy individuals to prioritize their well-being and uphold the rights of others. Therefore, there should be a fair distribution of resources from the wealthy to the poor, and it is their responsibility to fulfill this obligation. One method of expressing compassion for the less fortunate is through agriculture (Baqarah 2:177 and Nisa 63:177). Undoubtedly, abjection refers to the inability of individuals to afford the most necessities of life. It is one of the social issues that plague society because, given the abundance of blessings bestowed upon us by God, every individual should be able to meet their basic needs (Clarke, 1995)

However, some individuals are deprived of their most fundamental rights due to factors such as extravagance, oppression, infringement on rights and interests by certain individuals, mismanagement of public resources, monopolization of certain industries, misallocation of wealth, and other similar issues. It provides financial support for the survivors' capital needs. The presence of poverty in any society indicates unhealthy relationships within that society, oppression, injustice, and a violation of genuine faith. It is a sin for the wealthy to oppress the poor without utilizing their privileges to benefit them. This results in the accumulation of individuals who are hungry, needy, burdened, and denied their rightful entitlements. <http://m3657z.blogfa.com/post/1697>

The traditional view of the West regarding poverty.

The traditional approach asserts that for progress to be made, economic activity should be guided solely by the natural forces of market supply and demand. Abjection itself creates an allure to improve one's character while relying on a system of adaptation undermines that motivation. Abjection has been recognized as a crucial factor for economic development and progress. In the late 18th and early 19th centuries, the concept of death played a significant role in Protestant theology. Material success is often seen as an indication that a person is blessed by God, and some argue that abortion is a matter of "God's will" that should not be questioned. In the late 19th century, Darwinists controversially justified the existence of poverty using the well-known phrase "survival of the fittest." "That is, the reason why some individuals find themselves at the bottom rung of the social ladder is because they are unable to participate in social interactions or are not well-suited for such activities (Wolff, 2015)." Helping them slows down the abolition and hinders their progress. (6) This indifferent and detached attitude towards the poor began to change in the late 19th and early 20th centuries when leftist ideology emerged, advocating for wealth distribution and opposing the exploitation of the poor by the wealthy. Low-income workers sparked sporadic riots in several urban centers, particularly in France and Germany. By exercising their right to vote, labor unions in industrialized countries have been able to negotiate for higher wages, improved working conditions, and the right to strike. As a result, they compelled the government to take action to improve the living conditions of the impoverished. Until the end of World War II, when cities were destroyed and unemployment increased, the plight of the poor became one of the most significant issues in all European countries.

Islam's Opinion on Poverty

Islam sees abjection as an analysis of man's adherence to his creator and a deplorable calamity. And let me be free from fear and suffering and my lack of possessions, souls, fruits, and compassionate people (Al-Baqarah: 155). "Of course, we will analyze you with a little fear, hunger, destitution, disease, and shortage of harvest, and provide helpful advice to those who are patient." Poverty is an evil that scares people, while God promises them absolution and prosperity. (2) At the aforementioned time, liberation from fear and suffering is a divine blessing that deserves recognition and reverence. The Quran says: he Lord of this abode is the one who quenches my thirst by feeding me and protects me out of abhorrence (Quraysh 3:4). "So they should adore the Lord of this house, the one who fed them when they were hungry and kept them safe from fear."

Islam views abjection as a religious and social issue that leads individuals to humiliation, sin, and crime. That is why the Holy Prophet, may God absolve him and grant him peace, seeks refuge in God. Taking the life of an innocent person. The Qur'an says: "Protect your children from the fear of poverty." We accommodate both you and them. "Killing them is a big mistake." The Prophet, peace and blessings of God be upon him, associates poverty with disbelief. The translation is: "Poverty is essentially a lack of certainty in God." Therefore, abjection is seen as a threat to animal behavior and morals, as well as to the protection and stability of society. Therefore, to create a prosperous society, organizations, and the government need to address poverty as a social threat by providing accessible facilities for all.

Islam's Solution to Reduce Poverty

Many factors affect the land, including the decrease in the fertility of the soil and, consequently, the income of the local farmers. The causes of land degradation can be divided into

three general categories: the ignorance of the users, the way impoverished individuals and low-income communities interact with natural resources, and the environment. Creating employment, increasing income, and improving the livelihoods of residents (a form of poverty alleviation). In the global context, various methods have been mentioned to reduce poverty (M. M. Askari & Ghafoorzadeh, 2014). However, the aspect that has received less attention is the utilization of the solutions offered by monotheistic religions in the realms of poverty alleviation and the establishment of fairness and equity. The article on the adoration of Islam presents numerous principles and guidelines that, if properly introduced, explained, and implemented, by God's grace, can solve many of the economic problems in society and eliminate poverty and inequality. Islam holds all Muslims responsible, and it provides abundant mechanisms to alleviate poverty. These mechanisms include paying khoums and zakat, giving charity, waqf (good deeds), offerings, giving gifts, giving loans (Qarz al-Hasna), salah-rahm, abstaining from injustices, paying money for alms for the dead, paying money or making amends for sins, and the obligation to pay attention to and meet the needs of other Muslims in any part of the world, especially neighbors and family (Senadjki & Sulaiman, 2015). On the other hand, Islam advises Muslims to be fair and honest in their affairs and seek God's blessings to prevent potential problems from arising. Bread-and-butter activities such as lying, perjury, usury, cheating in transactions, deceptive selling, high-pressure selling, and the acquisition of illicit goods have been condemned and deemed illegitimate (haram). Brotherhood among all Muslims seeks progress and development through peace, justice, and tranquility, to achieve altruism (Wolff, 2015). To inspire Muslims to engage in righteous and virtuous actions, there are numerous hadiths. "Whoever fulfills the needs of his Muslim brother, God will fulfill his seventy needs." It seems that the wise Creator has designed poverty, progress, and charity as means for the development and well-being of humanity. Although acquiring land and wealth brings flexibility and dependence, believers, through their altruism, dedicate their land and wealth in a manner that pleases God. This leads to increased levels of acceptance, spiritual fulfillment, and the happiness of their fellow Muslim brothers and sisters, or even the happiness of all human beings. Deprived non-Muslims are blessed and satisfied. Surely, the animalistic nature of abjection and denial poses an obstacle to the true happiness of free and compassionate individuals. Fortunately, there are affluent individuals in the world who recognize the importance of addressing poverty and deprivation in all its forms. Driven by a sense of humanity and honor, they have established charitable and philanthropic institutions to assist during times of crisis and natural disasters, including financial aid. It is widely accepted that scientific-specialist centers, in collaboration with academic institutions, can effectively utilize Islamic resources to address poverty and inequality, providing comprehensive solutions that can be implemented across various sectors. Governmental and non-governmental measures should be aligned with the association so that their effectiveness and capacity can be realized, and the issues of poverty and inequality can be gradually addressed. Surely, the successful implementation of these solutions will serve as a model for other Muslim countries .

Islam views abjection as an alarming and amusing problem that leads a person to a state of despair, turning them away from worship and endangering their character and nature. Abjection is a latent threat to the harmony and cohesion of society. The purposes and goals of Sharia, which include attention, faith, animal spirit, lineage, property, and thoughts, cannot be achieved through abjection ((Senadjki & Sulaiman, 2015). Bodies should not be allowed to exceed the limits of respect

and morality. Islam mandates that the government and society collaborate in the task of eradicating poverty from society. The Qur'an and the Sunnah of the Prophet, peace and blessings of God be upon him, have determined the methods and means of fulfilling this responsibility within the context of the guidance that was revealed for each place and time. The goal of Islamic economic ethics is, first and foremost, to eradicate poverty by meeting basic human needs, reducing the disparity between the poor and the rich, and promoting equitable distribution of resources for the well-being of all individuals, who are accountable for everything in heaven and earth. Amidst the ambit of its socio-economic philosophy, Islam has contemplated numerous ways to alleviate the burden of poverty. Some of these agencies are associated with the government, while others burden society, and still others are a burden on both the government and society. Before discussing zakat, it is advantageous to familiarize ourselves with some additional methods that Islam has used to address poverty. This is important because the role of zakat should be seen within the broader context of Islam's comprehensive solution to this issue (Salleh, 2017).

The Role of Government

Islam encourages individuals to be active by engaging in work. The Holy Prophet, may God absolve him and grant him peace, said: "No one eats better food than the food he can make with his own hands." David, the Prophet (peace be upon him), used to eat rice. The government advises its citizens to pursue jobs in their areas of specialization. The Prophet, peace and blessings of God be upon him, instructed a man from the Ansar of Madinah who required assistance to obtain an axe and cut firewood to support his family. The progressive Islamic government is expected to provide job opportunities for all its capable citizens by improving economic development and educating individuals for the various jobs needed in the labor market. Islam also advises the adjudicator to appropriately distribute the assets from economic activities, ensuring that the wealth of the nation is not concentrated solely among the affluent class of society. The Quran says: "And let Allah absolve my Messenger, the bodies of Al-Qari, and the Messenger, and those of Al-Qarbi, and the poor, and Ibn al-Sabil, who bear the burden of the affluent among them..." (Hashr/7)

"The wealth that God has bestowed upon His Prophet from the people of the towns belongs to God, and it is meant for the Prophet, his relatives, the orphans, the poor, and the travelers so that wealth does not circulate only among the rich."

Since necessities are excluded from the actions of the wealthy, addressing this inequality can be achieved through social justice. To accomplish this goal, the government can complement its economic activities by prioritizing the needs of the poor in its economic and financial policies, as well as by making strategic investments in impoverished areas. The Islamic world suffers from an uneven distribution of wealth among and within countries. However, Islam advocates for reducing this gap to assist the poorer segment (Mirbagheri Hir & Shokohifard, 2016). Islam additionally mandates that the government prohibit all arbitrary and detrimental practices in society, such as usury, the sale of alcohol and drugs, the exploitation of necessities, monopolistic practices, and fraud in transactions. The government guarantees land rights, the execution of contracts and agreements, and the enforcement of all transactions. Anyone who violates the rights of others under any circumstances should be punished. Such support is typically beneficial for vulnerable members of the community (Hassan, 2014). On the other hand, the government is open to assisting individuals with disabilities or those who do not have a support system, including beggars who do not receive aid. The Holy

Prophet, may God absolve him and grant him peace, said about the martyrdom of Jafar ibn Abi Talib (in the Battle of Muthah), who left behind children: "I am their guardian in this world and the hereafter." The adjudicator is the protector of those who have no protection. Bukhari narrates this hadith from the Prophet, may God's prayers and blessings be upon him: "I am more responsible for a debtor than he is for himself, so if the debtor dies and has no money to pay his debt, it is my duty rather than the religion." Pay him (Wolff, 2015). Since the goal of Islam is to provide for the basic needs of people, it is the responsibility of the judge to collect additional taxes from the wealthy if zakat alone is not sufficient to fulfill those specific purposes. Imam Tirmidhi narrates that the Holy Prophet, may God absolve him and grant him peace, said, "There are additional rights that should be fulfilled in addition to zakat." Then the Holy Prophet, may God absolve him and grant him peace, recited the following verse from the Qur'an:

I seek guidance from Allah, the Lord of the East and the West. I believe in Allah, the Day of Judgment, the angels, the scriptures, and the prophets. I give charity to my near relatives, orphans, the needy, travelers, those who ask for help, and for freeing slaves. I establish prayers and give zakah. I fulfill my promises when I make them, and I remain patient during times of hardship, adversity, and conflict. These are the qualities of a true believer. (Al-Baqarah 2:177)

"Goodness is not determined by the direction you face, whether it be east or west. The truly righteous person believes in God, the Last Day, the angels, the Book of God, and the prophets." And he should share his property, even though he loves it, with relatives, orphans, the needy, travelers, beggars, and the poor. And fulfill prayers and give zakat to those who are experiencing hardship due to poverty, illness, and war (Clarke, 1995).

Ibn Hazm, an acclaimed jurist, makes the following point: "It is the responsibility of the wealthy in all countries to take care of the poor." The imam had to delegate this assignment to the wealthy if the zakat was not sufficient to assist the poor. Imam Jawaini says, "If zakat does not adequately meet the needs of the poor despite all available efforts, the imam must prioritize taking care of the remaining impoverished individuals, as the entire world cannot bear the harm caused to one person." The individual has fallen into poverty as a result of certain actions taken by Muslims; they should be provided with appropriate compensation.

The baseline per capita assets of Qatar, Bahrain, Syria, and Yemen are from 1991. Somalia's data is from 1990, Libya and Sudan's data is from 1988, Lebanon's data is from 1987, Iraq's data is from 1989, and Albania's data is from 1986 (Mirbagheri Hir & Shokohifard, 2016).

Kazakhstan and Uzbekistan take turns aligning with the Organization of Islamic Cooperation as observers. Palestine and Zanzibar are members, but there is no available information about them (Clarke, 1995)

The Role of Society

Islam emphasizes the role of association more than the role of the government in eliminating abjection because it requires associations to pay zakat as an autonomous act of worship to strengthen compassionate relations among believers. Another advantage is that society is more connected to the impoverished than the government. In this regard, Islam commands Muslims to take care of their closest relatives. The Prophet, may God absolve him and grant him peace, says, "The hand that gives is the noblest and should start with your dependents: your mother, father, sisters, brothers, and then your closest relatives." According to (Hassan, 2014), Imam Abu Hanifa

established an obligation for Muslims to support their families in need, irrespective of their religious beliefs. The adjudicator is responsible for determining the payment of a certain amount of money from individuals who refuse to support their financially dependent close relatives, especially their parents and younger siblings. Bequest laws are a mechanism for distributing wealth among a broad range of relatives. Islam pays appropriate attention to relatives, neighbors, and vulnerable individuals. The Prophet, peace and blessings of God be upon him, used to praise the generosity of his neighbors so much that the companions speculated that the neighbors also received a share of the Prophet's inheritance. The Prophet, peace and blessings of God be upon him, also warns about hunger: "If a person goes to sleep hungry, all the people in that place are responsible for breaking God's covenant. However, the crucial measure through which Islam seeks to eradicate poverty from society is zakat. Its goal is to alleviate poverty in the initial phase. Zakat is paid by a significant number of individuals who observe the niqab. In addition, the government is open to planning the collection and management of zakat.

The Role of Zakat in Combating Poverty

Zakat is based on the fundamental Islamic principle that God is the ultimate owner of wealth and that the act of acquiring wealth is solely entrusted to individuals for their use. The Quran says: And those who are in need, Mamma Jalkam, Mustakhafiin fie... (Hadid/7)

"And absorb the abundance that you have been accustomed to as an inheritance."

Islam has established assertive regulations to enhance the prosperity of individuals and ensure the well-being of society as a whole. All creatures are God's creations, and He is their provider. This is the reason why he urges believers to alleviate the suffering of beggars and the poor. From this accepted point of view, zakat is obligatory to eradicate poverty. It is fascinating to acknowledge that the most advanced countries in the West did not consider implementing a comprehensive social security system until the first quarter of the 20th century. Even now, the prevailing belief is that only economically prosperous countries can afford this privilege (Wolff, 2015). Due to the religious significance of zakat, Muslims consider it obligatory to pay it, as it has been practiced since the time of the Holy Prophet. In the Islamic world, six countries legally collect zakat: Yemen, Saudi Arabia, Libya, Sudan, Pakistan, and Malaysia. Additionally, seven other countries allow recognized institutions to voluntarily collect zakat. These countries include Egypt, Jordan, Kuwait, Iran, Bangladesh, Bahrain, and Iraq. In almost every country, there is a significant number of Muslims. There are mosques, organizations, or individuals who are responsible for collecting and distributing zakat. Another aspect of zakat is that it is precisely defined in terms of who should give it and who should receive it. The government cannot arbitrarily absorb zakat as it desires (Clarke, 1995).

Since the most important recipients of zakat are the poor, recent studies recommend that to eradicate poverty, "every country needs a social safety net to attract individuals who are unemployed." Due to its anchored and enduring nature, zakat allows the government to take a consistent and long-term approach against poverty. In spending zakat, precedence should be given to the poor in the same area from which zakat was collected. This initiative fosters a sense of unity among both the impoverished and the wealthy in the region. Unlike taxes, zakat does not differentiate between those who pay zakat and those who aggregate and administer it, and it remains constant regardless of the amount. Even in the case of recognized collections, the top actors

willingly undertake their assignments. Because zakat is collected annually from the capital, it encourages investment; otherwise, people will gradually abandon zakat (Salleh, 2017).

Poverty or destitution is a condition in which individuals lack the necessities of life and have insufficient resources to acquire them; in other words, they do not possess enough property or income to meet their basic needs. It is nearly impossible to explain the prevalence of chat poverty, as its acceptance varies depending on factors such as geographical location, economic conditions, cultural norms, and individual perspectives. For example, individuals living in suburban areas of big cities like New York may be considered poor compared to their neighbors. However, when compared to individuals living in impoverished neighborhoods in developing countries, their financial situation is not as dire.

In the realm of social harms, economic poverty can be manifested by excessive emphasis on personal preferences and individual interests in social life. It acts as an obstacle to creating and establishing meaningful social relationships and increasing the participation of citizens in social affairs. This, in turn, hinders or even halts the process of national development. In this case, we will witness the occurrence of various forms of entertainment and political misconduct in society. The prevalence of social harm, as a result of poverty and unemployment, forces societies to confront political, cultural, economic, and even existential crises. These factors account for the occurrence of crimes, deviations, tensions, psychological disorders, and violence; erosion of the sense of security; erosion of public trust; proliferation of anti-social behaviors; psychological pressures, etc., as consequences of the prevalence of social abuse in society (Narenji et al., 2023)

In numerous verses and hadiths, the sacred doctrine of Islam encourages Muslims to strive, work, trade, and attain lawful wealth, while warning against poverty and deprivation. The Prophet of Islam, peace be upon him, has identified poverty as the most formidable enemy of human progress and the cause of intellectual stagnation and moral decay. Poverty destroys physical and mental well-being and is the foundation for deviation from the righteous path. The Prophet said the following about it: "Al-Faqr a Yakon Kufra." Abjection will give way to disbelief. Also, he equates atheism and financial destitution, seeking refuge in God Almighty from both, saying, "O God, I seek refuge in you from atheism and poverty." Oh God! I seek refuge in you from atheism and poverty.

It should be noted that abjection and unemployment were among the challenging issues faced by older and more progressive individuals. The occurrence of banking problems in many developed and developing countries around the world has led to an increase in poverty in these societies.

CONCLUSION

Poverty is an abominable and alarming phenomenon whose existence and prevalence in society lead to widespread negative consequences in the short and long term. This unfortunate abnormality is prevalent in all animal species and cultures, and various means and methods have been proposed to eradicate it from society. In the present study, the Qur'anic and Hadith verses regarding the concept of humility and its various forms were thoroughly analyzed. Additionally, the discrepancies in traditions regarding the praise and condemnation of humility in Islam were resolved, leading to the following findings: "Poverty" is defined in the following ways: A: "Poverty" is described in dictionaries and refers to the condition of lacking necessities; B: need; C: not having enough. To examine the concept of poverty in the Holy Qur'an, we can refer to verse 60 of Surah

Towbah, which discusses those who are eligible for zakat. The attorneys and commentators in this article have paid attention to the issue of poverty in terms of its causes and effects, and have discussed the disparity between the poor and the rich. Poverty and the factors affecting it have consistently been one of the most important and engaging topics in academic circles, as well as a crucial concern for economic policymakers in countries, including Iran. Eradicating poverty is one of the most important economic goals of statesmen, especially in developing countries. Although abjection is widespread. And it is not only confined to economic poverty; cultural poverty, social poverty, and educational deprivation are also prevalent in various societies. In this article, an analysis has been conducted to examine the phenomenon of economic poverty from the perspective of financial development, and the impacts of financial development on overall economic poverty should be carefully studied.

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