

## The Role of Islam in Alleviating Poverty: An Analytical Study

Fayaz Gul Mazloum Yar\*

University of Nangarhar, Afghanistan

E-mail: fmazloumyar@gmail.com

Ihsan Ullah Nasih

University of Nangarhar, Afghanistan

E-mail: ih.nasih3@gmail.com

### Abstract

Poverty is an undesirable social phenomenon whose existence and expansion in society lead to all-around miserable consequences in the short and long term. This ominous phenomenon is condemned in all human religions and cultures, and various ways and methods have been proposed to eradicate it from society. Islam considers a life with prosperity and peace as the natural right of human beings and confronts the obstacles to the realization of this goal. Therefore, it gives teachings to its followers that, by following them, they will enjoy a life of full joy and contentment, and their physical and mental health will be guaranteed. Undoubtedly, poverty is one of the biggest concerns of all human societies and economic systems. Poverty is one of the negative phenomena that pose a threat to life. Economic schools of thought have presented different ways to deal with it, but so far, they have not yet succeeded in eliminating poverty from human lives. Its occurrence is called an unpleasant complication. Poverty is one of the most important long-standing issues in developed and developing countries, including Islamic countries. To solve the problem of poverty, many studies have studied the factors affecting poverty. The purpose of this research is to identify the role of Islam in reducing poverty. In the question of the research, it is stated that what is the role of Islam in reducing poverty, and what are its recommendations for reducing poverty? The research method in this study is descriptive-analytical, and the required information was collected from library sources and a combination of the Delphi method.

Keywords: economy, Islam, poverty, reduction

## INTRODUCTION

Poverty is a global issue affecting millions of people worldwide, regardless of their religious or cultural backgrounds (Williamson, 2016). This study aims to explore the impact of Islamic principles, values, and practices on poverty reduction efforts. Poverty is defined as a state of deprivation where individuals or communities lack access to essential resources such as food, clean water, healthcare, education, and adequate shelter. It is influenced by various socioeconomic factors, including income inequality, unemployment, limited social mobility, and systemic barriers (Kemei, Salami, 2023). Islam, as a comprehensive way of life, places great emphasis on social justice, compassion, and the welfare of society's marginalized members. The Quran, the holy book of Islam, repeatedly emphasizes caring for the poor and needy (Khaki). To provide a broader context, it is pertinent to examine global poverty trends. The World Bank estimates that around 700 million people still live in extreme poverty, surviving on less than \$1.90 per day (Lakner, Mahler et al. 2022).

\*Corresponding Author

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Islam offers a unique framework for addressing poverty through its teachings and principles, such as Zakat (obligatory charity), Sadaqah (voluntary charity), Waqf (endowment), and Islamic finance. These principles aim to redistribute wealth, promote social welfare, and empower marginalized communities. By analyzing the practical implementation of these principles, we can evaluate their effectiveness in poverty reduction. To support the argument regarding the role of Islam in poverty alleviation, it is essential to present case studies and best practices from different regions (Huang, Ding et al. 2023). Examples may include community-based projects, microfinance programs, vocational training centers, and social entrepreneurship ventures. By examining these case studies, we can gain valuable insights into the practical applications of Islamic principles in poverty alleviation. However, it is crucial to acknowledge the challenges and critiques associated with its implementation, such as limited resources, political instability, corruption, and cultural barriers (Widiastuti, Mawardi et al. 2022). By recognizing these challenges, we can develop a more nuanced understanding of the complexities involved in poverty alleviation efforts within an Islamic context (Irfan and Yaqoob 2023). In conclusion, this analytical study aims to shed light on the role of Islam in alleviating poverty by examining poverty data, exploring Islamic principles, and presenting case studies. It hopes to provide valuable insights for policymakers, researchers, and practitioners working towards poverty reduction, while also fostering a deeper understanding of the intersection between Islam and social justice.

## LITERATURE REVIEW

The purpose of (Hakim, 2019) is to determine the effect of the Human Development Index (HDI), Growth Rate Domestic Product (GDRP), and unemployment rates on the rate of poverty in the province of East Java from 2011 to 2018. The variable of GRDP, and variable of HDI in this study also played a major role in reducing the number of poor people. Its reduction and alleviation not only depend on economic and social policies, population size, and resource endowments but also on the types of economic undertakings being pursued. (Saiti et. al., 2019) explore the potential of faith-based endowments—cash waqf—to reduce the level of poverty in Somalia. (Alaro et. al., 2019) aim to explore the option of Shari'ah-compliant microfinance as a viable alternative to many previous approaches adopted by the Nigerian State in tackling the menace of poverty in the land. Despite many poverty alleviation policies and interventions of the past three decades, millions of Nigerians still live in abject poverty, while thousands of university graduates roam the streets looking for jobs. Zakat is an obligation in Islam that

commands the followers to pay a little money to the poor, the needy, and other particular recipients determined by the Qur'an. (Pratama et. al., 2020) aim to analyze the impact of potential muzak in Aceh on poverty reduction and identify the main factors contributing to the rise of muzak. (Shepherd et. al., 2020) explore entrepreneurs' beliefs about how entrepreneurial action can alleviate poverty. To do so, (Shepherd et. al., 2020) conducted a qualitative study of entrepreneurs of businesses located in Indian slums and identified the impact of expectations, role models, and the subjective value of their children's education in attempts to alleviate poverty. (Zakariyah et. al., 2021) assess how the pandemic affects the livelihood of people in Lagos state in Nigeria and the reliefs provided by the government to help the situation. It is on this basis that this study recommends the creation of a Waqf institution to provide a complementary role in such a situation and beyond. (Minarni, 2021) examine Ibn Taimiyyah's thoughts on Islamic Public Finance as contained in several of his books, including the book *Majmu' Fatawa, Al-Siyasah al-Syar'iyyah fi Islah al-Ra'i wa al-Ra'iyyah* and the book *Al-Hisbah fi al-Islam aw Wazifah al-Hukumah al-Islamiyah*. The results (Minarni, 2021) indicate that Ibn Taymiyyah's thoughts on public finance have the advantage of Islamic values based on the Qur'an and the Sunnah, upholding the values of justice, is oriented towards material and spiritual welfare, the existence of a hisbah institution which acts as a supervisor, sources of state revenue paying attention to the aspects of halalness, emphasizing the zakat sector and managing of public ownership. (Chikwira et. al., 2022) examine the role of microfinancing in poverty alleviation by employing a Vector Error Correction Model on quarterly time-series data. In the short run, regression results reveal that SMEs' growth alleviates poverty, and poverty increases the growth of microfinance loans in the country. Other influential work includes (Zhou et. al., 2019), (Nguyen et. al., 2022).

The current study is one of the second category of studies that deals with the consequences of poverty and tries to be comprehensive because most of the studies conducted usually examine one aspect of the consequences of poverty. Therefore, in the current research, the economic, social, and political consequences of the phenomenon of poverty and the role of Islam in reducing and eliminating poverty have been analyzed.

## **RESEARCH METHOD**

In this research, to investigate the role of Islam in abbreviation abjection and free-able solutions in this field, descriptive-analytical essay adjustment has been used. The accepted purpose of this essay is to appraise the role of Islam in abbreviation poverty, and the essay questions accommodate "What role does Islam

comedy in abbreviation poverty?" and "What recommendations does Islam accept to abate poverty?"

To aggregate and assay the abstracts to acknowledge the assay questions, the descriptive-analytical assay adjustment has been used. This adjustment explains the role of Islam in abbreviation abjection and provides able and applied recommendations for abbreviation abjection through the abundant assay and estimation of abstracts and advice acquired from reliable sources such as books, adopted articles, and added library resources.

In addition to library resources, the Delphi adjustment has additionally been acclimated to aggregate the appropriate abstracts and information. In this method, the opinions and angles of specialists and experts in the acreage of abjection abridgment and the role of Islam in it are aggregated and analyzed. This access provides the achievability of convalescent the capacity and abyss of assay and accouterment added able proposals in the acreage of abjection reduction.

As a result, the descriptive-analytical assay adjustment explains the role of Islam in abbreviation abjection by applying library assets and the Delphi adjustment and provides recommendations to abate abjection through the abundant assay of abstracts and experts' views.

## **RESULTS AND DISCUSSION**

### **Poverty**

Poverty agency poverty. The poor agency is not accepting and is needy. Faqir is a being who does not access the diplomacy of life, and aqueducts, kariz, or wells that are affiliated are alleged Faqir (Rashidi, 2014).

An analog of abjection has been provided by Islamic attorneys and commentators. The two categories of bodies advantaged to accept zakat, namely the poor and the poor, accept altered definitions. These definitions are mentioned in a ballad of the Holy Qur'an that is committed to those who are advantaged by zakat. Abu Yusuf, an apprentice of Abu Hanifa, and Ibn al-Qasim, an acquaintance of Malik, accept the two agreements to be the same. However, abounding advisers accept them as two altered agreements for the needy. These definitions begin in Surah Towbah, and their acceptance is altered based on the altitude of individuals and societies (Dhaoui, 2015).

Sheikh Tabari presented an estimation of these two terms: "A poor being is a being who does not abase himself on allurements for advice from others, and a poor being is a being who asks for advice from others. From Sheikh Qaradawi's point of view, the bodies who are advantaged to zakat are disconnected into three categories: first, those who accept no assets and no antecedent of income; second,

those who accept acreage but whose assets are beneath than bisected of their needs; and third, those who accept assets that are added to than bisected of their needs but do not awning all of their needs (Park, Grignon et al. 2022). In general, abjection varies according to amusing conditions, and poor bodies abide at altered levels, from those with few assets to those with no assets. Islamic attempts to emphasize that the poor should be accustomed to accommodating their needs and lifting them out of poverty. This assessment is based on the ambition of Sharia, which is to annihilate abjection and need (Haniffah, Shaiban et al. 2023).

Some attorneys accept that the poor should be helped to the extent that it satisfies them and fulfills their needs. Imam Nawawi says that the things that should be accustomed to the poor should booty them out of abjection and accredit them to be arrogant for a long time (Dhaoui, 2015).

### **The History of Poverty**

Although the abstraction of abjection has existed in the minds of advisers since ancient times and has been studied, the austere and accurate analysis accompanying it started at the end of the 19th century. In this period, the issues of different administration of assets and creating a gap in society, abnormally in the chargeless bazaar backer bread-and-butter arrangement compared to added bread-and-butter systems such as Islamic and left-wing economies, were taken into consideration. Left-wing economies, due to government interventions, and Islamic economies, due to the adjustment of laws adapted to animal interests, rarely face the botheration of the asperity of administration (Aziz et al., 2016).

Unequal administration of assets abandoned is not the account of poverty; it can be the account of abjection in society. If abundance and assets are broadcast unfairly, it can access the abundance of one accumulation and the abjection of the addition group.

A backer abridgment relying on the chargeless bazaar can actualize bread-and-butter growth, but it does not agree with the advance of asset distribution. With this affair and the abrogating advertising of socialists adjoin backer policies, forth with bread-and-butter crises acquired by the 19th century, statesmen and economists began to arbitrate added in the abridgment and apparatus bread-and-butter behavior to accord with abjection (Khan, 2015).

Research on abjection in England began with the studies of Booth and Rowntree in the late 19th century. A similar analysis was conducted in America at the beginning of the 20th century. Various letters from organizations and allusive analyses have additionally played a role in defining and compassionate poverty.

The World Bank and the International Labor Organization accept additionally and articulate the belief for asset administration in countries. In 1990,

the World Bank authenticated abjection in agreement with purchasing ability and connected prices. In general, analysis of abjection began in the 19th century and continues with abundant allusive studies (Kemei, Salami et al. 2023).

### **Attitudes towards poverty**

So far, we accept that abjection has adverse and amusing consequences. Now let's take a look at the altered attitudes and viewpoints in advance of the abnormality of poverty:

1. Religious and apostolic point of view: Some accept that abjection is a befall to break away from carnal worries and get an afterpiece to the afterlife and God. This appearance has objections both from a bread-and-butter and religious point of view.
2. The appearance of affected conditions: Some others accept that abjection and abundance are bent by God for people, and the band-aid is altruism and prayer.
3. The point of appearance of the backer arrangement is that, from this point of view, abjection is one of the austere problems of society, and the albatross of accommodation assignment fields and advances to accommodate opportunities rests with society.
4. The point of appearance of the left-wing bread-and-butter system: This arrangement believes that abjection is acquired by the backer arrangement and that abjection can be alone by the fair administration of assets and the accommodation of basic needs.
5. Islamic point of view: Islam, not alone, does not like abjection but additionally considers it harmful. Islam suggests means such as takaful, zakat, and assignment to abate abjection and accommodate amusing needs (Dhaoui, 2015).

### **Effects and consequences of poverty**

Poverty may have austere and alarming after-effects for individuals and society. Here are some important credibility factors in this regard:

Impact on religious beliefs: Abjection can affect people's religious beliefs. Poor bodies who are facing adversity from an abridgment of sustenance and aliment may claim God's celebrity and amends and not accept God's unfairness.

Destruction of morals: Abjection can abort people's behavior and amuse them. In poor societies, due to an abridgment of resources, bodies are exposed to abhorrent acts such as lying, corruption, bribery, cheating, etc. (Williamson, Seewoodhary et al. 2016). Effect on thoughts and mood: Abjection can affect people's ability to anticipate anxiously and concentrate. Due to brainy burdens and circadian needs, poor bodies cannot participate in religious and carnal affairs.

Effect on concrete and brainy health: Abjection can account for concrete and brainy problems. Abridgment of admission to able nutrition, medicine, and bloom can betray poor bodies to the risks of concrete and brainy diseases.

Impact on education: Abjection may accomplish accouchement, and teenagers from poor families may be clumsy to get an apprenticeship due to the charge for the assignment and an abridgment of time and facilities. Creating ancestors tensions: Abjection can advance ancestors' tensions and disputes that action due to an abridgment of assets and accessories (Khan, 2015). Increase in crime: In poor societies, bodies accomplish bent acts such as theft, extortion, embezzlement, etc. due to bread-and-butter needs and an abridgment of resources, which increases abomination in association (Aziz et al., 2016).

### **Poverty from the Perspective of the Holy Qur'an**

The concept of poverty is addressed in the Holy Qur'an, where it is viewed as a negative aspect of human life. In Surah Al-Dhuha, verse 8, God states, "We found you poor, and We made you rich." This verse suggests that God rewarded the Prophet Muhammad by elevating him from a state of poverty to one of wealth. Interestingly, in the preceding verse of the same Surah, it is mentioned, "We found you wandering, and We guided you." This indicates that the Qur'an not only addresses material poverty but also intellectual poverty as a cause of errors and misguidance (Williamson, Seewoodhary et al. 2016)

The significance of poverty can be understood from another verse in which Satan promises poverty and encourages people to be stingy (Surah Al-Baqarah, verse 268). However, God exhorts believers to spend from their wealth and assures them of forgiveness and abundance. Satan's promise of poverty contradicts God's promise of forgiveness and abundance. God, being all-powerful, dismisses Satan's promises and emphasizes that weakness should not be attributed to the believers (Surah Al-Qasas, verse 5).

Throughout history, tyrants have sought to oppress and weaken individuals intellectually, culturally, and economically. They aim to prevent people from rising and challenging their rule. However, the divine prophets, particularly Prophet Muhammad, aimed to awaken the dormant potential within individuals and promote courage and resilience. They even encouraged women to participate in societal matters and displayed acts of bravery (Williamson, Seewoodhary et al. 2016).

The poor are a segment of society who, for various reasons, are unable to attain favorable economic conditions and rely on the support of others for their livelihood. According to jurisprudential usage, the poor are those individuals who lack the essential and potential expenses for a year. Both the poor and the destitute deserve compassion, sustenance, and financial support, and it is a rational and religious obligation for the wealthy to fulfill these responsibilities. One of the ways to show compassion for the poor is through charitable acts such as feeding them.

Poverty signifies the inability of individuals to fulfill their basic needs and is considered a societal plague. According to the principles of divine blessings, every individual should have access to their fundamental needs. However, factors such as extravagance, oppression, mismanagement of resources, and unfair wealth distribution contribute to poverty. Its existence reflects societal injustice, oppression, and a departure from true faith. The wealthy bear the responsibility of not fulfilling the rights of the poor, which leads to hunger, deprivation, and the denial of their basic rights (Irfan and Yaqoob 2023).

### **The Traditional View of the West about Poverty**

The traditional backer approach asserted that if the advance is to be made, bread-and-butter activity should be adapted alone by the accustomed advance of bazaar accumulation and demand. Abjection itself creates an allurements to advance one's character, while the agreement of an agency of adaptation destroys that incentive. In this way, abjection was accustomed as an all-important amount for bread-and-butter advancement and progress. In the backward 18th and aboriginal 19th centuries, the abstraction of the afterlife bedeviled the Protestant religion. Material success is an assurance that a being is advantaged by God, and abortion was advised to be "God's will" that should not be disputed. (5) Amusing Darwinists in the backward 19th century justified the actuality of abjection based on the acclaimed byword "survival of the fittest. That is, the reason why some bodies are on the bottom rung of the amusing ladder is that they are clumsy to appoint in amusing issues or are not acceptable for this assignment (Sadalahi, 2020). " Helping them slows down their abolition and appropriately slows down their progress. (6) This aloof and aloof attitude toward the poor began to change in the backward 19th and aboriginal 20th centuries, when left-wing anticipation emerged with calls for the administration of abundance and apostasy toward the corruption of the poor by the rich. Low-income workers started some amusing riots in several burghal centers, especially in France and Germany. By accepting the appropriate to vote, barter unions, accommodate college wages, and advance alive altitude and the



appropriate strike, workers in automated countries affected the government to booty measures to advance the altitude of the poor. Until the end of World War II, when the cities were destroyed and unemployment increased, the amusing behavior of the poor became one of the most important behaviors in all European countries (Irfan and Yaqoob 2023).

### **Islam's opinion about poverty**

Islam sees abjection as an analysis of man's adherence to his architect and an abhorrent calamity. And let me be chargeless from abhorrence and ache and my abridgment of possessions, souls, fruits, and accommodating bodies (Al-Baqarah: 155). "Of course, we will analyze you with a little fear, hunger, destitution, disease, and abridgment of harvest and accord animated advice to those who are patient."

Poverty is an evil that the devil scares bodies with, while God promises them absolution and wealth. (2) At the aforementioned time, abandonment from abhorrence and ache is an absolution from God that deserves acknowledgment and worship. The Quran says: The Lord of this abode is the one who feeds me because I am athirst and who protects me because of abhorrence (Quraysh 3:4). "So they should adore the Lord of this house, the one who fed them back when they were hungry and kept them safe from fear." (Hakim, 2019).

Islam views abjection as a religious and amusing affair that leads bodies to humiliation, sin, and crime. That is why the Holy Prophet, may God absolve him and grant him peace, seeks ambush with God. Killing an innocent person. The Qur'an says: "Suck your accouchement from the abhorrence of dervish. We accommodate both you and them. Killing them is a big mistake."

The Prophet, accord and blessings of God be aloft him, relates abjection to disbelief: translation: "Poverty is about being not assertive in God." Therefore, abjection is advised as blackmail to animal behavior and morals, as well as to the aegis and adherence of society. Therefore, to actualize an advantageous society, associations and the government need to accord with abjection as an amusing blackmail application to all accessible facilities (Zakariyah et. al., 2021).

### **Islam's solution to reduce poverty**

Many factors abort the land, including the abatement in the abundance of the acreage and, as a result, the assets of the bounded farmers. The causes of acreage abolition can be disconnected into three accepted categories: the benightedness of the users and the way the poor and the beggared (poor and low-income people) accord with accustomed assets and the environment. Creating employment, accretion income, and convalescent the alimentation of bounded users (an affectionate of abjection alleviation) In the Apple experience, several methods have

been mentioned to abate abjection (Askari, 2010). However, the affair that has accustomed beneath absorption is the use of the solutions provided by monotheistic religions in the fields of abjection advancement and the conception of installments and justice. The article on the adoration of Islam announces abundant commands and commands that, if appropriately introduced, explained, and implemented, by God's grace, abounding of the bread-and-butter problems of association will be apparent and abjection and asperity will be eradicated. Islam holds all Muslims responsible, and He has provided abounding mechanisms to abate poverty, such as advantageous khoums and zakat, giving charity, waqf (good deeds), offerings, giving gifts, giving loans (Qarz al-Hasna), salah-rahm, abnegation injustices, advantageous money for alms for the dead, advantageous money or amends for sins, and the charge to pay absorption to and accommodated the needs of added Muslims in any allotment of the world, abnormally neighbors and ancestors (Senadjki, 2015). On the other hand, Islam advises Muslims to be fair and honest in their affairs and seek God's blessings to prevent some problems from occurring. Bread-and-butter accomplishments such as lying and perjury, usury, cheating and cheating in transactions, abbreviated selling, aerial selling, accession of goods, and the like have been accursed and alike accursed (haram and illegitimate). Brotherhood among all Muslims wants advancement and development with peace, justice, and ataraxia for the accomplishment of altruism (Sadalahi, 2020). To animate Muslims to do acceptable and godly deeds, there are abounding hadiths. For example, "Whoever fulfills the needs of his Muslim brother, God fulfills his seventy needs". It seems that the astute God has fabricated abjection, advancement, and allowance for the poor as an agency for the advancement and welfare of humans. Although accepting acreage and abundance brings adaptability and dependence, believers, by being altruistic, allot their acreage and abundance in the way of God's pleasure, ability, college degrees of acceptance and airy accomplishment, and the beatitude of their Muslim brothers and sisters (or alike, the beatitude of animal beings). Deprived non-Muslims), they are blessed and satisfied. Surely, the animal face of abjection and denial is an obstacle to the accurate beatitude of chargeless and compassionate people. Fortunately, there are affluent bodies in the apple who accept this importance, and based on the attempt of altruism and honor, they accept accustomed accommodating and altruistic institutions to accord with abjection and denial (in their assorted forms) or during crises and accustomed disasters, including banknote aid. It is accepted that scientific-specialist centers accompanying bookish fields and universities, applying affluent Islamic resources, will anxiously explain the proposed solutions of Islam to abate abjection and asperity and be acclimated by altered sectors. Governmental and non-governmental measures are to be alien to

the association so that the capability and ability of those measures will be accessible and the problems of abjection and denial will become apparent gradually. Surely, the acknowledged accomplishment of these solutions will be modeled by added Muslim countries (Alam Al-Hadai, 2014).

Islam views abjection as an alarming and amusing botheration that leads a being to an analysis that turns him away from adoration and endangers his character and nature. Abjection is abeyant blackmail to the accord and adherence of society. The purposes and goals of Sharia in attention, faith, animal spirit, lineage, property, and thoughts cannot be accomplished with abjection (Senadjki, 2015). Bodies should not be led to breach the boundaries of adoration and morality. Islam orders the government and associations to allot in the assignment of eliminating abjection from society. The Qur'an and the Sunnah of the Prophet, accord, and blessings of God be aloft him, accept bent the methods and agency of accomplishing this albatross aural the absoluteness of the adumbration that appeared for anniversary abode and time. The ambition of Islamic bread-and-butter aesthetics is, aboriginal of all, to annihilate abjection by affair basal animal needs, to attenuate the gap between the poor and the rich, and to advance acreage assets for the abundance of man, who is accountable to aggregate in heaven and earth. Amidst the ambit of its bread-and-butter philosophy, Islam has anticipation of abounding agency to break the burden of poverty. Some of these agencies are associated with the government; others are the albatross of society; and others are the collective albatross of the government and society. Before discussing zakat, it is advantageous to acquaint some added agency that Islam has acclimated to accord with abjection because the role of zakat should be apparent in the all-encompassing account of Islam's band-aid in this attention (Salleh, 2017).

### **The Role of Government**

Islam orders bodies to become active by working. The Holy Prophet, may God absolve him and admission him peace, says: "No one eats bigger food than the food he can make with his own hands. David the Prophet, accord be upon him, acclimated to eating his rice. The government advises its citizens to acquire jobs in which they specialize. The Prophet, accord and blessings of God be aloft him, ordered a man from the Ansar of Madinah who was allured for advice to get an ax and cut firewood to abutment his family. The avant-garde Islamic government is accepted to accommodate job opportunities for all its able bodies through convalescent bread-and-butter development and educating bodies for the abounding jobs appropriate in the action market. Islam additionally advises the adjudicator to bisect the assets from bread-and-butter activities appropriately so that the abundance of the nation does not become abandoned amid the affluent chic

of society. The Quran says: And may 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 brand the commonwealth of the affluent among me. (Hashr/7)

"The anatomy that God has accustomed to His Prophet from the bodies of the villages belongs to God, and the Prophet, his relatives, the orphans, the poor, and the travelers are larboard on the way so that there is no duke in duke amid your wealthy."

Since the abandonment of bread-and-butter action allowances for the wealthy, this charge can be counterbalanced through amusing justice. To accomplish this goal, the government can accompany its bread-and-butter activities by giving precedence to the poor in its bread-and-butter and banking behavior and additionally by anxiously advancing in poor areas. The Islamic apple suffers from the asymmetric administration of abundance amid countries and aural countries, but Islam calls for abbreviating this gap to advise the poorer allotment (Mirbagheri, 2015). Islam additionally orders the government to prohibit all arbitrary and adverse affairs for society, such as loans with interest, the auction of booze and drugs, the accession of basal needs, cartel rights, bamboozlement in transactions, etc. The government guarantees acreage rights, the accomplishment of affairs and agreements, and the amendment of all transactions. Anyone who violates the rights of others beneath any affectation should be punished. Such abutment is usually benign for weaker associates of the association (Hassan, 2014). On the other hand, the government is amenable to any accessory or disabled being who does not accept an adherent or any beggar who does not accept help. The Holy Prophet, may God absolve him and admission him peace, said about the affliction of Jafar ibn Abi Talib (in the Battle of Muthah), who larboard abaft children: "I am their protector in this apple and the next. The adjudicator is the protector of those who accept no protector. Bukhari narrates this hadith from the Prophet, may God's prayers and accord be aloft him: "I am more amenable for an acceptor than he is for himself so that if the debtor dies and has no money from which to pay his debt, it is my assignment rather than the religion. pay him (Sadalahi, 2020). Since the ambition of Islam is to accommodate the basic needs of people, it is the assignment of the adjudicator to aggregate added taxes from the affluent if zakat abandoned is not abundant to accomplish those specific purposes. Imam Tirmidhi narrates that the Holy Prophet, may God absolve him and admission him peace, said: "There is rights overabundance added to zakat. Then the Holy Prophet, may God absolve him and grant him peace, recited this ballad from the Qur'an:

Lis al-Albar a tulwar and my faces afore the East and the Maghreb, but al-Albar I accept in God and the Day of the Last Day, the angels, the books, the

prophets, and Ati Al-Mal Ali, those who are abutting to me, those who are orphaned, and those who are poor, and Ibn al-Sabil, and those who are in need, and those who are in need, and those who are in prayer, and those who accord alms, and those who are deadened by their covenant, if they affiance and are accommodating in Al-Basaa, Al-Zara, and back they are dressed... Al-Baqarah (177)

"Goodness is not that you about-face your face appear the east and the west; the angelic being is the one who believes in God, the Last Day, the angels, the Book of God, and the prophets. And he should accord his property, admitting he loves it, to relatives, orphans, the needy, travelers, beggars, and the poor. And accomplish prayers and accord zakat to those who are facing adversity from poverty, sickness, and war (Yasuri, 2018).

Ibn Hazm, an acclaimed jurist, states this point: "It is the assignment of the affluent in all countries to booty the affliction of the poor. The imam had to leave this assignment to the affluent if the zakat was not abundant to advise the poor. Imam Jawaini says: "If zakat does not accommodate the needs of the poor with all accessible efforts, the imam has to booty affliction of the blow of the beggared as his antecedence because the accomplished apple cannot buck the abuse acquired to one person. The poor being has become poor on the ancillary of the Muslims; he should make up for it.

The baseline per capita assets of Qatar, Bahrain, Syria, and Yemen accompany 1991; Somalia is accompanying 1990; Libya and Sudan are accompanying 1988; Lebanon is accompanying 1987; Iraq is accompanying 1989; and Albania is accompanying 1986 (Mirbagheri, 2015).

Kazakhstan and Uzbekistan alternate in the alignment of the Islamic Conference as observers. Palestine and Zanzibar are members, but no advice is accessible about them (Yasuri, 2018).

### **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 adoration to strengthen affectionate relations among believers. Another acumen is that association is an afterpiece to the beggared rather than the government. In this regard, Islam commands Muslims to booty the affliction of their abutting relatives. The Prophet, may God absolve him and admission him peace, says: "The duke that gives is the highest and alpha with your dependents: your mother, father, sisters, brothers, and again your abutting relatives (Hassan, 2014) Imam Abu Hanifa has fabricated a binding for Muslims to abutment their ancestors in need, whether they are believers or not. The adjudicator is accustomed to adjusting the acquittal of an assertive bulk of money from those who

debris to abutment the beggared amid their abutting relatives, abnormally their parents and adolescent brothers and sisters. Bequest laws are an agency for distributing abundance amid an advanced amphitheater of relatives. Islam pays appropriate absorption to relatives, neighbors, and at-risk people. The Prophet, accord and blessings of God be aloft him, acclimated to acclaim allowance from the neighbors so abundantly that the assembly anticipated that the acquaintance additionally had an allotment of the bequest of the affluent neighbors. The Prophet, accord and blessings of God be aloft him, additionally warns about the hungry: "If a being sleeps hungry, all the bodies of that abode are amenable for abandoning God's covenant. But the important adjustment by which Islam tries to abolish abjection from association is zakat because its ambition is abjection in the aboriginal stage, and zakat is paid by an ample allotment of bodies that accept niqab. In addition, the government is amenable to planning the accumulation and administration of zakat(Saiti et. al., 2019).

### **The role of zakat in facing poverty**

Zakat is based on the bright Islamic aesthetics that God is the absolute buyer of abundance and that buying is alone entrusted to bodies to use the abundance they accept earned. The Quran says: And those who are in need, Mamma Jalkam, Mustakhafiin fie... (Hadid/7) "And absorb from the abundance that has been accustomed to you as an inheritance."

Islam has set assertive regulations to access the abundance of individuals anxious about the abundance of an accomplished society. All creatures are God's creations, and he is their provider. This is the reason why he orders the believers to booty the affliction of the beggars and the poor. From this accepted point of view, zakat is binding to annihilate poverty. It is absorbing to acknowledge that the best avant-garde countries in the West did not anticipate implementing an amusing aegis arrangement until the aboriginal division of the 20th century. " Even now, the accepted activity seems to be that this is an absolution that only actual affluent countries can account for (Sadalahi, 2020). Due to the religious attributes of zakat, Muslims accept being connected to pay it back to the time of the Holy Prophet. In the Islamic world, six countries aggregate zakat by law: Yemen, Saudi Arabia, Libya, Sudan, Pakistan, and Malaysia, while seven additional countries accept accustomed appropriate institutions to aggregate zakat voluntarily, namely Egypt, Jordan, Kuwait, Iran, Bangladesh, Bahrain, and Iraq. In about every country's breadth, there are an ample number of Muslims; some mosques, organizations, or individuals are amenable to accessing and distributing zakat. Another affection of zakat is that it is acutely authentic by whom it should be taken and to whom it

should be given. The accepted government cannot absorb zakat as it wants (Yasuri, 2018).

Since the most important recipients of zakat are the poor, the action recommended in abreast studies specifies that to annihilate poverty, "every country needs an amusing assurance net to allure bodies who are expelled from the activity market. Due to its anchored and abiding nature, zakat allows the government to take an affectionate abiding action against poverty. In spending zakat, antecedence should be accustomed to the poor in the aforementioned breadth from which zakat was collected. This cardinal creates a favorable activity of adherence among the poor and the affluent in that area. Unlike taxes, zakat does not differentiate between those who pay zakat and those who aggregate and administer it, and it is calm at every cost. Even in the case of acknowledged collections, the best actors do their assignments voluntarily. Because zakat is collected annually from the capital, it encourages investment; otherwise, basic will gradually abandon zakat (Salleh, 2017).

### **Discussion**

Poverty or defalcation is an action in which bodies do not accept the aliment of activity and abridge the assets to buy them; in other words, they do not accept abundant acreage or assets to accommodate their basic needs. It is almost impossible to explain the acceptance of chat poverty, and that is because its acceptance depends on the abode of life, the ability of the country, the people, and other factors. For example, bodies that are alive in baby houses in the suburbs of big cities like New York may be poor compared to their neighbors, but compared to poor bodies in barrios in developing countries, their banking bearings are not too bad.

In the acreage of amusing damages, bread-and-butter abjection can be embodied by boundless accent on claimed preferences and appropriate interests in amusing life, and it is placed as an obstacle to creating and establishing absolute amusing relations and accretion the accord of citizens in amusing affairs, which leads to abrasion or alike endlessly the action of civic development. In this case, we will attest to the actualization of all kinds of amusing and political abuse in society. The advance of amusing damage, as an action of abjection and unemployment, makes associations face political, cultural, economic, and similar crises. These factors account for the accident of crimes, deviations, tensions, amusing disorders, and violence; abbreviation of the faculty of security; abrasion of accessible trust; overextension of anti-social behaviors; cerebral pressures, etc., among the after-effects of the development of amusing abuse in association (Hakim and Khazaei, 2018).

In abounding verses and hadiths, the angelic adoration of Islam commands Muslims to strive, work, trade, and access allowable abundance and warns association with abjection and deprivation. The Prophet of Islam, accord be aloft him, has articular abjection as the best alarming adversary of animal change and the account of bookish backwardness and bookish and moral degeneration, which destroys concrete and brainy bloom and is the base for his abatement from the accustomed path, and he said the afterward about it: Al-Faqr a Yakon Kufra. Translation: Abjection will advance to disbelief. Also, he equates atheism and banking abjection and takes ambush from both of them in God Almighty and says, (O God, I seek ambush in you from atheism and poverty. Translation: Ya Allah! I seek ambush in you from atheism and poverty.

It should be said that abjection and unemployment were among the amusing problems faced by older and more avant-garde people. The accident of banking problems in abounding developed and developing countries about the apple has acquired abjection to access in these societies.

## CONCLUSION

Poverty is an abominable amusing abnormality whose actuality and addendum in association advance to all-around adverse after-effects in the abbreviate and continued term. This adverse abnormality is prevalent in all animal religions and cultures, and assorted means and methods have been proposed to abolish it from society. In the accepted research, the Qur'anic and Hadith verses on the abstraction of abjection and its types were assiduously examined, as well as the resolution of the conflicts of traditions apropos the acclaim and accusation of abjection in Islam, and the afterward after-effects were obtained:

It is acclimated in the afterward meanings: A: "Poverty" is burst in dictionaries and the cant of the base on the back of the body; B: need; C: not accepting enough. To appraise the abstraction of abjection in the Holy Qur'an, we can refer to ballad 60 of Surah Towbah, which is about those who deserve zakat. The attorneys and commentators in this ballad accept paid absorption to the affair of abjection in agreement with its acceptance and ban and discuss the aberration among the poor and the rich.

Poverty and the factors affecting it have consistently been one of the most important and absorbing capacities in bookish circles and additionally one of the most important apropos of bread-and-butter policymakers in countries, including Iran. Eradicating abjection is one of the most important bread-and-butter goals of statesmen, especially in developing countries. Although abjection is widespread, and it is not alone bound to bread-and-butter poverty; cultural poverty, amusing



poverty, and educational abjection are additionally abundant in altered societies. In this article, an attack has been fabricated to address the abnormality of bread-and-butter abjection from the angle of banking development, and the aftereffects of banking development on complete bread-and-butter abjection should be anxiously studied.

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