

ISRG Journal of Multidisciplinary Studies (ISRGJMS)



ISRG PUBLISHERS

Abbreviated Key Title: isrg j. multidiscip. Stud.

ISSN: 2584-0452 (Online)

Journal homepage: <https://isrgpublishers.com/isrgjms/>

Volume – I Issue-IV (December) 2023

Frequency: Monthly



Poverty and the Role of Islam in Reducing Poverty

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| **Received:** 11.12.2023 | **Accepted:** 16.12.2023 | **Published:** 20.11.2023

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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: poverty, economy, Islam, reduction.

Introduction

Throughout history, abjection has been one of the best axiological issues and one of the best intolerable pains in animal life, and up to date, this abnormality is still an affair of the day and an actual bother in animal societies. This abnormality has been occurring throughout all periods of history, and all acclaimed thinkers and leaders of animal societies have addressed it as an unfortunate, bitter, and annoying trend. Abjection can be likened to an annihilative bump that, if not advised on time with efficiency, will beset the complete association and abort it (Askari, 2010). As we know, abjection is one of the best abhorrent amusing phenomena (Khanalizadeh, 2021) and has created abounding problems for animal societies; more importantly, it has not yet been cured. Of course, abounding efforts have been fabricated to afflict this problem, but it does not assume that it is accessible to abjure the actuality that, in developing countries, the majority of behaviors that seek to access bread-and-butter abundance based on the bazaar apparatus accept bootless to accomplish the adapted after-effects (Seifollahi, 2022). Currently, in the bread-and-butter systems of abounding societies, including Iran, neither adeptness nor adequation has been established. Of course, the acumen for this is absolutely clear. The institutions all-important to apprehend this has not yet been formed, and the complete institutions cannot actualize bread-and-butter development fields forth with abbreviation and inequality. The carelessness of institutions and their bottomless furnishings on bread-and-butter activities is the basal account of these bearings and the abortion of the best of our efforts to afflict complete problems (Mashhadi, 2012).

Poverty is a socio-economic abnormality that has consistently existed throughout history. In agreement with the analog of poverty, it is not only low assets but also the denial of capabilities such as literacy, education, and alone abilities (Erzrum Chiller, 2014). According to this argument, it can be said that a poor being is not someone who has no assets or has little income. Rather, a poor being is an addition who cannot appear out of abjection (Yousefi, 2019).

Poverty is a problem that all animal societies face. Abjection is a condition in which a being faces an abridgment of banking and budgetary resources. Bodies who face abjection face appropriate economic, social, political, and cultural bearings that are altered from the bodies of the college bread-and-butter classes of society; in other words, abjection plays an important role in people's economic, political, and amusing activity and action. The aerial akin of asperity and abjection weakens amusing basal in such a way that assets asperity and abjection access suspicion and accent amid association members, abate amusing participation, and additionally account bodies to acknowledge aggressively to the contest about them (Sotoudeh et al., 2023).

Economic problems affect the acceptance of living, burning patterns, and leisure activities, and this is anon or alongside accompanying to establishing or advancement relationships with accompanying or acquaintances, as able-bodied as the disability to go on vacations, go to restaurants, or host ancestor's parties. Rezaei et al., (2020).

The presence of adverse social, economic, political, and cultural furnishings of abjection has acquired the acceptance and compassion of factors and variables affecting abjection to be important for societies and policymakers. From the point of appearance of the Islamic adoration and additionally, in the laws of

the countries, it is emphasized to abolish the face of abjection from association to adeptness the accuracy of God and the above goals of the countries. The abnormality of abjection has additionally been acquired from a religious angle (Yousefi, 2019). Abjection and asperity are problems that have afflicted both developing and developed countries for abounding years. The akin of abjection is afflicted by the complete akin of assets and bread-and-butter growth, as able-bodied as the administration of assets and asperity, because the complete akin of assets can actualize the purchasing adeptness of the majority of associations and the akin of poverty, so access to complete assets can account for access to purchasing power. The majority of associations and the abridgment of abjection Also, an assertive appraisal of assets determines the accompaniment of asset administration and the asperity of the abjection level. On the other hand, an important bread-and-butter development that abounding countries accept afresh and that can be abbreviated as abjection is banking (Hasnodand, 2017).

Undoubtedly, the botheration of bread-and-butter abjection can increase people's adeptness to accommodate the basic needs of life, and this botheration can actualize political and amusing aftereffects for them. When the brainy affair is to accommodate bread-and-butter needs, people's adeptness and activity will be directed against this limitation and added needs will be placed beneath added categories. Therefore, this analysis seeks to acknowledge the afterward questions:

1. What is poverty, and what factors account for it?
2. What are the roles of Islam in abbreviation poverty?

3: What does Islam claim to abate and annihilate poverty?

This commodity deals with an overview of the abstract foundations of banking development and abjection from the Islamic point of view and the solutions of Islam to abate poverty. It seeks to acknowledge the catechism of whether Islam has a role in abbreviation abjection or not, as well as whether Islam is about abjection reduction. What does it recommend?

Literature Review

Carrick Patrick (2000), considering the various losses during the financial crises of the 1990s, examines the relationship between the development of the financial sector, economic growth, and poverty reduction in developing countries. By stating the compatibility between financial development, economic growth, and poverty reduction, he expresses its empirical confirmation. This study argues that the imperfect financial market is a key limitation for "pro-poor growth," and public sector policy should be adopted in a way that reforms financial market failures so that financial development can have an impact on economic growth and poverty reduction. In addition to this, he considers the effect of the development of the financial sector on poverty reduction to be positive but meaningless.

Shakir (1370) in his thesis addressed the problem of poverty and wealth in the Quran and Hadith and studied the principles and generalities of the method of inferring social phenomena, especially poverty and wealth, from the Quran and Hadith.

Jalilian and Kirkpatrick (2001) conducted empirical research on the compatibility between financial development and economic growth and showed that financial provision has a positive and significant effect on growth. By extending the line of analysis and testing, they investigated the participation of financial development in reducing poverty in low-income countries and concluded that

financial sector development policies can achieve the goal of poverty reduction. Banifatemeh (2010) also compared the concepts of poverty and housing with two concepts of absolute and relative poverty in the Western economy. Tabatabaei (1379), in his first article, identified the concept of poverty in Islamic culture. After that, he evaluated the examples of poverty in Iranian Islamic society and the consequences and ways to eliminate or deal with it. Honohan (2004) examines the causal relationship between financial development and absolute poverty using cross-sectional data between 1960 and 2000 in 70 developing countries. He showed that financial development and poverty increase the share of people with an income of less than one dollar per day.

Rashidi and his colleagues, in their research called *The Individual Causes of Poverty from the Perspective of the Holy Quran and Hadith* (2014), have concluded that the individual factors effective in the occurrence of poverty are: laziness and unemployment, lack of planning and mismanagement, monasticism and criticism of the world, extravagance and waste, betrayal of trust, sin, blasphemy of blessings, and impoverishment.

Bahrani (2018), in a study titled "Security Consequences of Poverty, Unemployment, and Social Damages in Islamic Countries" based on Ted Robert Gurr's deprivation theory, showed that poverty is the source of social damage and deviations. Poverty, as a chronic social disease, causes a lack of use of labor and is one of the factors that create economic inequalities in Islamic countries. On the other hand, improper distribution of wealth, income, and rent has created a huge gap between legal and illegal incomes. These factors become incentives to carry out illegal activities. 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 Methodology

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 essay questions, the descriptive-analytical essay 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 essay 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 essay and accouterment added able proposals in the acreage of abjection reduction. As a result, the descriptive-analytical essay 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 essay of abstracts and experts' views.

Research findings

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, Ballad 60, 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 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.

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. 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). In general, the acquittal of zakat is based on the absolute needs and altitude of the poor. Zakat institutions in altered countries accept investments in advantageous assets and meet altered needs based on the bread-and-butter and amusing situation.

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 changeless 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.

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).

In general, the angles of abjection are assorted and explained from altered angles. With its counterbalanced view, Islam has provided able solutions to accord with abjection and emphasizes the fair administration of assets and amusing takaful accommodation.

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.

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 ancestor 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).

In general, abjection can accept abrogating furnishings on the morale, morality, health, and behavior of individuals and associations in altered ways.

Poverty from the perspective of the Holy Qur'an: Poverty as a negative factor

In the Holy Qur'an, abjection is alien as an abrogating agency in animal life, so we see God say to the Holy Prophet, Accord and blessings of God be aloft him:

Wajdak A'ala Faghani (God begin you poor, again fabricated you rich) (Surah Al-Zuhi, ballad 8). It appears that God adored the Prophet and made him rich. If, in actuality, poor was a value, adorning the Prophet could not be an amount that God adored him with, and interestingly, in the accession ballad of the aforementioned surah, he says:

And Wajdak Zalat Fahdi (God began you adrift and again guided you) (Surah Al-Zuhi, ballad 7). According to this verse, it is clear that the Holy Qur'an, in accession to absolute poverty, considers bookish abjection to be the account of errors and misguidance.

The amount of abjection can be accepted from the accession ballad in which Satan orders bribery forth with the affianced of poverty:

Satan is the one who promises you abjection and commands you to bang (Surah Baqarah, ballad 268).

In the ballad before this verse, it is said: "O bodies of faith, absorb from the best of what you get and from what we abound for you from the earth.

Don't accept bad things for charity, and perceive that God is after charge and accepted by His nature."

Some bodies may be tempted to accord their acreage in the way of God; they may become destitute. It is Satan who tempts you. The adage is that if you absorb your acceptable wealth, you will become poor and needy. Therefore, he orders you to do animal things, such as stingy and not advantageous zakat or giving poor-quality sex, but God promises you that if you spend, you will be forgiven of your sins. So Satan promises poverty, and God promises absolution and abundance, but Satan is broke and promises bankruptcy. But God Almighty is powerful, ignores Satan's promise, and says in the accession verse:

And do not see that Naman Ali Al-Dhin is anemic on earth, and do not accomplish them, imams... (Surah Al-Qassas, ballad 5).

Here, the chat "Mustafa" is from the chat "weakness", but back it is acclimated to the ambiance of passiveness; it is an agency addition who has been fabricated as weak. Of course, there are different types of afflicted people, including those who accept intellectual, cultural, moral, and political poverty. It has been interpreted as, in actuality, underprivileged.

Undoubtedly, aloof tyrants, aboriginal of all, try to abate their victims intellectually and culturally, and again to bread-and-butter weakness, so that they do not accept the backbone and adeptness to acceleration and booty ascendancy of the government in their calm and brains. Throughout history, all tyrants have been like this. Where they could not annihilate men, they killed masculinity, and by overextending the agency of corruption, drugs, the development of prostitution, animal immorality, and all kinds of ailing entertainment, they suffocated the spirit of courage, bravery, and acceptance so that they could calmly abide their absolute aphorism (Askari, 2010). But the all-powerful prophets, abnormally the Prophet of Islam, accord and blessings of God be aloft him, approved to activate and deliver the sleeping armament of adolescence and alike advise women an assignment of adulthood and abode them in the ranks of men adjoining the arrogant.

The broke is an articulation of the disadvantaged amusing strata who, for any reason, are clumsy to accomplish acceptable and favorable bread-and-butter bearings and charge the advice of added associates of association to accomplish a living. In jurisprudential usage, the poor are those who do not accept the absolute and abeyant costs of a year. Although the poor and the poor accept ranks, they all accept the appropriate benevolence, feeding, giving, and zakat, and it is a rational and religious obligation for those who accept affluence to booty affliction of their action and their rights. Therefore, there is an appropriate amount for the poor in every acreage of the wealthy, and they must accomplish their duty. One of the methods of affection for the poor is agriculture (Baqarah 38 and Nisa 63 177). Undoubtedly, abjection agency is the disability of bodies to accommodate the best basal things in life; it is one of the plagues of amusing activity because, according to the aggregation of God-given blessings, all bodies should artlessly be able to accommodate their basal needs (Yasuri, 2018).

However, due to affidavits such as extravagance, oppression, and assailment of rights and interests by some people, abridgment of able administration of assembly assets and monopolization of some in them, abridgment of able administration of wealth, and things like this, some bodies are beggared of their best basal rights. It provides accommodation for the capital needs of the survivors. The actuality of abjection in any association indicates ailing relationships in that society, oppression, injustice, and a breach of accurate faith. It is the sin of the affluent who, by afflicting and not

advantageously exercising the rights of the poor, accumulate the bodies in hunger, want,

and charge and do not accord them their rights. <http://m3657z.blogfa.com/post/1697>

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.

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 changeless 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."

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.

Islam's solution to reduce poverty

Many factors about 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 ataraxic 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 changeless 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 Medina 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.

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 absolute 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 and suggestions

Poverty is an abominable amusing abnormality whose actuality and addendum in association advance to all-around adverse 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'an 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 Tow bah, 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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