



RESEARCH ARTICLE

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Islamic economic approaches to poverty alleviation and sustainable development

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ABSTRACT

This study develops an Islamic conceptual framework for sustainable development aimed at alleviating poverty. It explores principles derived from Islamic legislation and proposes a theoretical foundation for their implementation. By integrating modern development theories with traditional Islamic values, the research advocates economic solutions rooted in Islamic jurisprudence. It highlights that Islamic law prioritizes understanding poverty and advancing measures to improve the welfare of the underprivileged. Poverty, as a global challenge, threatens social cohesion. While capitalism and communism have been extensively analyzed, Islamic approaches remain underutilized. Therefore, this study underscores the need to investigate and operationalize Islamic solutions for practical application. Utilizing a descriptive-analytical methodology, the research compares Islamic strategies with those of alternative ideologies by examining relevant legal sources and prior studies. It evaluates the applicability of these approaches and offers actionable recommendations. Key findings include the relevance of Islamic economics in diverse contexts, the foundational principles of a modern Islamic framework for sustainable development, the ethical dimensions of Islam's approach to poverty alleviation, and the central role of zakat as a vital mechanism for supporting the impoverished and improving living standards.

KEYWORDS: poverty, sustainable development, Islamic economy, social justice, social solidarity

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Introduction

Poverty is one of the most significant crises facing humanity today, with the number of impoverished people steadily rising, as reported by international organizations. Given this reality, Muslims must seek practical solutions in the Holy Quran and the Sunnah of Prophet Muhammad (SAW), which emphasize equitable wealth distribution and social solidarity as models for overcoming poverty. Islam's ultimate goal is to eliminate poverty's root causes and promote happiness and well-being for all.

Allah the Almighty states: "I will create a vicegerent on earth." (Al-Baqarah: 30). This verse highlights humanity's role in establishing justice and advancing prosperity. A key aspect of this responsibility is ensuring opportunities for work, production, and fair distribution of resources. Sustainable development's first goal—eradicating poverty—aligns closely with this principle, as does the fourth goal of promoting inclusive education to raise awareness about development issues.

Addressing poverty from an Islamic perspective supports various sustainable development goals, particularly those focused on eradicating poverty, ending hunger, and reducing inequality. Finding practical solutions requires an in-depth analysis of poverty's causes and a focus on coordinated efforts across individual, community, and governmental levels. Islam emphasizes justice, mercy, and solidarity as guiding principles for such efforts.

Islam provides a comprehensive way of life, covering belief, worship, ethics, and economic systems. It recognizes the changing needs of societies and offers flexible solutions to address them. Therefore, studying the causes of poverty and proposing sustainable solutions can help create systems that ensure well-being for all. In particular, zakat and voluntary charity exemplify Islamic tools for alleviating poverty and promoting social welfare.

Islamic teachings promote sustainable development by nurturing individuals spiritually and intellectually while preserving resources for future generations.

Poverty has long been viewed as a social ill that leads to instability. Islamic principles emphasize alleviating poverty through financial contributions, zakat, and charity to support the less fortunate. Determining wealth boundaries and defining poverty require scholarly insight, ensuring fairness in wealth distribution and avoiding undue burdens on individuals.

Nations have addressed poverty through sustainable development initiatives aimed at boosting economic growth, reducing corruption, and eradicating hunger. Al-Omrani (2006) cited the World Commission on Sustainable Development, defining it as "meeting present needs without compromising the needs of future generations." This aligns with Islamic teachings, which protect human rights, even for an unborn child, ensuring resources and well-being for future generations.

In summary, this study examines Islamic economic principles as a foundation for sustainable development and poverty alleviation. It advocates coordinated efforts at all societal levels to create long-term solutions rooted in justice, solidarity, and resource management.

Limits of the study

Timeliness: The study spans from the Prophet Muhammad's (SAW) mission to the present day.

Spatial Boundaries: It focuses on Muslims' economic conditions after their migration to Medina.

Previous Studies

1. A 2023 master's thesis from Karabuk University, Türkiye, analyzed poverty through the Qur'an and Sunnah. It explored solutions such as labor, zakat, spoils, and loot.
2. Saliha Maqousi's 2008 doctoral thesis at the University of Mentouri-Constantine, Algeria, examined urban poverty, linking it to migration and proposing solutions based on political, economic, and social factors.

1. The Qur'anic definition of poverty and its equivalents

1.1 Poverty in linguistically and terminologically

The linguistic definition of poverty is "need", the adjective of which is "poor". According to Al-Azhari, the term "poor" refers to a moment when a person is so severely in need that he is unable to manage his finances and spend them any way he pleases (Al-Azhari: 2001 AD). Words like "the poor" are synonymous with poverty, which is the exact antithesis of prosperity. Three other verses specifically reference these together:

Allah the Almighty said: {And whoever is poor, let him eat according to what is acceptable} [An-Nisa': verse 6].

And Allah the Almighty said: {If he is rich or poor, Allah the Almighty is more worthy of them both} [An-Nisa': verse 135].

And Allah the Almighty said: {If they are poor, Allah the Almighty will enrich them from His bounty} [An-Nur: verse 32] where one speaks of wealth, and the other of poverty.

In scientific terms, poverty is the lack of something after it has existed. In poverty, it is conceivable to claim that something that does not exist exists alongside what already exists, therefore this is more precise than stating that it does not exist (Al-Qahiri: 1990 AD).

Other definitions of sustainable development that characterize poverty include a number of variables and aspects that are connected to social and economic factors, frequently both the cause and the effect of poverty, and which are influenced by the social, political, and economic dynamics within society. As a result, the definition of poverty is arbitrary and contingent upon various viewpoints; yet, economists believe that it refers to the group that is unable to meet the bare necessities of existence.

Although there are different definitions of sustainable development, which are influenced by the interplay of social, political, and economic elements within society, there are different perspectives on what constitutes poverty itself. According to sociologists, it is a relative phenomenon that occurs in all cultures and represents the circumstances of the least fortunate group in relation to the other social classes, irrespective of each group's financial level.

1.2 Relevant Words

Poverty is synonymous with destitution, poverty, misery, and deprivation.

Destitution: [At-Tawbah: verse 28] {But if you fear poverty, Allah the Almighty will enrich you from His bounty}.

Poverty: [Al-Baqarah: verse 177] {to spend of your substance, out of love for Him, for your kin, for orphans, for the needy}.

Fear of poverty: [Al-An'am: verse 151] {And do not kill your offspring for fear of poverty} [Al-Isra: 31] {And do not kill your children for fear of poverty}

Hardship: [Al-Baqarah: verse 177] {and those who are patient in poverty and hardship}.

Deprived: [Adh-Dhariyat: verse 19] {And in their wealth is a right for the beggar and the deprived}.

Determining the definition of poverty is difficult because it relates to people's basic requirements regardless of age.

2. Individuals' approaches to poverty

The majority of Muslims look to individuals to address poverty (Ibtasam, 2022m), and I will explain, through the three demands, that individuals can address certain aspects of poverty with evidence from the Bible and the Sunnah. However, the existence of a state that fully complies with the law of Allah the Almighty is the only way to comprehensively address poverty, as the people of thought are aware, while unbelievers attempt to address poverty through the socialist or capitalist systems, and have their own methods for doing so.

Shelter from poverty was sought by the Prophet (SAW). Abu Hurairah stated: "Seek refuge in Allah from poverty, scarcity, humiliation, and from oppressing or being oppressed." May Allah bless and grant peace to the Messenger of Allah. (Dhuhli, Adh, 1990 AD)

2.1 Verses about sustenance and the exhortation to supply it.

Because there are many essential necessities, poverty was different in the past than it is now. The most serious economic issue facing societies, particularly Muslims, is that of unemployment. All of Allah's servants are assured to be able to eat. As demonstrated by His statement, {there is no creature on earth but that upon Allah the Almighty is its provision}, Allah the Almighty provides for every animal and bird on the planet [Hud: verse 6]. The Almighty's saying, {So spread throughout the land and seek from the bounty of Allah the Almighty [Al-Jumu'ah: verse 10]}, and the Almighty's statement, {Indeed, Allah the Almighty is the Provider, the Possessor

of strength, the Sturdy} [Adh-Dhariyat: verse 58], both mention the general provision made for all creatures. Regarding the directive to donate, spend, and give *zakat*, we can locate this in:

{And be steadfast in prayer; practice regular charity; and bow down your heads with those who bow down} (Al-Baqarah: verse 43). {And spend from what We have given for you}, declares Allah the Almighty [Al-Munafiqun: verse 10]. This addresses suggested expenses, like spending money on all interests, as well as required expenses, like *zakat* and expiations, as well as the costs of spouses, slaves, and the like. In order to show that Allah the Almighty did not impose costs on servants that would emburden and complicate their lives, He said: {from what We have provided for you}. Instead, He instructed them to distribute a portion of what Allah the Almighty had provided for them, which He had made simple for them and made its means simple for them (Al-Saadi, 2000). “The Prophet (SAW) used to visit me while I was sick in Mecca,” stated Sa’d, may Allah be pleased with him. “I have money,” I said. Do I have to leave it all? “No,” he responded. I asked, “Then half?” “No,” he responded. “Then a third?” I asked. “A third, and a third is a lot,” he remarked. “It is better to leave your heirs wealthy than to leave them impoverished and begging for help.” Even a morsel of food you put in your wife’s mouth counts as charity for you. Maybe Allah may elevate you in such a way that you will help some people while harming others (Al-Bukhari, 2002).

2.2 The rights of the poor in the money of the rich

If everyone has the right to profit from the wealth that Allah the Almighty has given them within the boundaries that He has set, then Allah the Almighty has also given others rights over this money, and He has made it mandatory for the person in possession of the money to fulfill these rights in his capacity as a trustee of Allah’s money. These rights include the following:

2.2.1 The Prophet Muhammad’s Sunnah and the Holy Qur’an both affirm the right to treat one’s neighbors with kindness

1. The Quran: Allah the Almighty declared: {And worship Allah and associate nothing with Him, and do good to parents, orphans, the poor, relative neighbors, stranger neighbors, companions by your side, travelers, and those in your right hands.” Indeed, boastful and haughty people are disliked by Allah the Almighty. After believing in Allah and not identifying anything with Him, He gave various financial commandments, starting with parents and going on to enumerate the categories for which spending is advised [An-Nisa: verse 36]. These include your immediate neighbor, your distant neighbor, and your companion (Al-Razi, 2000). The Medina community can find some partial solutions in these commandments, and they are used as a standard in every Islamic community.

2. According to the Sunnah: According to stories and *hadiths*, believers are urged to look out for their neighbors. One *hadith* will be reported here:

A- The Messenger of (SAW), stated: “Gabriel kept advising me about the neighbor until I thought that he would make him an heir,” according to Ibn Umar, may Allah be pleased with them both (Bukhari: AD 2002). B. I was with Abdullah Ibn Umar, and his slave was skinning a sheep, according to Mujahid’s authority. “Boy, when you’re finished, start with our Jewish neighbor,” he urged. “May Allah guide you, Jew,” a man from the populace said. The Prophet (SAW) recommended the neighbor until we were afraid or believed that he would make him an heir, he added (Bukhari, 1986)

2.2.2 Delegated spending

In both peace and *jihad*, Allah the Almighty urged the wealthy to spend. {Who is he that will loan to Allah a beautiful loan, which Allah will double unto his credit and multiply many times?} [Al-Baqarah: verse 245]. Using the sweetest and most poetic language, it is an exhortation to spend in the direction of goodness and to do good actions. He called it a loan to emphasize the deserving of reward for it, because unless compensation is due, there is no loan (Al-Jassas, 1994 AD). The Almighty’s statement, {Who is it that will loan Allah a goodly loan so He may multiply it for him, and he will have a generous reward?} confirmed the good loan between Allah and the servant [Al-Hadid: verse 11].

2.2.3 Sacrificial

“During the time of the Messenger of Allah (SAW) Aisha said, “the people of some desert households gathered at the time of Eid al-Adha.” “Save three, then give the rest in charity,” said the Prophet Muhammad (SAW). Subsequently, they declared: O Messenger of Allah, people use their offerings to create fat and water skins. “What is that?” asked the Messenger of Allah (SAW). “After three days, you prohibited eating the meat of the sacrifices,” they added. “Eat, save, and give in charity; I only forbade you because of the scorching heat that has been shed,” “Eat, save, and give in charity; I only forbade you because of the flood that has raged,” he stated (Al-Naysaburi, 1995 AD).

It is advised to consume a third of the sacrifice’s meat, donate a third to charity, and offer a third as a gift (Al-Nawawi, 1973 AD).

2.2.4 Atonements

In Muslim nations, atonements help address the poverty issue. These include:

2.2.4.1 Restitution for a breach of oath

Allah the Almighty stated: {Allah will hold you accountable for your intentional oaths, but He will not hold you accountable for your inadvertent ones.” Its atonement consists of either liberating a slave or providing ten needy people with clothing or food equivalent to what you feed your own families [Al-Ma’idah: verse 89]. Whether it is providing food or clothing to the underprivileged or releasing a slave, the expiation for an oath solves three apparent issues for the one who violated it.

2.2.4.2 Expiation for Zihar (freeing a believing slave)

Allah the Almighty said: (And those who swear off their wives and then go back on what they said - then the freeing of a slave before they touch each other. That is what you are admonished to do. And Allah is Acquainted with what you do. And whoever cannot find [a slave] - then a fast of two consecutive months before they touch each other. And whoever cannot afford [that] - then the feeding of sixty poor persons. That is the best [reward] for the people. That you may believe in Allah and His Messenger. These are the limits set by Allah. And for the disbelievers is a painful punishment [Al-Mujadila: verse 3-4].

2.2.4.3 Expiation for fasting

{O ye who believe! Fasting is prescribed to you as it was prescribed to those before you, that ye may (learn) self-restraint}, declared Allah the Almighty (Al- Baqarah: verse 183) for a predetermined period of time. However, the same number of [days] should be made up from other days if any of you are sick or traveling. And a ransom [is] to feed a poor person for those who can [fast]. However, it is preferable for him if he acts well voluntarily. And if you only knew, it would be better for you to fast.} [Al-Baqarah: verse 183] They must feed the impoverished every day since Allah the Almighty made the sacrifice for the worship of fasting for those who are unable to fast. Therefore, each day they break their fast, they have to feed the underprivileged. “After a year or two of age, Anas broke his fast and gave daily bread and meat to a poor person” (Al-Bukhari, 2002 AD).

2.2.4.4 Expiation for hunting for a pilgrim

{Avoid killing game while wearing an *ihram*,} stated Allah the Almighty. And if one of you kills it on purpose, the punishment is equal to the amount of livestock he murdered, as determined by two of you who are just. This can be an offering given to the Kaaba or, as an atonement, the feeding of the underprivileged or the equivalent of fasting. [Al-Ma’idah: verse 95].

2.2.5 Sacrificial animals

Allah the Almighty said: {And complete the *Hajj* and *Umrah* for the sake of Allah. But if you are prevented, then [offer] whatever can be obtained with ease of sacrificial animals. And do not shave your heads until the sacrificial animals reach their destination. And whoever among you is ill or has an ailment in his head [must make up] a ransom of fasting or charity or sacrifice. But when you are secure, then whoever combines *Umrah* with *Hajj* [only], ... if you are prevented, then [offer] whatever can be obtained with ease of sacrificial animals. shave your

heads until the sacrificial animals reach their destination. And if you are prevented, then [offer] whatever can be obtained with ease of sacrificial animals. And if you are prevented, then] shave your heads until the sacrifice (Guidance) [Al-Baqarah: verse 196]. And Allah Almighty said: {That they may witness benefits for themselves and mention the name of Allah on known days over what He has provided for them of grazing livestock. So eat from them and feed the poor and needy.} [Al-Hajj: 28]. Allah the Almighty said: {And the sacrificial animals We have made for you among the symbols of Allah. There is good for you in them, so mention the name of Allah over them while they are in rows. And when their sides are covered, then eat from them and feed the needy and the poor} [Al-Hajj: verse 36].

2.2.6 Guest hospitality

{Whoever believes in Allah and the Last Day, let him honor his guest} (Al-Bukhari, 2002 AD) was uttered by the Messenger of (SAW), according to Abu Shuraih Al-Ka'bi.

3. Treatment of poverty by individuals and state intervention in the event of a dispute

3.1 Maintenance of Mahrams

The maintenance of *mahrams* is obligatory due to need. There is a difference between the maintenance of the wife, children, and parents and the maintenance of *mahrams*, which is that the maintenance of the wife, children, and parents is agreed upon (Al-Khassaf, 1994 AD). The Sharia has stipulated the maintenance of parents and newborns, and anyone else is not included in the childbirth and its rulings. Allah the Almighty said: {Mothers shall breastfeed their children for two complete years for whoever wishes to complete the nursing. And upon the father of the child is their provision and clothing on equitable terms. No soul shall be charged except according to its capacity. A mother shall not be made to suffer harm on account of her child, nor a father on account of his child. And upon the father of the child is the provision of the mother and the clothing of the mother on equitable terms ... on equitable terms. And upon the father of the child is the provision of the mother on equitable terms. And upon the father of the heir is like that (Al-Baqarah: verse 233), so He made it obligatory for the father to provide for the breastfeeding child, then He linked the heir to him and made it obligatory for the heir what He made obligatory for the father (Al-Maqdisi, 1985 AD).

3.2 Gift and Will

Anything that includes charity, presents, and their counterparts is considered a gift. The distinction between a will and a gift is nonexistent. It is not acceptable if he leaves him a will that differs in religion. If he gives him a present, it is void (Al-Shafi'i, 2004; Al-Qudduri, 2006).

{And for you is half of what your wives leave if they have no children} Allah the Almighty declared. However, if they have a child, you will receive a quarter of their estate after any debts or bequests they may have made. And if you don't have any children, they get a fourth of what you leave. However, if you have a child, they will receive one eighth of your estate after any debts or bequests you may have made. However, if a man is the one to be inherited from, each of his siblings will have a sixth if there are two or more descendants, or if the woman has a brother or sister. However, if there are more, they will split a third, after whatever debt or bequest he may have made, without harming other people. a gift from Allah. Furthermore, Allah is Forgiving and Knowing.) [An-Nisa: 12].

Al-Nawawi stated: Although most scholars agree that it is advised rather than required, Muslims have agreed to command it (Al-Nawawi, 1973 CE). Regarding Ibn Shihab's, Humayd ibn Abd al-Rahman's, and Muhammad ibn al-Nu'man ibn Bashir's authority, they informed him on al-Nu'man ibn Bashir's authority that "I gave this son of mine a slave boy." His father brought him to the Messenger of Allah (SAW). "Have you given all of your children the same?" he said. "No," he responded. "Then give it back," he said (Al-Bukhari, 2002).

"The Prophet (SAW) came to visit me while I was in Mecca, and he hated to die in the land from which he had emigrated," according to Sa'd ibn Abi Waqqas, may Allah be pleased with him. "May Allah have mercy on Ibn 'Afra," he added. "O Messenger of God, should I leave all of my wealth to you?" I asked. "No," he responded. I asked, "Then half?" "No," he responded. "One-third," I said. Then one-third, and one-third is a lot, he added. It is preferable for you to leave your descendants wealthy than impoverished and in need of charity. And every penny you spend, even the one you put in your wife's mouth, goes to charity. It's possible that

Allah will grow you in a way that will help some people while harming others. And on that day, he had just one daughter. (Source: Al-Bukhari, 2002).

The Almighty's adage, {When relatives, orphans, and the needy are present at the division, provide for them from it and speak to them words of appropriate kindness} serves as the foundation for drafting a will to someone other than one's heirs in order to meet their needs (An-Nisa: verse 8). This text also implies that leaving a will to a non-relative in need is acceptable, if not required (Drouza: AD 1964).

3.3 The Impoverished's right to sufficient

Cooperation in righteousness and piety is required of Muslims by Islam: {And cooperate in righteousness and piety, but do not cooperate in sin and aggression.} [Al-Ma'idah: verse 2]. Islamic society is founded on social solidarity, and the impoverished are granted a share in the riches of the wealthy: {And in their wealth is a right for the beggar and the deprived.} [Adh-Dhariyat: verse 19]. {And give the traveler, the needy, and the relative their right. [Al-Isra: verse 26]. ... order for Allah to reject any gathering in which there is a hungry member (Awda: 1984 CE). "None of you truly believe until he loves for his brother, or he said: for his neighbor, what he loves for himself," according to Anas bin Malik, who was quoting the Prophet (SAW) (1955 CE) Al-Naysaburi.

3.4 Repairing orphans' money

Allah the Almighty said: {And test the orphans until they reach the age of marriage. Then if you perceive in them sound judgment, release their property to them. And do not consume it extravagantly and hastily, lest they grow up. And whoever is rich - let him abstain, and whoever is poor - let him eat according to what is acceptable. And when you release their property to them, bring witnesses against them. And sufficient is Allah as Accountant.} [An-Nisa': verse 6]. On the authority of Amr ibn Shu'ayb, on the authority of his father, on the authority of his grandfather, that a man asked the Prophet (SAW) and said: I have no money, and I have an orphan? He said: "Eat from the money of your orphan, but do not be extravagant." Or he said: "And do not ransom your money with his money." (Al-Maqdisi, 1985 AD)

Everyone in the country agrees that an orphan's money does not belong to their guardian, thus the guardian is not permitted to eat anything from it; however, they are permitted to borrow from it when they are in need, just as they are permitted to borrow for it (Al-Husseini, 1990 AD; Al-Tabari, 2000 AD). According to Islam, sustainable development is all-encompassing growth founded on the values of social justice and solidarity. Since humans are the planet's vicegerent, it is their responsibility to protect it by economically developing their surroundings in all of the appropriate spiritual, moral, and civilizational facets. As a result, it is founded on the following principles:

Sustainability (Sustainability in Development): As a vicegerent of this planet, man is the center of development and the heir to his Creator's trust. Because Allah the Almighty made nature and its resources subservient to man in order to meet his requirements, man must cultivate nature, preserve it, and maintain the balance of the environment by not wasting resources beyond what is necessary to meet his needs. All aspects of sustainable development have been embraced and promoted by Islam as a sparing use of resources grants future generations the right to profit from them as well (Daraji, 212).

As a result, numerous Western studies have been published advocating the adoption of Islamic law to alleviate global environmental issues, such as poverty (Al-Jayousi, 2013).

4. The state's obligation to protect the impoverished

Poverty is caused by a number of factors, such as weakness and an inability to make money, failure due to this reason, unemployment and indolence, a lack of knowledge about physical ways, what fate purchases from wind movements, disruptions in insurance, rain retention, trade recession, and low-quality designs (Al-Tabarani, AD 1985). The country is obliged to close many of its factories and liquidate its enterprises, which is the main source of poverty in the modern day and our markets for Western industries and products, where our industries suffer from recession. How can we treat patients when customers can pay taxes and fees more easily, and initial prices are a result of lowering living standards and support for services?

The International Monetary Fund starts the therapy by drastically cutting spending, after which taxes

and fees are raised, making the average person feel like a victim. They become targets rather than the center of care and attention, and the state looks to individuals with low incomes to raise them. As a result, poverty rises, unemployment increases, and problems with the supply of gasoline, water, and bread arise.

The involvement of the IMF is a political act that involves dominance, humiliation, and tyranny. According to the free trade principle, the World Trade Organization's rules must be followed in order to allow investment money to enter developing nations and to open their markets to the goods, services, and cutting-edge technology that these nations cannot otherwise match. A group of authoritarian rulers and their entourage enjoy enormous sums of money that they do not even attempt to collect; instead, it is placed in their accounts in foreign banks as a balance for them, bypassing the state budget tables and not being subject to its calculations or auditing. The result is extreme poverty, oppression, and humiliation of the populace.

This catastrophe of humiliation, poverty, division, and reliance has been brought about by the capitalist system in Muslim nations and those who enforce it, namely the current rulers of Muslim nations. The majority of people lament capitalism's misery and protest its injustice and its cruelty. When will this nightmare end, and how can it be lifted? ... order for mankind to follow its true course, free from slavery, injustice, starvation, poverty, humiliation, and degradation.

4.1 Islamic principles and practices on the allocation of wealth

Islam offers the sole effective remedy for eradicating unemployment, poverty, and other economic crises. Regarding the distribution of wealth, it arranges this precisely rather than limiting or defining property ownership for individuals. It allows individuals to own property while providing instructions on how to do so, and also permits people to get rid of their possessions, again including instructions on how to do so. Islam places a strong emphasis on the disparities in human mental and physical capacities and took measures to negate these differences in order to help the weak and provide for the poor, as the Messenger (peace and blessings of Allah be upon him) did with the Suffa from impoverished Muslims. According to a story attributed to Abd al-Rahman ibn Abi Bakr, the Prophet (SAW) remarked, "Whoever has enough food for two, let him go." The Suffa people were impoverished. A third, followed by a fifth or sixth if there are four (Al-Bukhari, AD 2002). We have not been fair to you because we took the *jizyah* from you when you were young and then neglected you when you were old, according to a story attributed to Omar bin Al-Khattab, may Allah be pleased with him, who saw a man from the People of the Covenant pleading at the doors of the Muslims. Therefore, he directed the public money to supply his food. (Al-Samarkandi, 2009). Abu Ubaid stated the following: Omar, may Allah be pleased with him, would not have gone beyond it to anything else if he had known that it contained a particular Sunnah from the Messenger of Allah (SAW) (Al-Baghdadi, Al-Harawi, 2000).

He created regulations for public property, which includes resources that the community depends on, such fire, water, pasture, oil, and unending minerals. When it comes to pasture, water, and fire, Muslims are partners, according to the Prophet (SAW). (Al-Sijistani, 2009). According to the hadeeth, the Messenger of Allah (peace and blessings of Allah be upon him) was approached by a delegation and asked to distribute salt; so, he chopped it off for them. One of the men in the group exclaimed, "Do you know what you cut off for him?" as he turned away. For him, you just turned off the water. "So he took it away from him," he said. Al-Tirmidhi (1998) and (the plentiful water that never stops), and since it belongs to the group, no one is allowed to possess these minerals or any money from public property.

Further, it is illegal for any individual to possess these minerals or any money from public property because it belongs to the group. Additionally, it is illegal for anyone to defend public property, including pastures, for their own benefit or the benefit of others.

4.1.1 Islam's view of wealth ownership between the individual and the group and dual ownership:

4.1.1.1 Individual ownership

Islam accomplishes a balance between the interests of the individual and the group, and it acknowledges both as long as there is no conflict and the possibility of reconciliation. Islam, however, prioritizes the interests of the collective over those of the individual in the event of a conflict. This is demonstrated by the following:

"Do not meet the riders, and let no one from the city sell to a Bedouin," advised the Prophet Muhammad (SAW). What does Ibn Abbas mean when he says that "no one from the city sells to a Bedouin?" I asked him.

“He shouldn’t be a broker,” he stated (Al-Bukhari, 2000 AD). It indicates that his broker increases the price for customers above what the Bedouin would have charged if he had sold it directly. Additionally, he said, “Avoid meeting the riders, selling over the sale of others, engaging in Najaash, selling from city dwellers to Bedouin, and making sheep herdsman. After milking the sheep, whoever buys them has the better of the two options.” He returns them along with a Sa’ of dates if he is not happy with them, and he keeps them if he is (Al-Bukhari, 2000 AD).

The buyer will purchase at a reduced cost and resell to others at a higher price. He is a person who has prevented others from purchasing goods at a reduced cost directly from the passengers. When people need something, the ruler has the authority to make them sell it for its fair market worth. He is compelled to offer it for sale at its reasonable price. According to the jurists, if someone is compelled to take food from someone else, they should do so without their consent and at a fair price (Al-Dimashqi, 1990 AD).

4.1.1.2 Collective ownership

Islam introduced sanctions to shield the individual from the injustice of the group and to shield the group from the tyranny of the individual. Islam prohibited hoarding money in order to attain this equilibrium with regard to the distribution of wealth among Muslims (Gharib, 1998). Islamic law does not disregard either the rights of the individual nor the rights of the group. Both are constrained in ways that are not contradictory to justice and equity, and where neither of the two interests—individual or collective—is allowed to override the other (Barnawi, 1980).

Every human being, Muslim or otherwise, has a rightful and assured portion of God’s provision, which guarantees his survival and the continuance of his life at what is known as “the sufficiency level.” The sufficiency level refers to meeting a person’s basic needs, which include having a place to live, adequate food, a servant, an animal to help with his needs, and a wife. Islam proclaimed in unambiguous scriptures that money is God’s money and that everything in the universe is its trustee, meaning that it must be used in accordance with the law. The idea of trusteeship is akin to an agency acting on behalf of God, the original owner of the funds, and the source of provision. The agent’s responsibility is to obey the directives of both his principal and his trustee regarding what He has allowed and prohibited (Al-Fanjari, 2019 AD).

Although the money collected by the state is an expenditure from the people, it is the state’s revenue. They make money, and the state spends money on things like wages for the military, civil projects, and employees. Those who acquire the items, such as the homeowner, butcher, greengrocer, merchant, etc., profit from the expenses incurred by the employee, soldier, etc. As a result, there is a constant cycle between the income from the members of society and their overall spending. A person who hoards money has taken money out of the market, which naturally only happens when he cuts back on his spending, which in turn reduces the amount of money that goes into other people’s paychecks (Al-Qahtani, 2002 AD).

4.1.2 Eliminating unemployment

Every one of you is accountable and a shepherd, the Prophet (SAW) declared. The ruler is accountable and acts as a shepherd. A man is responsible and a shepherd to his family. A woman is responsible and acts as the head of her husband’s household. A slave is accountable and acts as a guardian of his master’s fortune. Keep in mind that you are all responsible and acting as shepherds (Al-Bukhari, 2000 AD). In addition to meeting its residents’ basic necessities, the state creates jobs to support its natural expansion. Whoever is unable to work, whether due to a law or an action, is offered care by spending money on him, since everyone who is unable has a right to require the state to take care of their fundamental necessities. Since the state offers employment prospects, it has permitted the tenant and employee to engage in activity without imposing production requirements on them; instead, it has freed production (Al-Qarqouti, 2003).

Implementing a strategy based on sound principles that considers treating unemployment, addressing the reasons why the labor force is unemployed, and diversifying the economy to include labor-intensive sectors is, therefore, one of the sustainable development projects that could lead to the elimination, or at least reduction, of unemployment. Low-income populations must be the focus of economic and social policy, and impoverished rural communities must be given access to profitable employment prospects (Al-Zubaidi, 2007).

4.1.3 Justice in the distribution of wealth

One of the most significant issues facing society, particularly in the modern era, is that of how to divide up wealth. The reason for this is because society is effectively divided into two groups: the rich, who can fulfill their diverse wants and wishes, and the impoverished, who cannot fulfill their requirements and preferences; accordingly, the wealthy can exert influence and control due to their riches. Therefore, the approaches taken by various economic doctrines and systems to address the issue of distribution are essentially different, ultimately because they have different intellectual (doctrinal) bases for distribution (Al-Fanjari, 2019).

4.2 How the state handles poverty

Islam promotes fairness in wealth distribution and social support to combat poverty. Allah emphasizes justice and generosity in preserving societal stability, as seen in the Qur'an [Al-Baqarah].

Islamic Approaches to Poverty Alleviation:

1. Zakat (Obligatory Charity):

- A mandatory duty imposed by Allah to assist the poor, as stated in [At-Tawbah: 60].
- It safeguards wealth, prevents exploitation, supports the needy, and fosters social stability (Al-Zuhayli, 1997).
- Zakat ensures resources are fairly distributed to the deserving, addressing immediate and long-term needs.

2. Public Treasury Support:

- The state provides aid to the poor through designated funds, including revenues from land taxes, war booty, and mineral resources (Al-Farra, 2000).
- The Prophet (SAW) restricted begging except in cases of extreme need, highlighting self-reliance and accountability (Al-Shaibani, 1998).

3. Charitable Spending:

- Islam encourages spending to benefit society and prohibits wealth hoarding to prevent economic disparity [Al-Hashr: 7].
- The Prophet (SAW) emphasized fairness in wealth circulation and the importance of aiding the poor in times of disaster (Al-Hussaini, 1990; Zaman, 2018).

4. Endowments (Waqf):

- Waqf properties are dedicated to charity and cannot be sold, gifted, or inherited. Their revenues support the poor, travelers, and public services (Al-Yemeni Al-Shafi'i, 2000).
- Based on Umar ibn Al-Khattab's example, endowments offer sustainable aid while preserving assets for ongoing benefit (Al-Bukhari, 2000).

In summary, Islamic teachings emphasize fairness, sustainable resources, and structured support systems, ensuring social security and reducing poverty through collective responsibility and divine principles.

Conclusions

Poverty is a global issue that negatively impacts nations, necessitating effective solutions. Different economic systems address poverty in distinct ways:

Islam promotes fairness by distributing wealth from public resources, employing the unemployed, and providing for the disabled. It incorporates contributions from the wealthy through zakat, gifts, wills, and charitable acts.

- Islam, though not widely implemented today, offers a comprehensive approach focused on equitable wealth distribution, employment, and social support.

Recommendations

1. Conduct a comparative analysis of poverty management across communism, capitalism, and Islam to assess effectiveness and sustainability.
2. Explore contemporary models for integrating Islamic economic principles, such as zakat and waqf, into modern welfare systems.
3. Develop practical strategies for promoting Islamic economic practices to reduce poverty, including public awareness campaigns and policy recommendations.
4. Investigate how Islamic endowments (waqf) can be modernized to create long-term poverty alleviation programs.
5. Analyze the feasibility of incorporating Islamic financial ethics, including profit-sharing and interest-free loans, into global poverty reduction initiatives.
6. Assess the role of governmental and non-governmental organizations in applying Islamic principles for social welfare and poverty eradication.

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