

The solution of Poverty, inequality & economic growth, in the lights of Islamic teachings

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Abstract

It is not a sweeping statement but a time tested and well-known fact that every department in the country whether it is industry or agriculture is in retrogression. The state of economic justice is that more than half of the population is living below the highest level of poverty. social values are in severe crisis and the standards of human rights are very low, and employment opportunities are in-equal, Other basic facilities such as water, bread, clothes, houses, education, and health facilities are reported to be more than half of the population are considered to be deprived of them. Poverty and famine have turned to a drastic social complication which have always been coherent to human society. Despite of the great Struggle and various efforts, this social and economic problem could not be resolved and it could not be eliminated. In the history of human race if any man is missing the basic necessities at any time of the human being, it means that there is no justice in the system of distribution of resources. A great economist cannot prove that there is more population than production today on this earth, Allah almighty created man the arrangements of food and resources also provided to him. But today the wishes and lust of man has increased so much that he cannot even take a bite but wants to take thousands. The lust of the eyes can never be fulfilled.

Nevertheless, in the written article, efforts will be made to make clear the Macroeconomic issues emerging in the country, and to provide better suggestions for addressing these economic challenges and difficulties.

Keywords: *Islamic context, Macroeconomic, Poverty, inequality, economic growth.*

Introduction:

Poverty, hunger and inequality as a problems have many contributing factors and no single factor can be made responsible for it as a working factor. Many ways have been devised to get rid of this Nuance. To Islam Poverty, hunger and inequality is not an enevitable fact to which man must surrender and lay down combating weapon. Islam has always a stance of solving, facing, meeting the required condition to uplift society and eliminate Poverty, hunger and inequality through its own special ways. In Islamic tradition it is the very Poverty, hunger and inequality which is regarded as henious and

disastrous suffering. In the prophetic tradition hunger and poverty has been condemned and warned people of its harmful impacts. Islam has given special attention to poverty reduction, hunger and unemployment, and also instructed them to try their solutions through numerous sources before the problem arises in the society.

Poverty, hunger and unemployment are issues that not only harm the society but also degrade moral creeds and values. Scientific surveys have also shown that problems such as poverty and unemployment have psychological impacts. Poverty is the most malicious disease in the global healthcare system, because of Poverty more human die than from all diseases in the world, creates foul effects on the society and causes distraction for the human. It exercises a deep impact on those people who are irreligious. Suffering from poverty and unemployment, are accustomed to alcohol or sometimes unemployment is also involved in crimes such as murder. Thus, the Prophet (ﷺ) used to pray for protection from poverty, but prophet (ﷺ) used to pray that:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ¹

O Allah! I seek refuge with you from disbelief and Poverty.

Man has not been created helpless but Nature has provided him with many sources and resources. All the bounties around him proclaim loudly that only man can get benefited of them. But Allah has placed the whole system of universe to human services. It is said that:

وَجَعَلَ فِيهَا رَوَاسِيَ مِنْ فَوْقِهَا وَبَرَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِّلسَّائِلِينَ²

And He placed on the earth firmly set mountains over its surface, and He blessed it and determined therein its [creatures'] sustenance in four days without distinction - for [the information] of those who ask.

However, fair distribution of these vast resources is left on human discretion.

In the history of human race if any man is missing the basic necessities at any time of the human being, it means that there is no justice in the system of distribution of resources. There may be a number of reasons for general poverty, but the biggest cause of resources and wealth is that the economy distributors are cruel, ruthless, curious, horrific, and devoted to sitting in the right of deprived and weak people. This is the motivation and injustice and exploitation in the field of economy, "Amnesty" or "Immune", which is the root and root for most of the disorders. From today to 1400 years ago, Hazrat Ali al-Murtaza said:

ان الله تعالى فرض على الاغنياء في اموالهم بقدر ما يكفي فقراهم فان جاعوا او عروا ووجهوا فمنع الاغنياء وحق

على الله تعالى ان يحاسبهم يوم القيامة ويعذبهم عليه³

Of course Allah Almighty has obliged them to abundantly increase the wealth of their poor and their economic benefits. Therefore, if these poor people are suffering from hunger or financial problems, the reason is that

the rich group has prevented the provision of their rights or their resources, and Allah has kept it obligatory upon them.

A great economist cannot demonstrate that there is more population than production today on this earth, Allah almighty created man and resourced him with the arrangements of food. But today the wishes and lust of man has increased so much that he cannot even take a bite but wants to take thousands. The lust of the eyes can never be fulfilled. According to the sayings of prophet (ﷺ), this lust of the eyes will be quenched with/by the mud of Grave.

لو كان للانسان واديان من المال لالتمس الثالث ولا يملأطن الانسان الا التراب⁴

If a man is enabled to possess two valleys full of contents, he would wish the third and no one could fill anything except to be quenched with/by the mud of Grave.

As the world today is suffering from problems like poverty and unemployment, in the past, the world continued to suffer from this problem, The Prophet (ﷺ) adopted the practical and curriculum of Islamic teachings for the solution of these problems, the Prophet (ﷺ) encouraged his companion to perform various works of different professions, and to start some industrial works like former prophets, In this regard, the Prophet (ﷺ) used to give the example of Prophet David that:

ما اكل احد من بنى آدم طعاماً خيراً له من ان ياكل من عمل يديه ، ان نبى الله داؤد كان ياكل من كسب يديه⁵

A man did not eat better than the person, who eats himself with his own hands, Allah's prophet David used to work with his hand and used to eat food of his industry.

In this field, the best example for us is also the life of the Prophet (ﷺ), he took the goats for grazing before the Prophet Hood and traded with Khadija's wealth, The Prophet (ﷺ) said:

ما بعث الله نبياً الا راعى غنم ، قال له اصحابه: و انت يا رسول الله؟ قال: وانا كنت ارعاها لاهل مكة بالقراريط⁶

Allah has not sent any Prophet who has not reared / grazed the goats. The sahaba said to Prophet (ﷺ): "Have you also been graze Herd?" He said, yes! Sometimes I used to graze goats on a few Qerat (less Pay).

The Prophet (ﷺ) has considered the hard work and labor with dignity, the hard work is better than begging and spreading hands in front of people. The Prophet (ﷺ) pointed out:

لان يحتطب احدكم حزمة على ظهره خير له من ان يسال احد أفيعطيه او يمنعه⁷

(I do swear by Allah who has full control over my soul), that he is better, who cuts and chops the wood from jungle and bind the wood with rope (then selling it in the market to earn money), then the one who comes to beg people whether they give or not.

Food prices have risen up in recent years. Prices of all the commodities have increased significantly, in this regard many factors are pointed out.

Various reasons for increasing hunger, poverty and inequality in Pakistan can be as follows:

Interest/usury system:

Interest / usury system economy is one of the main reason for the hunger, poverty and economic devastation of the country. Interest is a break in the way of development. Interest makes the people poorer and its result is death, while the situation is that our system is fed by interest rates. The banking system is set up on interest rates. Interest system is the violation of the command of Allah Almighty and the clear declaration of war against Allah, there for it is stated that:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُمْ مُؤْمِنِينَ ۚ فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ ^{8e}

“O you who believe, fear Allah and give up what remains [due to you] of interest, if you should be believers. And if you do not, then beware of a war [against you] from Allah and His Messenger”.

The life of Prophet (ﷺ) was a practical example of the values, ethics and principles. The various examples of solving problems like poverty, hunger and unemployment are in the Prophet's life style.

Dearness:

The state spends more than its earnings. It Prints the currency to meet the deficit, therefore the values of both the earnings and savings of the public goes dropping down on gradually. Comparing to the dollar the rupees devalue 5% average every year. In 1970 one dollar was worth of rupees four, today is Rs 115. If the dollar is valued, ordinary Pakistani will earn 50 times more money to maintain its quality of 1947 life, as it was used to earn in 1947.

The current system of currency creation and distribution is extremely unfair, in which the rich gets richer while poor poorer. No change and betterment is possible unless coinage system and its equal distribution are reformed. There for it is stated that:

*“If We Don't Change the Way Money Is Created and Distributed, We Change nothing...the money system itself is the source of inequality”.*⁹

Unemployment:

Today, the educated are crying in the country due to unemployment. Industrial development, investment, and expertise in the public are lacking, whereas the powerful resources are available to provide effective resources and promote corruption and promote in able peoples, due to which industrial development and investment further impedes. In 1947, 80% of the population were living in rural areas. Today, a huge increase in population, urbanization, industrial development failure, sheer unemployment, and under-employment almost half of the working population has been fallen victim. Its sole solution is to promote high-speed industrial development, investment, and skills to the public.

Ignorance:

About 25% of our population is skill less, because there is no surety for employment in any area, so they can only work harder, and this is due to the decay in the state educational system. Being able to read or Write is considered as literate, therefore, the actual rate of literacy is 50% under any legal standard. In order to promote equal the standard of education, heavy investment is required for uniform system of education and with target oriented nature.

Inequality and Discrimination:

The Pakistani nation took birth in a state where there was feudal in equal setup in the rural areas. This system has prevailed in business, industry and bureaucracy, the difference between rich and poor has increased significantly. 1% of elite Pakistanis (richest segment) is being benefited from the reign of the wealth, while the vast majority of the population is being pushed towards a direct poverty .

The financial and social difference is a natural order between people, as some of them are rich and wealthy while others are poor and needy, and many of them are secretive creations, but Instead of a critic system of Allah we are obligated for the tashre'e (descriptive) system given by the Prophet Muhammad. So, the Shariah Muhammadi (ﷺ) is not convinced of the unnatural equality like socialism in the economy, but he has given the "right of the economy" to all humans equally and without any difference. For this, it has always been successful with voluntary and harmony and the teachings of mutual sympathy, therefore, the problem of poverty and hunger is largely solved by the great teachings of the Prophet Muhammad and the rest are solved by the Law. The great example of this, is brotherhood between Ansaar and muhajirin, which was performed by holy prophet (ﷺ) at is advent at madina. With the help of the brotherhood the Prophet (ﷺ) so easily resolved the problems of Muhajireen's residence, food and business, that the world is switched up today.

Islam creates an atmosphere of humility, brotherhood, sympathy, and grief to eliminate the classical feeling of poverty through its moral teachings. This is against the justice and the rules of Islam that some people are deprived of the essential needs, essential food, clothing, education, treatment, And the other side a class of people drunk in luxury and spendthrifts spraying salt on wounds of poor people. There is no room for this in an Islamic society.

In the Quran in Makki era, poverty and deprived people get orders

and instructions to improve the economic condition and to satisfy them with financial consideration. Prior to the law enforcement, in the style of incentives, the wealthy and nobles were addressed to altruism and spending in the best way. They were motivated to the voluntary financial support and cooperation of poor. Because as long as there is no mental change in society, it is not easy to effect a revolution. It is a demand for Ashraf-ul-makhlooqat that our responsibility is to be aware according to the Hadith of Prophet (ﷺ) we feel the poverty and hunger of poor and weak people in such a manner that:

مثل المؤمنین فی توادعهم وتراحمهم وتعاطفهم مثل الجسد اذا اشتكى منه عضو تداعى له سائر الجسد بالسهر والحمى¹⁰.

“Muslims are like a single body composed of love, affection and kindness, if a part of it suffer the rest of the body experiences fever and insomnia”.

Such were the teachings of Holy Prophet (ﷺ), which resulted in the love of poor, emotional sympathy, good wishes, grief, altruism and sacrifice in the hearts of well off. The prophet (ﷺ) stated that:

يُؤْتِرُونَ ذَا الْحَاجَةِ وَيَحْفَظُونَ الْغَرِيبَ¹¹.

“The companions would prefer to be dependent on themselves and protect the rights of the poor”.

On the contrary a certain misunderstanding on the part of the poor about rich was removed and instead love and altruism was implanted in the minds of both side means rich and poor. New socio economic religious and cultural Norms were introduced miles of distance was nerod down to negligible distance of closeness, brotherhood, altruism, they were in a position to offer even their own self in favor of others. There was a quiet, affluent and loving atmosphere of cooperation in combating poverty and we have no such precedence in the world history.

Non-investment:

The country is poor because the state is poor. The country spends more than its own income, so the same is also the case with the public. If the savings amount begin to get worse, savings will not be a wise decision. If savings are not promoted on national and individual level, infrastructure will be nonexistent in the near future. Investment by government or private sector in education, industry, small and medium enterprises will also be risked. Pakistan will have to continue relying on external assistance and loans for development projects, which will be inadequate to meet the needs of the population. In this context, it can be pointed out that unsuitable climate,

unreasonable policies and inordinate impediments in the way of export can also be one of the factors for Pakistan being dependent on external adds.

Recent rise in food stuff not only encounter the poor of the world with the new and worst problem. It can undermine counters internally for a short term and the world economic system for a long period of time.

Apparently it will exercise a deep negative impact on those who lead their life below the poverty line or moderate life in low rated income state. to get riddance of this hard to tackle situation, it is incumbent, for countries like our dear homeland to move from poverty to financial, cultural, social and welfare oriented fields. The society which does not have economic growth cannot provide social and welfare facilities due to economic weakness.

The experience proves that the most effective way to combat with poverty is to manage for employment. Economic conditions can be improved by investing in agriculture and other commercial fields and active role in global trade transactions. It is obvious that fair distribution among the classes and collective justice can be a major role in this regard.

Imperialist states expansionists policies have encumbered the under developed countries social, political and financial problems.

Therefore, the obligation of developing nations confounded the problems of poverty. In addition, professional competencies and capacity building did not make concrete policies in different fields and did not implement them, so Pakistan's will not be able to afford the risk of disastrous threats.

The challenge of poverty overcome by gradual steps. For this very reason we need a comprehensive policy design, which can transform Pakistan into a modern, peaceful and prosperous country. Patriotic Pakistanis should call for such policy making and help in formulation and implementation, do not let the dark side prevail, and most of them, adopting Islamic teachings, are inclined to overcome it in the context of the Prophet required condition. The Messenger of Allah (ﷺ) encouraged the economic projects of the Muslims and used to encourage them to farm, The Prophet (ﷺ) made Ansaar Sahaba / (associates of Prophets) as a brothers with a poor relative from the financial condition, so that the Ansar Sahaba may help the companion migrants. Because the Muhajir Sahaba abandon everything in Makkah and came to Medina. The abo-hurera reports:

قالت الانصار للنبي؟ اقسم بيننا وبين اخواننا النخل قال لا فقالوا تكفونا المئونة ونشركم في الثمرة قالوا سمعنا واطعنا¹².

Ansar told the Prophet (ﷺ) that our gardens should divide between we

and our (migrated) brethren. The prophet negated this, then Ansar said (to the migrants) that you should work hard in the trees, and we will share in the fruits. They said, "We have heard and accepted".

Lack of security / peace:

The current situation of insecurity in many cities and regions of the country has organized crime, religious hypocrisy, violent extremism and political opportunism. The concerns around the world about security in Pakistan are far more than real threats. As long as the security and security problem is not resolved, no external or domestic investment or development plans can be implemented. Irrational fear, hesitation and irresolute determination are considered as the adverse enemy to Government. Therefore, for poverty alleviation, there is necessity for peace and safety.

Insecurity, murders, target killing, bomb blasts, and suicide blasts etc. these evils have not only undermined our economic condition but also have cause restless of mind and agony. At the occasion of building makkah Ibrahim (عليه السلام) first (top) priority by starty with was involving peace and betterment of economic condition later. Therefore it is evident that there is an essential component of prosperity and stability of any society dependent on peace.

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ¹³

And [mention] when Abraham said, "My Lord, make this a secure city and provide its people with fruits.

The Messenger of Allah (ﷺ) focuses on the domestic affair of the Islamic State, and has done a great deal against the oppressors, and this statement of Prophet has been true that:

ليتمن هذا الامر حتى يسير الراكب من صنعاء الى حضرموت لا يخاف الا الله¹⁴.

The time will come when a women from suna'a Yemen will travel alone and she will not be afraid from anyone but from only Allah.

Indulgence / luxurious (تعميش پسندی) :

In the country a major cause of common poverty is also the indulgence of rulers, public representatives and wealthy people. Islam likes all the simplicity in all matters of life rather than indulgence. While due to a number of economic and moral losses in indulgence it has been considered to be much despised.

There is a major reason for poverty and depression in a country, especially the problems of government and authority, to be in the high places

and extravagance. A man from the Islamic point of view, even though the head of state does not have any discrimination in eating, drinking and other human rights than ordinary people. There is no room of VIP and non-VIP in Islam, if there is, who is more VIP then the prophet of Islam who observe days without putout hearth for day. The prophet says:

اياك والتنعيم فان عباد الله ليس بالمتنعمين.¹⁵

Avoid the amenities of life, because people of petty don't do that. Servant of Allah does not do luxury.

Every year in the country, a large number of government budget deals with princes, ministries and advisors, members of the parliament and officers' surveys and unnecessary expenses. For which the budget is to be borrowed every year to meet the budget deficit. Malicious rulers and their advisers claiming representation of the nation draw millions of rupees monthly salaries. From their pump and show it is hard to guess or speculate that they belong to a country which survive by foreign aids. It is a purpechwal way or style of rulers which dominates of years in Pakistan. (Hafiz Muhammad Saadullah)

Extremism and sectarianism:

Pakistan has become hostage of extremist forces. These forces are not allowed to hostage the country's development. Having ideology, hatred, unbelief and aggression of our religious rivals continued to be part of our disposition and we were dumping in our shells cut off from the world. We are badly unable to establish the peace, security and brotherhood in the region.

"sectarianism" is one off the most distractive problems to our economy, no matter if it is in the form of political interest or extremism is promoted under the shadow of political tactics, in both of the forms it damages miscreant and help people became confuse which results in the social , law and order situation undone. In both cases, the interests groups and their interests are protected, while emotional and intimate sectarians are killed in professional attacks. The effects of philosophical nature surround the whole world and are painful in pain. These harmful effects provoke hatred in heart and mind. In such a situation, the life style shows its catastrophe and everywhere we look death, destruction, terror, blood, dead body, and fire.

To the destruction of the economy, those who are victims of "sectarianism", misconduct of socialism, robbery, criticism, prejudice, hate, violence, extortion, accusations etc". Apart from being cautious, sectarian violence is understood by the scholars who start from the grounds of

sectarians, and the communal killings of social divisions, social discrimination, hypocrites, state-owned patriarchs of the specific sects and the right to oppose the killings.

For preventing sectarian violence, it is not enough to punish the perpetrators who work on the camera, but to prevent the initial steps, they will have to make practical measure and it will undermine if fabric.¹⁶

Conclusion:

There are excellent examples of solution such as poverty and unemployment, all these problems can be solved by seerah of prophet. If a person becomes destitute to such an extent that he cannot get any work, and if he becomes a poor and needy, then the Islamic solution is that the wealthy relatives should spend over their poor relatives, Allah Almighty It is assumed that the payment of rights is paid between the dependents. In Holly Quran there is stated:

قَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْيَسِيرَ¹⁷

So give the relative his right, as well as the needy.

If the kith and kin are unable to meet relatives poverty, then in this case the entire society are responsible for fulfilling the need of this weakness through the charity and Zakat. The prophet (ﷺ) said those deserve the most who are unable to carry out manual labour and hard works, for that the prophet said.

لَا تَجُلُ الصَّدَقَةَ لِغَنِيِّ، وَلَا لِذِي مِرَّةٍ سَوِيٍّ¹⁸

The charity is not lawful for a wealthy and not for a powerful one.

These are the values, ethics and principles of which the entire society are connected together, all its pillars are equal, Mental illness are envy cannot affect such as jealousy, thus, Islam has presented a successful and practical solution to eliminate poverty and unemployment, The solution to this important problem is that there will be no successful treatment in the world except for a narrative solution, this virtue of unemployment and poverty is the most successful experience in the world, because it is revealed by Allah Almighty to His prophet.

History bear witness to the fact socio economic and socio justice and stability in human society is not possible for the creativity and sustenance of the God's chosen or appointed religion (system life) which he has chosen The population of enjoined mankind for the welfare of humanity, and the fulfillment of which he termed his final prophet, through the knowledge of Muhammad Mustafa.

In the world, injustice, hunger, selflessness, self-exploitation and unfair law, non-natural and social distinction such as the balance of fundamental and naked humanity, endanger the problems, and for achieving religious and moral success this and other worldly amenities one must tend to the seerah nabawi(ﷺ).

Let's Come! In the orders of this prophet in all over the world, especially in Pakistan, seek a solution to the problem of poverty, inequality and economic issues. Let seek solution and then in the light of prophetic light throwing.

The fact is that in this regard the teachings and instructions of Prophet Muhammad (ﷺ) are implemented with sincerity, there is no likelihood problem is not resolved.



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