



How Religious Teachings can help Lower Poverty and Unemployment: A Social and Educational Approach

Nasratullah Nasrat¹ & Mohammad Aziz Mohammadi²

¹ Senior Teaching Assistant in the Department of Islamic Studies at Bamyar University

Email: nasratullahnasrat870@gmail.com

² Teaching Assistant in the Department of Islamic Culture at the Kabul Education University

Abstract

This study, entitled “The Role of Religious Teachings in Reducing Poverty and Unemployment: An Educational and Social Approach,” explores the significance of religious principles in addressing economic challenges. In the religion of Islam, great emphasis is placed on the importance of work and employment as means of preserving human dignity, ensuring independence from others, and fulfilling one’s basic needs through lawful earnings. Numerous examples demonstrate that even the divine prophets, despite their great mission of conveying Almighty Allah message to humankind, engaged in various professions so as not to be dependent on others and to provide for themselves and their families. This clearly indicates that Islam strongly advocates the eradication of poverty. From a methodological perspective, this research is applied in purpose and descriptive in nature, conducted through a literature review of Quranic verses, prophetic traditions (Hadith), and relevant scholarly works. The findings reveal that religious teachings play a significant and influential role in reducing poverty and unemployment. By implementing these teachings and engaging in lawful, ethical labor consistent with Islamic principles, poverty and deprivation can be eliminated from society, leading Muslims toward a prosperous and dignified life free from destitution.

Keywords

Educational; Poverty; Religious Teachings; Unemployment; Zakat.

Introduction

الحمد لله رب العالمين، والصلاة والسلام على سيدنا محمد وعلى آله وصحبه أجمعين.

Work occupies an exalted position in Islamic teachings and is regarded as a means of securing livelihood, preserving human dignity, and serving society. Islam consistently encourages human beings to strive, exert effort, and attain self-sufficiency, while viewing unemployment as a source of weakness and decline within society. In the Qur’an and the Prophetic traditions (Hadith), labor and production are presented as acts of worship that contribute to both individual and social development. As Almighty Allah declares: ﴿وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى﴾ (An-Najm:39)

“That man can have nothing but what he strives for”.

Islam recognizes a true Muslim as one who is diligent, industrious, and actively engaged in life’s affairs—someone who contributes meaningfully to society through lawful trade and labor, thereby fulfilling the divine will of Allah, Who appointed humankind as His vicegerents on earth. As stated in the Qur’an: ﴿هُوَ أَنشَأَكُم مِّنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا﴾ (Hud:61)

“It is He Who hath produced you from the earth and settled you therein” .

True faith grants individuals inner peace, spiritual tranquility, and strength of heart; it fosters optimism about the future and greatly enhances human motivation and perseverance in both worldly and spiritual pursuits.

Poverty and unemployment are among the most pressing social challenges within Islamic societies, producing wide-ranging consequences across the economic, cultural, educational, and moral

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dimensions of community life. Religious teachings particularly those rooted in Islam offer comprehensive solutions for alleviating these issues (Zera'a Peyma et al, 2020). The educational system, as a pivotal instrument of social development, can play a decisive role in nurturing efficient, responsible, and morally committed individuals. This paper, with a focus on religious texts, examines the role of Islamic teachings in reducing poverty and unemployment, and analyzes practical strategies derived from Islamic sources to promote social welfare and economic self-sufficiency.

Problem Statement

Poverty and unemployment, as serious challenges in Islamic societies, have led to economic, social, ideological, educational, and cultural problems. Although religious teachings provide various tools and mechanisms for addressing these issues, many Islamic communities have not properly utilized these capacities. This study seeks to examine the question: What role do religious teachings play in reducing poverty and unemployment, and how can these teachings be effectively applied in this field?

Why the Study is Important and Needed

The significance of this research lies in its examination of the religious capabilities that foster an entrepreneurial spirit and contribute to poverty reduction. In Islam, the most effective strategies for eradicating and eliminating poverty have been clearly outlined. The necessity of this study arises from the need to explore and highlight these Islamic strategies and capacities that address the issue of poverty. By identifying and presenting these findings, this research aims to enable Muslims to utilize these religious capacities effectively for the economic and social development of their communities.

Research Objectives

- Identifying the role of religious teachings in reducing poverty and unemployment.
- Analyzing scholars' perspectives on the importance of work and production in Islam.
- Examining Islamic economic systems such as Zakat, Sadaqath, and Waqf in eliminating poverty

Research Questions

- What strategies do religious teachings propose for reducing poverty and unemployment?
- What are the scholars' perspectives regarding the importance of work and production?
- How can Islamic economic systems contribute effectively to poverty alleviation?

Literature Review

Based on the conducted review and analysis, no specific study has been found under the title "The Role of Religious Teachings in Reducing Poverty and Unemployment: An Educational and Social Approach." However, numerous Qur'anic verses emphasize the importance of reducing poverty and unemployment, urging Muslims to strive toward the eradication of destitution. Likewise, many Prophetic traditions (Hadiths) condemn poverty and provide practical means for its elimination. Among the studies related to this topic, the following works are noteworthy:

Qaradawi (2001), in his book "The Role of Zakat in Addressing Economic Problems and the Conditions for Its Success," examines the role of Zakat in solving economic issues and identifies the conditions under which its payment effectively alleviates these problems. He discusses Zakat in relation to unemployment, poverty alleviation, debt resolution, economic inequity, and the hoarding or stagnation of wealth.

Bouchama (2010), in his article "Addressing the Problem of Poverty from the Perspective of Islamic Economics," analyzes the adverse effects of poverty and explores ways to eliminate it, arguing that adherence to correct Islamic economic principles provides the most effective solution to poverty.

Qadir and Saleh (2022), in their article "The Role of Zakat in Addressing the Problem of Poverty," conducted a study using inductive and deductive methods to analyze the impact of Zakat on poverty reduction in Erbil Governorate, Iraq.

In the present research, the focus extends beyond the role of Zakat, which has been examined in previous works. This study aims to investigate the broader role of religious teachings including voluntary Sadaqah (charitable giving), encouragement of productive labor, Waqf (endowments), Qard al Hasana (benevolent loans), and lawful trade in reducing poverty and unemployment. Additionally, other relevant religious strategies for poverty eradication are examined and discussed within this paper.

This study is applied in its purpose and descriptive in nature. The data collection method is library-based, relying on the examination of Qur'anic verses, Prophetic traditions (Hadiths) of the Prophet Muhammad (peace be upon him), and scholarly works authored by Islamic scholars in this field. In general, this research adopts a review-based approach, in which previous studies related to the topic have been reviewed, and their findings have been analyzed and interpreted thematically.

In its literal sense, the term faqr denotes “to pierce,” “to make a hole,” or “to bore through,” and it has also been used to mean “becoming poor” as the opposite of wealth (ghinā). A person who experiences faqr is called faqīr (poor). In terminology, poverty refers to the lack of essential means of living. The difference between faqr and faqd lies in the fact that faqd means the absence of something that is not essential, whereas faqr indicates the absence of something necessary and essential. (Dehkhoda,1998).

In Islamic jurisprudence, a *faqīr* is defined as one who lacks the necessities of life but does not ask others for assistance.

Islamic jurists have defined faqir as follows:

Hanbali scholars: A faqir is someone who owns nothing. (Hattab, 2002)

Prophet Nuh Peace be upon him: Work and effort in the lives of the divine prophets to earn a living and obtain lawful (halal) nutrition is an established and undeniable fact. For example, Prophet Noah (peace be upon him) worked as a carpenter to earn his livelihood. As mentioned in the Qur'an: **وَأَصْنَعِ الْفُلَ بِأَعْيُنِنَا وَوَحَيْنَا وَلَا تَخَاطِبُنِي فِي الَّذِينَ ظَلَمُوا أَنَّهُمْ مُّعْرِضُونَ** (Surah Hud: 37).

Prophet Dawud Peace be upon him: He worked as a blacksmith to support himself and lead a dignified life. The Qur'an says: **وَلَقَدْ آتَيْنَا دَاوُودَ مِنَّا فَضْلًا يَا جِبَالُ أَوْبِيَ مَعَهُ وَالطَّيْرَ وَأَلْنَا لَهُ الْحَدِيدَ، أَنْ اْعْمَلْ ﴿١٠﴾** **وَلَقَدْ آتَيْنَا دَاوُودَ فَتَوَلَّىٰ سَبِغَاتٍ فِي الْمَدِينَةِ ﴿١١﴾** (Surah Saba: 10-11)

Prophet Musa – Peace be upon him: He worked for a righteous man and was remunerated for his labor, improving his economic conditions: (قَالَ إِنِّي أُرِيدُ أَنْ أُنْكِحَ إِحْدَى ابْنَتَيْ هَاطَيْنِ عَلَى أَنْ تَأْجُرَنِي ثَمَانِي حَجَّاجٍ فَلَمَّا أَتَمَمْتُ عَشْرًا فَمِنْ عِنْدِكَ) (Surah Al-Qasas :27)

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He said, "I wish to give you one of my two daughters in marriage, on the condition that you work for me for eight years. But if you complete ten, it will be from your goodwill."

Prophet Zakariya (Zachariah) – Peace be upon him: He was a carpenter by trade.

«كَانَ زَكَرِيَّا نَجَّارًا» (Muslim, n.d)

It is narrated from Abu Huraira (may Allah be pleased with him) that the Prophet (peace and blessings be upon him) said: "Zakariya (peace be upon him) used to work as a carpenter."

Prophet Muhammad (peace be upon him): He was the ultimate example of honesty, trustworthiness, and high determination in seeking lawful sustenance and combating poverty. In his youth, he herded sheep in Mecca.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَا بَعَثَ اللَّهُ نَبِيًّا إِلَّا رَعَى الْغَنَمَ»، فَقَالَ أَصْحَابُهُ: وَأَنْتَ؟ فَقَالَ: «نَعَمْ، كُنْتُ أَرْعَاهَا عَلَى قَرَارِيطٍ لِأَهْلِ مَكَّةَ»

(Bukhari, 1422AH)

Narrated by Abu Huraira (may Allah be pleased with him): The Messenger of Allah (peace and blessings be upon him) said: "Allah has not sent any prophet except that he tended sheep." The companions asked: "Did you also do that, O Messenger of Allah?" He replied: "Yes, I used to herd them for the people of Makkah in exchange for some qirats (small coins)."

His involvement in trade, marked by honesty, trust, contentment, and foresight alongside the wealth of Khadijah (may Allah be pleased with her), is a authoritative and historic example of how Islamic teachings directly contribute to reducing poverty and addressing its causes.

Scholarly Perspectives

Islamic scholars and thinkers have offered diverse views regarding the importance of work and effort in reducing poverty and unemployment. Imam Abu Hanifa (may Allah have mercy on him), one of the most prominent Islamic jurists, strongly emphasized the role of economics in the life of a Muslim. He regarded trade and earning lawful income not only as permissible (mubah) but also as recommended (mustahabb). He believed that securing a livelihood through lawful means is part of a Muslim's religious obligation.

The practical life of Imam Abu Hanifa further illustrates this principle. Alongside his academic and religious activities, he worked as a cloth merchant. This reflects the importance of joining intellectual and religious duties with productive labor. Through his approach, Imam Abu Hanifa promoted the economic independence of scholars and demonstrated that striving for lawful income improves rather than diminishes one's social and intellectual status.

It is reported that his father was also a cloth trader and ran a modest business. When Imam Abu Hanifa reached the age of 17, he decided to turn that simple shop into one of the best fabric trading businesses in Iraq. He said: "I asked, who is the best teacher of market knowledge and the art of trade? They said: 'So-and-so.' So I went to him and began learning." (Khalid, n.d) This initiative by the "Great Imam" underscores the role of hard work and production in reducing poverty and reflects his concern with addressing economic challenges. (Nu'mani, 2017)

Imam Shafi'i (may Allah have mercy on him) also harassed the importance of personal effort and economic self-sufficiency, stating that work and production preserve human dignity and prevent dependency on others. According to him, the best among people are those who earn their livelihood through lawful and honest effort.

Ibn Khaldun, in his economic theory, highlighted the connection between labor, production, and social development. He argued that the progress of societies be contingent on continuous effort and optimal use of economic resources, while poverty stems from laziness and neglect of productive principles.

Among contemporary scholars, Sayyid Qutb emphasized the importance of work in the Islamic system, viewing it as a tool for achieving social justice. In his view, Islam considers work as a means for both individual and societal growth. Through systems such as zakat and waqf, Islam contributes to poverty alleviation and social cohesion.

Sheikh Muhammad Abduh also highlighted the role of education in fostering a spirit of labor and productivity. He believed that Muslim societies must instill a culture of work and diligence in future generations. According to him, economic independence is one of the foundations of sustainable development, and educational systems should support this objective.

Unfortunately, some people avoid work out of laziness and a desire for comfort, mistakenly thinking that seeking livelihood contradicts reliance (tawakkul) on Allah. In reality, the concept of

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tawakkul inherently involves taking appropriate action and utilizing lawful means. Umar ibn al-Khattab (may Allah be pleased with him) once encountered a group from Yemen who claimed to be relying on Allah. He said: "Who are you?" They replied, "We are those who place their trust in Allah." He responded, "No, you are not truly believing. A real mutawakkil is the one who sows seeds and then relies on Allah." (Bayan, 2001)

Imam Ahmad ibn Hanbal was asked about a man who said, "I will sit and not work, and my sustenance will come to me." He replied: "This man is ignorant." (Bayan, 2001)

The Prophet Muhammad (peace be upon him), in his sayings and actions, highlighted the importance of work as a means of human elevation. He taught that economic effort is not merely a way to provide sustenance but also a path toward spiritual and moral refinement. He saw labor as a means to strengthen one's willpower and sense of accountability. The Prophet (PBUH) said: "My provision has been placed beneath the shadow of my spear. Birds go out in the morning hungry and return in the evening full."

Some scholars have held differing views on the value of economic activity. While some regard it as simply a means of subsistence, others consider it an act of worship that leads to mystical and social growth. These differing opinions reflect the richness and diversity of jurisprudential interpretations regarding the importance of labor and production in Islam.

Verses of the Holy Qur'an Regarding Poverty Reduction

Islam and its religious teachings not only do not oppose work and striving for livelihood and sustenance, but rather place strong and necessary emphasis on it. So much so, that seeking sustenance and fighting poverty and unemployment is considered superior to striving in the path of Allah (Jihad) and even to nightly worship and prayers. Human beings are naturally inclined towards wealth accumulation and a comfortable life. The divine religion of Islam, as a comprehensive and complete system for all aspects of life and for all segments of society both in this world and the Hereafter has provided plans and guidance for work, effort, and eliminating unemployment. If it were not for the intense inclination toward wealth and the deeply rooted instinct of acquisition in human nature, no one would pursue work, plan for earning lawful sustenance, or engage in arts, commerce, agriculture, and livestock farming. Moreover, no one would see fighting the causes of poverty and unemployment as their religious duty, nor would they make thoughtful, rational plans for their future and that of their children. One of Allah's blessings for Muslims is that some of the richest natural resources in the world have been placed in Islamic lands. The Muslim Ummah, both in terms of values and goals, as well as in resources, is among the richest and most privileged nations. The only reason for the backwardness, lack of development, and progress among Muslims despite all these values and resources is the peak of idleness, laziness, and the absence of determination and a serious work ethic. For example, Japan alone produces four times more than all Islamic countries combined. This is because the Japanese possess seriousness in work and a strong determination for development and progress.

Islam is a religion of work, effort, and production. Work is considered a form of worship, and even beyond that, access to lawful income and pure sustenance is a prerequisite for the acceptance of worship and good deeds. Therefore, unless people put an end to their physical, mental, and spiritual laziness and lethargy, they will not be saved from humiliation, backwardness, and dependence on the products of others. The only path for believers to have a role in today's and tomorrow's world is to highlight religious teachings related to combating poverty, laziness, and idleness.

It must be noted that human survival depends on daily work and economic activity. From the Qur'anic perspective, work and effort are fundamental pillars of human life. Moral upbringing, human well-being, material and spiritual growth, improvement of livelihood, and creating opportunities to serve society and elevate human dignity and virtue are all rooted in work and effort. In general, religious teachings strongly oppose unemployment, laziness, and inability to provide a living and offer fundamental solutions to address these. Striving in production and contentment in consumption are two central pillars of societal development both of which are endorsed by Islam.

From the Qur'anic point of view, work, effort, and fighting unemployment are not only spiritual duties but also moral, human, and social responsibilities that contribute to achieving human goals and societal progress. A striving nation, productive individuals, and industrious communities hold a superior position in the sight of Allah.

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One of the clearest verses that points to the importance of work and the disgrace of idleness and plays a role in reducing poverty and unemployment is the following from Surah An-Najm:

﴿وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ وَأَنَّ سَعْيَهُ سَوْفَ يُرَىٰ ثُمَّ يُجْزَاهُ الْجَزَاءُ الْأَوْفَىٰ﴾ (An-Najm, 39–40).

And that a person has no share except what he strives for. And that his effort will soon be seen.

Although these verses primarily refer to striving for the Hereafter and witnessing the results in the afterlife, their main principle and criterion also encompass worldly life. This means that people of faith should not sit waiting for others to work and strive on their behalf or for society's problems to be solved by others. Rather, they themselves should gird up their loins, rise to effort and endeavor, and engage in serious struggle against poverty and its causes. (Shirazi, 2006).

Another verse which highlights the purposeful creation of mankind and the varied efforts and missions of individuals is: ﴿وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَىٰ إِنَّ سَعْيَكُمْ لَشَتَىٰ﴾ (Al-Lail, 3–4).

And I swear by the One who created the male and female; indeed, your efforts are diverse.

Human deeds and efforts are of various kinds: some are good, others are evil; some lead to Paradise, and others lead to Hellfire. Indeed, some strive for the salvation and prosperity of their life in this world and the Hereafter, while others, through laziness, unemployment, and shirking responsibility, lead themselves to misery and hardship. (Mukhlis, 2006).

From the Qur'anic Perspective: Human Responsibility and the Consequences of Action According to the Qur'an, every individual or, in broader terms, every nation is held accountable for their actions in both this worldly life and the Hereafter. No one will be deprived of the results of their deeds in this life or the next. Each person will experience the consequences of their good or bad actions, fully and appropriately, according to their capacity and responsibility. The Qur'an illustrates these concepts in several instances, such as in the following verse:

﴿لَا يَكْفِيكَ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ﴾ (Al-Baqarah: 286).

"Allah does not burden a soul beyond its capacity. It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned."

Allah does not assign a responsibility to anyone beyond their ability. Whatever good a person does, it is for their own benefit; and whatever bad they commit, it is to their own detriment. Indeed, everyone will reap the outcome of their deeds both good and bad and will confront their consequences in this world and the next.

This verse draws people's attention to their responsibilities and the outcomes of their actions. It invalidates myths such as luck, fate, and other superstitions that some invent to avoid accountability (Shirazi, 2006).

Another verse that encourages work and effort and plays an effective role in combating poverty and unemployment while emphasizing the consequences of human action in both lives is:

﴿كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ إِلَّا أَصْحَابَ الْيَمِينِ﴾ (Al-Muddathir: 38–39).

"Every soul will be held (in pledge for its deeds, Except the Companions of the Right Hand)"

This verse clearly states that a person's entire being is bound by their deeds and obligations. Among the duties of a faithful believer in this worldly life is striving through work and effort, fighting poverty and unemployment, and improving economic conditions.

A faithful believer is a person of work and effort a productive, positive, and responsible individual. In fighting poverty and its causes, they act based on faith and a sense of responsibility. Such a person is righteous, helps to reform others, speaks the truth, advocates justice, and puts it into practice in their life. They are both a consumer and a producer, always in a position to give rather than take, bearing others' burdens and bringing benefits wherever they go.

In contrast, faithless individuals or those who only claim faith are, from the Qur'anic perspective, unproductive, negative, dependent, and a burden on others. They never help shoulder others' burdens, do not speak the truth, nor promote justice. Wherever they go, they bring no benefit. The Qur'an paints a vivid picture of these two kinds of people in this verse:

﴿وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كَلٌّ عَلَى مَوْلَاهُ أَيْنَمَا يُوَجِّههُ لَا يَنْتَ بِخَيْرٍ هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ﴾ (An-Nahl: 76)

"Allah sets forth) another (Parable of two men: one of them dumb, with no power of any sort; a wearisome burden is he to his master; whichever way be directs him, he brings no good: is such a man equal with one who commands Justice, and is on a Straight Way? "

Certainly, in both divine standards and human logic, a producing nation is not equal to a consuming one. An informed nation is not equal to an ignorant one. Those who carry the burdens of others are

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not equal to those who are burdens on others — just as the oppressors and enemies of justice are not equal to the free and just.

Islam advocates for work, effort, productivity, progress, and human development. It does not accept poverty, unemployment, laziness, backwardness, moral decay, or economic helplessness (Qaradawi, 2011).

Prophetic Hadiths on Poverty and Unemployment Reduction

Just as the verses of the Qur'an play a prominent and influential role in reducing poverty and unemployment, the effectiveness and significance of the sayings and traditions (Hadiths) of the Prophet Muhammad (peace be upon him) are also considered vital, constructive, and life-shaping.

Islam is a religion of renovation, and one of its core priorities is the economic welfare and the improvement of living standards for members of the Muslim community. Overall, Islam detests poverty, unemployment, laziness, and idleness, and it encourages every individual in the Muslim Ummah to engage in work, effort, and production.

The Prophet Muhammad (peace be upon him), as the leader and guide of the Muslim Ummah, sought refuge with Allah from poverty, laziness, weakness, and cowardice, and he would also seek protection from the trials of life and death and the torment of the grave. He is reported to have said: «كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَالْجُبْنِ وَالْهَرَمِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ»» (Bukhari, 1422AH)

"The Prophet (peace be upon him) used to say: 'O Allah! I seek refuge in You from inability and laziness, weakness and senility. I seek refuge in You from the trials of life and death, and from the torment of the grave.'"

Not only did the Prophet (peace be upon him) regularly recite this supplication himself, but he also encouraged the Muslim Ummah to do the same. Its role in combating poverty, unemployment, and laziness is dynamic and deeply constructive.

Another Hadith reported by Anas ibn Malik (may Allah be pleased with him) highlights the value of productive labor:

عن أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا، أَوْ يَزْرَعُ زَرْعًا، فَيَأْكُلُ مِنْهُ طَيْرٌ أَوْ إِنْسَانٌ أَوْ بَهِيمَةٌ، إِلَّا كَانَ لَهُ بِهِ صَدَقَةٌ» (Bukhari, 1422 AH)

The Prophet (peace be upon him) said: "If a Muslim plants a tree or sows a field, and birds, people, or animals eat from it, it is regarded as a charity (sadaqah) for him."

This Hadith implies that work and production are valued in Islamic teachings and are favored by Sharia. Economic activities such as farming, gardening, commerce, industry, and other forms of production are vital in reducing poverty and interesting economic movement. Just like some forms of charity continue to benefit a person after death (e.g., ongoing charity), certain productive economic actions also yield lasting rewards in the Islamic perspective.

The Prophet (peace be upon him) encouraged Muslims to work and strive, considering productivity and independence from others as essential elements of faith-based living. Indeed, the secret to developing the earth, achieving economic self-sufficiency, and finding peace in worship lies in action, effort, and the absence of mental and physical laziness.

Any type of work or profession, no matter how small or seemingly insignificant, is far more dignified and respectable than extending one's hand in need and asking others for help. The Prophet (peace be upon him) said:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَأَنْ يَحْتَطِبَ أَحَدُكُمْ حُرْمَةً عَلَى ظَهْرِهِ، خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ أَحَدًا، فَيُعْطِيَهُ أَوْ يَمْنَعَهُ» (Bukhari, 1422 AH).

Abu Hurairah (may Allah be pleased with him) reported that the Messenger of Allah (peace be upon him) said: "It is better for one of you to carry a bundle of firewood on his back and sell it than to ask someone who may give him or may refuse."

Abu Hurairah (may Allah be pleased with him) reports that the Prophet (peace and blessings be upon him) said: "If any one of you takes a rope over his shoulder, climbs a mountain, brings back a bundle of wood, and sells it, Allah will honor him and raise his status. This work of his is far better than asking for charity or begging from people, whether they help him or not."

From the perspective of religious teachings, those who, after leaving this world whether at the family level or at the level of the nation and the Muslim community care about providing for the future generations and descendants are beloved and favored by Allah. Productive, hardworking, frugal, and economically self-sufficient nations are greater to poor nations that depend on others. The

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Prophet Muhammad (peace be upon him) beautifully illustrated this to the well-known companion Sa'd ibn Abi Waqqas:

The Messenger of Allah (peace be upon him) said to Sa'd ibn Abi Waqqas (may Allah be pleased with him):

يَقُولُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَسَعْدُ بْنُ أَبِي وَقَّاصٍ، رَضِيَ اللَّهُ عَنْهُ، «إِنَّكَ أَنْ تَذَرَ وَرَثَتَكَ أَغْنِيَاءَ، خَيْرٌ مِنْ أَنْ تَذَرَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ». (Bukhari, 1422 A H)

"Indeed, it is better for you to leave your heirs wealthy than to leave them poor and needy, widening out their hands to people."

He (peace be upon him) meant that if you leave your future generations and heirs rich and prosperous, it is better than leaving them poor and struggling, forced to ask others for help.

The Role of Zakat in Reducing Poverty

The obligation of *Zakat* serves as a means of reorganizing financial income, as it is a financial resource ordained by Allah Almighty to be taken from the wealth of the rich and given to the poor and needy. *Zakat* is calculated at a rate of 2.5% of annual savings, provided that the wealth exceeds a certain threshold known as the *Nisab*.

Linguistically, the root of the word *Zakat* in Arabic signifies purity, growth, blessing, and praise, all of which are used in the Qur'an and Hadith (Al-Jazari, 2020). It also means growth and increase; for example, the phrase "*Zaka al-zar'*" means that the plant has grown and increased (Al-Jurjani, 1983).

In Islamic jurisprudence, *Zakat* is defined as a obligatory right on wealth (Al-Mughni, n.d). It has also been described as the obligation of allocating a specific portion of certain wealth for designated recipients (Al-Jurjani, 1983).

Zakat is a major obligation and the third pillar of Islam, regarded as one of the fundamental foundations of the religion. As narrated by Abdullah ibn Umar (may Allah be pleased with them), the Prophet Muhammad (peace be upon him) said: «بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَالْحَجِّ، وَصَوْمِ رَمَضَانَ»

(Al-Bukhari, 1422 AH).

"Islam is built upon five [pillars]: the testimony that there is no deity but Allah and that Muhammad is the Messenger of Allah, establishing prayer, giving zakat, performing Hajj, and fasting during the month of Ramadan."

Islam is founded upon five principles: bearing witness that there is no true deity except the One God, and that Muhammad (peace be upon him) is the Messenger of Allah; establishing prayer; giving zakat; performing pilgrimage to the House of Allah; and fasting in the blessed month of Ramadan.

Moreover, zakat is mentioned alongside prayer in the Book of Allah Almighty, as Allah has combined prayer and zakat in many verses of the Noble Qur'an. This highlights the greatness and importance of zakat in the sight of Allah, the Exalted, and its elevated status. Allah Almighty says: (وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ) (Al-Baqarah: 43).

Translation: "And be steadfast in prayer; give Zakat; and bow down your heads with those who bow down) in worship".

Paying zakat or charity to the weak and needy is a cause of victory and provision. As narrated in a hadith from Sa'd (may Allah be pleased with him), the Prophet Muhammad (peace be upon him) said: «هَلْ تَنْصَرُونَ وَتَرْزُقُونَ إِلَّا بِضَعْفَانِكُمْ» (Al-Bukhari, 1422 AH)

Translation: "Is it not true that you are aided and provided for because of your weak and needy?"

According to another narration from Anas ibn Malik (may Allah be pleased with him), he said: During the time of the Prophet (peace be upon him), there were two brothers; one would come to the Prophet, while the other was engaged in work and earning a living. The working brother complained about his brother to the Prophet. The Prophet replied: «لَعَلَّكَ تَرْزُقُ بِهِ» (At-Tirmidhi, 2016). "*Perhaps you will be provided for through him*".

Translation: "*Perhaps you will be granted provision because of him.*"

Allah Almighty says: (مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْسُطُ وَإِلَيْهِ تُرْجَعُونَ) (Al-Baqarah: 62).

Translation: Who is he that will loan to Allah a beautiful loan, which Allah will double unto his credit and multiply many times? It is Allah that giveth you (want or plenty, and to Him shall be your return Zakat in Islam is the first system recognized by humanity to ensure support for the needy and establish social justice among members of society; a system in which a portion of the wealth of the

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rich is redistributed among the poor and needy classes. Zakat purifies the wealth of the giver and also cleanses their soul from selfishness, greed, avarice, and indifference toward the suffering of others. Furthermore, zakat purifies the soul of the poor or needy from envy, hatred, and hostility toward the wealthy.

Zakat increases cohesion and solidarity within society, promotes mutual cooperation among its members, and helps eliminate poverty along with its social, economic, and ethical consequences, provided that zakat funds are properly distributed to deserving and qualified recipients.

The Role of Sadaqah (Voluntary Charity) in Poverty Reduction

There are two types of sadaqah: one is zakat, which has been mentioned earlier, and the other includes voluntary sadaqaqs such as alms, expiations, gifts, neighborly rights, and similar acts. Sadaqah is a voluntary charity aimed at attaining reward from Allah Almighty (Al-Jurjani, 1403 AH).

Regarding these voluntary sadaqaqs and how their payment leads to the eradication of poverty, various verses and hadiths address their payment in different ways, some of which are as follows:

a) Sometimes, giving sadaqah in the Sunnah is described as a means to enter Paradise. For example: عَنْ عَائِشَةَ، قَالَتْ: جَاءَتْ امْرَأَةٌ وَمَعَهَا ابْنَتَانِ لَهَا تَسْأَلْنِي، فَلَمْ تَجِدْ عِنْدِي شَيْئًا غَيْرَ تَمْرَةٍ وَاحِدَةٍ، فَأَعْطَيْتُهَا إِيَّاهَا، فَأَخَذَتْهَا فَشَقَّتْهَا بَيْنَ ابْنَتَيْهَا، وَلَمْ تَأْكُلْ مِنْهَا شَيْئًا، ثُمَّ قَامَتْ فَخَرَجَتْ هِيَ وَابْنَتَاهَا، فَدَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيَّ هَبْنَتَهُ ذَلِكَ، فَحَدَّثْتُهُ حَدِيثَهَا، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ ابْتُلِيَ مِنْ هَذِهِ الْبَنَاتِ بِشَيْءٍ فَأَحْسَنَ إِلَيْهِنَّ، كُنَ لَهُ سِتْرًا مِنَ النَّارِ» (Bukhari, 1422 AH).

Translation: Aisha (may Allah be pleased with her) said: A woman with two daughters came to my house and asked for something. I had nothing except one date, so I gave it to her. The woman divided the date between her two daughters and ate nothing herself. Then she got up and left with her daughters. When she left, the Prophet (peace be upon him) came, and I told him the story. He said: *Whoever is tested with daughters and strives to provide for their needs, this worldly hardship will serve as a shield from the Hellfire.*

b) Sometimes, charity (sadaqah) is described as a means to fulfill needs, relieve hardships, and cover (sins or faults) both in this world and on the Day of Judgment. This is because it involves meeting the needs of the needy, alleviating the distress of the afflicted, and assisting those who are helpless. The reward corresponds to the deed itself; as mentioned in a hadith narrated by Ibn Umar (may Allah be pleased with him), who said: The Messenger of Allah (peace be upon him) said: «الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ، وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ، وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً، فَرَّجَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبَاتٍ يَوْمَ الْقِيَامَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ» (Bukhari, 1422 AH, Vol. 3: 128).

Translation: Ibn Umar (may Allah be pleased with him) said: The Prophet (peace be upon him) said: A Muslim is the brother of another Muslim; he should not wrong him, nor abandon him to hardship or sorrow, nor leave him alone in distress or fail to help him. Whoever helps his brother in times of need, Allah Almighty will help him in his time of need. Whoever removes one of the difficulties of a Muslim, Allah will remove one of his difficulties on the Day of Judgment. Whoever covers the faults of a Muslim, Allah will cover his faults on the Day of Judgment.

c) Sometimes, the giving of charity (sadaqah) is described as unifying the Muslim community like a family, where the strong show mercy to the weak, the wealthy assist the needy, and the rich do good to the destitute. As a result, the owner of wealth feels a desire for benevolence because Allah Almighty has been kind to him. Allah Almighty says: (وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ) (Al-Qasas: 77) Translation: *(And know that you too have the right to live and should enjoy lawful possessions and pleasures and take care of yourself) just as Allah has been kind to you and bestowed His favors upon you.*

The Role of Waqf (Endowment) in Poverty Reduction

Waqf is a high-value economic institution relied upon to finance various charitable projects and activities. This tradition originates from the Prophet Muhammad (peace be upon him), as he was the first to establish waqf in Islam and encouraged people to convert their voluntary charity into waqf.

Waqf, linguistically, means to hold back or detain (to withhold). In Islamic jurisprudence, it refers to the act of restraining the principal asset ('ayn al-māl) from ownership by the waqif (endower) and dedicating its usufruct (benefits) to others. According to Imam Abu Hanifa, the waqif can revoke his waqf; however, according to his two students (Abu Yusuf and Muhammad ibn al-Hasan), waqf means to withhold the principal asset from the ownership of others while giving the benefits as

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charity, so that the principal asset is, in one respect, transferred to the ownership of Allah Almighty. (Al-Jurjani, 1403 AH).

Or it is defined as withholding the principal asset ('ayn al-māl) from the ownership of others and dedicating its benefits to the person for whom the property has been endowed (Al-Zuhayli, n.d).

Waqf differs from sadaqah (charity) because sadaqah ends with a person's death, whereas waqf is a remaining charity that a person dedicates during their lifetime for charitable and righteous purposes, and as long as the waqf remains, its reward continues. This carries a great benefit, helping a person to perform good and virtuous deeds, supporting scholars and worshippers, meeting the needs of the poor, needy, sick, and indigent, and upholding the banner of religion through spreading beneficial knowledge and establishing schools and public welfare facilities.

Anything that can be sold or utilized without diminishing its principal can be endowed as waqf, whether immovable property such as land and buildings, or movable property such as weapons, clothing, or swords. The best type of charity is that which is most useful and sustainable, and this goal can only be achieved if the charity is guaranteed, maintainable, established on a solid foundation, and founded with a clear purpose and a lawful, good objective.

The goals of waqf are not limited to the poor and needy or to places of worship and their maintenance, but extend beyond to include other objectives such as scientific centers, religious institutions, students of Islamic sciences who adhere to Divine Shariah, hospitals, and many other fields. Allah Almighty has legislated waqf, encouraged people to participate in it, and made it a means of drawing closer to Him, as He says: ﴿لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ﴾ (Al-Imran: 92).

Translation: *You will never attain righteousness until you spend [in the way of Allah] from that which you love. And whatever you spend indeed, Allah is Knowing of it.*

In the noble hadith, the Prophet Muhammad (peace be upon him) spoke about the importance of ongoing charity (ṣadaqah jāriyah) and waqf, saying: «إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ: إِلَّا مِنْ صَدَقَةٍ: جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ»

(Muslim, n.d).

“When a person dies, their deeds come to an end except for three: ongoing charity, knowledge from which people benefit, or a righteous child who prays for them.”

In another hadith, the Prophet (peace be upon him) said: «إِنَّ مِمَّا يَلْحَقُ الْمُؤْمِنَ مِنْ عَمَلِهِ وَحَسَنَاتِهِ بَعْدَ مَوْتِهِ عِلْمًا: عِلْمُهُ وَنَشْرُهُ، وَوَلَدًا صَالِحًا تَرَكَهُ، وَمُصْحَفًا وَرَّثَهُ، أَوْ مَسْجِدًا بَنَاهُ، أَوْ بَيْتًا لِابْنِ السَّبِيلِ بَنَاهُ، أَوْ نَهْرًا أَجْرَاهُ، أَوْ صَدَقَةً أَخْرَجَهَا مِنْ مَالِهِ فِي صِحَّتِهِ وَحَيَاتِهِ، يَلْحَقُهُ مِنْ بَعْدِ مَوْتِهِ»

(Ibn Majah, n.d).

“Among the deeds and good actions that follow a believer after their death are: knowledge they taught and spread, a righteous child they left behind, a Quran they bequeathed, a mosque they built, a house for travelers they constructed, a flowing river they dug, or charity they spent from their wealth during their health and lifetime all of these continue to benefit them after their death.”

Solutions to Reduce Poverty

From the viewpoint of religious teachings and Islamic instructions, there are numerous effective and constructive ways to secure livelihood, raise the economic standard of living, and reduce poverty. This article highlights several fundamental and worldwide strategies:

A. The first solution to reduce poverty, eliminate laziness, and improve the economic condition among the Muslim community is to earn pure and lawful income. Earning halal income and avoiding unlawful earnings have a strong impression on reducing poverty and eliminating unemployment and idleness, because halal and pure blessings positively affect the acceptance of worship, while unlawful wealth negatively impacts it. Therefore, it is the duty of every Muslim to seek halal sustenance through hard work and effort, avoiding idleness, laziness, and unlawful earnings. ﴿يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ﴾ (Al-Baqarah:168)

O ye people! Eat of what is on earth, lawful and good; and do not follow the footsteps of the Satan, for he is to you an avowed enemy

B. The second historically tested and simultaneously religiously and rationally approved solution to reduce poverty, increase production, and enhance work is spending and charity in the way of Allah. The hand that gives is superior to the hand that receives. Giving money in the cause of Allah plays a

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very effective role in reducing poverty and eliminating laziness and fatigue, and it multiplies a person's efforts manifold.

One of the lofty goals of Islam is to eliminate the unjust disparities and oppressive class systems caused by social injustices, unequal distribution of wealth and power, and systematic discrimination between the rich and poor. Islam seeks to elevate the economic level of those who cannot meet their basic needs without the help of others and ensure they have the minimum necessities of life. One program Islam recommends to achieve this goal is spending wealth in the way of Allah to fight poverty and mental and physical idleness. Allah says: *﴿مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سَنَابِلَةٍ مِائَةُ حَبَّةٍ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾* (Al-Baqarah:261)

"The parable of those who spend their wealth in the way of Allah is that of a grain of corn: it groweth seven ears, and each ear Hath a hundred grains. Allah giveth manifold increase to whom He pleaseth: And Allah careth for all and He knoweth all things".

C. The third effective, poverty-fighting, and productivity-enhancing solution is supporting the low-income and deprived classes of society. One way to revive work, effort, and fight poverty and idleness in Islamic societies is supporting the poor and needy. Those with inadequate income or who cannot maintain a dignified life for themselves and their dependents are regarded by Islam as a social and ethical responsibility. Believers are commanded to help and assist them. Economic support for such people plays a vital role in creating work, increasing production, reducing poverty, and eliminating mental and physical idleness.

D. The fourth decisive and rational solution to reduce poverty and boost production and labor is to revive the culture of lending: Qard al-Hasan (benevolent interest-free loans). This earliest and sacred Islamic practice has unfortunately been largely forgotten or ignored in Muslim societies. Qard al-Hasan, with its conditions and limits prescribed by Sharia, plays a constructive and vital role in reducing poverty and unemployment, eliminating class disparities, and encouraging people to work harder. Allah the Exalted says: *﴿مَنْ ذَا الَّذِي يقرضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْسُطُ وَإِلَيْهِ تُرْجَعُونَ﴾* (Al-Baqarah :245)

"Who is he that will loan to Allah a beautiful loan, which Allah will double unto his credit and multiply many times? It is Allah that giveth you (want or plenty, and to Him shall be your return".

Who is it that will give Allah a good loan so that Allah increases it many times over? And Allah controls giving and withholding, and to Him all will return.

E. The fifth effective solution is the revival of the mindset and philosophy of serving the servants of Allah. This mindset plays a vital and decisive role in reducing poverty and combating laziness and idleness. Religion and its teachings revolve around serving creation, helping the weak, and supporting the deprived classes. Living according to this principle effectively reduces poverty and unemployment and contributes to augmented work, production, and economic activity.

F. The sixth dynamic and superior solution for poverty alleviation, combating laziness, and increasing legitimate economic activities is avoiding wastefulness and extravagance. Wastefulness and extravagance in economic life are forbidden, unlawful, and irrational according to Islamic law. Individuals and nations that do not practice thrift inevitably experience poverty and hardship in their personal lives. The Quran contains many exhortations to spend wealth in the way of Allah and prohibits wastefulness. Implementing these commands is the best way to reduce poverty, scarcity, and eliminate the disease of laziness and idleness.

﴿وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ﴾ (Al-An'am :141)

"And do not waste, for indeed, He does not like the wasteful."

G. The seventh effective solution on the path of poverty alleviation, combating laziness, and improving economic living standards is support and mutual assistance in good and righteous deeds. The most important method for distributing wealth and economic resources, division of labor, and eliminating poverty and hardship is cooperation and collaboration. Through cooperation, a disorderly economy can be organized; without support and collective solidarity, fighting poverty and falling it is not feasible. Many problems, particularly economic difficulties, can be overcome through cooperation and teamwork. Allah Almighty commands assistance unconditionally, saying: *﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾* (Al-Ma'idah :2)

"And cooperate in righteousness and piety, but do not cooperate in sin and aggression."

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Cooperation in economic matters and poverty reduction must not lead one to sin or wrongdoing, nor should it cause economic injustice or the monopolization of wealth and resources by a limited group or class.

H. The eighth impactful solution in Islam is to eat from the fruit of one's own labor. To reduce poverty, fight the disease of laziness, and reinforce the spirit of work and increased production among the Muslim community, promoting and spreading this idea is very effective and efficient. The most beloved and purest income is the earnings from one's own efforts. This is confirmed in religious logic and culture. From Al-Miqdad (may Allah be pleased with him), the Prophet (peace be upon him) said:

عَنِ الْمِقْدَادِ رَضِيَ اللَّهُ عَنْهُ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «مَا أَكَلَ أَحَدٌ طَعَامًا قَطُّ، خَيْرًا مِنْ أَنْ يَأْكُلَ مِنْ عَمَلٍ يَدِهِ، وَإِنَّ نَبِيَّ اللَّهِ دَاوُدَ عَلَيْهِ السَّلَامُ، كَانَ يَأْكُلُ مِنْ عَمَلٍ يَدِهِ».

It is narrated from Miqdad (may Allah be pleased with him) that the Prophet (peace and blessings be upon him) said: "No food is better or more wholesome than that which a person earns with his own hands. Indeed, Prophet David (peace be upon him) used to eat from what he earned with his own hands."

Islam supports work and effort and detests idleness and laziness. People who live off their own labor are on the path of the divine prophets. It is hoped that members of the Muslim community, through work, effort, and fighting the causes of poverty and eliminating physical and mental unemployment and idleness, will achieve worldly happiness, economic prosperity, and a relaxed social life, and thereby attain eternal bliss. And that is not difficult for Allah, the Almighty.

Conclusion

From the findings of this research, we conclude that religious teachings, which have a divine source and were sent by the Creator of humanity to guide and direct mankind, and conveyed by the Prophets (peace be upon them), who were entrusted with the mission of spreading religion, have indeed fulfilled this duty. They have led people in all areas, especially in economic matters, for their salvation. Therefore, Islam provides clear prescriptions for reducing poverty and unemployment. For example, the establishment of the Zakat institution plays an actual role in alleviating poverty, and if fully implemented, no poor person would remain in the Islamic society. Likewise, the Holy Quran and Prophetic traditions present having a profession as a virtuous act for Muslims, and the Prophets (peace be upon them) each had occupations through which they earned their livelihood. This illustrates the important role of religious teachings in eradicating poverty, and the Islamic educational system has prescribed this for Muslims. Alongside this, the giving of voluntary charity (sadaqah), endowments (waqf), both emphasized in religious teachings, as well as the elevation of benevolent loans (qard al-hasan), provide means for the poor to sustain their livelihood.

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