



Managing Sustainable Development And Poverty Alleviation In The Islamic World

Editors

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DEVELOPMENT AND
POVERTY ALLEVIATION
IN THE ISLAMIC WORLD**

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**THE CENTRE FOR POVERTY AND DEVELOPMENT STUDIES (CPDS)
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For a healthy growth, poverty to be maximum say that it is *sine* becomes easier. A Islam. All Muslim commonly known Muslims (It has to be supplemented made it institution left its payment the *zakah* system is beyond over 200 million, be disbursed through intention to provide. But unfortunately very encouraging. orientation by Ministry financial institution in addition to *zakah* Monetary Fund. eradication of poverty vocational training; their people; and generations could good governance of 2nd International Conference University Malaysia alleviation of poverty Abdul A Resources and G Member Countries countries can succeed good governance in Norhaziah Effectiveness of National Ikhtiar Malaysia' eradicate poverty effectiveness of strategy Abdul Ha Environment: National linkage between concludes that beyond degradation of the He then suggests following the Age Walid Al Alleviation and S

PREFACE

For a healthy growth of all countries, Islamic or other, enough efforts for alleviating poverty to be made by governments and peoples are imperatively demanded. If we say that it is *sine qua non*, it will not be a refutable proposition. In Islam, the task becomes easier. Allah (*s.w.t.*) has made an inbuilt poverty alleviation mechanism in Islam. All Muslims, who fulfill the *nesab* are under obligation to pay *zakah*, which is commonly known as poor's dues, as it has to be mainly distributed among poor Muslims (It has to be distributed among *asnaf*. One of them is *fi sabilillah*). *Zakah* has been supplemented with *sadaqah*, which is voluntary. Some Muslim states have made it institutionalized; some have opted for a mixed mode; and some others have left its payment to its citizens. It is rightly said by many that an institutionalized *zakah* system is better than the other two. In a country like India, where Muslims are over 200 million, they can very effectively do pooling of *zakah*, and the money can be disbursed through a competent distribution mechanism with a predominant intention to provide jobs to poor so that they could, in future, earn their livelihood. But unfortunately such efforts in countries, where Muslims are in minority, are not very encouraging. Such a mechanism can greatly improve if peoples there are given orientation by Muslim countries, jointly and severally, and by Islamic Banks and financial institutions. OIC can also play a positive role in it. Many Muslim countries, in addition to *zakah*, get financial support from the World Bank and International Monetary Fund. In view of this, Muslim countries are expected to work for eradication of poverty in manifest ways: by supplementing education; by giving vocational training, which is commonly known as polytechnic; by providing jobs to their people; and by conserving the nature and natural resources so that coming generations could also benefit from the resources. However, all work nicely if there is good governance on the part of the government and its bodies. Papers presented at the 2nd International Conference, organized by Faculty of Economics and Administration, University Malaya, Kuala Lumpur Malaysia, discuss a number of issues pertaining to alleviation of poverty for sustainable development.

Abdulai Abdul-Muin and Chamhuri Siwar in their paper entitled "Poverty, Resources and Good Governance in the Muslim World: A Case Study of OIC Member Countries", examine how successful poverty alleviation targets in OIC countries can successfully be attained. Along with other factors, according to them, good governance is a must.

Norhaziah Nawai and Mohd Shafif Bashir in their paper entitled "The Effectiveness of Micro Credit Loans for Poverty Eradication: Evidence from Amanah Ikhtiar Malaysia's Project", examine the effectiveness of micro credit loans to eradicate poverty in Malaysia, and offer certain suggestions to enhance the effectiveness of such loans.

Abdul Haseeb Ansari in his paper "Poverty Link to Conservation of the Environment: National and International Perspectives", discusses various aspects of linkage between poverty and conservation of nature and natural resources. He concludes that because of poverty environment suffers in manifest ways. But due to degradation of the environment and erosion of natural resources, poor suffer gravely. He then suggests for maintaining sustainability of the environment and its resources following the Agenda 21 and the Local Agenda 21.

Walid Ahmad and Chamhuri Siwar in their paper entitled "Poverty Alleviation and Sustainability Issue in Yemen: A Review", discussed the seriousness

of poverty and its adverse impacts on the people of the country, both urban and rural. They suggest that attaining goals and objectives of Yemen's Strategic Vision 2025 requires improving the demographic and health conditions, eliminating illiteracy, increasing basic education, especially among girls, and raising per capita income.

Ibrahim Hussien Musa Magboul in his paper entitled "Problems Facing Financial Information System in Islamic Banking: The Case of Sudan", he discusses various aspects of financial information system that provides a computer-based information system services supporting financial management and reporting. He suggests that Sudan should have a competent information system prepared on the basis of experience of other countries where it is successfully operative.

Alhaji Abdullahi Muhammad Wamakko and Musa Garba Maitafsir in their paper entitled "Efforts of Governor Aliyu Magatakarda Wamako on Poverty Alleviation in the Sokoto Caliphate of Nigeria", discuss the Governor Aliyu's scheme of poverty alleviation in the Sokoto state of Nigeria. They critically examine various aspects of the scheme.

R. Ramesh Rao and Rohana Jani in their paper entitled "Education and Economic Growth: Malaysian Experience", they find education a central factor for socio-economic development, and examine it in the Malaysian perspective. They conclude that education has helped the country by strengthening and widening the quality of human capital.

Motaleb Azari in his paper entitled "Islam and Proselytizing in Global Village: A Case Study of Intercultural Dialogue", discusses the globalization of religion in the information age which is in effect responsible for human life. He concludes that globalization of Islam is understood as a process of realignment of people of different faith. Thus, Islam is expected to produce new characteristics in the contents of doctrines, rituals and cultural practices in the global village.

Muhammad Abdurrahman Sadique in his paper entitled "Transforming Decreasing Partnership (*Musharakah mutanaqisah*) Structure for Micro Financing: Possible Enhancement and Modifications", traces the relevance of decreasing partnership structure to micro financing, and suggests that it could be enhanced through giving further importance and validity to its basic foundation of equity participation. He further suggests that the promise to purchase extended by the client should not be held legally enforceable, providing additional flexibility for MSEs. The client should be allowed to extend the *ijarah* when necessary.

Halimah Awang and Rohana Jani in their paper entitled "Importance of Muslim Women in Domestic Decision-Making", discusses the position of Muslim women in domestic matters, especially in domestic decision-making. They conclude that in Malaysia the involvement of Muslim women in domestic decision-making is improving with education among them and alleviation of economic dependency. The trend among the younger generation is encouraging as compared to those who are above 50 years of age.

Puziah Ahmad Dasimah Omar and Noor Rahmah in their paper entitled "Poverty and Empowerment: An Islamic Perspective", highlight the importance of empowerment mechanism from the Islamic point of view. They subscribe to the view that empowerment as a concept is not contrary to Islam; it can rather help eradicating poverty.

Sulochana Nair
Abdul Haseeb Ansari

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POVERTY, F THE MUSLI

PhD Candidate

Professor and F

INTRODUCTION

Poverty is basically standard of living d as "a state of econ among people or c resources to mainta p. 2). Poverty is dehumanizing phen very large extent, i context, poverty ha countries, as the p economic activities thereby, contributi environmental sus environmental stew is manifested in the and firewood. It a degradation. Mainta consequence, the c household environr environmentally rel the poor people are

These and a canker. Governmer Muslim countries a poverty and depriv designed and imple probably obliterate

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