

ACHIEVING GLOBAL PEACE AND EQUALITY: THEORY OF LIMITED PURCHASING POWER AND ECONOMIC PARITY

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Abstract

The unequal distribution of wealth and resources poses significant ethical, social, and economic challenges, contraindicating the belief that Allah has created the universe equally for all of us. This disparity allows a minority to control the majority of resources, leaving vast populations deprived of basic needs and opportunities, such inequality perpetuates cycles of poverty, social unrest, and moral degradation, hindering the collective progress of humanity. The problem is rooted in systemic matters such as exploitative economic practices, corruption, and the absence of fair policies to ensure equitable access to resources. Addressing this issue requires a multi-faceted approach. Individually, embracing principles of charity and social responsibility can help bridge gaps. At the same time, systemically, governments must adopt policies like progressive taxation, equitable education, and social welfare programs to redistribute wealth and opportunities fairly. By fostering a culture of inclusivity, shared responsibility, and accountability, societies can align human endeavors with divine wisdom. This ensures that the resources and blessings bestowed upon humanity are utilized to create a just equitable world, where every individual has the opportunity to thrive.

Keywords: unequal resources distribution, inequality, limited purchasing power, economic parity, global peace

Introduction:

A strong belief in Islam is that Allah (SWT) is the only Creator of the heavens, the Earth, and in short, the whole universe, as conveyed in the Quran by Allah (SWT) and the teachings of the Holy Prophet Muhammad (PBUH). Almost all religions have a similar view that the Earth and its intricate ecosystems are the reflections of divine wisdom,

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power, and mercy, demonstrating the greatness of one God, Allah says in the Holy Quran that "Indeed, in the creation of the heavens and the earth; the alternation of the day and the night; the ships that sail the sea for the benefit of humanity; the rain sent down by Allah from the skies, reviving the earth after its death; the scattering of all kinds of creatures throughout; the shifting of the winds; and the clouds drifting between the heavens and the earth— 'in all of this' are surely signs for people of understanding." (Quran 2:164) This verse of the Quran clearly shows that Allah is the only and absolute power to create the entire universe.

The Quran frequently highlights the profound interdependence of all living things, showcasing Allah's wisdom in creation and urging humanity to uphold their role as the guardians of the environment. This role involves safeguarding the Earth, adhering to Quranic principles, and expressing gratitude for Allah's blessings. Reflecting on these signs inspires believers to recognize divine blessings and strengthens their connection with Allah.

Reference from the Quran on creation:

In the Quran Allah (SWT) has mentioned at different places several times again and again that He is the only creator of the whole Kainat. Allah has clearly stated in Surah Al-Baqarah that, "He is the One Who created everything in the earth for you. Then He turned towards the heaven, forming it into seven heavens. And He has 'perfect' knowledge of all things." (Quran 2:29). This verse highlights that the entire Earth and its resources are divine gifts for humanity, emphasizing that all aspects of nature are gifts from Allah to human being. Also, in Surah Al-Anbiya says, "Do the disbelievers not realize that the heavens and earth were 'once' one mass then We split them apart? And We created from water every living thing. Will they not believe?" (Quran 21:30). This verse suggests the concept of creation of the whole universe, which some scholars find consistent with the Big Bang theory. It highlights how Islamic teachings can align with scientific explanations of the universe's origins, as the Quran describes the Earth's creation in distinct phases. Surah Fussilat ascribes, "Ask 'them, O Prophet, "How can you disbelieve in the One Who created the earth in two Days? And how can you set up equals with Him? That is the Lord of all worlds." (Quran 41:9). It further describes how Allah created the heavens and perfectly balanced them. The "six days" of creation mentioned in various verses are understood by Islamic scholars as stages or phases, rather than literal 24-hour, allowing the Quran's account of creation to align with an extended timeline.

References from Hadith on creation:

In Hadith Prophet Muhammad (peace be upon him) conveys his sayings and traditions, emphasizing belief in Allah as the Creator. In one narration, the Prophet stated that "Allah created the Earth on Saturday," further detailing the days involved in the creation process

(Sahih Muslim, Hadith 2789). This Hadith underscores the idea of a deliberate and purposeful creation.

The Prophet also said, "The Earth has been made for me a mosque and a means of purification" (Sahih Bukhari, Hadith 335). This teaching conveys that the Earth is sacred and should be treated with respect, reflecting the Islamic principle of Khalifah, which calls for the responsible care of nature.

Formation of Earth According to Modern Science:

Modern science attributes Earth's origin to astrophysics and geology. Scientists believe that Earth was formed about 4.5 billion years ago from a massive cloud of gas and dust called the solar nebula. As the nebula collapsed under gravity, the Sun formed as its center, while the remaining material clumped together forming the planets around it. Some believe that the Earth was a molten mass initially, but as it cooled, a solid crust formed, leading to the creation of oceans and an atmosphere, this process made Earth habitable.

Co-existence with the Islamic Doctrine of Creation:

While science places Earth's formation within a timeline of billions of years, Islamic teachings describe creation as occurring in six "days" or cycles, as stated in Surah Al-A'raf (7:54). Many scholars interpret the Arabic word "ayyam" (days) metaphorically as epochs or vast periods, aligning the Quranic description with scientific understanding. This suggests that the six "days" represent cycles in which Earth developed under Allah's will.

Compatibility of Science and Religion:

The Quran says Allah (SWT) created everything, with natural scientific processes reflecting His divine will. For instance, "Do they not see how Allah originates creation, then repeats it? Surely that is easy for Allah" (Surah Al-Ankabut, 29:19). Scientific study of Earth's formation and the cosmos allows Muslims to appreciate Allah's creation without threatening faith. Many scholars argue that science explains the "how" of creation, while religion addresses the "why," making science and faith complementary. Viewing scientific discoveries as signs of Allah's power fosters a deeper understanding of both science and spirituality.

A Rational Creationism:

Faith in Allah's creation and scientific explanations for Earth's formation are harmonious, not conflicting. Muslim scholars argue that science explains the "how" of creation, while religion addresses the "why." The Quran describes creation in stages and emphasizes that Allah has control over time and space, without contradicting the scientific view of gradual planetary formation

The Role of Humans as Khalifah (Stewards) in Islam and Its Implications for Environmental Conservation:

In Islam, humans are entrusted with the honorable role of Khalifah (stewards) on Earth, bearing both moral and practical responsibilities. This concept is rooted in the Quran: "It is He who has made you successors upon the Earth" (Quran 2:30). As custodians of the Earth's resources, Muslims are spiritually and practically obligated to care for the environment and use resources responsibly.

Implications on Environmental Protection and Sustainability:

Islam emphasizes moderation and discourages wastefulness, as reflected in verse: "Waste not by excess: for Allah loveth not the wasters" (Quran 7:31). This principle harmonizes with contemporary sustainability practices, such as minimizing waste, conserving water, and preserving biodiversity. Furthermore, Islam advocates compassion for all living beings, fostering a holistic approach to environmental conservation.

Quranic Verses on Signs of Allah (SWT) in Nature

The Quran frequently calls upon believers to reflect on the natural world as a testament to Allah's greatness, wisdom, and mercy. These verses inspire awe, gratitude, and deeper faith in the Creator. Below are key examples.

Verse 1: Surah Al-Ghashiyah (88:17-20): "Do they not look at the camels and how they are created? And at the sky, how is it raised? And at the mountains, how are they fixed firm? And at the Earth, how am it spread out?" This verse encourages contemplation of nature's wonders – camels, the sky, mountains, and the Earth – and their intricate design, reminding believers of Allah's mastery in creation.

Verse 2: Surah Qaaf (50:7-8): "And the Earth - We have spread it out; set thereon mountains firm and immovable; and produced therein all kinds of that grow." This verse underscores the Earth's diversity, including majestic mountains and vibrant plant life, as symbols of Allah's care and generosity.

Verse 3: Surah An-Naba (78:6-7): "Have We not made the Earth a resting place? And the mountains as stakes?" Here, the Earth is described as a secure resting place, with mountains anchoring it like stakes. This highlights the balance and stability Allah has established, urging humans to preserve ecological harmony and conserve resources.

Islamic Perspective on Earth as an Asset to Cherish and Protect:

Islam views the Earth not as a commodity to exploit but as an Amanah (trust) from Allah (SWT), to be respected and preserved. Humans are designated as Khalifahs (stewards), tasked with maintaining balance and harmony. The Quran states: "It is He who has made

you successors upon the Earth" (Surah Fatir, 35:39). This principle promotes moderation, ethical use of resources, and sustainability.

For example:

In agriculture, principles like balance (Mizan) encourage practices such as organic farming and water conservation.

In industry, reducing waste and adopting renewable energy aligns with Islamic teachings against environmental corruption (Fasad).

Significance of Water in the Quran and Its Role in Life:

Water is the central symbol of Allah's mercy and sustenance in the Quran. Allah declares, "And We made from water every living thing" (Surah Al-Ambiya, 21:30). Water is portrayed as vital for life and a sign of Allah's generosity.

Surah Ar-Rum (30:48) Rain is described as a means through which Allah revives the Earth, underscoring water's role in sustaining life.

The Prophet Muhammad (PBUH) emphasized conservation, stating: "Do not waste water, even if you perform your ablution on the banks of an abundantly flowing river" (Sunan Ibn Majah).

Reconciliation of Islamic and Secular Perspectives on Creation:

Islamic views of the divine creation and secular scientific understanding can coexist harmoniously. While science explains the mechanisms behind natural phenomena, faith illuminates their purpose, recognizing them as part of Allah's divine plan. Allah states: His command is only when He intends a thing that He says to it, 'Be,' and it is" (Surah Ya-Sin, 36:82).

This complementary perspective bridges faith and reason, fostering a balanced appreciation of Earth's creation as both a scientific marvel and a divine gift.

Lessons from the Story of Prophet Nuh and Environmental Responsibility:

The story of Prophet Nuh highlights the consequences of environmental neglect and disobedience to divine guidance. His people's disregard for Allah's warnings and exploitation of natural resources led to their destruction through a great flood (Surah Nuh, 71:7-9).

This narrative serves as a timeless reminder of the need for balance, stewardship, and sustainable resource use to prevent catastrophic consequences.

Gratitude, Resource Management, and Environmental Stewardship:

Islam emphasizes gratitude (shukr) for Allah's blessings and calls for their responsible management: "And if you should count the favors of Allah, you could not enumerate them" (Surah Ibrahim, 14:34).

The Prophet Muhammad (PBUH) advised against wastefulness, even abundance, promoting sustainability (Sunan Ibn Majah, Hadith 425). Acts like sustainable agriculture, water conservation, and equitable resource distribution are viewed as expressions of gratitude and ethical responsibility.

Additionally, Islamic teachings emphasize equitable distribution and justice (Adal) in resource sharing. Allah states, "It is He who created for you all that is on Earth" (Surah Al-Baqarah, 2:29), advocating for equal access to Earth's resources. This principle discourages hoarding and supports resource-sharing policies to reduce inequality and promote sustainable development.

Social Justice and Ethical Redistribution in Islam:

Islamic principles advocate the fair distribution of natural resources as a trust from Allah. The Quran states:

"To Allah belongs whatever is in heavens and whatever is in the earth" (Quran 2:284).

The Prophet (PBUH) declared:

"The people are partners in three things: waters, pasture, and fire" (Abu Dawood).

This encourages shared access to essential resources, discouraging hoarding and exploitation. Mechanisms like zakat (mandatory charity) and sadaqah (voluntary charity) ensure wealth redistribution and social equity, reducing economic disparities.

Principles of Resource Distribution in Islam:

The Prophet Muhammad (peace be upon him) emphasized the equitable use of essential resources, stating, "The people are partners in three things: water, pasture, and fire" (Hadith, Abu Dawood). This teaching underscores the necessity of fundamental resources, preventing monopolization and ensuring fairness within the community. Similarly, the Quran advocates moderation and discourages wastefulness, as highlighted in, "Eat and drink, but waste not by extravagance" (Quran 7:31).

Social equity is further reinforced through mechanisms like Zakat (obligatory charity) and Sadaqah (voluntary charity), which redistribute wealth from the affluent to the less fortunate. The Quran also warns against economic exploitation and hoarding, stating, "Do not consume one another's wealth unjustly" (Quran 2:188). These principles promote fairness and collective responsibility within society.

Inequality and the Need for Justice:

Inequitable resource distribution fosters poverty, conflict, and social unrest, contrary to Islam's vision of a balanced society. The hoarding of resources exacerbates disparities, perpetuating exploitation and marginalization. Islam categorically opposes such practices, advocating for fair distribution to prevent inequality, as emphasized in the verse, "...so that it does not merely make a circuit among the rich" (Quran 59:7).

Global examples, such as disputes over land and oil, environmental degradation in resource-rich regions, and conflicts like those in Darfur, demonstrate the dire consequences of unequal resource allocation. These issues underscore the need for equitable access and just policies to eliminate poverty, reduce exploitation, and promote peace.

Land Inequality in Pakistan:

Pakistan's history of unequal land ownership has led to significant socio-economic disparities. Issues like land hoarding, exploitation by powerful elites, and corruption perpetuate inequality. Marginalized communities often lack access to arable land, exacerbating poverty.

To address these challenges, reforms should:

1. Redistribute state-owned lands to underprivileged communities.
2. Implement transparent governance and equitable land policies.
3. Dismantle monopolies like the Qabza Mafia (land-grabbing groups).

Ethical Responsibility and Sustainability:

The Quran underscores humanity's role as custodians of the Earth:

"He has made you successors upon the Earth" (Quran 35:39).

This trust entails ethical stewardship, conservation, and sustainable use of resources. Hoarding for selfish gain violates this principle, as Allah warns: "And those who hoard gold and silver and do spend it in the way of Allah give them tidings of a painful punishment" (Quran 9:34).

Equitable resource distribution fosters social harmony, reduces poverty, and supports sustainable development.

The Role of Zakat in Reducing Economic Inequality:

Zakat, one of Islam's Five Pillars, requires individuals to give 2.5% of their wealth annually to those in need. By addressing economic disparities, zakat empowers marginalized groups and supports initiatives like land acquisition, agriculture, and small businesses, promoting equity and sustainability.

Islamic Principles & Environmental Sustainability:

In summary, Islamic teachings on stewardship, gratitude, and justice offer timeless principles for addressing modern challenges of sustainability, resource management, and social equity. These values align closely with contemporary efforts to promote environmental protection and fair resource distribution.

Role of Islamic Finance in Equitable Resource Distribution:

Islamic finance fosters equity through interest-free models and risk-sharing mechanisms such as Mudarabah (profit-sharing). These financial systems can facilitate land reforms by supporting collective investments in sustainable and equitable agricultural initiatives, promoting fairness and inclusivity in resource allocation.

Historical Roots of Unjust Land Distribution:

The Zamindari system, introduced during British colonial rule, entrenched land inequities by empowering landlords and exploiting peasants. Post-independence land reform efforts largely failed due to resistance and exploitation, leaving many rural communities landless, and trapped in the cycle of poverty.

The Legacy of the Caste System:

The caste system, rooted in Brahmanism, established rigid social hierarchies that marginalized lower castes like Shudras and Dalits, depriving them of access to resources and opportunities. The British colonial administration institutionalized these divisions through the Census of India, classifying populations by caste and deepening inequality through a divide-and-rule approach.

Emergence of "Kami-Kameen" Among Muslims:

Colonial influence on social divisions during British rule in the subcontinent, policies entrenched caste-like distinctions among Muslims by imposing labels such as Kami and Kameen to denote social and occupational inferiority. Borrowed from Hindu societal structures, these classifications marginalized artisan and laboring classes, barring them from access to education, land, and political representation. The British exacerbated these divisions by privileging higher-status groups, such as landlords and religious elites, to maintain colonial control. This entrenched socio-political stratification depended on inequalities within Muslim communities (Gazdar, 2007).

Divide-and-Rule Strategy and Resistance:

The British employed a divide-and-rule strategy by rewarding loyal groups including landlords and religious elites with land grants and political power, these intermediaries were used to control the rural populations. In contrast, Muslim resistance leaders, such as Sayyeds and Qureshis, were systematically marginalized due to their anti-colonial and egalitarian stances. Viewed as a threat to colonial authority, they were excluded from

power, often labeled with derogatory terms like Marais to diminish their status and influence (Metcalf, 2007; Dirks, 2001).

Punishment of Freedom Fighters:

Anti-colonial leaders and their families were branded as "rebels," imprisoned, or executed, with their lands and properties confiscated. Meanwhile, colonial loyalists were rewarded with privileges, deepening divisions within the Muslim societies. This selective reward and repression strategy weakened Islamic leadership and unity, ensuring colonial dominance while embedding long-lasting socio-political inequalities.

Comparing Democratic, Communistic, and Socialistic Governance: Influence on Prosperity and Social Equality

Democratic Governance:

Democracy is a system where governance is carried out through a process of free and fair elections, giving people the authority to elect leaders and the freedom to criticize the policies of the government and the system of government which the people are electing has to make policies according to the wills of their voters and supporters.

Drawback: Democratic systems, when trying to promote economic growth, experience wealth inequality, where prosperity is unevenly distributed across citizens and regions which causes inequality among individuals.

In this way, the wealth and resources tend to concentrate in the hands of a few business tycoons or landlords and the poor become poorer. This leads to a different type of society which is dominated by only a few people.

Communistic Governance:

Communism aims to establish a classless society by ensuring collective ownership of the means of production and abolishing private property. Its primary objective is to eliminate wealth disparities and promote shared resources.

Drawback: Prosperity and resources are more evenly distributed making the competition stifle and poor economic efficiency and innovation. Also, political liberties become restricted, which causes widespread poverty and loss of individual freedom.

Socialistic Governance:

Socialism balances economic equality with individual freedoms by blending free market mechanisms and state control. It allows private ownership alongside state ownership of key industries, such as healthcare, education, and infrastructure. So, this is a hybrid model of government that ensures both private enterprises and government interventions in critical sectors.

Drawback: Higher taxes and potential inefficiencies in state-run industries may reduce individual initiative and slow economic growth.

Caste System and Socio-Economic Disparities:

1. Historical Roots and Modern Persistence:

The caste system, originating in ancient Hindu traditions, stratifies society into hierarchical groups based on birth and occupation. Although officially abolished in India in 1950, caste-based discrimination continues to persist, especially across South Asia. In Pakistan, caste intersects with tribal divisions, perpetuating patterns of exclusion, poverty, and limited social mobility (Ambedkar, 1946; Gazdar 2007).

2. Unequal Resource Distribution and Social Inequality:

Access to resources such as land, water, and minerals is heavily skewed, exacerbating poverty and economic inequality. Powerful elites and corporations often monopolize these resources, leaving marginalized communities with limited opportunities. This unequal distribution has far-reaching socio-economic effects, restricting access to education, healthcare, and jobs, while fostering social unrest and resentment (Easterly, 2006).

Strategies for Equitable Resource Distribution:

1. Islamic Principles for Economic Justice:

Muslim-majority countries can adopt strategies rooted in Islamic principles of *adal* (justice) and *Amanah* (stewardship) to promote fair resource distribution. These include implementing land reforms to provide marginalized groups access to resources, utilizing *zakat* for wealth redistribution, and encouraging economic equity through initiatives like *Mudarabah*.

2. Land Reform and Sustainable Resource Management

Land reforms can address historical inequalities by redistributing land from wealthy elites to marginalized farmers, improving access to essential services like healthcare, education, and employment while breaking the cycle of poverty. Additionally, stewardship principles can guide sustainable practice in agriculture, renewable energy, and eco-friendly investments.

3. Government's Role in Ensuring Equity

Governments should act as custodians of natural resources to prevent monopolization by elites and corporations. Policies should prioritize equitable access, reduce corruption, and address historical disparities. Transparency, anti-corruption measures, and fair economic

policies can ensure that resources serve the public good, aligning with environmental sustainability and Islamic values.

Addressing Structural Inequalities Through Policy:

1. Equitable Land Distribution as a Solution:

Comprehensive land reforms are crucial to addressing systemic inequalities in Pakistan. Redistribution would provide rural populations with access to resources and economic opportunities. These reforms must confront feudal attributes and dismantle entrenched power structures.

2. Reducing Speculative Land Use:

Transforming agricultural land into industrial land into residual estates often diminishes productivity and exacerbates inequality. Policies should prevent land speculation, ensure fair ownership redistribution, and prioritize productive use over unearned wealth accumulation.

3. Ensuring Government-Led Fair Distribution:

The government can mitigate inequalities by controlling resource distribution to ensure fairness. This involves curbing monopolistic practices by elites and directing resources toward marginalized communities. Aligning such efforts with environmental sustainability and Islamic economic principles can promote lasting equity and justice.

Core Principles of the Theory:

1. Capping Land Ownership:

Setting limits on land ownership prevents monopolization, ensures equitable distribution, and provides marginalized communities with access to housing, agriculture, and small-scale industries. Empowering rural populations through such measures can also reduce rural-urban migration.

2. Fair Resource Allocation

Addressing excessive land accumulation fosters equitable access to resources, enabling marginalized groups to access opportunities and reducing wealth disparities.

3. Sustainable Land Use

Restricting property ownership encourages efficient and responsible land use, maximizing productivity and environmental benefits while minimizing waste.

4. Implementation Strategies:

- **Legal Framework:** Governments can introduce laws such as landownership caps, land redistribution programs, and progressive taxes on large landholdings.
- **Community Land Trusts:** Encourage collective land management to ensure shared benefits within communities.
- **Smallholder Incentives:** Provide subsidies, training, and support to improve the productivity of small-scale farmers.
- **Zoning Laws:** Implement zoning regulations that prioritize land use for food production, affordable housing, and environmental conservation.

Advantages of the Theory:

Promotes Economic Equality: By preventing wealth concentration, this theory narrows the gap between rich and poor.

Increased Productivity:

Small and medium-sized landowners are often more productive since they depend on land for their livelihoods.

Social Stability:

Reduced economic disparities lessen social tensions, fostering peace and stability in agrarian communities.

Environmental Protection:

Responsible land management prevents misuse and supports the conservation of ecosystems.

Challenges to Implementation

1. Opposition from Large Landowners:

Wealthy landowners may oppose the redistribution of land and resources.

2. Complex Legal Disputes:

Land ownership disputes are often complex and contentious. Striking a balance between individual property rights and the broader societal benefits remains a challenge. The goal is to achieve equitable and sustainable land use, fostering a society with reduced inequalities through shared access.

Equal Economic Status: A Vision for Social Equity:

1. Promoting social cohesion through economic equality:

The concept of equal economic status asserts that a stable and thriving society is built on equitable harmony and provides opportunities for all by addressing systemic inequalities.

Core Mechanisms:

1. Redistributive Policies:

Progressive taxation, wealth redistribution, and social welfare programs ensure that everyone's basic needs are met.

2. Equal Access to Opportunities:

Providing equal access to healthcare, education, and employment supports upward mobility and inclusivity.

3. Labor Market Reforms:

Strengthening workers' rights, supporting fair wages, and bolstering union protection enhances economic stability.

4. Global Cooperation

Hazrat Abuzar Ghaffari (R.A.): A Model of Simplicity and Social Justice:

Fairtrade agreements and debt relief programs aim to reduce global inequalities. While challenges such as resistance from economic lobbies persist, the theory relies on transparent governance and just decision-making.

Life of Simplicity and Detachment:

Hazrat Abuzar Ghaffari (R.A), a devoted companion of Prophet Muhammad (PBUH), exemplified humility and justice in wealth distribution. His philosophy centered on the belief that wealth is a trust from Allah meant to benefit humanity. He is famously quoted as: "If I had gold the size of the mountain of Uhud, I would not wish to keep even a single dinar of it for more than three days unless I spent it in the way of Allah."

Advocacy for Economic Equity

1. Hazrat Abuzar's (R.A.) Vision of Justice in Wealth Distribution:

Hazrat Abuzar (R.A.) was a staunch advocate for equitable wealth distribution, opposing hoarding and the concentration of wealth. He often cited the verse:

"And those who store up gold and silver and spend none in the cause of Allah- give them tidings of a painful torment." – Surah At-Tawbah, (9:34)

2. Exile and Final Years in Rabza:

Hazrat Abuzar (R.A.) spent his final years in Rabza, a desolate area, following his exile by Uthman ibn Affan (R.A.) due to his outspoken criticism of wealth accumulation by the elite, which he viewed as a country to Islamic values. Despite enduring poverty, he remained unwavering in his principles, embodying faith, humility, and justice. In his final moments, he was buried in humble attire, devoid of material wealth but steadfast in his faith and convictions.

Key Principles of Hazrat Abuzar's Economic Vision

1. Equitable Distribution of Wealth:

A very comprehensive mechanism of Zakat and Sadaqah suggested by Hazrat Abuzar (R.A.), could abolish extreme poverty by ensuring the circulation of wealth in society and maintaining balance in societies.

2. Wealth Management and Transparency:

He promoted the principles of responsibility and denounced dishonesty highlighting that everyone is accountable to Allah for how they earn and spend their wealth.

3. Prioritize Society's Basic Needs:

Hazrat Abuzar (R.A.) emphasized that essential needs like food, shelter, and healthcare should be prioritized over indulgence in luxury.

Practical Applications of Hazrat Abuzar's Teachings:

1. Progressive Taxation:

Imposing higher taxes on the affluent could fund social welfare initiatives aimed at narrowing economic inequalities.

2. Welfare Systems:

A strong system for healthcare, education, and affordable housing can help reduce inequalities by fulfilling the fundamental needs of underserved communities.

3. Land and Corporate Reforms:

Implementing reforms in land management and corporate responsibility would promote fair wealth distribution and social justice.

4. Redistribution Mechanisms

Utilizing Zakat and Sadaqah as mechanisms for fair wealth distribution can uplift underprivileged communities and foster equity.

Challenges and Governance Needs:

Achieving economic equity based on Hazrat Abuzar's (R.A.) teachings encounters obstacles like opposition from influential groups legal intricacies and issues of transparency. Striking a balance between personal property rights and public welfare demands thoughtful policy development and robust governance.

Benefits of the Economic Equity Theory:

1. Promoting Economic Equality:

It mitigates wealth accumulation among a few and bridges the gap between the affluent and the underprivileged.

2. Enhancing Productivity:

Small and medium landowners, relying on their assets for sustenance, tend to manage them more efficiently.

3. Maintaining Social Harmony:

Fair resource distribution helps reduce tensions and conflicts, fostering a sense of community and unity.

4. Environmental Protection:

Responsible and sustainable land use promotes ecological balance and conserves natural resources.

Conclusion:

The unequal distribution of wealth and resources is a pressing issue that challenges the principles of fairness and justice. If we reflect on the belief that Allah has created this universe for all humans equally, the concentration of wealth in the hands of a few contraindicates this divine purpose. Such disparities breed economic injustice and give rise to social and moral issues, including poverty, crime, and the erosion of societal harmony. When a significant portion of humanity struggles to access necessities while others amass immense wealth, it creates a cycle of deprivation that stifles opportunities for many and undermines the collective potential of society.

This imbalance stems from systemic issues such as unchecked capitalism, corruption, and the lack of mechanisms to ensure equitable distribution. These issues perpetuate inequality and deny millions their rightful share in the resources Allah has bestowed upon humanity.

Addressing this challenge requires both individual and collective efforts. Wealthier individuals can embrace the principles of charity and philanthropy, as prescribed in many religious teachings, to support those in need. On a systemic level, governments can implement policies like progressive taxation, robust social welfare programs, and equal

access to quality education and healthcare. Additionally, fostering a culture of inclusivity, accountability, and shared responsibility can pave the way for a more equitable society.

Ultimately, creating equal economic opportunities aligns with divine wisdom and promotes a just world where every individual can thrive, fulfilling the universal purpose of harmony and equality.

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