

«مقاله پژوهشی»

بائس در آینه‌ی قرآن و حدیث؛ نگاهی تحلیلی به عوامل ایجاد، آثار اجتماعی و راه‌حل‌ها

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چکیده

مستمندی به عنوان آسیب در زمره معضلات جوامع به شمار می‌آید که در مسائل اجتماعی بشری جایگاه ویژه‌ای به خود اختصاص داده است. در قرآن کریم، بائس قرین فقر برشمرده شده که حکایت از تمایز و تفاوت این دو طبقه مجزا دارد. تحقیق حاضر با استفاده از روش توصیفی-تحلیلی با تکیه بر رویکرد اجتماعی و گردآوری اطلاعات به صورت کتابخانه‌ای به بررسی مفاهیم و مصادیق، عوامل ایجاد، تأثیر آن بر روابط اجتماعی و ساختار جامعه و راهکارهای برون‌رفت از این طبقه پرداخته است. نتایج این تحقیق نشان می‌دهد که عوامل ایجاد طبقه اجتماعی بائس شامل اشکال در مدیریت‌های کلان، بی‌عدالتی، تبعیض، تصاحب حقوق و احتکار است که موجب لغزش در اعتقادات، تزلزل موقعیت اجتماعی، انحراف در اخلاق، ایجاد تشمت در اجتماع و در انتها نابودی جامعه می‌گردد. راه‌کار برون‌رفت از آن شامل راهکارهای کوتاه‌مدت نظیر: کاهش بیکاری، ساخت مسکن ارزان، اعطاء وام و حمایت‌های اجتماعی که زودگذر بوده و از آلام این طبقه می‌کاهد و راهکارهای بلند مدت نظیر: اصلاح ساختار اقتصادی، اجتماعی و فرهنگی کشور همچون اصلاح اخذ مالیات و مصرف آن، اصلاح نحوه توزیع ثروت و درآمد در راستای تحقق عدالت اجتماعی، حکومنداری صحیح و پیشرفت در برنامه اقتصادی، شایسته‌سالاری، اهتمام به کار، ارتقاء اخلاق عمومی، پرهیز از اسراف، سیاست‌های حمایتی و ارتقاء مهارت عمومی با هدف کاهش و امحاء می‌باشد که به کاهش اثرات منفی این طبقه و نابرابری‌ها کمک نموده و موجب بهبود جامعه می‌گردد.

واژه‌های کلیدی

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ORIGINAL ARTICLE

"Bā'is" in the Mirror of the Qur'an and Hadith: An Analytical Look at Its Causes, Social Impacts, and Solutions

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ABSTRACT

Poverty is a significant societal problem and a major issue in human social affairs. In the Holy Qur'an, the term "Bā'is" is used alongside the poor, which indicates that these two social classes are distinct. The present study uses a descriptive-analytical method with a social approach and library-based data collection to examine the concepts and instances of "Bā'is," its causes, its impact on social relationships and community structure, and solutions to address this social stratum. The findings of this research show that the factors creating the "Bā'is" social class include: Flawed macro-management, injustice, discrimination, usurpation of rights, hoarding. These factors lead to a decline in beliefs, social instability, moral deviation, social fragmentation, and ultimately the destruction of society. Solutions to this problem include: Short-term solutions; these are transient and aim to alleviate the suffering of this class. They include reducing unemployment, building affordable housing, providing loans, and offering social support. Long-term solutions; these are more fundamental and include reforming the country's economic, social, and cultural structures. This involves reforming tax collection and spending, a more equitable distribution of wealth and income to achieve social justice, proper governance, economic planning, and meritocracy, a focus on work, promoting public ethics, avoiding extravagance, implementing social support policies, and improving public skills. These measures help mitigate the negative effects of this social class and inequalities, leading to a better society.

KEYWORDS

Bā'is, Social Class, Vulnerable Group, Social Pathology, Social Crisis.



Introduction

Social issues in any society have unique characteristics that align with its culture and history. Among the most fundamental and severe hardships of human life is destitution and poverty, which, despite advancements and development, is on the rise.

Destitution and misery are complex social phenomena resulting from multiple factors. For this reason, various social and human sciences have looked at this phenomenon from different perspectives (Mohammadi, et al. 2012 AD/1391 SH: 9).

Islamic sources define "*Bā'is*" from four perspectives:

- The first: Someone deprived of basic life necessities such as food, clothing, and shelter due to social injustice;
- The second: Someone who does not try to earn a living;
- The third: Spiritual and moral weakness, considered a form of destitution due to a lack of sound religious beliefs;
- The fourth: Existential poverty and destitution in the face of the divine being (Rāghib Iṣfahānī, 1991 AD/1412 AH: 641).

Misery, destitution, and poverty, like any other social issue, stem from certain factors and have specific consequences for society. The problems associated with this social issue become more severe when they pave the way for other forms of deviance (Hashemi Rafsanjani, 1994 AD/1373 SH: 9, 559).

A large portion of problems such as weak faith and lack of intellect (Sayyid Raḍī, 1993 AD/1414 AH: 531), political (Sha'iri, n.d.: 110) and social (Ibn Shu'ba Ḥarrānī, 1983 AD/1404 AH: 202) isolation, moral deviation (Laythī Wāsiṭī, 1997 AD/1376 SH: 49), loss of social standing (Momtaz, 2002 AD/1381 SH: 87), immorality and shamelessness (Sha'iri, n.d.:

110), humiliation (Tamīmī Āmidī, 1989 AD/1410 AH: 222), despair (Hashemi Rafsanjani, 1994 AD/1373 SH: 11, 533), and other social problems (Makarem Shirazi, 1994 AD/1374 SH: 2, 338) are rooted in destitution and misery. This underscores the importance of addressing the causes, solutions, and social consequences of this phenomenon.

A society afflicted with this social class is not a suitable environment for the growth of justice, culture, or spirituality. Moreover, destitution has dire consequences for both material and spiritual matters and significantly contributes to cultural poverty.

In verse 28 of Surah *al-Hajj*, the act of feeding the "*Bā'is*" is mentioned as a separate social group alongside the poor, which undoubtedly implies a distinction between these two social classes.

1. Research Background

A search of scholarly databases revealed no independent research on "*Bu's*" and "*Bā'is*." However, some works and articles briefly and indirectly refer to it. These include:

- Hasanali Sharbatdar (2017 AD/1396 SH) in "The Function of Differences in Qur'anic Vocabulary in Similar Structures and Styles." *Literary Studies of Islamic Texts*, vol. 2, no. 4, discusses the meaning of "*Ba's*" and its other derivatives.
- Fatemeh Ramezani (2016 AD/1395 SH) in "Social Patience in the Holy Qur'an." *Islamic Social Research*; Vol. 22, no. 110, only addresses the root of "*Ba'sā'*," which is "*Bu's*," and explains its meaning.
- Ahmad Arabshahi Kareizi (2015 AD/1394 SH) in "An Analysis of Islamic Economics and Its Components in the Holy Qur'an." *Quarterly Journal of Quranic Studies*; vol. 6, no. 23, only presents the concept of

"Ba's" and "Bu's" from Allamah Ṭabāṭabā'ī's perspective.

- Ghorbanali Karimzadeh Gharamaleki (2014 AD/1393 SH) in "The Problem of Evil and Its Attribution to God." Journal of Interpretive Studies, vol. 5, winter, no. 20, only discusses the meaning of "Ba's," "Ba'sā'," and "Bu's" in the dictionary.

- Mohammadreza Pircheragh (2023 AD/1402 SH) in "A Semantic Approach to the Oppressed and Their Social Re-identification with Emphasis on Their Semantic Oppositions in the Qur'an." Effect Interpretation Research, vol. 10, no. 20, after conceptualizing "Disempowerment" and semantic opposition, identifies the causes as enslaving people, using slander and deception, denial and murder, suppressing truth-seekers, and states self-belief, patience, resistance, migration, and obedience to the leader as ways out.

The existing research only touches on the meaning of "Bu's" and "Bā'is." This study, however, meticulously explores their linguistic meanings and investigates the factors that cause this social class, its social impacts, and solutions to overcome it, which constitutes the novelty of this research.

2. Methodology

The present study uses a descriptive-analytical method with a social approach and library-based data collection. It identifies the concept of "Bu's" and "Bā'is" as a vulnerable social class from the perspective of the Holy Qur'an, hadiths, and social sciences. The data from these sources on the "Bā'is" social class serve as the basis for this study.

First, the linguistic meaning of "Bu's" was analyzed. Then, hadiths on the causes, social consequences, and solutions for this phenomenon were collected and categorized.

By referring to social science books based on the existing concepts, the study aimed to supplement the Qur'anic verses and hadiths, thereby facilitating the understanding and social pathology of its causes and consequences.

3. Conceptualizing "Bu's" and "Bā'is"

"Bā'is" is the active participle of "Bā'isa" and "Yab'asu" (Ṣāfi, 1997 AD/1418 AH: 17: 109) and has the following meanings:

3.1. "Bu's" and "Bā'is" in Language

The active participle "Bā'is" has the following meanings:

- A human being experiencing pain and hardship (Farāhīdī, 1988 AD/1409 AH: 7, 316; Fayyūmī, 1993 AD/1414 AH: 2, 65);
- A person whose illness, poverty, and need are visible on their face (Ibn al-'Arabī, 2003 AD/1424 AH: 3, 283);
- Poverty and neediness (Kabir Madani, 1988 AD/1409 AH: 2, 478);
- Someone afflicted by a problem (Zabīdī, 1993 AD/1414 AH: 8, 197);
- A poor and miserable person who is sad (Bostani, 1996 AD/1375 SH: 171).

The noun "Bu's" has the following concepts:

- Harm and hardship (Fayyūmī, 1993 AD/1414 AH: 2, 65; Kabir madani, 1988 AD/1409 AH: 2, 478);
- Severity and difficulty related to livelihood (Rāghib Iṣfahānī, 1991 AD/1412 AH: 153; Muṣṭafawī, 1989 AD/1368 SH: 1, 207).

Qur'an translators have also provided similar definitions, translating "Bā'is" as:

- Destitute (Ayati, 1995 AD/1374 SH: 335; Makarem Shirazi, 1994 AD/1373 SH: 335);
- Helpless (Arfa', 2002 AD/1381 SH: 335; Ṭabāṭabā'ī, 1995 AD/1374 SH: 14, 516);

- Miserable (Elahi Qomshei, 2001 AD/1380 SH: 335);
- Needy (Fooladvand, 1994 AD/1415 AH: 335).

3.2. "Bu's" and "Bā'is" in Qur'anic and Islamic Sciences Terminology

The terms "Bu's" and "Bā'is" are also used in the Qur'an and Islamic sciences with various meanings:

The word "Tabta'" is from the "Ifta'al" form of the root "Bu's" in verse 69 of Surah *Yūsuf* means sorrowful or sad (Tūsī, n.d.: 6, 169).

The word *Ba'isin*" in verse 165 of Surah *al-A'rāf* means severity and hardship (Ṭabrisī, 1994 AD/1415 AH: 4, 383).

"Bā'is," the active participle of "Bu's" in verse 28 of Surah *al-Hajj*, is used in several contexts:

- Poverty related to financial misfortunes, according to *Ibn Mas'ūd*'s view (Naḥḥās, 1988 AD/1409 AH: 3, 56).

- A person whom people are ashamed and reluctant to associate with or trade with due to their distress and humiliation (Sullamī, 1990 AD/1369 SH: 139). In other words, "Bā'is" is much worse than "Poor." (Kashani, 1956 AD/1336 SH: 6, 147)

- A person afflicted with hardship (Ṭabrisī, 1999 AD/1420 AH: 2, 557), on whom hunger and nakedness are visible, and who extends their hand for help (Ṭabrisī, 1994 AD/1415 AH: 7, 146).

- Destitute, a disabled and needy poor person (Shaybānī, 1992 AD/1413 AH: 3, 396).

- Needy individuals (Tha'ālabī, 1997 AD/1418 AH: 4, 118).

- Poorer than the poor person (Sabzevari Najafi, 1998 AD/1419 AH: 341).

3.3. Instances of "Bu's" and "Bā'is" in Hadiths

This term has several instances in the hadiths of the Ahl al-Bayt (AS):

A) The destitute person: Imam *Ṣādiq* (AS) explains verse 36 of Surah *al-Hajj*, saying: "The *Qāni'* is a needy person who is content with what you give them; the *Mu'tarr* is a needy person who exposes themselves to you; the *Sā'il* is a needy person who begs with their hands; and the *Bā'is* is the destitute one." (Baḥrānī, 1954 AD/1374 AH: 3, 855; Kulaynī, 1986 AD/1407 AH: 4, 500)

B) The miserable person: In a similar hadith, Imam *Ṣādiq* (AS) says: "The *Qāni'* does not insist or frown while begging; the poor does not ask anyone; the *Miskīn* is more miserable than the poor; and the *Bā'is* is in a worse situation than all of them." (Tamīmī Maghribī, 1965 AD/1385 AH: 2, 185)

C) The disabled person: Imam *Ṣādiq* (AS) said in his interpretation of the verse: "It is the disabled person who cannot go out." (Fayḍ Kāshānī, 1994 AD/1415 AH: 3, 375; Ibn Ash'ath, n.d.: 176)

D) The one who has endured hardship: Imam *Ṣādiq* (AS) said in his interpretation of verse 60 of Surah *al-Tawbah*: "The poor asks; the *Miskīn* is in more hardship and struggle than the faqir and does not ask; but the *Bā'is* is in more hardship than both of them." (Ayyāshī, 1960 AD/1380 AH: 2, 90)

E) Extreme poverty: It is used in the advice of Imam Ali (AS) (Sayyid Raḍī, 1993 AD/1414 AH: 438; Mahmoodi, 1997 AD/1418 AH: 5, 88).

4. Causes of the "Bā'is" Social Class

Some factors contribute to the creation of the "Bā'is" social class within society:

4.1. Flawed Macro-Management

One of the causes is mismanagement by officials. Proper management significantly contributes to a society's progress, while mismanagement leads to stagnation and destitution.

- Countries with limited resources but sound management can solve their problems, while resource-rich lands with mismanagement head toward decline. For this reason, the Prophet of Islam expressed fear of poor management for his nation (Ibn Abī Jomhūr, 1984 AD/1405 AH: 4, 39). Imam Ali (AS) also pointed to this, saying: "Proper management makes little wealth grow, while poor management destroys much wealth." (Laythī Wāsiṭī, 1997 AD/1376 SH: 227)

Poor macro-management can affect the economy in various ways, leading to reduced income and well-being for individuals. This can be due to:

- Incorrect economic policies;
- Financial corruption;
- Weak oversight of resources and budgets;
- Inefficient management in key economic sectors.

Poor policies can lead to a decline in investor confidence and investment, resulting in poverty and a lack of proper income. Furthermore, a failure to create job opportunities and support entrepreneurship can lead to unemployment, which is a precursor to the emergence of the "Bā'is" social class. The most significant manifestation of poor management is inflation and a decline in purchasing power. This leads to an increase in liquidity and inflation, ultimately reducing people's purchasing power. As purchasing power falls, society moves toward destitution, and with rising inflation, the rate at which this class emerges also increases.

4.2. Injustice

Several factors contribute to and prevent the establishment of justice in society. The first obstacle is the love of the worldly life, or materialism. Some people focus only on the material aspect of life, neglecting their spiritual side, which can lead to many individual and social problems. Such individuals desire everything for themselves and spare no effort to achieve this goal, acquiring an excessive share of societal resources (Mazinani, 2000 AD/1379 SH: 48).

In such a situation, injustice, discrimination, and deprivation arise. If rulers also fall into this trap, it will result in a catastrophe for society, as they will consider public funds and worldly possessions their right, distancing themselves from spirituality (ibid.). Materialism is not a new phenomenon, but it is more widespread today, leading to worse conditions. This ethical vice results in the immense oppression and disorder that humanity faces.

Enmity is another cause of injustice. Verse 8 of Surah *al-Mā'idah* warns Muslims that hatred and hostility can lead to transgression and straying from the path of justice. It also emphasizes that even the hatred of infidels should not cause Muslims to deviate from justice. The demands of piety are not retaliatory actions against enemies and are considered a departure from justice and a transgression (*al-Mā'idah*: 2).

Self-interest and profiteering are other factors leading to injustice. The Qur'an addresses these barriers to justice in verses 152 of Surah *al-An'ām*, 84 of Surah *Hūd*, and 8-9 of Surah *al-Raḥmān*. Although most of these verses refer to economic matters and trade, they apply to all oppressive behaviors that infringe upon the rights of others, as human interactions

and behaviors are often based on such actions and influence other relationships.

4.3. Discrimination

Discrimination against citizens in the allocation of material and spiritual benefits are two related but distinct concepts that often occur together and cause social harm. Understanding the differences and connections between these two concepts is essential to combat them. Discrimination means biased and unfair treatment of an individual or group based on characteristics such as race, gender, religion, or nationality (Dehkoda, 1998 AD/1377 SH: 4, 6389; Amid, 2010 AD/1389 SH: 324).

Discrimination and poverty are closely related and often reinforce each other in a vicious cycle. The existence of discrimination can lead to destitution and the creation of the "*Bā'is*" class through various methods, such as limited access to opportunities. Discrimination can restrict people's access to education, jobs, housing, healthcare, loans, and other financial resources. These limitations prevent individuals from achieving economic and social progress, trapping them in a cycle of poverty. Discrimination in the labor market can lead to lower wages, lack of career advancement, and unemployment for specific groups, which results in reduced income and wealth. This is another way destitution is created.

Discrimination and injustice increase social vulnerability and can make certain groups more susceptible to economic shocks, natural disasters, and other crises. Discriminated individuals may have fewer resources to cope with these challenges and thus become destitute. Most terrifyingly, discrimination can lead to intergenerational poverty, transferring destitution from one generation to the next. Children raised in destitute and discriminated families may face

destitution as adults due to a lack of access to education and other opportunities.

Discrimination has various types:

- Discrimination before the law: All members of society, including ordinary people, rulers, and different ethnicities, are equal and uniform before the law. This equality preserves the health of society, while ignoring it leads to corruption and ruin.

- Discrimination in public funds: The government uses public funds for expenses that directly or indirectly serve the welfare and benefit of the people, such as investment in dam construction, culture, road building, healthcare, housing, production, and commerce (Mazinani, 2000 AD/1379 SH: 51).

With the expansion of governments and their responsibilities, they have gained new funds and resources like taxes, insurance, fees, and customs revenues that did not exist in the past. All these resources are at the government's disposal and are considered public funds. Equal access to these resources for all people leads to the elimination of aristocracy, poverty, and discrimination, ensuring a just life for everyone. If people do not have equal access to these funds and resources, they will be used for the benefit of the wealthy and privileged classes. This creates poverty, deprivation, and class conflict (ibid.).

4.4. Usurpation of Rights

The usurpation of others' rights, especially those of laborers and low-income individuals, is another factor that leads to their being oppressed and suffering from destitution. Islamic teachings emphasize the preservation of rights to the extent that transgressing them is considered one of the three unforgivable sins (Ibn Bābawayh, 1958 AD/1378 AH: 2, 33) and earns God's curse (Ibn Shadhān Qummī, 2002 AD/1425 AH: 133).

Usurping and depriving people of their rights are not the end of the story; this cycle will continue, as the usurpers themselves will be at the mercy of another group of usurpers. Thus, the destitute and miserable social class expands, and there will be no end to this cycle.

4.5. Hoarding

Hoarding is another factor that creates a black market and allows high-income individuals to acquire the wealth of low-income individuals through unfair prices, thereby creating destitution. Hoarding is among the forbidden acts that Imam Ali (AS) advised *Mālik Ashtar* against, to ensure that neither sellers nor buyers are treated unfairly (Sayyid Raḍī, 1993 AD/1414 AH: 438).

Hoarding reduces supply in the market and raises prices. This leaves low-income individuals unable to afford goods and puts them in a difficult situation. In contrast, high-income individuals will be able to buy at the high prices, and this process negatively affects the poor and weak.

5. Social Harms and Consequences of the "Bā'is" Class

Social harm refers to any individual action that falls outside the framework of a society's moral principles, with legal prohibitions or social and moral disgrace (Abdollahi, 2002 AD/1381 SH: 15). It is a behavior that violates norms and disrupts a person's function (Sarookhani, 1991 AD/1370 SH: 524). A life of destitution leads to widespread consequences because it forces a person into a particular lifestyle.

- Individual: A feeling of deprivation, misfortune, and frustration.
- Economic: Low income due to a lack of skills and incomplete jobs.

- Cultural: Lower literacy, dropping out of school, and a lack of interest in acquiring knowledge (Afrough, 2000 AD/1379 SH: 70).

The emergence of deviance and negative impacts on society are discussed below:

5.1. Weakness of Beliefs

A person who struggles to make ends meet will have a troubled mind, which prevents them from making sound decisions. Such individuals will resort to difficult and exhausting jobs to earn a living. While this benefits the employers, it leaves no time for acquiring knowledge or strengthening beliefs.

Imam Ali (AS) mentioned this, stating that "Weakness in certainty, lack of intellect, fragility in religion, and little modesty" are consequences of this issue (Sha'iri, n.d.: 110).

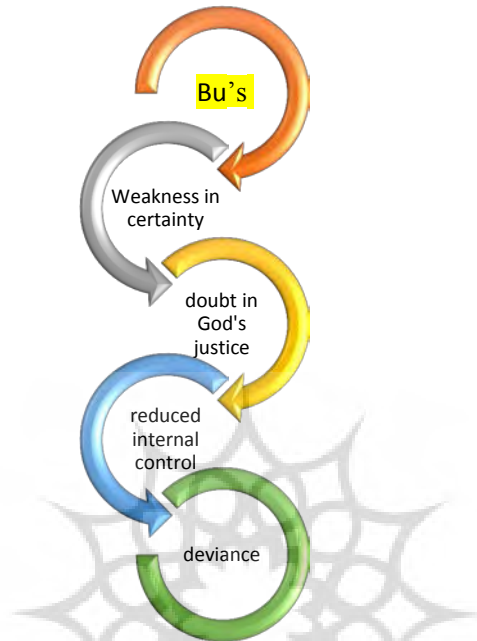
Islam links a person's afterlife to their livelihood, considering a proper livelihood a prerequisite for human development. Therefore, there should be no obstacle preventing "Religion from being mixed with people's souls" or preventing people from performing their religious duties. "The most important of these obstacles is destitution." (Hakimi, 2001 AD/1380 SH: 3, 311)

When this social class compares their living conditions to others, they see that they have the least access to resources and that justice has not been established in their society. Because of this, they will have no faith in justice and may even attribute this injustice to God, turning from doubt to certainty in their disbelief. Due to their strained livelihood, this social class is always susceptible to engaging in illegal and inappropriate activities. Statistics on global crime show that poverty is the cause of many crimes (Shaker, 1995 AD/1376 SH: 169).

Islam considers poverty undesirable for people because its goal is to free humans from

material problems and guide them to dignity and happiness; if a person lacks basic life necessities, all their effort and time will be spent on meeting these needs, leaving them no opportunity to learn about spiritual matters,

thus depriving them of this dignity (Qutb, 2013 AD/1392 SH: 201-202). Therefore, destitution paves the way for the weakening of religious beliefs and deviance.



5.2. Moral Deviation

Morality, along with theology and jurisprudence, shapes beliefs. Moral scholars have extensively discussed ethics and moral deviations, considering destitution and misery among them. Moral deviations will arise when wealth is concentrated in the hands of a few and not used for the needs of society (Qutb, 1968 AD/1350 SH: 15-16). Imam Ali (AS) also stated that poverty and hardship cause bad morals (Laythī Wāsiṭī, 1997 AD/1376 SH: 49). He also advised Imam Ḥasan (AS), saying: "Do not blame a person who seeks their livelihood, for whoever lacks a livelihood, their deviations will increase." (Sha'iri, n.d.: 110)

Achieving moral virtues requires repeated good and righteous deeds. However, a destitute and miserable person cannot do so due to their work conditions. Sociology also shows that negative traits are more prevalent in poor areas.

5.3. Social Instability

Another effect of destitution on society is the loss of a person's social standing, leading to their rejection and loss of position. Hadiths also mention this lamentable situation. Imam Ali (AS) described a person in destitution as "A stranger in his own city," (Sayyid Raḍī, 1993 AD/1414 AH: 469) insignificant, with words that no one wants to hear, and without a rank. If they are truthful, they are called liars, and if they are pious and renounce the world, they are called ignorant (Sha'iri, n.d.: 110).

According to sociological analysis, it is not difficult for an individual to turn to deviance if they lack social standing because a person's social position serves as a deterrent against deviance. Therefore, individuals with a high social rank are not inclined to lose their position, while the "*Bā'is*" social class, due to their lack of position, has no fear of losing it.

When individuals of this social class lack the necessary means to achieve their goals and forget their main objective, they become unstable. Consequently, they cannot pursue society's ideals and goals through legitimate means, leading to an increase in crime and corruption (Giddens, 1994 AD/1373 SH: 140).

5.4. Social Fragmentation

Destitution leads to instability, fragmentation, and division in society. Islam considers class differences undesirable, as envy can destabilize the pillars of society and force the poor into theft and humiliation (Qutb, 2013 AD/1392 SH: 202).

The concentration of wealth in the hands of a minority and fragmentation among the majority create undesirable consequences in society, diverting it from the path set by God. This leads to social division, class separation, and the disintegration of social cohesion. In such a society, the wealthy only think about accumulating more wealth, leading to decadence, while the destitute, driven by envy and hatred, turn to theft, causing unrest in society (ibid, 83-84).

5.5. Societal Destruction

One of the most important consequences of destitution is the decline and decay of society. Verse 16 of Surah *al-Isrā'* confirms this, stating that with the spread of poverty and economic inequality, the path of hoarding becomes easy. The majority of people will either remain silent in the face of this deviance or support it. According to God's will, this will lead to the destruction and collapse of society (Qutb, 2013 AD/1392 SH: 196).

In other words, destitution and its consequences, such as a decline in beliefs, a lack of attention to spiritual teachings, moral

deviation, social instability, and social fragmentation, ultimately lead to the dominance of ignorance and deviance, which results in destruction and social disintegration.

6. Solutions to Eradicate the "Bā'is" Social Class and Reduce "Bu's"

Poverty and destitution are deeply rooted problems that, despite great efforts by governments and international organizations, continue to plague a large portion of humanity. To combat and reduce this phenomenon, two types of solutions must be considered:

Short-term solutions act as palliatives and focus on alleviating the effects and consequences of the problem. They include reducing unemployment, building affordable housing, providing loans, and offering social support. These are temporary and only reduce the suffering of this class, but they are not fundamental or final solutions.

Long-term solutions focus on the causes and include reforming the country's economic, social, and cultural structures. This involves: Reforming tax collection and spending; reforming the distribution of wealth and income to achieve social justice; proper governance and economic planning; meritocracy; attention to work; promoting public ethics; avoiding extravagance; social support policies; improving public skills.

These measures help reduce the negative effects of this social class and inequalities, leading to a better society (Esfandiyari, 2003 AD/1382 SH: 72-73).

The Islamic economic school, by adopting the "criterion of need" based on the right to life and livelihood for everyone, does not tolerate the persistence of poverty and fights against it. This school first establishes efficient economic institutions and mechanisms that provide equal

opportunities for all people to increase their income and wealth. It then pays special attention to sustainable production and, subsequently, to the fair distribution of production-related income. Finally, it focuses on redistributing income to eliminate poverty. In this final stage, obligatory and recommended duties are set for both the public and the government.

Islam also considers the family's role in poverty reduction to be crucial. As long as the family institution is vibrant, there is no need for government, private businesses, or non-governmental organizations to assist the needy. The instrumental rationality of Islam works in the family domain in a way that nearly all relatives are potentially saved from the risk of poverty. In this case, only those who have no relatives, or whose relatives are not better off than they are, will remain in their situation and wait for governmental or public assistance to get out of poverty.

An Islamic government must take the necessary steps to encourage public participation in poverty eradication and, at the same time, use taxes and other financial resources to establish a comprehensive social security system that prioritizes the poor. The public can also make a great contribution to poverty eradication through charitable institutions (Jahaniyan, 2009 AD/1388 SH: 473-475).

The hadiths of the Ahl al-Bayt (AS) also mention things that Muslims should avoid and provide solutions to this crisis. These include:

- Remembering God (Tamīmī Āmidī, 1989 AD/1410 AH: 188).
- Supplication and seeking intercession with God through the Prophet (PBUH) (Majlisī, 1982 AD/1403 AH: 83, 146), Imam Sajjād (AS) (Kaf'amī, 1997 AD/1418 AH: 203; Ibn Tāwūs, 1990 AD/1411 AH: 10), Imam Šādiq (AS)

(‘Ayyāshī, 1960 AD/1380 AH: 2, 320; Tūsī, 1990 AD/1411 AH: 1, 215);

- Putting rosewater on one's face (‘Amilī, 1985 AD/1405 AH: 164).
- Wearing clean clothes (Kulaynī, 1986 AD/1407 AH: 6, 488).
- Reciting certain verses of the Qur'an (Qummi Mashhadi, 1989 AD/1368 SH: 10, 27; Ibn Bābawayh, 1985 AD/1406 AH: 109).
- Carrying the protective charm of Imam *Jawād* (AS) (Ibn Tāwūs, 1998 AD/1409 AH: 80).

Here are some methods and solutions for eliminating the "*Bā'is*" social class:

6.1. Proper Governance and Economic Planning

One of the most important factors in eliminating the "*Bā'is*" social class is good governance, which plays an effective role in reducing poverty. The transparent and effective management of resources, combined with fair policies based on the needs of society, leads to social justice and sustainable development.

Governance exercises influence and authority in managing important social and national issues, including administrative, scientific, economic, cultural, and political matters. It involves complex mechanisms, methods, relationships, and institutions among people and groups whose interests are intertwined and who demand their rights and contemplate various issues. Good governance includes components such as democracy, transparency, accountability, decentralization, a sense of ownership in policymaking, and financial unity.

Reducing poverty is closely linked to good governance and cannot be separated from it. A poverty reduction strategy can be achieved and implemented through good governance. Good governance facilitates participation and

empowers citizens to use their resources in the best possible way.

- Having an economic plan is one of the most important and fundamental solutions in proper governance. With the growth of human intellect, the necessity of planning in life and social existence becomes evident. With the increasing complexity of organizations today, continued existence without planning is not possible. To reach a desired goal, sufficient planning must be done before effort and work begin. The role and importance of planning in a society's progress and prosperity are more evident than ever, and economic planning is undoubtedly one of the most essential actions for achieving progress and eliminating poverty. Imam Ali (AS) also referred to this (Laythī Wāsiṭī, 1997 AD/1376 SH: 544), meaning that with good planning, poverty will not remain but will turn into prosperity and wealth. Therefore, having a plan is essential and must be implemented in the best way so that people can witness the elimination of poverty and economic progress.

Good governance promotes transparency, justice, and public participation. It is built upon principles such as transparency, justice, accountability, and public participation, which have a profound impact on establishing social justice and sustainable development. Good governance helps with the optimal allocation and effective management of national resources and capital, ensuring a fair distribution among different social classes, with the needs of low-income individuals being prioritized.

Good governance leads to the strengthening of public institutions. By strengthening and developing institutions such as education and health, more people will benefit from public services, which in turn leads to an improvement in the quality of life and a reduction in poverty.

Reducing corruption is another result of good governance. Corruption is one of the main factors that reduce the effectiveness of anti-poverty policies. By reducing corruption and the waste of resources, good governance provides more resources for social services such as health, education, and housing, which has a significant impact on reducing poverty and provides the conditions for better utilization of national resources. Good governance also contributes to sustainable economic growth. By creating sustainable policies and supporting small and medium-sized industries, more job opportunities are created and household incomes increase (Jahaniyan, 2009 AD/1388 SH: 416-434).

6.2. Meritocracy

Another strategy is to focus on meritocracy and select individuals based on their actual abilities, skills, and qualifications. Many development-oriented achievements in various societies have been created by competent and specialized individuals. This is vital in eliminating poverty and has positive impacts on society.

The first impact is an increase in economic productivity. By selecting and appointing competent individuals for key and important job positions, the productivity of organizations, institutions, and society increases. This productivity significantly helps improve the economic situation of society.

Meritocracy leads to the development of equal opportunities in society and helps reduce discrimination and create equal opportunities for all social classes. This, in turn, promotes social justice and reduces poverty. The presence of competent individuals and the creation of successful role models in sensitive positions will inspire others and encourage them to strive for the improvement of their skills and

education. This process can break the cycle of poverty.

Reducing corruption is another effect of meritocracy. The selection of inappropriate individuals based on personal relationships or unethical considerations leads to the spread of corruption. Meritocracy can stop this process and ensure that resources are used correctly. Therefore, focusing on meritocracy not only helps improve efficiency and justice but also provides a sustainable solution for combating poverty.

6.3. Promoting Public Ethics

Another factor in combating poverty is the public ethics and collective identity of a society. Society's structure is such that people meet a significant portion of each other's needs and desires through participation and cooperation. When people in a society adhere to moral principles and feel a sense of responsibility for their collective identity, behaviors such as helping the needy, participating in charitable activities, and strengthening social cooperation increase. These ethics can lead to social solidarity, which is effective in reducing inequalities and poverty.

On the other hand, a strong collective identity in society leads to a sense of empathy and mutual understanding among individuals. This sense of empathy can encourage people to create positive changes and support policies and programs designed to reduce poverty. Furthermore, by strengthening the spirit of solidarity, people's active participation in the economic and social development of society increases, which significantly helps reduce poverty.

6.4. Avoiding Extravagance

Another method of eliminating poverty is to avoid extravagance and practice optimal

consumption. The word "Extravagance" is used 23 times in the Qur'an (Rouhani, 1993 AD/1414 AH: 1, 454). One of the reasons for forbidding extravagance is to build the capacity to endure the poverty that a person may face. This is also true for an individual who is financially destitute but does not consume properly, as their need will increase and their path to getting out of psychological pressure will narrow. In contrast, a lack of extravagance and proper consumption lead to sufficiency and the elimination of poverty.

In a hadith, Imam *Ṣādiq* (AS) told *ʿUbaydah bin Zurārah*: "Indeed, extravagance and excess lead to destitution, while moderation leads to wealth and sufficiency." (Kulaynī, 1986 AD/1407 AH: 4, 53) Imam Ali (AS) also said in a hadith: "The cause of destitution is extravagance." (Laythī Wāsiṭī, 1997 AD/1376 SH: 282)

Yūsuf ibn ʿUmāra and *Ibn Abī Yaʿfūr* narrated from Imam *Ṣādiq* (AS) that he said: "Indeed, extravagance is accompanied by little blessing." (Kulaynī, 1986 AD/1407 AH: 4, 55)

Based on these hadiths, it is clear that one of the causes of poverty is extravagance and improper consumption, and by addressing this deficiency, poverty will be eliminated. Therefore, people's return to moderation and proper consumption will lead to a reduction and eradication of poverty, which Imam *Riḍā* (AS) also guaranteed (Kulaynī, 1986 AD/1407 AH: 4, 53).

6.5. Social Support Policies

Another important strategy is the use of social support policies. These policies play a key role in reducing poverty by creating appropriate social and economic frameworks that can help meet the basic needs of vulnerable individuals. These policies usually include providing various services. The first of these is financial support and the allocation of subsidies to

vulnerable groups or providing financial aid to low-income families.

Another policy is educational and empowerment programs aimed at providing educational and skills-based opportunities for individuals to increase their professional abilities and employability.

Access to healthcare and medical services and providing free or low-cost health services to low-income individuals is another method in social support policy. Another solution is to create employment opportunities and programs designed to create jobs and entrepreneurship so that poor individuals can earn a stable income, which will lead to the eradication of poverty in society. The proper and effective implementation of these policies can reduce inequalities and lift people out of the cycle of poverty.

6.6. Improving Public Skills

Increasing the general skills of the society is another important strategy. Today, these skills are taught globally through modern communication tools and have a very important impact on reducing poverty, as they can provide more job opportunities for people and increase the overall productivity of society. This is effective in several ways:

- Increased employability: Skills such as digital literacy, effective communication, and time management help people become more competitive in the job market and find better, more suitable jobs.

- Strengthening entrepreneurship: Teaching general skills to individuals enables them to create small and medium-sized businesses, which not only helps them become self-sufficient but also provides job opportunities for others.

- Improved quality of life: Improving general skills helps people manage their

resources better and make smarter decisions for the future.

- Reduced social inequalities: Public access to skills training can reduce the gap between different social groups and help achieve social justice.

Therefore, investing in educational and empowerment programs is one of the policies that significantly impacts poverty reduction.

Conclusion

Based on the analysis, the following results were obtained:

- "*Bā'is*" and "*Bu's*" are defined as being afflicted, deprived of the mercy and attention of others, suffering from hardship, and afflicted with the severity of the struggle for a livelihood.

- The creation of the "*Bā'is*" social class is influenced by factors such as flawed macro-management, injustice, discrimination, usurpation of rights, and hoarding.

- The consequences of this class include a decline in beliefs, social instability, moral deviation, social fragmentation, and ultimately the destruction of society.

- Short-term solutions include reducing unemployment, building affordable housing, providing loans, and social support.

- Long-term solutions involve reforming the country's economic, social, and cultural structures, such as reforming tax collection and spending, a more equitable distribution of wealth and income to achieve social justice, proper governance, economic planning, and meritocracy, a focus on work, promoting public ethics, avoiding extravagance, social support policies, and improving public skills. These measures help reduce the negative effects of this class and inequalities, leading to a better society and greater justice.

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