

"SUSTAINABLE DEVELOPMENT IN ISLAM: LEVERAGING MAQASID AL-SHARIAH AND MODERATION IN RESOURCE MANAGEMENT"

DR. SHAHID AMIN¹, MUHAMMAD UMAIR KHAN², DR. SYED AYAZ AHMAD³, MALIK KAMRAN ALI⁴,
AMMAR AHMED⁵, MAZHAR UL HAQ⁶

¹Lecturer Islamic & Religious Department, Hazara University Mansehra Pakistan
shahidamin@live.com

²Secretary at Local government Election & ruler development department, Abbottabad KPK

³Assistant Professor, Al Ghazali University, Karachi.

⁴Ph D scholar, Islamic & Religious studies, Hazara University Mansehra Pakistan.

⁵Ph D scholar, Islamic & Religious studies, Hazara University Mansehra Pakistan.

⁶Client Executive Operation Manager, Citi Bank Olsztyn, Poland

Abstract

The teachings of the Messenger of Allah ﷺ provide an essential set of principles and guidelines that serve as a guidepost for future generations. These principles are founded on the values of justice, equality, sustainable management, and efficient use of natural resources and aim to promote fair distribution of the universe's limited resources among all existing and future human beings. Within the context of Islamic Law, the social benefits and interests that result from adherence to these principles are referred to as "Maqasid al-Shariah," or the Objectives of Islamic Law. These objectives emphasize the importance of considering the broader societal benefits when making individual decisions.¹

Following the Industrial Revolution, pursuing material development and luxury became a central focus of human life, negatively impacting both human well-being and the environment. This unsustainable behavior has disrupted the balance of the natural world and is at odds with the ideals of a harmonious society. In response, the United Nations has established sustainable development goals to help bring the planet back into balance. However, these goals can only be achieved by considering the broader societal benefits and interests emphasized by the objectives of Shariah.

Keywords: Maqasid al-Shariah, Sustainable Development, Moderation, Resource Management

Introduction:

Islam promotes moderation and encourages development through its teachings and practices. Religion can provide a wealth of knowledge for sustainable development, and contributing significantly to achieving Sustainable Development Goals by promoting responsible management and efficient use of natural resources.

Problem Statement:

The pursuit of material development and luxury in modern society has led to unsustainable behavior, disrupting the balance of the natural world, and negatively impacting human well-being. The United Nations has established sustainable development goals to address these issues, but achieving these goals requires considering broader societal benefits and interests, as emphasized by the Maqasid al-Shariah (Objectives of Islamic Law). However, there is a lack of awareness and understanding of how Islamic teachings and practices can guide individuals and communities towards sustainable development and efficient use of natural resources. Therefore, there is a need for research to explore the practical applications of Maqasid al-Shariah in promoting sustainable development and how Islamic principles can contribute to achieving the United Nations' sustainable development goals.

"Maqasid al-Shariah" (The Objectives of Islamic Law)

Islamic law aims to provide humans with a meaningful life and achieve a greater goal. The beautiful universe and everything in it have been created for this purpose, and humans have been sent to this world to fulfill it. The divine commandment states: "Do you think that We have created you in vain? (Quran 23:115)".

١. The objectives of Shariah are the goals formulated to achieve the interests of Human being:

مقاصد الشريعة هي الغايات التي وضعت الشريعة لأجل تحقيقها لمصلحة العباد

٢.

The objectives of Shariat have also been described in these words, the objectives in which the interests of the people have been taken into consideration in the rulings.

المقاصد هي المعاني والحكم ونحوها التي راعاها الشارع في التشريع عموماً وخصوصاً من أجل تحقيق مصالح العباد.³

Religion and development are closely linked, as the teachings of faith can guide individuals on how to live a successful life in this world and the next. Following a religion can provide the necessary motivation for leading a fulfilling life, with values such as honesty, discipline, education, hard work, thriftiness, entrepreneurship, and avoiding harmful behaviors that can contribute to economic growth and development. As such, religion can be a driving force for progress and prosperity.

The Balanced Ummah: Islam's Call to Moderation

"Allah Ta'ala has addressed this ummah as the ummah was at (moderate nation). It is a community that is balanced, not crossing limits.

"وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا".⁴

The concept of the ummah is vast. It means a noble and superior group established on justice, fairness, and moderation principles. It is pure from any extremism, and its hallmark is justice, which is the cause of human respect and dignity. This moderation should be apparent in all aspects of its life. It aims to establish social and cultural balance, which includes protecting human rights, recognizing right and wrong, and economic and financial balance. Its purpose is

not to make personal interests and material progress the goal of life. Similarly, this ummah must also protect the environment and use its resources balanced and moderately."

"Moderate use of resources."/ "Mizan-based utilization of blessings.

"Allah has created this world for a fixed time and has made its resources subservient to human beings. Human beings have been made the custodians of the universe so that they may benefit from it and fulfill their needs. Allah has bestowed these resources as a blessing, and everything in this universe has been created according to wisdom and benefit. These resources have been provided to humans in proportion to their needs, and the quality and quantity of all things are tied together.

Allah says in the Quran,

"إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ

"We have created everything in a specific measure." ⁵

And further,

"الَّذِي خَلَقَ فَسَوَّىٰ وَالَّذِي قَدَّرَ فَهَدَىٰ

"He who has created and balanced, and He who has destined and guided."⁶

It means that Allah has provided every living being with a suitable environment for which their necessities have been catered.

The Quran also says,

"خَلَقَهُ فَقَدَرَهُ

"He created him and determined his destiny." ⁷

Therefore, the creation of human beings, their physical structure, and even the balance in the whole universe indicates the complete power of Allah.

The Quran states,

"وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا

"We have created everything and then measured it."⁸

Allah's divine system governs everything in the universe,

"Allah knows what every female carries and what the wombs lose or exceed. Therefore, everything with Him is in due proportion."

Therefore, in Islam, it is believed that human beings are the custodians of the earth, and it is their responsibility to use its resources in moderation for their benefit and the benefit of future generations, as well as the preservation of the environment.

Towards a Sustainable Future: Optimizing the Use of Scarce but Sufficient Resources."

The adage "scarce but ample resources in the world" seems to imply that, despite being scarce or limited, these resources may nevertheless be used wisely to meet the demands of the entire planet's population.

The globe has enough resources, including food, water, and energy, to meet the fundamental needs of its population, according to several studies and assessments. The difficulty lies in effectively and sustainably maintaining these resources to guarantee their availability for future generations.

For instance, according to a report by the Food and Agriculture Organization of the United Nations (FAO), the world produces enough food to feed its entire population. Yet, hunger and malnutrition persist in many parts of the world due to food waste, unequal distribution, and lack of access to resources.

We produce enough food to feed a population of 10 billion people. The global food production system is extremely efficient. Farmers worldwide produce enough food to feed 1.5 times the world's population. That is enough to feed ten billion people (we are at 7.6 billion currently).⁹

Similarly, while the world may have sufficient reserves of energy sources such as oil and gas, there is a growing need to transition towards renewable energy sources to mitigate the impact of climate change and ensure energy availability for future generations.

Therefore, the phrase "scarce but sufficient resources in the world" highlights the need for responsible and sustainable management of the world's resources to ensure their availability for the current and future generations.

The Power of Moderation: Applying Islamic Principles in Everyday Life

In this world, human needs and desires are associated with their financial status. Therefore, in monastic religions, a lesson of hatred towards wealth is taught to the point that when religion is discussed, hatred towards the world also arises. But when Islam recognized this same wealth as a virtue and accepted it as a power in worldly life, true Islam clarified its reality. The guidance of the Prophet ﷺ is, "Dinars and dirhams (currency) are the seals of Allah on His earth. Therefore, whoever brings the seal of his master, his need will be fulfilled.

¹⁰And Allah's guidance is, "Your wealth that Allah has made a means of your livelihood."¹¹

Therefore, when survival is dependent on it, one should spend with consciousness and understanding. Normally, caution is exercised in earning money that it should be halal, not earned through improper means, and effort is made towards cleanliness. But moderation and balance are not overlooked in spending. Therefore, when Islam imposes restrictions on earnings, it also emphasizes proper spending. Because if there is corruption in the economic system, society or environmental system, it leads to irreparable damage, and humans become guilty of extravagance and waste."

"The Prophet (peace be upon him) also advised adopting moderation and balance in everyday matters. He said: 'Be intentional in your way of life, and avoid resembling the arrogant and excessive in food, drink, clothing, and transportation.' Therefore, one must follow moderation in one's lifestyle and avoid emulating arrogant rulers. You must also refrain from excess in food, drink, clothing, and transportation.'

The Prophet (peace be upon him) informed a person who adopted moderation about the good news of wealth by saying, 'The person who practices moderation will never be in need.

one, humans are concerned with meeting their needs with limited resources and From day ¹² are engaged in organizing them. In societies where people use their resources sparingly, half of their economic problems are solved automatically.

The Prophet (peace be upon him) advised, 'Moderation is half of life.' Spending resources requires a system of organization, and the sharia teaches such caution in using resources that the command of moderation is given even in spending in the way of Allah. The Prophet (peace be upon him) said, 'The best charity is that which is given when one is still wealthy.'¹³

Resulting in Wasteful Expenditure

"Islam restricts a life of luxury, in which a minority of society indulges in every comfort of the world, while the majority of society is struggling to survive and yearning for the blessings of the world. These people of luxury become an obstacle in the path of reform. The Holy Quran mentions their condition when it says, 'And when We intend to destroy a town, We command its affluent, but they defiantly disobey therein; so the word comes into effect upon it, and We destroy it with [complete] destruction.' This love of luxury is the cause of the ruin of the entire nation."¹⁴

It is a law of nature, which means that nature works in such a way that when the time comes for the destruction of a nation, its wealthy and sinful people become corrupted. It indicates that the thing that leads to destruction and ruin in society is the indulgence of the happy-go-lucky and elite class when wealthy people start investing their wealth in such things that lead to corruption and ruin in society. Therefore, it is also the responsibility of the members of society not to hand over their economic power to those with less integrity.

"Shah Waliullah's Views on National Resources: The Perils of Unnecessary Expenditures"

"In the light of the thoughts of Shah Waliullah, 'Moderate Use of National Resources': Shah Waliullah mentions two reasons for the destruction and desolation of the country. The first reason is the burden on the government treasury due to unnecessary expenditures. In the past, many people made the court their source of income; court poets, singers, etc., made the court their home, and some made the court a burden. As a result, the national and administrative affairs could not be given due attention, and they took their salaries from the treasury but did not contribute to the economic system. In the present era, an example is the existence of more than the required personnel in government offices. That is if one person is enough for a task, then more than one person is hired for that task, which becomes a cause of unnecessary burden on the government treasury. Similarly, when rulers and the public engage in activities that burden the economy and money are spent on unnecessary expenses, it leads to the country's destruction."¹⁵

"Among the causes of the decline of civilization is that rulers in a society begin to take an interest in non-essential constructions, expensive clothing, luxuries, etc. In such a situation, the public's inclination will turn towards spending on material things and becoming a means of creating wealth, and they will be used to fulfill the desires of hedonists. When rulers begin to spend on such matters, the interests of the public will be neglected, and they will indulge in luxuries at the taxpayers' expense, leading to the destruction of the country."¹⁶

A Massive Waste of Resources

The world is a global community in which everyone influences others. Similarly, if some people waste resources in one part of the world, it harms the rest because this world's resources are limited, and everyone has the right to use them. People in society are committing extravagance and wastefulness in various forms, sometimes using resources recklessly in the name of religion, sometimes just for the sake of the nationalism, games, or entertainment. Few examples are shown.

Closing the food loss and waste gap, estimated at \$700 billion in monetary terms, has the potential to alleviate global hunger issues significantly.¹⁷

According to statistics, 40% of the food produced in the United States is never consumed, and if only half of the potential food waste globally were recovered, we could end world hunger.

18

Sports bring positive and healthy activities in society, and they are the best means of entertainment in any society. The development of healthy individuals in society is ensured by those whose members are healthy, and exercise guarantees good health. But billions of dollars are spent annually on these sports, and the expenses of just one Olympics event are in the billions of dollars. These events have been held almost every four years since 1960 and are based on two types of expenditures, warm and cold. On average, 25 billion dollars are spent on each summer event, and 13 billion dollars are spent on each winter event.¹⁹

Qatar has spent a lot of money to host the World Cup in 2022. According to the Russian news agency Tass, the highest total infrastructure spending confirmed by Qatari officials was \$200 billion.²⁰

"The Oppression of Extravagance: Lessons from Imam Shatibi's Interpretation of Shariah Objectives"

Imam Shatibi has discussed the balanced use of means and various aspects of extravagance and has examined various aspects of extravagance and waste concerning the objectives of Shariah. In the chapter on the protection of wealth in the category of "*Maqasid al-Zaroria*" (essential objectives), extravagance is interpreted as oppression.

مَّا الْمَالُ؛ فَوَرَدَ فِيهِ 3 تَحْرِيمُ الظُّلْمِ، وَأَكْلُ مَالِ الْيَتِيمِ، وَالْإِسْرَافِ. ²¹

because wasting wealth is unfair as it is related to the basic needs of human beings. Therefore, it is considered oppression.

In the chapter on "commands and prohibitions", the importance of avoiding extravagance is emphasized by mentioning it in the prohibitions, as it is one of the things that humans should be prevented from to achieve the objectives of Shariah. Because in extravagance, the element of depriving the rights of others is dominant because the universe's resources are limited, and everyone has the right to benefit from them.

مَّا الْمَالُ؛ فَوَرَدَ فِيهِ 3 تَحْرِيمُ الظُّلْمِ، وَأَكْلُ مَالِ الْيَتِيمِ، وَالْإِسْرَافِ. ----- ²²

In the section on commendable acts, it is written that the achievement of commendable habits is possible only when humans save themselves from despicable traits such as extravagance and miserliness.



وَأَمَّا التَّحْسِينَاتُ، فَمَعْنَاهَا الْاِتِّخَاذُ بِمَا يَلِيْقُ مِنْ مَحَاسِنِ الْعَادَاتِ، وَتَحْتَبُ الْمَدَائِصَاتِ الَّتِي تَأْتِيهَا الْعُقُولُ الرَّاجِحَاتُ،
وَيَجْمَعُ ذَلِكَ قِسْمُ مَكَارِمِ الْأَخْلَاقِ..... وَفِي الْعَادَاتِ، كَأَذَابِ الْأَكْلِ وَالشُّرْبِ، وَمُجَانَبَةِ الْمَاكِلِ النَّجَسَاتِ
وَالْمَشَارِبِ الْمُسْتَحْبَنَاتِ، وَالْإِسْرَافِ وَالْإِفْتِرَافِ فِي الْمُتَنَاوَلَاتِ

The meaning of "Tahsiniyat" is to adopt good habits and to avoid deceptive things that lead to a loss of intellect. Examples of good habits include manners of eating and drinking, avoiding dirty and impure things, and likewise, avoiding extravagance and stinginess.²³

Conclusion:

The concept of Maqasad e Sharia, or objectives of Shariah, promotes moderation and sustainable development through its teachings and practices. Shariah aims to achieve the interests of humanity with development closely linked to values and guidance for successful and fulfilling lives. Islam emphasizes moderation in all aspects of life, including the utilization of natural resources, and calls for establishing a balanced ummah based on justice, fairness, and sustainability principles. Quranic teachings emphasize the wisdom in creation and the responsibility of human beings as custodians of the earth to use its resources reasonably and rationally. Excessive and unnecessary expenditure of resources, whether by individuals, governments, or nations, leads to a wasteful and unsustainable society. It is the responsibility of all members of the community to strive for moderation and accountability in resource usage. Imam Shatibi's interpretation of the objectives of Shariah highlights the importance of avoiding extravagance and waste, as these actions can lead to oppression and deprive others of their rights. Achieving commendable habits is only possible by avoiding despicable traits such as extravagance and miserliness.

Recommendations:

1. Embrace moderation: Strive to maintain balance in all aspects of life, including using natural resources. It means avoiding extravagance and waste and being mindful of your consumption patterns and their impact on the environment and others.
2. Foster sustainable development: Recognize the importance of sustainable development and seek to promote it in your personal and professional life. It involves finding ways to meet human needs while preserving the environment and ensuring social justice.
3. Uphold justice and fairness: Work towards establishing a balanced society based on justice and fairness principles. It means treating others with respect and dignity and avoiding actions that could lead to oppression or deprivation of rights.
4. Use resources responsibly: Recognize that as custodians of the earth, it is our responsibility to use its resources reasonably and rationally. Avoid excessive and unnecessary expenditure of resources and seek to promote accountability in resource usage.
5. Develop commendable habits: Strive to develop positive habits and traits, such as moderation, generosity, and empathy. Avoid despicable traits such as extravagance and miserliness, which can lead to harmful behaviour and attitudes.

References

- 1 Al Shatibi Ibrahim bin Musa bin Muhammad, (Al-Mawafaqat, Vol.2, 301)- Dar Ibn Afaan 1997.
- 2 Al-Raissouni,Ahmed,(Nazreyya-Tul-Maqasid-I'nd-Al-Shatibi:7).
- 3 Al-Youbi,Muhammad Saad-bin-Ahmed-bin-Masoud,(Maqasid ul Shar'ia-Al Islamiya Wa'ilaqatuha-bil-Adilat-il-Shar'ia. 37).
- 4 Surah Al-baqarah:143
- 5 Surah Al-Qamar:49
- 6 Surah-Tul-Aa'la:2,3
- 7 Surah-Abas:19
- 8 Surah Al-Furqan:2
- 9 <https://medium.com/@jeremyerdman/we-produce-enough-food-to-feed-1-billion-people-so-why-does-hunger-still-exist-8086d2657539#:~:text=The%20world's%20farmers%20produce%20enough,How%20is%20that%20possible%3F>
- 10 Muslim,Abu-Al-Hussain,Muslim-ibn-Hajjaj,(Al-Sahih,Kitab-Al-said-Wal-Zabaih,Bab Al-amr bi Ihsan Al-zibh, 1955).
- 11 Surah Al-Furqan:67
- 12 Abu-Bakar-bin-Abi-shaiba,Abdullah-bin-Muhammad,(Musnad-abi-Shaiba,Vol:1,260).
- 13 Abu Naeem Al-Asfahani,Ahmed-bin-Abdullah,(Hulyat ul-Awliya wa Tabaqat Al-Asfia, Vol:7,12)
- 14 Surah Bani-Israe'l:16 .
- 15 Shah Waliullah,(Hujjatullah-il-Baligha,Vol:1,93)
- 16 (Hujjatullah-il-Baligha,Vol:2,164
- 17 <https://www.thenews.com.pk/print/985422-economics-of-food-wastage>
- 18 https://blessingsofhope.com/end-hunger/?gclid=Cj0KCQiArsefBhCbARIsAP98hXT61xc6Loc-uFGspqYth-jow0h8I8GhGe6U5hXoxH4KGVQ_gV8B_FEaAsdNEALw_wcB
- 19 <https://www.cfr.org/backgroundunder/economics-hosting-olympic-games> retrieved on 5 jan .
- 20 <https://economictimes.indiatimes.com/news/international/us/qatar-fifa-world-cup-2022-how-much-money-host-nation-spent-on-the-most-expensive-mens-tournament/articleshow/96319520.cms>
- 21 Al-Mawafaqat:(Vol:3,238).
- 22 Al-Mawafaqat:(Vol:3,238).
- 23 Al-Mawafaqat:(Vol:2,23).