

An Islamic perspective on sustainable development in the context of globalization

By

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DECLARATION

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INTRODUCTION

Reaping the benefits of globalization without eroding the planet's capacity to sustain human life is the greatest challenge faced by humanity in this new millennium. When humans emerged in the world some two million years ago, their impact on the environment was pretty small. Then the discovery of sciences tied the future of humanity and sciences inextricably; upon sciences – but guided by universal moral principles – depends the continuation of civilized human existence on earth.ⁱ The past tells us so. Without sciences, humankind was helpless before wind and storm, ravaged by plague and disease, and terrorized by mindless superstitions. Wasted was the incomparable instrument it possessed: the human mind. Then human beings created sciences, and the sciences liberated them from superstitions.

Today, *homo sapiens* is one of the most pervasive species on earth. Human impact on the landscape is global in scale, on par with volcanism or tectonic shifts. New data combining satellite imagery with historical records reveal that humans have planted, gazed, paved or built upon roughly 40 percent of the earth's terrestrial surface.ⁱ Environmentalists point out today that unless humans take care of their own deeds and misdeeds, an environmental doomsday may not be too far off. Is this fact or science fiction? The question is crystal clear but responses by scientists, ecologists, meteorologists geologists thinkers and philosophers answers have been far from decisive, until quite recently.

It is generally recognized that the foundation of modern sciences and studies on the basis of observation, experimentation and systematization was laid by Muslim scholars. They made significant advances of such fundamental nature that the phenomenal development of the modern era could not have been possible without the contributions made by them.ⁱⁱ

ⁱ *National Geographics* 2002 (Sept). A world Transformed. Washington: National Geographic Society Press. DC. Supplement to *National Geographics* Sept 2002 (ed) by William L. Allen.

ⁱ *Ibid.* supplement to *National Geographics* Sept. 2002.

ⁱⁱ Saud, M. 1994. *Islam and Evolution of Science*. Delhi: Adam Publishers & Distributors. p. 9.

In this work, I will attempt to explore the link between scientific development and ideology. I will concern myself specifically with the fundamental question: is the Islamic faith in harmonious complementarity with the science of the natural world or is there an irreconcilable conflict between a metaphysical system based on faith and the demands of reason and empirical enquiry?

The *Qur`ān*, which was revealed to the prophet Muhammad (SAW)ⁱⁱⁱ some fourteen hundred years ago, contains essential teaching relating to social conduct. In addition, the *Sunnah*, the second source of Islamic law, contains guidelines for social behaviour. Muslims are confronted with a variety of urgent questions.

Many are not aware that Islam has laid down balanced environmental and sustainable principles for the guidance of mankind, both from moral and scientific perspectives. In exploring this topic, I will look at the treatment of nature and the environment in the primary sources of Islam. As a prelude, I will deal with the Islamic conception of man, who it views as the custodian of nature and is believed to have descended from heaven and lived in harmony with the earth. We need to understand why Islam considers man as God's vice-gerent (*al khalifah*) on earth as explicitly stated by the *Qur`ānic* verse:

"I am setting on earth, a vice-gerent".²

This quality of vicegerency places the responsibility of protecting and sustaining the environment on human beings who are, consequently, expected to live in harmony with their natural surrounding. This role of custodianship is regarded as a trust (*amānah*).

What is an 'authentic' appreciation of the *Qur`ānic* message today? How legitimate is it to produce meaning, rather than extracting meaning from the primary sources? These are some of the issues which hermeneutics does not create (they have always been with us) but which demand to be addressed. They are part and parcel of the search for a *Qur`ānic*

ⁱⁱⁱ (SAW) *Swalallahu a'lahi wasalām*. means May the peace and blessings of Allah be upon him.

² Al Qur`ān Chapter 2 verse. 30. Translation taken from Dr. Muhammad Muhsin Khan 1994. *The Interpretation of the meaning of the Noble Qur`ān (English Language)*. Riyadh: Maktaba Darussalam.

response to the challenges confronting humankind today. However, the discourse on hermeneutics is bound to draw upon a number of different disciplines. Furthermore, while many of the disciplines from which such a discourse for a sustainable development context may be drawn, the idea of bringing them together in an interdisciplinary fashion is rather novel.

My objectives in the present work are threefold. First, to generate an Islamic perspective on sustainable development since very little research has been done in this area according to my knowledge. Second, to show that it is possible to remain faithful to the *Qur`ānic* ethos while working closely with people of diverse faiths and ideologies to establish a more sustainable human life. Thirdly, to advance the idea of Islamic hermeneutics as a contribution to sustainable development.

Some of the key critical questions to be answered in this work are:

- (a) What is meant by globalization and sustainable development?
- (b) Do the Islamic primary sources contain reference to sustainable development and how did the medieval Islamic society accept, assimilate and internalize it?
- (c) Did early Muslim scholars develop a notion of sustainable development?
- (d) Were the sciences developed by Muslims specifically of Islamic character, and how important was the role of non-Muslim sciences?
- (e) Can Islam play a role in ensuring that humans sustain themselves without damaging the environment?

Muslim scholars have done studies on different aspects of sustainable development in recent times. Akhtaruddin Ahmed did a study of the environment and in his book, *Islam and environmental crisis*, he cites verses from the *Qur`ān* regarding the environment and argues that Muslims ought to be pioneers of modern scientific studies as well as custodians of the environment. However, sustainable development is a broad subject and cannot be confined to environmental studies only.

Islam and Science by Pervez Hoodbhoy is another attempt by a Muslim author to demonstrate to the world that the pioneers of modern scientific knowledge are Muslims. Muslim were the torchbearers of science, but today science in the Islamic world is in an appalling state because orthodoxy advocates that only theology is useful and imperial sciences are useless or harmful. This attitude led to the condemnation of science, which led to the decline of Muslims in politics, economics and technology.

In *Islamic perspectives, studies in honour of Mawlāna Sayyid A'bdūl A'la Mawdūdī* the editors, Khurshīd Ahamad and Zafar Ishāq Anṣārī compiled articles dealing with various issues confronting Islam in the modern world. The book discusses the decadence of Muslims in terms of development and education. Although there is a great deal of focus on development and economics, there is hardly anything regarding sustainable development *per se*.

I have divided my research into three chapters. The first chapter will define the evolution of the terms globalization and sustainable development. It will also look at their impact as moral imperatives. In the second chapter, I will focus on sustainable development in the primary sources as well as other Islamic literature and generate an Islamic perspective on globalization and sustainable development.

The third chapter will explore development as well possible patterns of development that can be implemented in the Muslim World. My conclusion will be followed by the bibliography of all the sources I have consulted.

Chapter one

Definition and evolution of the terms globalization and sustainable development

In this opening chapter, I will discuss the concept of sustainable development in general and its core principles. I will try to explore the fact that sustainable development is a concept with social, environmental, economic and cultural dimensions. However, because of the magnitude of the issue and that it has become universal, sustainable development cannot be separated from globalization. Although the two do not meet, they run parallel to each other.

1.1 The concept of globalization

Human history has been replete with ideas concerning the physical structure, the geography, the cosmic location, and the spiritual and / or secular significance of the world. Movements and organizations concerned with the patterning and / or the unification of the world-as-a -whole have intermittently appeared for at least the last two thousand years expensing ideas about the central to all of the major civilizations and so on.

Even something like what has recently been called “the global –local nexus” (or the local-global nexus) was thematised as long ago as the second century BC when Polybius, in his *Universal History*, wrote in reference to the rise of the Roman empire:

*“Formally the things which happened in the world had no connection among themselves....But since then all events are united in a common bundle.”*³

However, the crucial consideration is that the idea that “*humanity is rapidly becoming, physically speaking, a single society*”,⁴ has only been recently advanced.

On the other hand, some of the processes which in this century have made the human world one have been at work in human societies as long as humans have inhabited the earth. In a sense, the potential for a single global human society has always existed, but the occasion has not arisen until now. Human beings have always remained one single species, capable of interbreeding, communicating (not, of course, without linguistic obstacles) and learning from each other.

Firstly, let us consider the phenomenon sometimes referred to as globalization. Since it is not always clear that people mean the same thing when they talk about globalization – some talk about globalization theory, others about a global process defined with varying degrees of precisions⁵ – it is as well to be clear at the outset about how the term is used here.

The term globalization can be used to refer both to a historical process and to the conceptual change in which it is- belatedly and still incompletely- reflected. In the broadest sense, it is best defined as ‘the crystallization of the entire world as a single place’⁶ and as the emergence of a ‘global- human condition.’

³ Kohn, H. 1971. *Nationalism and Internationalism*. pp. 119-34 in W.W. Wagar (ed), *History of Mankind*. Albuquerque: University of New Mexico Press.

⁴ Featherstone, M. 1990. *Global Culture; Nationalism, Globalization and modernity*. London: Sage Publications. p. 6.

⁵ Robertson, R. 1990. *Globality, Global Culture and Images of World Order*, in H.Haferkamp and N Smelser (eds) *Social Change and Modernity*. Berkeley: University of California Press. p. 14.

⁶ Robertson, R. 1987 . *Globalization; Theory and Civilization Analysis of Comparative civilization Review 17*. Oxford: Blackwell. p.34.

Globalisation has been theorized as the process by which local events and social relations become increasingly shaped by events in faraway places, and vice versa. As this process has become intensified in late modernity, questions of personal agency, trust between publics and a wide variety of institutions become of growing significance. By globalization Giddens principally refer to the rapid developments in communications technology, transport and information which bring the remotest parts of the world within easy reach.⁷

However Robertson maintains that what has come to be called globalization is, in spite of differing conceptions of that theme, best understood as indicating the problem of the form in terms of which the world becomes 'united', but by no means integrated in a naive functionalist mode.⁸

Globalisation as a topic is, in other words, a conceptual entry to the problem of world order in the most general sense- but, nevertheless, as entry which has no cognitive purchase without considerable discussion of historical and comparative matters. It is, moreover, a phenomenon which clearly requires what is conventionally called interdisciplinary treatment.⁹ Traditionally the general field of the study of the world as a whole has been approached via the discipline of international relations (or, more diffusely, international studies).

That discipline (sometimes regarded as a sub-discipline of political science) was consolidated during particular phases of the overall globalization process and is now being reconstituted in reference to developments in other disciplinary areas, including the humanities.¹⁰ Undoubtedly there have been various attempts in the history of social theory to move along such lines but the very structure of the globalization process has

⁷ Giddens, A. 1990. *The Consequences of Modernity*. Stanford: Stanford University Press. pp. 64.-66.

⁸ Robertson, R. and Chirrico, J. 1985. *Humanity, Globalization and Worldwide Religious Resurgence: A Theoretical Exploration, Sociological Analysis* 46. Berkeley: University of California Press. pp. 219-42.

⁹ Robertson, R. 1990. *Mapping the Global Condition in Global Culture; Nationalism, Globalisation and Modernity*. London: Sage Publication. pp. 18-21.

¹⁰ Der Derian and Shapiro, (eds) 1989. *International/Inter-textual Relations; Postmodern Reading of old Politics*. Lexington: M.A. Lexington Books. pp. 44-69.

inhibited such efforts from taking –off into a full-fledged research programme – most notably during the crucial take- off period of globalization itself, namely 1880- 1925.

In so far as that has been the case, we are led to the position that exerting ourselves to develop global social theory is not ‘merely’ an exercise demanded by the transparency of the processes rendering the contemporary world as a whole as a single place but also that our labours in that regard are crucial to the empirical understanding of the bases upon which the matrix of contemporary disciplinary and interdisciplinarity rests.¹¹

In their publication, Derian and Shapiro¹² conclude that much of the fashionable social theory has favoured the abstract and, from a simplistic global perspective, ‘the local’ to the great neglect of the global and civilization contours and bases of western social theory itself. So the distinction between the global and the local is becoming very complex and problematic- to such an extent that we should now speak in such terms as the global insitutionalisation of the life-world and the localization of globality.

During the second half of the 1980s ‘globalisation’ (and its problematic variant, ‘internationalisation’) became a commonly used term in intellectual, business, media and other circles- in the process acquiring a number of meanings, with varying degrees of precision. This has been a source of frustration- but not necessarily a cause for surprise or alarm- to those who had sought earlier in the decade to establish a relatively strict definition of globalization as part of an attempt to come to terms systematically with major aspects of contemporary ‘meaning and change’.¹³

Nevertheless a stream of analysis and research has been developed around the general idea, if not always the actual concept, of globalization. A vibrant debate on these issues has developed in which it possible to distinguish three broad schools of thought, which Robertson refers to as the globalizers, the skeptics and the transformationalists. In

¹¹ Robertson, R. 1987. p. 44.

¹² Derian and Shapiro , (eds) 1989. 45-49.

¹³ Robertson, R. 1978. *Meaning and Change in Featherstone, Global Change Nationalism, Globalization and Modernity*. London: Sage Publications. p. 20.

essence each of these schools may be said to represent a distinctive account of globalization – an attempt to understand and explain this social phenomenon.

1.1.1 Perspectives on globalization

1.1.1.1 The globalist perspective

For the hyperglobalizers, globalization defines a new epoch of human history in which ‘traditional’ nation-states have become unnatural, even impossible business units in a global economy’. Such a view of globalization generally privileges an economic logic and, in its neo-liberal variant, celebrates the emergence of a single global market and the principle of global competition as the harbingers of human progress.¹⁴ Hyperglobalizers argue that economic globalization is bringing about a ‘denationalization’ of economies through the establishment of transnational networks of production, trade and finance.

In this status quo, economy and national governments are relegated to little more than transmission belts for global capital or, ultimately, simple intermediate institutions sandwiched between increasingly powerful local, regional mechanisms of governance. In other words economic globalization is constructing new forms of social organization that are supplanting, or that will eventually supplant, traditional nation-states as the primary economic and political units of world society. Within this framework there is considerable normative divergence between, on the one hand, the neoliberals who welcome the triumph of individual autonomy and the market principle over state power

¹⁴ Roberson 1987, pp. 20-30.

and the radicals or neo-Marxists for whom contemporary globalization represents the triumph of an oppressive global capitalism.¹⁵

But despite divergent ideological convictions, there exists a shared set of beliefs that globalization is primarily an economic phenomenon; that an increasingly integrated global economy exists today; that the needs of global capitalist impose a neoliberal economic discipline on all governments such that politics is no longer the 'art of the possible' but rather the practice of 'sound economic management'. Furthermore, the hyperglobalisers claim that economic globalization is generating a new pattern of winners as well as losers in the global economy. Among the elites and 'knowledge workers' of the new global economy tacit transnational 'class' allegiances have evolved, cemented by an ideological attachment to a neo-liberal economic orthodoxy.

For those who are currently marginalized, the world diffusion of a consumerist ideology also imposes a new sense of identity, displacing traditional cultures and ways of life. The global spread of liberal democracy further reinforces the sense of an emerging global civilization defined by universal standards of economic and political organization. This 'global civilisation' is also replete with its own mechanisms of global governance, whether it be the IMF or the disciplines of the world market, such that states and people are increasingly the subjects of new public and private global or regional authorities.¹⁶

Accordingly, for many neoliberals, globalization is considered as the harbinger of the first truly global civilization, while for many radicals it represents the first global 'market civilization'.¹⁷ In this hyperglobalist account the rise of the global economy, the emergence of institutions of global governance, and the global diffusion and hybridization of cultures are interpreted as evidence of a radically new world order, an order which prefigures the demise of the nation-state.¹⁸

¹⁵ Greider, W. 1997. *One World, Ready or Not: The Manic Logic of Global Capitalism*. New York: Simon Schuster. p. 67.

¹⁶ Strange, S. 1996. *The Retreat of the State: The Diffusion of Power in the World Economy*. Cambridge: Cambridge University Press. p. 98.

¹⁷ Perlmutter, H.V. 1991. *On the rocky to the first global civilization; Human Relation*. London: Sage. p.44.

¹⁷ Luard, E. 1990. *The Globalization of Politics*. London: Macmillan. p. 78.

Economic power and political power, in this hyperglobalist view, are becoming effectively denationalized and diffused such that nation-states, whatever the claims of national politicians, are increasingly becoming 'a transitional mode of organization for managing economic affairs'. Whether issuing from a liberal or radical / socialist perspective, the hyperglobalist thesis represents globalization as embodying nothing less than the fundamental reconfiguration of the 'framework of human action'.¹⁹

1.1.1.2 The skeptical view

By comparison the skeptics, drawing on statistical evidence of world flows of trade, investment and labour from the nineteenth century, maintain that contemporary levels of economic interdependence are by no means historically unprecedented. Rather than globalization, which to the skeptics necessarily implies a perfectly integrated worldwide economy in which the 'law of one price' prevails, the historical evidence at best confirms only heightened levels of internationalization, that is, interactions between predominantly national economies.²⁰

In arguing that globalization is a myth, the skeptics rely on a wholly economic conception of globalization, equating it primarily with a perfectly integrated global market. By contending that levels of economic integration fall short of this 'ideal type' and that such integration as there is remains much less significant than in the late nineteenth century (the era of classical Gold Standard), the skeptics are free to conclude that the extent of contemporary 'globalization' is wholly exaggerated.²¹

¹⁹ Albrow, M. 1996 *The Global Age*. Cambridge: Polity Press. p. 53.

²⁰ Hirst, P. and Thompson, 1996. *Globalization in Question: The International Economy and Possibilities of Governance*. Cambridge: Polity Press. p. 89.

²¹ Hirst, P. 1997. *The Global Economy; myths and realities, International Affairs*. London: Routledge. p. 73.

-Boyer, R and Drache, D. (eds) 1996. *States against Markets*. London: Routledge. p.26.

In this respect, the skeptics consider the hyperglobalist thesis as fundamentally flawed and also politically naïve since it underestimates the enduring power of national governments to regulate international economic activity. For most skeptics, if the current evidence demonstrates anything it is that economic activity is undergoing a significant 'regionalization' as the world economy evolves in the direction of three major financial and trading blocks, that is, Europe, Asia-Pacific and North America.²²

Skeptics tend also to discount the presumption that internationalization prefigures the emergence of a new, less state –centric world order.

From a very different perspective, Callinicos and others explain the recent intensification of worldwide trade and foreign investment as a new phase of Western imperialism in which national governments, as agents of monopoly capital, are deeply implicated.²³

However, there is a convergence of opinion within the skeptical camp that, whatever its exact driving forces, internationalization has not been accompanied by an erosion of North-South inequalities but, on the contrary, by the growing economic marginalization of many 'Third World' states as trade and investment flows within the rich North intensify to the exclusion of much of the rest of the globe.

Accordingly, the skeptic view is generally dismissive of the notion that internationalization is bringing about a profound or even significant restructuring of global economic relations. In this respect, the skeptical position is an acknowledgement of the deeply rooted patterns of inequality and hierarchy in the world economy, which in structural terms have changed only marginally over the last century.

Such inequality, in the view of many skeptics, contributes to the advance of both fundamentalism and aggressive nationalism such that rather than the emergence of a global civilization, as the globalists predict, the world is fragmenting into cultural homogenization.

²² Ruigrok, W. and Tulder, R van 1995. *The Logic of International Restructuring*. London: Routledge. p. 87

²³ Callinicos, A et al. 1994. *Marxism and the New Imperialism*. London: Bookmarks. p.53.

In addition, the deepening of global inequalities, the realpolitik of international relations and the 'clash of civilizations' exposes the illusory nature of 'global governance' in so far as the management of world order remains, as it has since the last century, overwhelmingly the preserve of Western states.

In this respect, this view tends to conceive of global governance and economic internationalization as primarily Western projects, the main object of which is to sustain the primacy of the West in world affairs. As E.H. Carr once observed: "international order and international solidarity" will always be slogans of those who feel strong enough to impose them on others'.²⁴ Rather than the world becoming more interdependent, as the hyperglobalizers assume, the skeptics seek to expose the myths which sustain the globalization thesis.

Globalization can be characterized as economic parasitism or colonialism dominated by the Multinational and Transactional Corporations. Twenty per cent of the Western countries (in particular the USA), Britain, Japan, Germany and France) control 82,2 % of world trade; 80,5 % of domestic investment; and 94% of research and development. 70% of world trade is controlled by 500 corporations.²⁵

The gap between rich and poor on a global scale is widening at an alarming rate. In 1970, the top 20% of the world's population had 30 times the income of the bottom 20% but by 1995 the disparity had increased to 82 times. There is also a greater monopolization of wealth than ever before. Three of the world's richest men possess assets that exceed the gross domestic product (GDP) of forty-eight of the world's poorest countries. The UN Developmental Programme calculated that the developing countries are losing over 500 billion dollars a year in income that they could earn, because of the protection barriers against the exports they try to sell to the West, because of Western

²⁴ Carr, E.H. 1981. *The Twenty Years Crisis 1919-1939* London: Papermac. p. 34.

-Sassen, S. 1996. *Losing control? Sovereignty in an Age of Globalization*. New York: Columbia University Press. p. 45.

²⁵ Chandra Muzaffar. 2000. *Movement for a just World*. United Nations.

manipulation of interest rates on their borrowings, and because of other structural inequalities

1.1.1.3 The transformationalist perspective

At the heart of the transformationalist thesis is a conviction that, at the dawn of a new millennium, globalization is a central driving force behind the rapid social, political and economic changes that are reshaping modern societies and world order.²⁶ According to the proponents of this view, contemporary processes of globalization are historically unprecedented such that governments and societies across the globe have to adjust to a world in which there is no longer a clear distinction between international and domestic, external and internal affairs.²⁷ However, the transformationalists emphasize globalization as a long-term historical process which is inscribed with contradictions and which is significantly shaped by conjunctural factors.

At the core of transformationalist case is a belief that contemporary globalization is reconstituting or 're-engineering' the power, function and authority of national governments. While not disputing that states still retain the ultimate legal claim to 'effective supremacy over what occurs within their own territories,' the transformationalist argue that this is juxtaposed, to varying degrees, with the expanding jurisdiction of institutions of international governance and the constraints of, as well as the obligations derived from, international law.

Complex global systems, from the financial to the ecological, connect the fate of communities in one locale to the fate of communities in distant regions of the world. Furthermore, global infrastructures of communication and transport support new forms of

²⁶ David Held (ed) 2000. *A globalizing world? Culture economics, politics*. London: Routledge. p. 23.

²⁷ Rosenau, J. 1990. *Turbulence in World Politics*. Brighton: Harvester Wheatsheaf. p. 65.

economic and social organization which transcend national boundaries without any consequent diminution of efficiency or control. In arguing that globalization is transforming or reconstituting the power and authority of national governments, the transformationalist reject both the globalist rhetoric of the end of the sovereign nation-state and the skeptics' claim that 'nothing much has changed'. Instead, they assert that a new 'sovereignty regime' is displacing traditional conceptions of statehood as an absolute, indivisible, territorially exclusive and zero-sum form of public power.²⁸

Accordingly, sovereignty today is, they suggest, best understood 'less as a territorially defined barrier than a bargaining resource for a politics characterized by complex transnational networks'.²⁹ Indeed, their argument is that globalization is associated not only with a new 'sovereignty regime' but also with the emergence of domain, such as multinational corporations, transnational social movements, international regulatory agencies, etc. In this sense, world order can no longer be conceived as purely state-centric or even primarily state governed, as authority has become increasingly diffused among public and private agencies at the local, national, regional and global level.

Rather than globalization bringing about the 'end of the state', it has encouraged a spectrum of adjustment strategies and, in certain respect, a more activist state. So the power of national governments is not necessarily diminished by globalization but on the contrary is being reconstituted and restructured in response to the growing complexity of processes of governance in a more interconnected world.

Since the mid- 1980s a wide variety of environmental issues, including ozone depletion, species destruction, global warming, acidification of lakes and forests, nuclear radiation and chemical pollution, have become widely recognized as risks which are complex, global, long term, often incalculable, and largely invisible to our senses.³⁰

²⁸ Held, D. 1991. *Democracy, the nation state, and the global system*, in D. Held (ed), *Political Theory Today*. Cambridge: Polity Press. pp.22- 34.

²⁹ Keohane, R.O. 1995. *Hobbes dilemma and instructional change in world politics; sovereignty in international society*, in H.H. Holm and G. Sorensen (eds) *Whose World Order?* Boulder: Westview Press. pp.33-39.

³⁰ Beck, U. 1992. *Risky Society; Towards a New Modernity*. London: Sage. pp.17-20.

As risks transcend the boundaries of sensory perception, and as the contours of risk extend to the very distant and the extraordinarily long term, we become dependent on national and increasingly global expert systems for information, knowledge, images and icons to enable such processes to be 'interpreted'. It is my intention here to take stock of some of the most pressing issues in the area, not so much by surveying and evaluating different approaches to the making of the contemporary world-system, global ecumene, but rather by considering some neglected religious analytical connotations within the religion of Islam

One consequence of the globalization process is the necessity to look at Islamic studies not as an esoteric or marginal exercise but as something that concerns the global community. We are thus forced to look at Muslims in the different parts of the world not as the preserve of specialist scholars but as an ever-present and ubiquitous reality that relates to non-Muslims in the street. For instance, today if a development takes place in New York, it can be relayed instantly across the world to Cairo or Karachi.³¹

A good example of this process of globalization is the controversy surrounding Salmān Rushdie which began in the late 1980s in the United Kingdom with the publication of *The Satanic Verses*. Within hours, developments in the United Kingdom- in Bradford and London- provoked responses in Islamabad and Bombay. Indeed, people died as they protested against the book. Government pronouncements, media chat shows, editorials, vigils and protests reflected the heated debate. Never before in history had such developments taken place in this manner and at such speed.

Owing to the developments in and around Islam, words such as *fatwa* (a religious edict), *jihād* (struggle, including armed/ war effort), *al-qāidah* (principle) *hijāb* (veil) and *Mullah / Molvi* (learned scholar and cleric) are now common in the West. The tabloids have popularized these words and they have entered the English language. This again is a consequence of the Western media using or misusing words and adopting and adapting them to local usage. It also reflects the interplay and interchange of ideas between Islam

³¹ Beck, p.32.

and the West. An example of earlier times is the borrowing of the word mughal, which signified the great Mughal emperors and dynasty and is now used for any powerful person, and particularly to refer to business tycoons ('moguls').

Like much of the rest of the world, Muslims and the West have long been interconnected through international trade and economic exchange (or exploitation), locked together in what has been referred to as the 'economic world system.'³² An embryonic form of late twentieth century globalization might thus be discerned in the collaborations between the representatives of the colonial power and the indigenous elites who helped them rule. Indeed, there are those who consider this period of human history to be one stage- and not necessarily the first stage – in development of what we now call globalization.

For example, it has been suggested that the historical path to current global complexity has passed through five phases, beginning in the early fifteenth century. Globalization is thus not necessarily the wholly novel phenomenon, unique to the latter half of this century, that some commentators appear to imply. However, Lechner would like us to believe that the diffusion of the idea of the national society as a form of institutionalized societalism was central to the accelerated globalization which began two hundred years ago.³³

Lechner argues further more specifically that the two other major components of globalization have been, in addition to national societies and the system of international relations, conceptions of individuals and of humankind. It is in terms of the shifting relationships between and the 'upgrading' of these reference points that globalization has occurred in recent centuries.

³² Wallerstein, I. 1974. *The Modern World-System: Capitalist Agriculture and the Origins of the European World-Economy in the Sixteenth Century*. New York: Academic Press. p. 67.

³³ Lechner, F.J. 1989. *Cultural Aspects of the Modern World-System*. pp. 11-28 in W.H Swatos (ed), *Religious Politics in Global Perspectives*. New York: Gordon and Breach.

In a contrasting view, Robertson proposes a temporal-historical path to the present circumstance of a very high degree of global density and complexity can be delineated as follows:³⁴

Phase I- the germinal phase, lasting in Europe from the early fifteenth until the mid-eighteenth century. Incipient growth of national communities and downplaying of the medieval 'transnational' system. Accentuation of concepts of the individual and of ideas about humanity. Heliocentric theory of the world and beginning of modern geography: spread of Gregorian calendar.

Phase II- the incipient phase, lasting – mainly in Europe- from the mid-eighteenth century until the 1870s. Sharp shift towards the idea of the homogenous, unitary state: crystallization of conceptions of formalized international relations, of standardized citizenly individuals and a more concrete conception of humankind. Sharp increases in inventions and agencies concerned with international and transnational regulations and communications. Beginning of problem of 'admission' of non-European societies to 'international society'. Thematisation of nationalism- internationalism issue.

Phase III- the take-off phase, lasting from the 1870s until the mid-1920s. Increasing global conceptions as to the correct outline' of an 'acceptable' national society: thematisation of ideas concerning national and personal identities: inclusion of some non European societies in 'international society': international formalization and attempted implementation of ideas about humanity. Very sharp increase in number and speed of global forms of communication, rise of ecumenical movement.

Phase IV – struggle –for- hegemony phase, lasting from the early 1920s until the mid-1960s. Disputes and wars about the fragile terms of the globalization process established by the end of the take-off period. Globewide international conflicts concerning forms of life. Nature of and prospects for humanity sharply focused by Holocaust and atomic bomb. United Nations.

³⁴ Robertson, R *Mapping the Global Condition* pp. 26-27 in Mike Featherstone 1990 *Global Culture; Nationalism, Globalization and Modernity*. London: Sage.

Phase V – the uncertainty phase, beginning in the 1960s and displaying crises tendencies in the early 1990s. Inclusion of Third World and heightening of global consciousness in late 1960s. Moon landing. Accentuation of ‘post materialistic’ values. End of Cold War and spread of nuclear weapons. Number of global institutions and movements greatly increases. Societies increasingly face problems of multi-culturality and poly-ethnicity. Conceptions of individuals rendered more complex by gender, ethnic and racial considerations. Civil rights. International system more fluid- end of bipolarity. Concern with humankind as a species-community greatly enhanced. Interest in world civil society and world citizenship. Consolidation of global media system. Development of global competitions –e.g Olympics, Nobel Prize, Implementation of World Time and near-global adoption of Gregorian calendar, First World War, the 1990 Gulf War and the League of nations.

Clearly from the above phases, one of the most important empirical questions has to do with the extent to which the form of globalization which was set firmly in motion during the period 1880- 1925 will ‘hold’ in the coming decades. In more theoretical vein, much more needs to be done so as to demonstrate the ways in which the selective responses of relevant collective actors- most particularly societies –to globalization play a crucial part in the making of the world-as-a-whole. Different forms and degrees of societal participation in the globalization process make a crucial difference to its precise form.

In any case, Luhmann’s point is that there is a general autonomy and ‘logic’ to the globalization process- which operates in relative independence of strictly societal and other more conventionally studied socio-cultural processes. Therefore the global system is not an outcome of processes of basically intra-societal origin or even of the development of the inter-state system.³⁵ Its making has been much more complex and culturally rich than that.

³⁵ Luhmann, N. 1982. The World Society as a Social System. *International Journal of General Systems* 8: 131-8.

Globalization can thus be seen to be reflecting in all social domains from the cultural through the economic, the political, the legal, the military, the religious and the environmental. Globalization is thus best understood as multifaceted or differentiated social phenomenon. It cannot be conceived as a singular condition but instead refers to patterns of growing global interconnectedness within all the key domains of social activity. As economic, social and political activities are increasingly 'stretched' across the globe they become in a significant sense no longer primarily or solely organized according to a territorial principle. They may be rooted in particular locales but territorially disembedded.

Under conditions of globalization, 'local', 'national', or even 'continental' political, social and economic space is re-formed such that it is no longer necessarily coterminous with established legal and territorial boundaries. On the other hand, as globalization intensifies it generates pressures towards a re-territorialization of socio-economic activity in the form of sub-national, regional and supranational economic zones, mechanisms of governance and cultural complexes.³⁶

³⁶ Luhmann, pp.131-33.

1.1.2 Globalization and its countercurrents

No theory of nationalism has ignored the integrative properties of the nation or their role in the modernizing process, but it has proved easier to recognize their importance than to place them in a proper context. Some major conceptual obstacles have already been alluded to. And if the distinctive logic of integration is emphasized more strongly (against the systemic point of view or within a more flexible version of it), the specificity of national integration is often overshadowed by more general principles.

Bloom and Solomon³⁷ argue convincingly that the nation-state, understood as the political express of the nation, is the historical reality behind the more or less elaborated concept of society. The particular characteristics of national integration have thus been too systematically sublimated into a general model of social integration for them to be thematised in their own right: and conversely, the general theory of social integration has been too universally dominated by the special case of the modern nation-state for a genuine comparative perspective to develop.

The nation state in other words is both presupposed and transfigured by the sociological tradition. But the image of a 'world of nations', in which Bloom sums up this tacit dimension of Marxian theory, has another and even more important connotation.³⁸ Nations and nation-states do not simply tend to form – a world, i.e. a global context with its own processes and mechanisms of integration. The national form of integration thus develops and functions in a close connection and more or less acute conflict with the global one.

³⁷ Bloom and Solomon 1941. *The World of Nations*. New York: Oxford University Press. pp. 12-15.

³⁸ *Ibid.* p.16.

This brings us back to globalization theory and its research programme. To grasp its relevance to an analysis of nationalism, it is necessary to bear in mind that globalization is by no means synonymous with homogenization (which is not to say that it does not involve processes of partial homogenization). It should rather be understood as anew frame work of differentiation. Bloom and Solomon further stress the need to 'include individuals, societies, relations between societies and (in the generic sense) mankind as the major contemporary components or dimensions of the global-human condition' and he draws attention to the 'global valorization of particular identities' which forms part of the overall process of globalization. Among the identities that are thus reinforced and reoriented by the global context, civilization complexes and traditions are not the least important.

1.2 The concept of sustainable development

The tension between economic growth and environmental protection lies at the heart of environmental politics. The concept of sustainable development is a direct attempt to resolve this dichotomy by sending the message that it is possible to have economic development whilst also protecting the environment. So the idea of sustainable development has rapidly become the dominant idea or new discourse shaping international policy towards the environment in the 1990s. Through this prism environmentalists now share a common language and to some extent a common agenda with states and business.

The idea of sustainability can be traced to the United Nations Stockholm conference on environment in 1972 and to 1970s debates over '*limits to growth*'.³⁹ But the term gained prominence in the *World Conservation Strategy* as a core concept to call attention to the need to incorporate conservation measures within development plans.⁴⁰

The link between environmental limits and development was carried forward into the *Brundtland Report*,⁴¹ and subsequently endorsed by national governments at the Rio Earth Summit.⁴² Since 1987 the Brundtland definition of sustainability has become more or less shared by all major institutions committed to sustainable development. The report defined sustainable development as '*development which meets the needs of the present without compromising the ability of future generations to meet their own needs*' (WCED 1987).

The other often quoted definition of sustainability is that endorsed by the IUCN publication *Caring for the Earth* (1991): '*to improve the quality of life while living within the carrying capacity of living ecosystems*'. Both definitions share the underlying belief

³⁹ Redclift, M. 1987. *Sustainable Development: exploring the contradictions*. London: Methuen. p. 44.

⁴⁰ IUCN (International Union for Conservation of Nature) 1980. *World Conservation Strategy*. Gland, Switzerland. IUCN, UNEP and WWF. p.12.

⁴¹ WCED (World Commission for Environment and Development) 1987. *Our Common Future*. Oxford: Oxford University Press. p.78.

⁴² UNCED 1992. *Agenda 21*. Conches, Switzerland: United Nations.

that economic and social change is only sustainable and thereby beneficial in the long term when it safe guards the natural resources upon which all development depends.

In very broad terms, the *Brundtland Report* defined the relationship of poverty eradication, equitable distribution of benefits derived from natural resources, population policies and the development of environmentally sound technologies with the principles of sustainable development. In this regard, the report maintained that it was possible to achieve economic growth with an environmentally sound approach and called for the commencement of a new long term growth era, in which the developing nations had important roles to play and restructuring was made possible, in order to solve the environmental problems of the world and to eliminate poverty. This definition sets out the two fundamental principles of intragenerational and intergenerational equity, and contains the two 'key concepts' of need and limit.

The concept of needs demands that 'overriding priority' should be given to the essential needs of the world's poor, both North and South. Poverty and unequal distribution of resources are identified as major causes of environmental degradation: Sustainable development requires meeting the basic needs of all and extending to all opportunity to satisfy their aspirations for a better life.

Crucially, the *Brundtland Report* stresses that these goals can only be achieved if consumption patterns in the richer countries are readjusted. Secondly, the concept of limits recognizes that the current state of technology and social organization imposes limits on the ability of the environment to meet present and future needs, so we must moderate our demands on the natural environment. Yet Brundtland rejects the crude anti-growth arguments of the 1970s, asserting that 'growth has no set limit in terms of population or resource use beyond which lies ecological disaster.'

A central distinguishing feature of sustainable development as a policy paradigm is that it shifts the terms of debate from traditional environmentalism, with its primary focus on environmental protection, to the notion of sustainability which requires a much more

complex process of trading off social, economic and environmental priorities. Development is a process of transformation which, by combining economic growth with broader social and cultural changes, enables individuals to realize their full potential.

The dimension of sustainability brings the recognition that development must also adhere to the physical constraints imposed by ecosystems, so that environmental considerations have to be embedded in all sectors and policy areas. Brundtland's unapologetic anthropocentrism, displayed in its concern for human welfare and the exploitation of nature, in preference to an ecocentric interest in protecting nature for its own sake, has opened up environmental politics to a wider audience.

However, the *Brundtland Report* did not elaborate on what the technological limitations were and lacked clear statements on such issues as environmental quality, the equilibrium of the ecosystem or biodiversity. For this reason, even though the definition made took into account the interrelationships of socio-economic and environmental factors, this remained a very broad definition. As a consequence, the concept of sustainable development acquired very diverse meanings. Concepts such as 'sustainable growth' and 'ecological sustainability' are now used with sustainable development and often in relation with each other.

So the debates on sustainability focus on the substitution possibilities among different forms of capital and the degrees of reversibility of environmental impacts. The nature of targets set for attainment of an objective, and different aspects of equitable distribution of expected outcomes and environmental costs among generations and within one generation. Different perspectives on these issues ascribe different meanings to sustainable development. There are three different forms of capital: *natural capital*, *production capital* and *human capital*. The natural capital can further be classified into renewable and non renewable capitals and environmental functions.

The first dimension of the debates on sustainable development is about the degrees to which the different forms of capital can substitute each other in terms of their functions and the degrees to which the environmental costs are reversible. There are different views on the question of whether production capital and natural capital can substitute each other, or, in other words, whether they are bound to be only complementary to each other.⁴³

For example, Dasgupta & Heal⁴⁴ have shown that theoretically if there is perfect substitution in an economy with definite natural resources, consumption can continue without declining. This means that the environmental cost of the complete destruction of a forest can be reversed with an investment, which is the economy i.e. equivalent of that cost.

At the root of disagreements about substitution and irreversibility lies the question of what the objectives are for substituting natural resources⁴⁵. To view that natural resources as beneficial only to human beings or, in other words, to believe that their only function is to serve for sustaining production and consumption, is an indication of a treatment based on purely economic grounds and poses problems for the environment. But the substitution and irreversibility debate encompasses, besides economic efficiency, the equilibrium of the ecosystem and its ability to perform its fundamental functions in a sound manner.

With the discharge of waste into nature in amounts exceeding the absorption capacity of the ecosystem, a series of ecological processes can be disrupted, harming animals, vegetation, and ultimately human capacity of the atmosphere. The increase in the amount of carbon dioxide in the atmosphere, on the other hand, prevents a portion of the sun's energy to be reflected back and increases 'the greenhouse effect'. Aside from their

⁴³ Solow, R.M. 1974. The Economics of Resources or the Resources of Economics: *The American Economic Review*, 64: pp. 1-14.

⁴⁴ Dasgupta, P. and G, Heal 1979. *Economic Theory and Exhaustible Resources*: Cambridge: Cambridge University Press. pp. 55-58

⁴⁵ Norton, B. and Toman, M.A. 1997. Sustainability: Ecological and Economic Perspectives, *Land Economics*, 73. Cambridge: Cambridge University. pp. 553-568.

importance in conserving the equilibrium of the ecosystem and their economic use values, in some instances natural resources and the environment have also cultural or symbolic values.

When viewed from this perspective, the loss of natural resources may not be reversed. For example, the designation of certain regions as protected areas or the efforts to conserve certain animal species can be regarded in this context. Therefore, the substitution and irreversibility debate has both technical and political aspects. There are also differing views on the principle of equity in the distribution of environmental costs within the same generation and among generations.

Once it is acknowledged that the present generation has responsibilities vis-à-vis future generations, different views emerge on how these responsibilities should be fulfilled. In a case where production capital and the natural capital can fully substitute each other, within the context of equity, it is sufficient to leave a fixed capital stock, in the name of sustainability, for future generations.⁴⁶

In another case where production capital and natural capital are considered to be complementary to each other, the structure of the heritage to be handed over to the future generations needs to be balanced in terms of both natural capital and production capital, so that an unjust income distribution among generations is prevented. In this latter view there are irreversible costs of environmental pollution and depletion of natural resources and future generations should not be the ones bearing these costs more intensely.⁴⁷

Besides defending the rights of future generations, another important aspect of sustainable development is the distribution of environmental costs within the same generation and meeting the needs of the present poor. There are different approaches to the elimination of poverty at both national and international levels and ways to attain equity in income distribution and in the access to different resources. For example, while

⁴⁶ Norton & Toman, pp. 570-572.

⁴⁷ Ibid. p.577.

the *Brundtland Report* emphasizes the role of economic growth in the elimination of poverty, others stress that income redistribution or direct income transfers are necessary for this purpose. With eradication of poverty, environmental damages caused by poverty will also be eliminated.

The significant contribution of sustainable development has been to question the long-standing assumption that there is an inevitable trade-off between environmental and economic objectives. By setting environmental considerations in a broader social, economic and political context, it has also produced a development agenda that can marry the often conflicting aims of rich and poor countries. One lesson to take from this chapter is that the widespread agreement that sustainable development is a good thing belies deep conflict over its meaning and, therefore, its implementation.

1.2.1 Core principles of sustainable development

1.2.1.1 Equity

Equity is a central feature of environmental policy. Most environmental issues generate winners and losers: few are immune from some form of equity consideration. The significance of sustainable development is that, by showing how environmental problems are inextricably linked to economic and social inequalities, it has brought development issues to the forefront of the environmental debate. The Brundtland Report deflected some of the criticisms of 1970s environmentalism – epitomised by the 1972 Stockholm Conference – that it was an elitist doctrine which placed the concerns of nature and the environment above the immediate basic needs of the world's poorest people.

Instead, Brundtland emphasized two key features of the poverty –environment nexus. First, environmental damage from global consumption falls most severely on the poorest countries and the poorest people who are least able to protect themselves. Secondly, the growing number of poor and landless people in the South generates a struggle to survive that places huge pressure on the natural resources base. Sustainable development would be impossible while poverty and massive social injustices persist; hence the importance attributed to intragenerational equity alongside the more straight-forwardly environmental principle of intergenerational equity.

However, putting intragenerational equity into practice can generate enormous political conflict, particularly along North-South lines. The *Brundtland Report* was rather quiet on the need to change consumption patterns in the North; no doubt because its authors recognized that the issue was political dynamite. Achieving sustainable consumption will therefore involve both an overall readjustment in the levels and patterns of consumption in rich countries and the provision of basic needs to the socially excluded poor.

Thus the sustainable development paradigm, by emphasizing the complex links between social, economic, political and environmental factors, introduces a new layer of dilemmas to the issue of equity and environment. In so doing, it underlines how 1970s environmentalism misdiagnosed the problem by its narrow and inaccurate focus on economic growth, over-population and nature protection.

1.2.1.2 Democracy and good governance

Sustainable development emphasizes the importance of democracy in solving environmental problems. The traditional paradigm saw no direct link between democracy and environmental problems, whereas sustainable development holds that the achievement of intragenerational equity will require measures to help poor and disadvantaged groups, and that these groups should have the opportunity to define their own basic needs.

Although this democratic message was particularly aimed at developing countries, the encouragement of community participation through consultative processes, citizen initiatives and strengthening the institutions of local democracy is equally applicable in developed countries. Democracy can also play an important legitimization role, particularly in richer countries, where it is necessary to win public support for environmental initiatives that may have a detrimental effect on lifestyles, such as new eco-taxes or the regulation of car use.

1.2.1.3 Planning

Sustainable development must be planned. There are too much complex interdependence between political, social and economic factors to leave it to chance; equally, those same complexities set limits as to what can be achieved by planning. Governments have to work with a wide range of non-state actors to achieve sustainable development. However, an active planning role does not mean that the government has to shoulder the responsibility for implementing sustainable development alone.

On the contrary, sustainable development discourse is enthusiastic about partnership of all shapes and forms. This discourse is agnostic about these instruments, displaying no *a priori* preference for one type of measure. It is recognized that all policy instruments

have a role to play and that the precise balance between them will vary according to the particular problems faced and the political, administrative and judicial traditions of each country. However, whatever the mix of policy instruments, they need to be part of a strategic plan that is designed, co-ordinated and supervised by government.

1.2.1.4 Precaution

This principle states that the lack of scientific certainty shall not be used as a reason for postponing measures to prevent environmental degradation. The precautionary principle is consistent with the notion of ecological sustainability in that it is about relieving pressure on the environment and giving it more 'space'. It is also a practical expression of intergenerational equity because to protect the world for our descendants we need to be sure that our actions will not cause irreparable harm to the environment.

The debate around genetically modified organisms provides a good illustration of this issue. The great promise of genetically modified crops, for example, is that by increasingly agricultural productivity they can make a real contribution to preventing hunger and starvation in the poorest countries of Africa, Asia and Latin America. Yet these crops are also characterized by chronic uncertainties about the possible threat they pose to ecosystem. The principle of intragenerational equity also drives the precautionary principle when industrial countries accept the burden of helping poorer countries prevent damage, such as climate change, that might arise from their future economic development.⁴⁸

⁴⁸ O'Riordan, T. 1989. *The Challenge for environmentalism*, in R. Peet and N. Thrift (eds) *New Models in Geography*. London: Unwin Hyman. pp.16-21.

Finally, it is necessary to set a series of targets that define what essentially needs to be sustained for sustainable development. For the purpose of sustainability, the type of capital to be conserved and the rules for this conservation need to be identified. In summary, sustainable development is a concept with social, environmental, economic, cultural and religious dimensions. Each of these dimensions includes very important themes such as social needs, biodiversity, production, cultural heritage, etc. The activities concerning sustainable development should treat these different aspects as interacting with each other, not individually and independent from each other. The sustainability of each dimension within the system depends on the sustainability of another dimension.

1.2.2 Sustainable development as a moral imperative

The idea that we live in a world adequately described by the terms globalization and sustainable development is a dominant one. It has been embraced by many academics, journalists, commentators and governments. It seems to be the driving force behind the way the international economy is organized – via an emphasis on ubiquity of free market forces and international competition.

Sustainable development may accept the underlying capitalist system; sustainability then would be very different from the capitalism from that which exists today. Even an incremental process of weak sustainability might eventually gather sufficient momentum to generate extensive change. The great strength of sustainable development is that the compromises it makes with the current political and economic system may produce a more feasible programme of change than that outlined by deep ecologists.

By setting environmental considerations in a broader social, economic and political context, it has also produced a development agenda that can marry the often-conflicting aims of rich and poor countries. Although there are many different meanings attributed to

sustainable development, it is undoubtedly the dominant paradigm driving the discourse about contemporary environmental policy. By offering an utilitarian incentive to industry to build environmental considerations into the profit calculus, ecological modernization anticipates that the belief system of business elite will change so that they see the instrumental advantages of better environmental protection. It also provides an incentive for the state to transform itself by identifying a key role for facilitating industrial change. It may be incrementalist, accommodationist and reformist, but (in the right hands) it can still be radical.

So the debate about globalization and sustainable development raises profound questions for the social sciences. There are issues of interpretation, substance and value. Different theoretical positions tend to emphasise a different range of issues in the explanation of what these terms mean in the world today. The development of different theories, and the focus on different domains of activity, can generate different narratives of the complex world before us. But it would be quite wrong to deduce from this that there is simply an irreconcilable clash of perspectives. The differences among the interpretative frameworks (traditionalism, globalism and transformationalism) are important, and they certainly do highlight that 'facts and evidence' don't simply speak for themselves. Facts and evidence have to be interpreted and are made sense of in theoretical schemes.

People, planet and prosperity denote the three pillars of sustainable development- the social, environmental and economic. Reviewing the history of the (WSSD) from the Stockholm Conference in 1972, the Earth Summit in Rio de Janeiro 20 years later, at "Rio + 5" in New York and 2002 in Johannesburg, it is patently clear that most commitments were not fulfilled. In the last thirty years we find millions of people in the world increasingly afflicted by grinding poverty and famine, by oppression and exploitation, by violence and the evil effects of unjust wars.

It is scandalous that millions of people should live in abject poverty and die of starvation in a world that has no shortages of food. Food is stockpiled, dumped, wasted in enormous quantities, in some parts of the world to maintain profits and price levels while babes die on their mother's breast, which are too dry to provide life –giving sustenance.

The coercive practice of giving over land to produce cash crops like sugar cane, cotton and worst of all, tobacco, for the benefit of foreign multinational companies needs to be exposed and eradicated. Fear has become a global problem on a vast scale. Fear of eviction from their homes, in fear of oppression and denial of basic human rights by tyrannical governments, terrorism, in fear of the ravages of war and sectarian strife and of crime.

The new millennium has dawned with motives of power and greed and not from need, and with a technology to match, humankind this century has rapaciously depleted the earth's natural resources, produced and continues to produce waste and pollution on a scale, which has never been known. Science and technology combined with motives of power and greed have produced stockpiles of enough nuclear, chemical and biological weapons to destroy the earth several times.

Finally as a moral imperative, I think it is obscene that \$800 billion is spent annually on arms, armaments, conflicts and wars in a world deprived of basic resources. The challenge for sustainable development and globalization and beyond will be to reconstruct a world of equity, global rule of law and sustainability.

Chapter two

Identifying sustainable development issues in the primary sources of Islam

In this chapter, I will identify sustainable development issues in the primary sources of Islam.⁴⁹ To begin with, I will discuss the foundation of Islamic civilization and highlight Muslims' contribution to modern science and civilization. I will use a qualitative research approach to fully explore an Islamic perspective on sustainable development. My main sources are the *Qur`ān* and *Hadīth*⁵⁰ (prophetic traditions). This being the case, I have no doubt that Muslim scholars had applied their minds to issues of sustainable development.

2.1 The foundation of Islamic civilization

Humanity is part of a vast evolving universe. Earth, our home, is alive with a unique community of life. The forces of nature make existence a demanding and uncertain adventure, but Earth has provided the conditions essential to life. The resilience of the community of life and well-being of civilizations depend upon preserving a healthy biosphere with all its ecological systems, rich variety of plants and animals, fertile soils, pure waters and clean air. But before I dwell into this subject I would like to define first what civilization is.

⁴⁹ The Arabic word Islam is from the root *slm*, which means (a) to surrender, submit, to yield, give one's self over, thus '*aslama amrahu ila llah*', means he committed his cause to God or he resigned himself to the will of God. (b) to become reconciled with one another, to make peace. *Salm* means peace, so does *silm* which also means the religion of Islam. See Hans Weir 1976, *A dictionary of Modern Arabic* (ed) J. Milton Cowan. New York: Spoken Languages Services Inc. 3rd edition.

⁵⁰ *Hadīth* is noun derived from the word *Hadatha* which means in a broad sense, a tale or verbal communication of any kind. See Hans Weir 1976, *A dictionary of Modern Arabic* (ed) J. Milton Cowan. New York: Spoken Languages Services Inc. 3rd edition. In Islam, *The Hadīth*, in short, is the storeroom of the *Sunnah* of the Prophet, serving an essential need of the Muslims. The prophet either through an action, verbal or his tacit approval taught them.

Some authors have defined civilization as a collective system which helps man to the utmost in collecting the fruits of culture. Civilization is composed of four elements, economic means, political set up, moral principles and regulations and consolidation of sciences and arts. For the organization and development of civilization, certain geographical, economic and physical elements are inevitable, for example, faith, language, and education and training. And for the demolition of the edifice of civilization too, there are certain elements which are just the opposite of the former (ensuring its building up). Some of them are moral and ideological infirmity, disturbance of law and order, spread of tyranny and poverty, rampancy of wretchedness and indifference and paucity of sincere and capable leaders.

So the story of civilization begins from the time when man had peacefully settled on the earth. The links of civilization are inter-connected, without interruptions, which every nation has been transferring to its successor through the ages. Rather, the above mentioned elements are responsible for its existence. Perhaps there has been no nation in the history of the world that has not made additions to the pages of history of civilization.

However, what distinguished one civilization from another is the strength of the foundation on which these civilization have been founded, and the effects which the civilization have come to bear on humanity as a whole and the benefits conferred by it. The more philanthropic according to its universal nature, the more moral in keeping with its learnings and the more realistic in its principles, the more lasting and immortal and respectable it will be regarded. The Islamic civilization too, is a link in the chain of human civilizations. Many civilizations have preceded it, and many more shall be following too.

There were several factors responsible for the establishment of civilization, and also several causes of its degeneration. Dozens of civilization saw the light of day and after touching the summit of success and fame, decayed and were annihilated. Thousands built big empires by means of massive military campaigns and conquest; some even went to

the extent of claiming divine and god-like status for themselves and ordered their subordinates to worship them. But at last, they were all drowned in the ocean of time.

The *Qur`ānic* verse:

*“By the token of time, Verily men are in a state of loss”*⁵¹

This verse epitomizes the undeniable tragedy to which relics of history spread all around the world bear witness. It is something to be commended that very few persons have been gifted with a really keen and sensitive heart, otherwise thousands of men, like *Buddah*, at the sight of mankind’s misery and exceeding unhappy plight, might have turned their backs on worldly pleasures and gone into ascetic hide-outs.

An Islamic way of life is an embodiment of the code of life which *Allah*, the Creator and the Lord of the universe, has revealed for the guidance of mankind for the proper development of human life:

- (a) resources to maintain life and fulfill the material needs of the individual and society.
- (b) knowledge of the principles of individual and social behaviour to enable humans to have self-fulfillment and to maintain justice and tranquility in human life.

Respect for the earth and all its creatures is the basis for caring for the community of life and for protecting the earth for future generations. Islam believes that the Lord of the universe has provided for both of these in full measure. To provide for humans’ spiritual, social and cultural needs, *Allah* raised prophets from among the nations and revealed to them the code of life which can guide human behaviour. This code of life is known as Islam, the religion preached by all the messengers of *Allah*.⁵²

⁵¹ Al- Qur`ān 101:1.

⁵² The *Qur`ān* says “He has ordained for you (Oh! Muhammad) that faith which He commanded to Noah, and that which he commended to Abraham, Moses and Jesus, saying, Establish faith, and be not divided therein”. (Al- Qur`ān 42: 13).

In other words all the prophets called humanity to the way of the Lord, the way of submission to *Allah*, all of them gave the same message and all stood for the same cause Islam. I will identify aspects of sustainability we derive from the early *Madinaite Model* as well as the Islamic civilization as a whole.

Islamic civilization rests on the foundation of the creed of *tawhīd* (Divine unity) and this is the most fundamental and most important teaching of Prophet Muhammad expressed in the primary *Kalimah* (There is no deity but *Allah*) of Islam. *Tawhīd* is a revolutionary principle and constitutes the essence that there is only One supreme Lord of the universe. He is All-powerful, All-knowing and the sustainer of the world and humanity.

How can one observe the inexhaustible creativity of nature, its purposefulness, its preservation of that which is morally useful and destruction of that which is socially injurious, and yet fail to draw the conclusion that behind nature there is an All- pervading mind of whose incessant creative activity the processes of nature are but an outward manifestation?

The stars scattered through the almost infinite space, the vast panorama of nature with its charm and beauty, the planned waxing and waning of the moon, the astonishing harmony of the seasons- all point towards one fact: there is God, the Creator, the Governor. We witness a superb flawless plan in the universe – can it be without a Planner? God's is unique and alone and this is reflected in the verse:

*“Oh Mankind! Worship your Lord, who created you and those before you, so that you may ward off evil; who has appointed the earth a resting place for you, the sky as a canopy and who causes water to pour down from the heavens thereby producing fruits as food for you! So do not set up rivals to Allah, when you know better”*⁵³

This is a basic tenet to which the *Qur`ān* asks humanity to adhere to. It is an important metaphysical reality and answered the riddles of the universe. It points to the supremacy of the law in the cosmos, the all-pervading unity behind the manifest diversity.

⁵³ Al- Qur`ān 2:22.

This translates as unity in the message and goal, unity in legislation, unity in the enterprise relating to the masses unity in the collective form of social intercourse, unity in the means of subsistence and way of life, unity in the pattern of thoughts, so much so that those studying the Islamic arts have observed the unity of style and taste at work in the various kinds of the Muslim creations of art. You may take a piece of work from Andalusia (Spain of the Islamic era) Egyptian cloth, and earthen-ware made in Syria and a piece of jewelry fashioned from Iranian minerals, notwithstanding the variety in form and design, they appear to bear the same stamp (of the Unitarian culture).⁵⁴

Acceptance of *tawhīd* has far reaching implications.

- (a) Man attains peace and contentment and his mind is purged of the subtle passions of jealousy, envy and greed. He is checked from resorting to base and unfair means for achieving success.
- (b) He does not regard anything in the world as a stranger to himself. He looks upon everything in the universe as belonging to the same Lord Whom he himself belongs to.
- (c) He is not partisan in his thinking and behaviour. His sympathy, love and service do not remain confined to any particular sphere or group. His vision is enlarged, his intellectual horizon widens, and his outlook becomes liberal and as boundless as is the Kingdom of *Allah*.
- (d) He understands that wealth is in *Allah's* hands, and He distributes it out more or less as He likes;
- (e) He accepts that honour, power, reputation, and authority are subjected to *Allah's* will and He bestows them as He wills and his only duty is only to endeavor and struggle fairly.
- (f) He becomes conscious that unless he lives rightly and acts justly he cannot succeed. He has firm faith in *Allah*, Who is the Master of all the treasures of the earth and the heavens, Whose grace and bounty have no limit and Whose powers

⁵⁴ Dr. Mustafa Sibani. 1984. *Some Glittering Aspects of Islamic Civilization*. Beirut: The Holy Koran Publishing House. p. 4.

are infinite. This faith imparts to his heart extraordinary consolation, fills it with satisfaction and keeps it filled with hope.

Muslims must be proud to be pioneers of the promising prospect of prosperity for the people of the world whilst protecting the planet and its natural resources since they are aware that to destroy it will draw the wrath of the All-mighty. Islam has not only grappled with these matters on a daily basis, but has provided the inspiration and the necessary momentum to intensify sustainable development on a grass root level.

2.2 Muslim contribution to modern science and civilization

Everything in the universe functions in accordance to the Will of *Allah*. From the movement of protons and electrons in an atom to that of the galaxies, from the growth and development of amoeba to the physic processes of man; every event happens by His knowledge, His Design, His efficiency, and does so in fulfillment of His purpose.⁵⁵

The following *Qur`ānic* citations gave Muslims the encouragement to venture into scientific study:

*"See you not that Allah merges night into day and He merges day into night; that He has subjected the sun, and the moon (to His Law), each running its course for a term appointed. And that Allah is acquainted with all that you do? That is because Allah is the only Reality and because whatever else they invoke Besides Him is falsehood; and because Allah, He is the Most High, Most Great."*⁵⁶

*"And on the earth are signs for those of assured faith. And also in your own selves; will ye not then see?"*⁵⁷

⁵⁵ Pro. Ismā'īl Rājī al-Fārūqī. 1982. *Islam as Culture and Civilization: Islam and Contemporary Society*. London: Longman Group. p. 148.

⁵⁶ Al-Qur`ān 31:29-30.

⁵⁷ Al-Qur`ān 51:20-21.

From the above citations, we gather that the cosmic sciences and natural phenomena are all the manifestations of the Supreme Being. Furthermore, the *Qur`ān* enjoins upon humankind to undertake an exploration of nature and to meditate over the signs of *Allah* that are manifest in the universe.

It is generally recognized that the foundation of modern sciences and studies on the basis of observation, experimentation and systematization was laid by Muslim scholars. They began making significant advances of such fundamental nature and phenomenal development of the modern era could not have been possible without the contributions made by them.⁵⁸

To overlook the complex of cultural patterns that comprised the middle Eastern civilizations of the pre-Christian and early Christian centuries and to neglect the phenomenal development of Muslim learning and educational institutions during the “medieval” centuries, (between 750-1350) is to ignore some of the basic foundations of the Western traditions and the lasting significance which they have in the Western mode of life.

At a time when European monarchs were hiring tutors to teach them how to sign their names, Muslim educational institutions were preserving, modifying and improving upon the classical cultures in their progressive colleges and research centers under enlightened rulers. Then, as the result of their commutative and creative genius reached the Latin West through translations of Arabic versions of classical works as well as Muslim writings in medicine, philosophy, geography, history, technology pedagogy and other disciplines, they brought about the western revival of learning which is our modern heritage.

⁵⁸Dr. Muhammad Raiuddin Siddiqui in his *Forward* of M. Saud 1994. *Islam and Evolution of Science*. Dehli: Adam Publishers. (In the Forward of this book)

Greek and Hellenistic learning and education did not terminate with the closing of the schools of Athens by Justinian in 529 AD. It was re-routed through Syria-Nestorian scholarship to make contact with Persian and Hindu thought under Sussanian monarchs and Zoroastrian teachers and then passed through Muslim hands, which enriched and modified it, finally to reach the Latin school and the modern world.⁵⁹ It is for this reason that I wish to conduct a qualitative research approach to fully explore an Islamic perspective. My main sources are the *Qur`ān* and *hadīth* (traditions).

2.3 Humans as custodians of natural resources

Humans are spoken of and spoken to as God's supreme creation, higher even than angels who were all commanded by God to prostrate themselves before Adam.⁶⁰ Also one may plausibly argue that as in the Bible expressly, so too in the *Qur`ān* by implication, man is said to be created in God's image since as it declares – that He breathed His own spirit into the human being after fashioning him from the earth.⁶¹

At the same time, there exist several elegant dedications in the *Qur`ān* which indicate in a primal of evocative picturesqueness that the entire bounty of nature has been created for the sake of human beings --- and that to them is subjected whatever is in the heaven and the earth. But viewed in its totality, the *Qur`ānic* notion of the world of phenomena and the natural environment is semantically and ontologically linked with the very concept of God on the one hand and the general principal of creation of humanity on the other.

The human being is God's vice-gerent (*al khalifah*) on earth as explicitly stated by the verse of the *Qur`ān* that:

“I am setting on earth, a vice-gerent”⁶².

⁵⁹ Sartan, S. 1964. *History of Islamic origins of Western Education 800 – 1350*. Colorado: University of Colorado Press. p.34.

⁶⁰ Al-Qur`ān 2:32.

⁶¹ Al-Qur`ān 15:29 and 38:73.

⁶² Al- Qur`ān 2:30.

This quality of vicegerency is complemented by the fact that servanthood towards God means to obey him, his commands and receptive to the grace that flows from the world above. The vicegerent must be active in the world, sustaining cosmic harmony and disseminating the grace for which he is the channel as a result of his being the central creature in the terrestrial order.

Speaking morally, human beings were created by God as His vicegerents in the physical world lying within the finite boundaries of time, and they were world bound even before they committed their first transgression in the Garden. Here the first commands of protecting and sustaining the environment were given to the first being Adam (A.S)⁶³ so that he would be able to obey orders and live in harmony with his natural surroundings. The very principal of God's vicegerency also made them His savants, (*i'bād* (*a'bd* singular) who were by virtue of a Primordial Covenant (*mithāq*) they had affirmed, and a trust (*amānah*) they had taken themselves in pre-eternity- the custodians of the entire natural world.

Interestingly, Islam says that in the same way God sustains and cares for the world, the human being must nurture and care for the ambience in which he plays the central role. He cannot neglect the care of the natural world without betraying that 'trust' which he accepted when he bore witness to God's lordship in the pre-eternal covenant to which the *Qur'ān* refers. So from the above we can deduce that the Islamic perspective of sustainable development has social, environmental, economic as well as cultural dimensions.

⁶³ AS (*A'layhi salām*) means upon him be peace, respect prayer mentioned after every prophet's name.

2.4 The environment

The *Qur`ān* states that:

*"to everything God has given a measure proper to it."*⁶⁴

From here we can deduce that this is the ecological balance, which the current pollution of nature has brought to the consciousness of modern man. The entire cosmos is thus sustained by certain definite laws inherent in each object and in harmony with each other, these laws of nature are the *Sunnah of Allah*, are necessarily unalterable, and men's joy of life should be in cooperating with these laws, initiating them in his own activity assisted by the balance set in his nature.⁶⁵

All living beings directly or indirectly get their nourishment from the earth, soil and water. We can see that humans could not have occupied the lofty position they presently occupy and maintain it without the ecosystem which the lower order of animal life provides. It is clear here that the *Qur`ān* is alluding to the fact that the environment and nature are signs of Allah which we should study, understand and more importantly preserve.⁶⁶ *Allah* has created and maintained the solar system and everything in equilibrium. So the earth as well as the atmosphere have been made favourable for humankind.

There is no conceptual discontinuity in the *Qur`ān* between the realms of the divine, of nature and humanity. Speaking metaphysically, nature has a miraculous significance since it could not explain its own being and thereby pointed to something beyond itself. It functions as the means through which God communicates to humanity, the means through which one may say, God makes an entry into the flow of time. Indeed, natural entities were so many signs, or *āyāt* (singular *ayah*) of God, like the multiplicity of the verses of the *Qur`ān* which, too, were *āyāt*. Thus even though natural objects and *Qur`ānic* verses had different status; they were metaphysically on a par with each other.

⁶⁴ Al-Qur`ān 54:49.

⁶⁵ Al-Qur`ān 9:7 and 2:29.

⁶⁶ Al-Qur`ān 2:164.

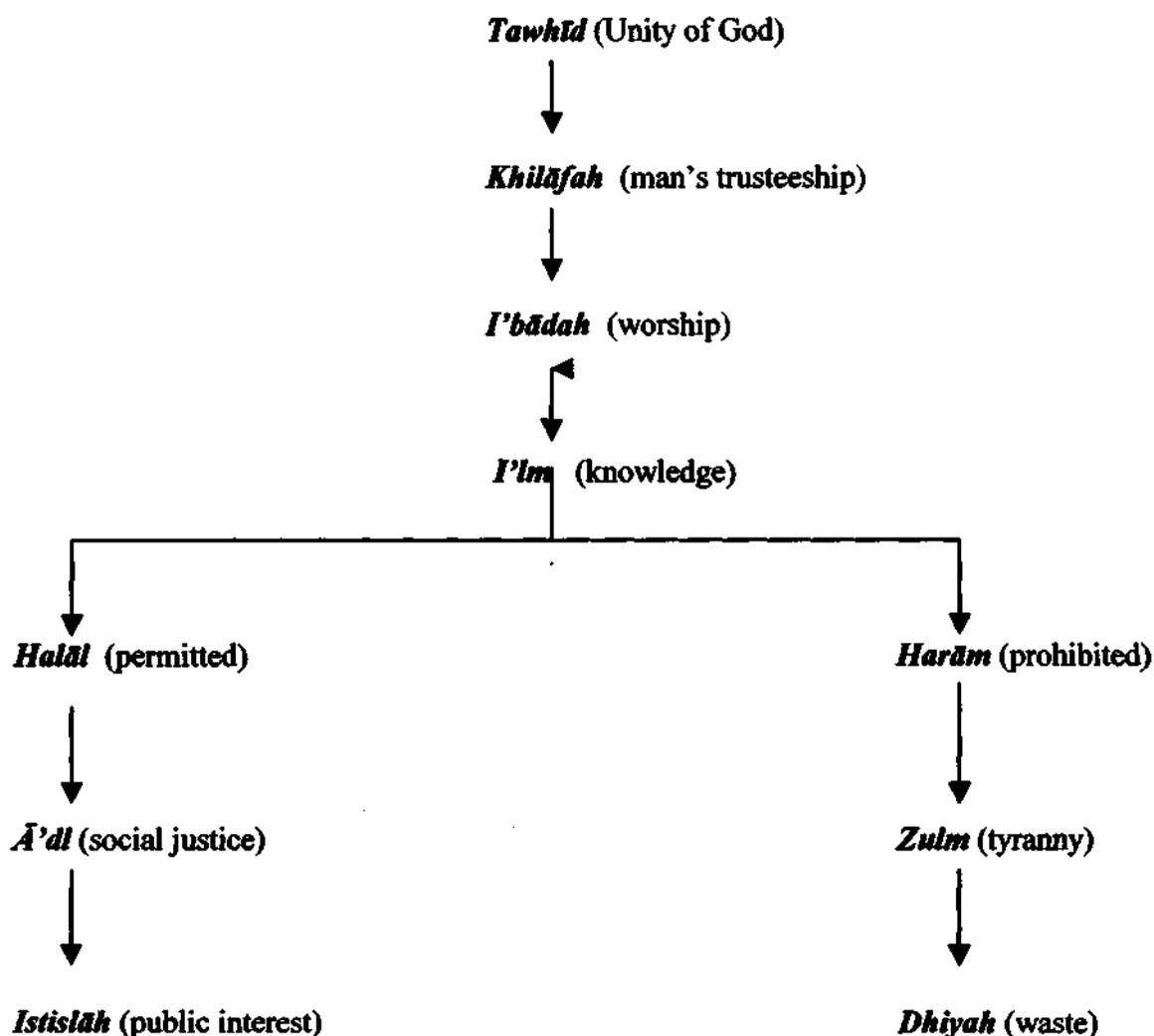
So the physical world exists to nourish, support and sustain the process of life- in particular human life. And the whole cosmos was an integral system, governed by unchanging natural laws (*amr*) which were God's immutable commands. Thus laws explain regularity and uniformity in natural processes which cannot possibly be violated in the general run of things. Indeed, with regard to sustainability, the position of the *Qur`ān* can only be understood in a framework that is coherently constructed out of the range of notions that have been summarily referred to – the notion of *khilāfah* (vicegerency) *amānah* (trust) and *amr* (commands) central among them.

When one examines Islam as a function, operating in the real contingencies of historical forces, one notes that it has bequeathed in its normative tradition, a large body of principles that govern both the theo- legal and practical issues concerning the physical world and our encounter with it. Thus in the *Hadīth* - the authenticated corpus of Muhammad, and sometimes his companions, traditions which function as a binding moral guide and more formally, as one of the two material sources (*usūl*) of Islamic law (*fiqh*) -are to be found numerous reports concerning the general status and meaning of nature, agriculture, livestock, water resources, birds, plants, animals and so on.

Quite remarkably, the *Hadīth* corpus also contains two fateful doctrines of land distribution and conservation, embodied in the principles of *himāh* (sanctuary) and *harām* (forbidden). Further articulated by Muslim legists, these two related notions both have the sense of a protected, or a forbidden place or sanctuary developed into legislative principles, not only of land equity but also of environmental ethics, notions that were subsequently incorporated into the larger body of the Islamic legal code.

The metaphysics of nature in the Qur'ān

A diagrammatic representation of the Islamic beliefs and concepts that embrace sustainable development principles and scientific enquiry.



Source: Nasim Butt 1991. *Science and Muslim Societies*. London: Grey Seal Books; p. 46.

We can deduce from the above diagram that the central paradigmatic concepts of Islamic sciences are *tawhīd*, *khilāfah* and *i'badah*, concepts which explain the role and purpose of human life, making sense of men and women and the universe.

Islam by its very nature discourages *zulm* (tyranny) and *dhiyah* (waste) and all destructive projects; physical, social, economic, cultural, spiritual and environmental would not be permitted. This is because they promote rampant consumerism with the concomitant accumulation of wealth in fewer and fewer hands. We witness today the tangible effects of such a runaway technology in the alienation and dehumanization of a major segment of humanity. This can be categorized as *zulm* (tyrannical) resulting in the destruction of human, environmental and spiritual resources, thereby generating waste (*dhiyah*) which is condemned in the *Qur`ān*;

“He does not love those who are wasteful”.⁶⁷

With the concept of *tawhīd*, the assertion of God’s unity, the whole of the ecological crises is brought under moral control. Nature and ethics are integrated and the unity of purpose and goal, intent and action is achieved. From *tawhīd* emerge the concepts of *khilāfah* and *amānah*. The *Qur`ānic* concept of *khilāfah* underpins the entire rationale of Islamic environmental ethics. Sustainable development in Islam is, therefore, controlled by the concepts of *halāl* (that which is permissible and beneficial) and *harām* (that which causes harm and destruction). *Harām* will include all that is destructive for the individual, the society and the environment.

When other conceptual parameters such as (*a`dl*) justice, (*i`tidāl*) balance and harmony, (*istihsān*) preference for the better, and (*istislāh*) public interest are added to those already mentioned, then we have the right conceptual ingredients to develop the most sophisticated framework for a contemporary sustainable developmental strategy. The concerns Islam has for other inhabitants of the biosphere, as well as the environment in general, have been emphasized by Prophet Muhammad (SAW) who forbade his followers from harming animals, stressing that the rights of animals should be fulfilled. In the *Sharī`ah*,⁶⁸ therefore animals have legal rights enforceable by the state

⁶⁷ Al-Qur`ān 6:141.

⁶⁸ *Sharī`ah* is an Arabic word meaning the path to be followed. Literally it means ‘the way to a watering place’. It is the path not only leading to Allah, the Most High, but the path believed by all Muslims to be the path shown by Allah, the Creator Himself through His Messenger, Prophet Muhammad (SAW). Allah alone is the sovereign and it is He who has the right to ordain a path for guidance of mankind. See Doi, A.R. 1984. *Sharī`ah the Islamic Law*. Kuala Lumpur: A.S. Noordeen Publishers.p.4.

2.4.1 Personal and environmental health

The inextricable link between the environment and development is always highlighted in this new millennium. The Rio Declaration emphasized that human beings are at the centre of concern for sustainable development: “*They are entitled to a healthy and productive life in harmony with nature.*”⁶⁹ The key issue is that without healthy, productive people, sustainable development is not possible, and without sustainable development, the health and productivity of people is a nightmare.

The *Qur`ān* is not a book of medicine but, rather, a book of guidance for mankind in both worldly and spiritual matters. Interestingly, however, the *Qur`ān* is described as: “*a guide and a healing to those who believe*”.⁷⁰

It is in the “*Book of Tayamum*” (ritual ablution performed with earth) of the *Hadīth* collection of *Bukhārī* for example, that we find the famous and elegant saying of the Prophet:

“*The earth has been created for me as a mosque and as a means of purification*”.⁷¹

To declare the entire earth as being so pure upon which one prostrates before God, and to declare it so essentially clean in itself as to effect ritual cleansing upon humankind is to give it a very high material and symbolic status. It would be legitimate to say that if this declaration is allowed freely to generate an attitude towards the earth, this attitude cannot possibly be that of arrogance and destruction, but of reverence.

The human being is a composite entity of body and soul and hence he is to take care of his body and ensure that it is healthy and strong so that he may actively participate both in multiplying the bounties of the earth and in the uplifting of his soul. Imām Ibn Qayyim al Jawziyyah⁷² points out that the principles of medicine are three, namely, protection of

⁶⁹ *UN Local Agenda 21* Chapter 6.

⁷⁰ Al-Qur`ān 41:44.

⁷¹ al-Bukhārī. Muhammad ibn Ismāīl. 1979. *Ṣaḥīḥ Bukhārī. English Translation* by Muhammad Muhsin Khan. Lahore: Kazi Publications. Hadīth no. 556.

⁷² al-Jawziyyah, Ibn Qayyim. Muhammad ibn Abū Bakr. 1960. *Zād al Maā'd fi ḥadyi khair i'bād*. Egypt: Matba ah Mustafa al Babi Publications. p. 26

health, getting rid of harmful things, and safeguarding against harmful things. This is why the Prophet (SAW) remarked:

“A strong believer is better and more liked by Allah than a weak believer”⁷³

This *hadīth* stresses the fact that Muslims should take good care of their health and always strive to remain in a healthy state. Health, it is to be noted, is a state of complete physical, mental, and social well-being and not merely the absence of disease and infirmity. It is common knowledge that in order to ensure one’s health, one should have a balanced diet, comprising wholesome food and drink, and avoid anything that may prove injurious to one’s body. Towards that end, one should also maintain personal hygiene and take steps to assure mental health. Again the *Qur`ān* provides sufficient guidance in these respects. It enjoins Muslims to partake of wholesome food:

“Oh people! Eat of what is lawful and good on earth.....”⁷⁴ and specifies the type of food that should be avoided:

“He has forbidden you dead meat, and blood, and the flesh of swine, and that on which other than the name of Allah has been invoked”⁷⁵

Intoxicating liquor is similarly proscribed. Muslims are prohibited to indulge in it, or even partake of it in a small quantity. Although the *Qur`ān* acknowledges that no doubt, there is some benefit for humans in alcohol it cautions, saying:

“They ask thee concerning intoxicants and gambling. Say: In both there is great evil and some benefit for man; but the evil they cause is greater than the benefit that they bring”⁷⁶

The evils of alcohol or liquor cannot be overemphasized. Today it poses a threat to the stability of society, even in the major industrialized countries of the world.

⁷³ Imām Muslim. Muslim ibn Hajāj. 1972. *Al-jām’ Ṣaḥīḥ*. Translation rendered by Abdul Hamid Sidiqqi. Lahore: Sh. Muhammad Ashraf. p. 90

⁷⁴ Al-Qur`ān 2:168.

⁷⁵ Al-Qur`ān 2:173 and 16:115.

⁷⁶ Al-Qur`ān 2:219.

The *Qur`ān* speaks of its moral, social and spiritual evils in the following manner:

“Oh you who believe! Intoxicants ..are an abomination of Satan’s handiwork. Eschew such (abomination) that you may prosper. Satan’s plan is to excite enmity and hatred among you, with intoxicants and gambling, and hinder you from the remembrance of Allah and prayer: will you not then abstain?”⁷⁷

At the same time, it should be borne in mind that Muslims are urged to seek medical attention whenever they fall sick. The importance of seeking medical attention or treatment is inferred from the *Qur`ānic* verse that describes honey produced by the bees as having curative powers.

It states: *“....there issues from their bodies (bees) a drink of varying colours, wherein is a healing for mankind”⁷⁸*.

It is specified in the *hadīth*:

“Allah created the disease and also the cure and for every disease He has provided a cure. So treat yourselves with medicines, but do not treat yourselves with prohibited things.”⁷⁹

By urging his followers to seek medical attention, the prophet (S.A.W) wanted them to treat their sickness, whether of minor, major, epidemic or non-epidemic consequences. Furthermore, his statement that for every disease there is a cure impelled Muslims to pursue studies in the field of medicine and make breakthroughs in most of its branches. It may have inspired them to build hospitals where the patients could be given proper medical care. History tells us that the first hospital built by the Muslims was in Damascus in 706 A.C. during the caliphate of Walīd ibn Abd Mālik. All treatment and care were

⁷⁷ Al-Qur`ān 5:90-91.

⁷⁸ Al Qur`ān 16:69.

⁷⁹ Abū Dawūd. Sulaimān bin al-Ashath. 1984. *Sunan Abī Dawūd*. Translated by Prof. Ahmed Hasan. Lahore: Sh. Muhammad Ashraf Publishers. p. 235.

dispensed free of charge. This brings us to the point that Muslim nations must commit their resources to health care.⁸⁰

2.4.2 Sustainable biodiversity

Sustainable development requires human beings to raise and improve their quality of life in harmony with and by conserving the balance of the ecosystems they are part of and which supply the fundamental support to sustain their lives. In this context, the main components of sustainable development are economic feasibility, social equality and environmental sustainability. Endemic species, their ecosystems and natural habitats must be protected. Biodiversity signifies a healthy environment and the ability of ecosystems to sustain their life support processes that provide the fundamental basis for human welfare.

There is an entire section on Agriculture in *Bukhārī* concerning the environment. The Prophet (S.A.W.) is reported to have said;

“There is none amongst the believers who plants a tree, or sows a seed, and then a bird, or a person, or an animal eats there of, but is regarded as having given a charitable gift” (for which there is great recompense).⁸¹

So noble in the perspective of *Hadīth* is the task of a sustainable cultivation of land that this act is rewarded in Paradise which significantly means “the garden” existing beyond the physical world. *Bukhārī* also includes a section on the issue the use, ownership, management and distribution of water. To cite one *hadīth*:

“...among the three types of people with whom God on the Day of Resurrection will exchange no words, nor will He look at them.... (is) the one who possesses an excess of

⁸⁰ Aydın Sayili, “The Emergence of the Prototype of the Modern Hospital,” *Studies in History and Medicine* Tughlaqabad. New Delhi: Department of History of Medicine and Medical Research, June 1980, vol. 4, no. 2:113.

⁸¹ *Bukhārī*, no. 551.

*water but withholds it from others, God will tell him: Today, I shall withhold it from you my grace (fadli) as you withheld from others the superfluity (fadl) of what you had not created yourself”.*⁸²

The importance of land reclamation was also emphasized by the prophet (S.A.W.) in a number of his traditions. He is reported as having said, for example that:

*“ Whosoever brings dead land to life, for him is a reward in it and whatever any creature seeking food eats of it shall be reckoned as charity from him ”.*⁸³

Harm (Wildlife and natural resources) were also protected and so were inviolate zones bordering watercourses. In such places developmental and construction work was restricted or prohibited. The natural habitat of certain species of flora and fauna is hence also protected at the same time. *Himāh* or special reserves for safeguarding wildlife and conserving the natural environment for future generations are also an integral aspect of the *Shari’ah*. It is well known that the prophet reserved the surroundings of Madinah as a *himāh* for the protection of vegetation and wildlife. He declared as *harm* (inviolable zones) the private reserves used exclusively by certain individuals.

As mentioned earlier, the natural world is an embodiment of God’s signs (*āyāt*). The *Qur`ān* is full of references to nature, natural forces, natural phenomena, and natural beings, and out of its 114 chapters some 31 are named after these. And in all cases the physical world in its real operation is treated in a naturalistic framework, -in the framework of physical forces and processes that occur uniformly and with regularity.

In the actual world, then, as it exists in the immediate palpable reality human beings are part of nature; they are a natural entity, subject fully to the laws of nature just like any other entity, participating as an integral element in the true overall ecological balance (*mīzān*) that exists in the larger cosmic whole. So we can conclude that it is part of the teachings of the *Qur`ān* that to damage, offend or destroy the balance of the natural

⁸² *Bukhārī*, no. 557.

⁸³ *Ibid.* no.345.

environment is to damage, offend or destroy oneself. Any injury inflicted upon the 'other' is self injury (*zulm al-nafs*) and this is the central principal of *Qur`ānic* ethics (*on zulm al-nafs*).

2.5 Poverty eradication

The concept of poverty has become one of the most important dimensions of the debate on development. The debate focuses on the interrelated issues of the definition, the causes and the methods of poverty alleviation. Relative to this development, the international community until recently started a new process of discussing the relationship between poverty and sustainability.

Islam had provided a mechanism for dealing with poverty and wealth distribution from its inception which is encapsulated under the term *zakāh*, derived from the verb *zakāh* (imperfect verb *yazkī*) which means to grow, to purify, to improve. Wealth is dear to everyone and everyone loves property and other sources of wealth; but the one who spends his / her wealth on other attains goodness and purity. Besides it ensures sustainable and spiritual growth within the society. This aspect of *zakāh* is described in *Sūrah al-Taubāh* in these words:

*"Take alms (zakāh) out of their property – thou wouldst cleanse them and purify them thereby"*⁸⁴

In fact the term *zakāh* means to purify the human soul (of selfishness, miserliness and love of wealth), thereby opening the way for its proper growth and improvement through expenditure on others. *Zakāh* is levied on capital of various types which has accumulated as a surplus at the end of each year. All types of capital which have been in possession of the owner will therefore be liable for this tax as long as it with in the limits of *nisāb*.

⁸⁴ Al -Qur`ān 9: 103.

The importance of *zakāh* can be judged by the fact that it has been included among the five pillars of Islam. There is no doubt that it occupies a very important place in Islam, second only to prayers. The commandment to perform prayers in the Holy Quran is invariably followed by *zakāh* and with the same emphasis. Let us cite two examples;

“And keep up prayer and pay zakāh. And whatever good you send before for yourself, you will find it with God”.⁸⁵

“ And the believers, men and women are friends of one another, they enjoin good and forbid evil and keep up prayer and pay zakāh, and obey God and His Messenger”.⁸⁶

To underline the significance that Islam attaches to *zakāh*, the non-payment of *zakāh* is described as a sign of non-believers in the *Qur`ān*. It is observed as regularly as prayer and other tenets of Islam so much so that non-payment of it is described as a sign of non-believers in the *Qur`ān*. Apart from purifying the soul of the giver, *zakāh* encourages charity and expenditure on good things. The fact that it is levied on the total wealth, invested or hoarded is a sufficient stimulus to even the capitalists to invest their hoarded wealth in order to pay *zakāh* from the profits and not cash the balances. Futhermore it leads to the health, growth of the community and narrows the economic-inequalities between its members.

By making it a duty of every wealthy Muslim to pay *zakāh* on his / her wealth, property, commercial goods etc., Islam provides a very strong stimulus to the Muslims to invest their capital so that it may grow and thereby increase the total wealth of the community and keep the economic differences among the people within just and equitable limits so that the rich may not grow richer (by exploiting the less fortunate members of the community) and the poor poorer. Both these ideals of purity of soul and economic growth are conveyed by the word *zakāh*.

⁸⁵ Al- Qur`ān 2: 110.

⁸⁶ Al- Qur`ān 9:71.

The beneficiaries of *zakāh* are fixed by the following verse of the *Qur`ān*:

*“Sadaqāt are only for the poor and the needy, and those employed to administer it and those whose hearts are made to incline (to truth), and (to free) the captives, and those in debt, and in the way of God and for the wayfarer.... an ordinance from Allah”.*⁸⁷

These eight heads of expenditure have a wide scope, and cover almost all forms of social security (social insurance) in the community. Undoubtedly by stating the beneficiaries, the *Qur`ān* has taught Muslim to put in place an entirely transparent public domain, to adopt fully the principle of accountability and to effectuate the principles of productivity and effectiveness. The above verse alone has instilled into Muslims the core principles of sustainable development.

Firstly it has inculcated into them to take care of the interests of the poor members of the community, empower them and sustain them so that they are part and parcel of the greater global village in poverty eradication. It has principles of transparency, good governance and accountability in issues of public interest and apart from the realisation of social justice; *zakāh* makes special contribution which has absolutely no parallel in other economic systems, past or present.

⁸⁷ Al -Qur`ān 9:60.

2.6 Trade and commerce

There is a very strong relationship between sustainable development and business or industry. This bond concerns the processes of production, distribution, sales, impact of business and industry on economic, market conditions, and consumers, social and cultural lifestyles. On the other hand, an inequitable income distribution, poverty, economic uncertainties and high interest rates are considered impediments to sustainability.

There are two types of relationship between sustainable development and business and commerce. The first relationship concerns the processes of production and is comprised of the impacts of activity on the environment. These include the production process, distribution and sales. The second includes the management of environmental impacts due to production processes, involving natural resource management and the conservation of the ecosystem.

From business and commerce's vantage point, sustainability is only possible through markets, which provide for healthy competition based on the principles of innovation, productivity, openness and reliability. On the other hand, an inequitable income distribution, poverty, economic uncertainties and the absence of normal market conditions are considered to be impediments to the establishment and institutionalization of sustainable development.

There are a number of *Qur'ānic* injunctions which have encouraged Muslims to engage themselves in lawful and wide range of *tijārah* (trade) and commerce.

Some verses specifically mention trade as *fadh* –Allah (the bounties and excellence of Allah).

"Some people will travel in seeking bounties of Allah (through trade) and some people will travel to fight war of defense (jihād) in the path of Allah".⁸⁸

⁸⁸ Al-Qur'ān 73:20 and 35:12 and 62:10.

Among the many bounties of *Allah* mentioned in the *Qur`ān*, is the use of seas, oceans and rivers which help in internal and external trade and movements of goods.

*“And you see the ships there in that plough the waves (sail in the sea) in order that you may seek thus the bounties of Allah so that you may be thankful”.*⁸⁹

*“Among his signs in this, that He sends the winds, as heralds of glad tidings, giving you a taste of His Grace and Mercy, that the ships may sail majestically by His command and that you may seek of His Bounty; in order that you may be grateful”.*⁹⁰

In *Surah al Jum`ah* Muslims have been warned that their engagement in trade and business must not make them negligent of their duties to the Creator. As soon as the call for Friday’s prayer is given, Muslims are asked to stop trading and answer the call:

*“Oh who believe! When the call is proclaimed on Friday for prayer has been given, hasten to the remembrance of Allah, and leave off business; that is best for you if you but knew”.*⁹¹

Apart from prayers, the Mosque provides for believers a meeting place, a place of consultation where social contacts are also established. After the prayers, Muslims are free to disperse in the land and continue their trade and transactions and earn their livelihood.

*“And when the prayer is finished, then may you disperse through the land, and seek the Bounty of Allah (through trade, business and undertaking lawful professions): and celebrate the praises of Allah so that you may prosper.”*⁹²

⁸⁹ Al-Qur`ān 35:12.

⁹⁰ Al-Qur`ān 62:9.

⁹¹ Al-Qur`ān 62:9.

⁹² Al-Qur`ān 62:10.

The messenger of *Allah* himself had engaged in trade on behalf Khadijah (RA)⁹³ who later became his wife, has encouraged honest trade in the following words;

*"A trustworthy and honest and truthful business person will rise up with prophets, the righteous and martyrs."*⁹⁴

The *Qur`ān* and the *hadīth* have given honest trading such a high status that those engaged in it are likened with the martyrs who gave their lives in (*Jihād fi sabīl llah*) the path of Allah. This also means that if anyone conducted trade without deceiving people and without practicing usury and adhered to other principles of lawful trade, then it would be construed as if he passed his life waging "*Economic Jihād*". Thus we can see that Islam enjoins the cardinal values of equity, justice, mutual co-operation and self-sacrifice for re-organising the socio-economic milieu of the Muslim community.

2.6.1 Prohibition of interest

Although the prohibition of interest is not an aspect of sustainable development, it has become an important issue for developing countries which have been demanding the canceling of debts since many have repaid the capital they borrowed. But because of the interest factor, they are still indebted to the World Bank and The International Monetary Fund.

The *Qur`ān* has used the word *ribā* for interest. *Ribā*⁹⁵ literally means excess, increase or surplus but in economics, it refers to that surplus income, which the lender receives from the borrower, over and above the principal amount. This could be a as a reward for waiting or parting with the liquid part of his capital for a specified period of time. We can

⁹³ RA (*Radiyallahu a`nha*) May Allah be pleased with her. Prayer usually read after the name of a companion of the prophet. (*Radiyallahu a`nhu*) for males.

⁹⁴ al-Tirmidhī. Abū I`sā Muhammad ibn I`sā. 1990. *Shamāil Tirmidhī*. Translation by Muhammad ibn AbduRahman. Johannesburg: I`lmi publications. p. 69.

⁹⁵ See Hans Wehr dictionary.

say *ribā* refers particularly to that excess which is demanded in a particular way whether it is in commodity (itself) or in money.

After studying the various forms of business and credit transactions containing the element of *ribā* which were in vogue in Arabia during the time of the prophet (SAW), interest may be defined as a pre-determined excess or surplus over and above the loan capital received by the creditor conditionally in relation to a specified period. It contains the following three elements: ⁹⁶

1. Excess or surplus over and above the loan capital.
2. Determination of this surplus in relation to time: and
3. Bargain to be conditional on the payment of a pre-determined surplus

The three elements jointly constitute *ribā* and any deal or bargain or credit transaction, in money or in kind, which contains these elements, is considered a transaction of *ribā* by Muslim jurists and economists.⁹⁷

The *Qur`ān* has declared interest unlawful in the Muslim economy and community. The injunction of the *Qur`ān* lays stress upon the fact that interest does not increase individual or national wealth, but on the other hand, it decreases wealth;

*“And whatever you lay out at interest, so that it may increase in the property of men, it increases not with Allah”.*⁹⁸

Muslims are warned strongly against taking interest if they want real success in life in the following verse:

*“O you who believe, devour not interest doubling and redoubling, and keep your duty to Allah; that you may be successful”.*⁹⁹

Another verse distinguishes between trade and interest and points out that interest in fact destroys national wealth of a country.

⁹⁶ Moulāna Abdul Ala *Maudūdī*, quoted by Abdul Mājid in Holy Qur`ān, Vol. 1 p. 90-92 and 96-97.

⁹⁷ Muhammad Nejatullah Siddiqī. 1981. *Muslim Economics Thinking: A survey of contemporary literature*. Glasgow: Robert MacLehose. pp. 65-68.

⁹⁸ Al-Qur`ān 30:39.

⁹⁹ Al-Qur`ān 3: 129.

“Those who swallow interest cannot rise except as he arises whom the devil prostrates by (his) touch. That is because they say, trade is just like interest. And Allah has allowed trading and forbidden interest.

*“Allah has blotted out interest and caused charity to prosper. And Allah loves not any ungrateful sinners”.*¹⁰⁰

Here Muslims are admonished to refrain from interest or else they shall suffer evil consequences both in this world and the hereafter.

According to *hadīth* cited in *Bukhārī*; *The Holy prophet had condemned both the receiver of interest and its payer.*¹⁰¹

Interest has impoverished humanity by checking the growth of capital and by hindering the development of productive enterprise. Thus there seems to be no doubt that the abolition of (*ribā*) interest by Muslims and the restoration of the institution of *zakāh* and *sadaqāh* will, by stabilizing the fluctuation in the propensity to consume, liquidity preferences and the marginal efficiency of capital, maintain conditions of near full employment and an appropriate rate of growth in the economy.

2.7 Good governance

The essential feature of good governance, defined in conjunction with political participation and modus operandi of representational institutions and organizations, is the dependence of the political regime upon people's consent. Those political structures which create institutions, processes and traditions that sustain people's representation, popular participation, and public support, are able to exhibit an ideal model of administration.

¹⁰⁰ Al- Qur'ān 2: 275 – 276.

¹⁰¹ *Bukhārī no.552.*

Public participation in reaching important political decisions is a basic principle of Muslim society and state. The *Qur`ān* commands the prophet conduct *shūrah* (mutual consultation) with his companions on matters relating to public life:

*"Forgive them (companions) and pray for them, and take (shūrah) counsel with them in all matters of public concern, then when you have decided (upon a cause of action), place your trust in Allah."*¹⁰²

Shūrah is mentioned in the following verse as an Islamic trait which is integrally related to obedience to *Allah*, the performance of prayers and spending out of what one is granted by Allah for social needs:

*"...and those who respond to the call of their Sustainer and are constant in prayer, and whose rule (in all matters of common concern) is consultation among themselves and who spend out of what we have provided for them..."*¹⁰³

The principle of *shūrah* is to be applied to all levels of social interactions. According to many commentators, *shūrah* was obligatory even for the prophet himself. Other commentators including Al Hasan ibn A'li hold the view that the prophet was in no need of *shūrah* because he was guided by divine revelation, but Allah had ordered him to practice *shūrah* as an example for Muslims.¹⁰⁴

What we can deduce from this is that the *Qur`ān* has entrusted Muslim community with the task of establishing a democratic sociopolitical order in which the internal life and constitution of the Muslim society is to be egalitarian and open, unstained by elitism and secretiveness, and that the conduct of this society is to pivot around mutual active good will and cooperation.

¹⁰² Al-Qur`ān 3:159.

¹⁰³ Al-Qur`ān 42: 38.

¹⁰⁴ Ibn Kathīr. Ismā'īl bin Kathīr. 1932. *Tafsīr Ibn Kathīr*. Cairo: Ahmad Shākīr. Commentary on v. 3:159. p.124.

2.8 Education and information dissemination

The communication of information is just as important as the production of information. Education and learning is a phenomenon that does not end upon graduating from school, or traditional learning institutions, but continues throughout one's life. Sustainable development will thus be realized by societies taking steps towards becoming an information society. Only with efficient, effective and widespread production and communication of information is it possible to take positive steps in this direction.

The quest for knowledge is encouraged by the *Qur'ān*. On numerous occasions the *Qur'ān* encourages the use of rationality to increase knowledge:

'Will you not use your reason?' (2:44)

'Do you not see...?' (31:20)

Do you not then reflect?' (6:50)

It must be remembered that the very first revelation to the Prophet Muhammad (saw) who was unlettered was a call to acquire reading, writing and understanding skills:

*'Read, for your Lord is the most Generous One, Who taught (to write) with the pen, Taught man what he did not know'*¹⁰⁵

*'Seek knowledge, even as far away as China.'*¹⁰⁶

So goes a famous injunction of the Prophet Muhammad to the men and women of the Islamic community. Relatively few would actually travel to what was, for medieval Muslims, quite literally the ends of the earth, but the "journey in search of knowledge" became almost a trope of the biographies of merchants and princes as well as religious scholars. Whether or not the attribution of the tradition to the Prophet is genuine, it accurately reflects a principle generally held in the Islamic world, and which formed a common theme of medieval literature: namely, that the pursuit of knowledge (*i'lm*) in

¹⁰⁵ Al- Qur' ān 96:1-5.

¹⁰⁶ This tradition is cited in Sham al-Din Muhammad al-Sakhwī 1970. *al- Maqāsīd al hasana fī bayān kathīr min ahādīth al mushtahara a'la alsināh*. p.63. Cairo: Leiden. in Franz Rosenthal, *Knowledge Triumphant*.

general and religious knowledge in particular is an activity always worthy of approbation and encouragement.

We can deduce from the above that Muslims are exhorted to be diligent, in-depth thinkers and always using reason to know about God, creation and the environment. Islam emphasis on acquiring and disseminating knowledge should provide Muslims with the impetus to root out illiteracy from their societies and ensure that they empower themselves with the skills and information requisite for sustainable development.

2.9 Equality and justice

A major peculiarity of Islamic civilization lies in its embracing the entire humanity, irrespective of colour, race, lineage, region and language. Equity is a central feature of environmental policy. Most environmental issues generate winners and losers: few are immune from some form of equity consideration. The significance of sustainable development is that, by showing how environmental problems are inextricably linked to economic and social inequalities, it has brought development issues to the forefront of the environmental debate.

First, environmental damage from global consumption falls most severely on the poorest countries and the poorest people who are least able to protect themselves. Secondly, the growing number of poor and landless people in the South generates a struggle to survive that places huge pressure on the natural resources base. Sustainable development would be impossible while poverty and massive social injustices persist; hence the importance attributed to intragenerational equity alongside the more straight-forwardly environmental principle of intergenerational equity.

All of humanity, according to Islam, originate from the same source without any distinction as declared in the verse:

*"Oh mankind! We have created you from a single (pair) of a male and female and made you into nations and tribes that ye may know each other (not that ye may despise each other). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you".*¹⁰⁷

Before his death, the prophet (SAW) laid the foundation of the community on complete equality regardless of colour, race, ethnicity or social stratum. His declaration that, *"There is no merit of an Arab over a non-Arab except through piety"*¹⁰⁸ strengthened the twin principles of equality and human brotherhood. *"Oh people, all of you descended from Adam, and the origin of Adam is dust."*

The *Qur`ān* even provided a logical explanation of cultural diversities as means of group identifications and inter-group acquaintances for the sake of human merits, and not as a cause for intra-group conflict. *"We made you tribes and nations to get acquainted"* One of the most distinctive marks of Islam is as Gibb notices,¹⁰⁹ the variety of peoples and races who have embraced it and a sense of harmony through a wider and higher concept of community. Islam's two seemingly paradoxical concepts of universalism on the one hand and individualism on the other, paved the way for the limitless boundaries of the Islamic community so as to enable it to include a variety of races, nations and peoples.

Islamic civilization can take pride in all the distinguished sons and daughters of all those nations and tribes who had joined hands in building the edifice of civilization. *Abū Hanīfa, Imām Mālik* (an Arab), *Imām Shāfi* (an Arab), *Imām Ahmad* (an Arab), *Ahmad Al Khalīl, Sabūbah, Al-Farābī* (Persian), *Ibn Rushd* (Persian), *Imām Bhukhārī* (Persian), *Muslim, Abū Dawūd, Tirmidhī, Albānī* (European), *Ibn Kathīr, Ibn Hajr, Imām Nawawī* (an Arab) and many other renowned personalities, notwithstanding their alien racial and

¹⁰⁷ Al-Qur`ān 49:13.

¹⁰⁸ *Bukhārī*, no. 559.

¹⁰⁹ H.A.R. Gibb, 1970. *Mohammedanism*. New York: Oxford University Press. p.15.

regional affiliations were all regarded as the sons of Islam through whom the Islamic civilization had presented the best results and fruits of healthy thought before humanity. The prophet (S.A.W) is reported to have said:

“The Almighty Allah has removed the false pride, which was practiced in the pre-Islamic period, where individuals took false pride in their ancestors (forefathers). All Mankind belongs (in lineage) to Adam (A.S) and Adam was created of soil” (earth /dirt).¹¹⁰

Muslims throughout history have applied this principle of equality in various situations in life. This equality is witnessed in the mosque where people of diverse racial and ethnic backgrounds perform the congregational prayer unison. Similarly, during the *hajj* (pilgrimage), hundreds of thousands of people of all nationalities and classes gather around the *Kábah* and perform the ceremonies together.

History has recorded the incident when on the occasion of the conquest of *Makkah*, in the 8th year of *Hijrah*(migration from *Makkah* to *Madinah*), the prophet ordered *Bilāl*, a former slave of Abyssinia origin to mount the roof of the *Kábah* to proclaim the call to prayer.

When *Abū Dharr Ghifari*, a high ranking companion of the prophet, in a fit of rage called *Bilāl*, “*Ibn al Saudah*,(son of a negress),¹¹¹ the prophet (saw) did not tolerate this intemperance on his part and admonished:

“You still smack of the evil traits of Jahiliyah” (that you tried to disgrace him by lowering the dignity of his mother on the basis of colour).

Abū Dharr failed to understand the word *Jahiliyah* and took it to signify some sort of sexual immorality and meekly asked: “*At this ripe age Oh prophet of Allah?*” The prophet replied “*Yes, you are his brother and should be considerate and kind to him*”. *Abū Dharr* who had by now understood the significance of the prophet’s remark, was

¹¹⁰ *Sunan Abi Dawūd*. Hadith No. 5116.

¹¹¹ *Ibn al Sauda* (Son of a Negress) Not such a foul abuse in itself,- a taunt all the same, which is repugnant to the delicate sense of morality in Islam which is dead against the slightest injury to any body’s feeling.

ashamed and repentant: and out of extreme repentance and humility requested *Bilāl* to tramp his face with his feet.¹¹²

Another illustration of in Islamic civilization is when Muslims invaded Egypt and advanced far into the country until they reached the fort of Bablion. Maquqas the then ruler of Egypt sent a delegation to talk to the Muslims and expressed a desire to receive a delegation from them. *U'mr bin al-as* sent a delegation comprising ten persons under the leadership of *U'bādah bin Şāmit*, an extremely swarthy man of a very tall stature.

When this delegation approached Maquqas to talk to him, he was over-awed by *U'bādah's* appearance, and said to the members of the delegation, "*Keep this black person away from me, and bring forward somebody else to talk to me*". They replied: "*He is superior to us in intellect, knowledge, opinion and insight and in every other way. He is our leader*". On hearing this, Maquqas remarked, "*How could you agree to make him your leader and superior, whereas he ought to have been your subordinate*"? To this the delegation replied, "*How is it possible when he is superior to us in knowledge and nobility, as well as in opinion and insight? As for his swarthyness, we do not mind it and as such it is no disqualification for leadership.*"

Maquqas was confounded and said to *U'bādah*, "*Come forward you swarthy one, but talk to me in a gentle tone. Your mere sight sends a shiver down my spine and if you were to talk to me in a harsh tone, my distress shall be all greater*". *U'bādah* responded: "*My brother, there are a thousand persons in our army more swarthy than I*".¹¹³

These illustrations of *Abū Dharr* and *U'bādah binŞāmit* are not isolated cases; rather hundreds if not thousands of such models of equality of the human race in Islamic civilizations can be cited.

¹¹² Imām Ahmad. Ahamed ibn Hambal. 1949. *Musnad Ahmad*. Cairo: Ahmad Shakir. Hadith No. 4:145.

¹¹³ Ibid. 4:146.

In another illustration, *Abdūl Mālik bin Marwān* used to have it proclaimed during the Hajj season that no other person but *Ata` bin Abī Ribāh* who was the religious leader, scholar and legist of the *Makkans* should pass religious verdicts. Research has revealed that *Ata`*, was a black skinned, squint eyed, lame and flat nosed and curly- haired man. whose sight even for a short time may be disagreeable. But this man, despite his ethnicity origin and appearance was made a religious leader (*Imām*) and people turned to him for religious verdicts. He was highly regarded by his disciples who loved and honoured him. Social equity and justice are essential features of Islam. The *Qur`ān* declares:

*“Verily Allah commands justice, the doing of good, and charity to Kith and Kin and He forbids all shameful deeds, and injustice and rebellion. He instructs you, that ye may receive admonition.”*¹¹⁴

All individuals are equal in the Islamic code of law. Penalties, judgments and legal sentences are applicable to all classes of people without any distinction. No individual or class of people has immunity from prosecution for violating Islamic laws. *Ā`ishah* (RA) reported that the *Qurayshites* were very concerned when a lady of the *Makhzumi* tribe, *Fātima*, was found guilty of theft. She was brought to the prophet so that she might receive her due according to the Islamic penal code. The *Qurayshites*, resented this since it involved their tribal prestige and dignity. So they decided to send *Usāmah bin Zaid* for the remission of her punishment.

The prophet (SAW) was angry and said to *Usāmah*, “*You intercede in the matter of the limits prescribed by Allah? (How dare you do this)! Then he called the people together and addressed them as follows:*

*“The people before you, who met their doom, discriminated between the patricians and the plebeians in the dispensing of justice for crimes like theft. The high-placed were spared while the weaker elements of society were readily punished. By Allah, if Fātima daughter of Muhammad had committed theft, I would have amputated her hand also”.*¹¹⁵

¹¹⁴ Al-Qur`ān 16:90.

¹¹⁵ *Bukhārī*, No. 6406 and *Muslim*, Hadīth No. 9.

Islam, exhorts Muslims to deal justly with all those who show no hostility to them. The *Qur`ān*, declares:

*“Allah does not forbid you from showing kindness and dealing justly with those who have not fought against you on account of religion nor drove you out of your homes. Verily Allah loves those who deal with equity.”*¹¹⁶

2.10 Peace and reconciliation

Sustainability depends on stability. Stability depends on peace and security which in turn depend on non-violent means of governance and commerce. Finally the latter depend on transparency and accountability. Islam offers peace, security, and protection. There should be peace within nations and between nations. Members of the Muslim society at large must not be frightened, or threatened by words, or weapons. The *Qur`ān* in *Sūrah al- Hujrāt* enjoins Muslims to make peace and reconciliation (*sulh*) between two conflicting parties.

*“Believers are but a single brotherhood. So make peace and reconciliation between your brothers, and fear Allah, that you may receive mercy”*¹¹⁷

It is instructive to note that the *Qur`ānic* exhortation to promote peace and reconciliation in the above verse is in the imperative form. This gives the injunction a greater sense of urgency.

¹¹⁶ Al-Qur`ān 60:8.

¹¹⁷ Al Qur`ān 49:10.

Self security enables individual of a society to have freedom of mobility and movement in order to work and earn an honest income since penalties have been prescribed for individuals who attempt to cause disruption to the peace, security and stability of Muslim society.

The prophet (SAW) declared in his farewell *haji* speech:

*“Truly, your blood, your protected items in life, and your wealth are unlawful to one another. They are unlawful to tamper with like it is unlawful to tamper with this (honorable and sacred) day (the day of Arafat being a Jum’ah during Hajj) in this Sacred month of Hajj, and in this Sacred city of Makkah”.*¹¹⁸

The non-Muslims who live in an Islamic state will enjoy the peace, security and human rights enshrined in the *Shari’ah* as *Ahl Dhimmah* or *Dhimmi*,¹¹⁹ the covenanted people. They are called *Dhimmi* because they are under the pledge of Allah, of the messenger of Allah and the Muslim community so that they can live under the protection of Islam. This pledge of security and guarantee is like the political nationality given in modern times on the basis of which people acquire all their responsibilities.

During the early stages of Islam, when the prophet (saw) migrated to *Madinah*, it had a fairly large Jewish population. So the first thing he did in connection with the land of the Islamic government was to negotiate a covenant between Muslims and Jews, by which it became indispensable for the Islamic state to respect the beliefs of the Jews and to protect them from harm of any kind whatsoever. Through this treaty, the prophet (saw) inculcated the principles and elements of religious tolerance in the conscience of the Islamic civilization from the first day of its inception. Here we observe the fertile ground for breeding the seeds of a global village which accommodates everyone being tilled.

¹¹⁸ *Bukhārī*, Hadīth No. 6043.

¹¹⁹ The word *Dhimmah* literally means pledge (*al-ahd*), guarantee (*al-dhamān*), and safety (*al-amān*). The *Dhimmi* from this point of view are the “people of the abode of Islam” (*ahl Dar al-Islām*) and hence the possessors of Islamic Nationality (*al-Jinsiyyah al-Islamiyyah*). Cf. Al-Qardawi Yusuf 1977. *Gayr al-Muslimin fi Mujtama al-Islami*, Cairo: Egypt. P. 7.

We see that Islam has made it incumbent on the Islamic state to protect their places of worship, not to interfere in their creed, commit no excess in decisions of cases involving them, and in the matter of human rights, keep them on par with Muslims and guarantee protection to their life, honour and future. So the preservation of the sanctity of places of worship is not merely in order to preserve the integrity of a multi-religious society, as contemporary states may want to protect places of worship because of the role they play in the culture of a particular people. Thus it becomes every Muslim's religious duty to protect life, property, give security and honour of a non-Muslim since it forms a part and parcel of faith (*Imān*).

Under conditions of war to be just to people and be gentle towards the vanquished nations is extremely challenging. The intoxicative effect of conquest goes to the conqueror's head, and under these conditions he is at times guilty of the manifestation of the worst hard-heartedness and revenge. –contemporary examples are the Bosnian War and the treatment of Afghani captured *Mujāhedīn* in Montenago Bay in Cuba by the United States of America.

Islam permits war if it is waged for the protection of the morals and ideology of the people and the defense of the liberty, stability and security of the nation. The essence of this principle is contained in the verse:

“And fight them on until there is no more tumult or oppression and religion is for Allah alone”.¹²⁰

It does not allow wars for the sake of booty, pillage and debasement of nations.

¹²⁰ Al-Qur`ān 11:193.

Just as it has enjoined on Muslims not to let their honour and liberty be violated in any way, it has also made it a moral obligation to support other weak and oppressed groups and stand in defense of them against their oppressors:

*“And why should ye not fight in the cause of Allah and of those who, being weak are ill treated (and oppressed)? Men, women and children, whose cry is “Our Lord! Rescue us from this town, whose people are oppressors and rise for us from the one who will protect: and raise for us from Thee one who will help”!*¹²¹

Instructions given by Islam in connection with war are not to be found in the history of any other civilization. To its credit, Islam prescribed stringent rules to be observed in combat situations. The prophet (SAW) used to prohibit soldiers from killing women and children,¹²² and he would advise them: (*..Do not betray, do not be excessive, do not kill a newborn child.*)¹²³

He also said:

*“Whosoever has killed a person having a treaty with the Muslims shall not smell the fragrance of Paradise, though its fragrance is found for a span of forty years.”*¹²⁴

He once listed murder as the second of the major sins,¹²⁵ and he even warned that on the Day of Judgment, *{The first cases to be adjudicated between people on the Day of Judgment will be those of bloodshed.*¹²⁶

During Abū Bakr’s tenure of caliphate, he issued the following instruction to the army led by Usāmah:

“Do not mutilate and disfigure your enemies after you have killed them. Do not kill the children and old men who cannot fight. Have nothing to do with women. Do not resort to arson. Do not cut down a tree yielding fruit. Slaughter only as many animals as you actually need for your food. You will come upon people who have devoted themselves to

¹²¹ Al-Qur’ān 4:75.

¹²² Muslim Hadīth No. 1744 and Bukhārī Hadīth No. 3015.

¹²³ Muslim 1731 and Tirmidhī Hadīth No. 1408.

¹²⁴ Bukhārī, Hadīth No. 3166.

¹²⁵ Bukhārī Hadīth No. 6871 and Muslim Hadīth No. 88.

¹²⁶ Muslim Hadīth No. 1678 and Bukhārī Hadīth No. 6533.

churches and monasteries leave them alone and let them pursue the mission for which they have renounced the world”.

This makes it evident that war may not be waged for the purpose of causing mischief, creating tumult or oppressing people. The principles guiding the conduct in war must be observed even in the case of victory. If the war culminates in a treaty, its terms must be strictly adhered to. All agreements are treated as a covenant with Allah and are sacred.

*“Fulfill the covenant of Allah, when you have entered into it, and break not your oaths after you have confirmed them, indeed you have made Allah your surety”.*¹²⁷

In pre-Islamic Arabia, rules of international relations were selectively applied only when it served self-interests and depended largely on the maneuvers and machinations of the statesmen. Nonetheless, the *jahiliyah* Arabs sent envoys to solicit the return of the Muslim refugees to the court of Emperor Negus of Abyssinia in the year 612 A.D.¹²⁸

After the advent of Islam, the Muslims were the first to accord a dignified place to international law (*al-siyar*) in the *Sharī'ah*. *Al-siyar*, created both rights and obligations in a global context and made no distinction between foreigners and Muslims; rather it dealt equitably with non-Muslims states and people of the entire world.¹²⁹ The *Sharī'ah* thus has enshrined in itself the principles of Islamic International law from its inception and as early as 150 years after the *Hijrah*, it regulated and standardized the conduct and behaviour of Muslims in states of war, peace and neutrality.

¹²⁷ Al-Qur'ān 16:91

¹²⁸ Al-Jawziyah, pp. 217-221.

¹²⁹ Hamidullah, Muhammad. 1973. *Muslim conduct of State*. Lahore: International Sh. Muhammad Ashraf Publishers. p. 10.

In the light of the *Qur`ān*, *al-siyar*¹³⁰ and other Islamic texts, the act of inciting terror in the hearts of defenseless civilians, the wholesale destruction of properties, buildings, structures and the maiming of innocent men, women and children are all forbidden and detestable acts.

These are the limits prescribed by Islamic civilization for the conduct of conquerors: lofty spiritualism, social justice, cooperation in deeds of righteousness and general welfare and ceaseless struggle against evil and mischief. These principles and elements of war of Islamic civilization can be summed up in three words: Justice, Mercy and fulfillment of agreements.

¹³⁰ The Muslim Jurists are of the opinion that the term *al-siyar* to connote international law was first used by Imām Abū Hanīfa (d. 150 A.H), the founder of the Hanafi school of thought, while delivering his series of lectures on the theme of international law. Imām Muhammad al-Shaybānī (d. 188 A.H.), the famous pupil of Imām Abū Hanīfa and a famous scholar attached to the 'Abbasid Caliphate' has rendered the services of editing and recording these lectures in his famous books '*Kitāb al-siyar al-saghīr* and *Kitāb al-siyar al-kabīr*'. Al-Sarakhsi: Al-Mabsut, vol. 10, p. 2.

Chapter three

Patterns of development in the Muslim world

In this chapter, I will discuss development from both a global and Islamic perspective and explore the main factors that influence development.

3.1 Development in a global perspective

The subject of development is among the important subjects which researchers take seriously in the world today, irrespective of their religious, ideological or political trend. It forms one of the main bases upon which societies build their civilizations and plan, under its light, their programmes of progress and success in different spheres.

Development, by definition, involves an idea of change, but the objectives of such change have altered through centuries, varying from growth to welfare, basic needs, equity and empowerment

Many researchers first attribute the progress of this society or that, culturally or materially to the principles which govern such societies and then, to the wealth and construction upon which they build their path and thirdly, to their detailed programmes in different fields of life. As a result, the researches and studies of development are greatly extended in which faith, morals, heritage, culture, customs, with social, political and economic conditions of the world or the region, or the intended country, are interacted with according to the extent of research.

3.1.1 Economic development

Economic development can be defined as the process whereby simple, low-income national economies are transformed into modern industrial economies.¹³¹ Although the term is sometimes used as a synonym for economic growth, generally it is employed to describe a change in a country's economy involving qualitative as well as quantitative improvements. The theory of economic development—how primitive and poor economies can evolve into sophisticated and relatively prosperous ones—is of critical importance to underdeveloped countries, and it is usually in this context that the issues of economic development are discussed.

Development economics may be contrasted with another branch of study, called growth economics, which is concerned with the study of the long-run, or steady-state, equilibrium growth paths of the economically developed countries, which have long overcome the problem of initiating development. In modern development thinking and economics, the core meaning of development was economic growth. In the course of time mechanization and industrialization became part of this meaning and broadened to encompass modernisation. Economic growth was combined with political modernization, i.e. nation building, and social modernisation, such as fostering entrepreneurship.¹³²

The development theory emerged as a separate body of ideas following the Second World War. It was assumed that, with the end of colonialism and the adoption of the correct policies, 'traditional' cultures would disappear and the world become rapidly 'modernised', a view reflected by Lerner.¹³³ So development analysts and practitioners commonly ignored religion, kinship, ethnicity or the arts, and thought of their economic and political models as a-cultural.

¹³¹ Moser, C. 1993. *Gender Planning and Development: Theory, Practice and Training*. London: Routledge p.70.

¹³² Jan Nederveen Pieterse. 2001. *Development Theory*. London: Sage Publications. pp. 54-7.

¹³³ Lerner, D. 1958. *The Passing of Traditional Society: Modernising the Middle East*. New York: Free Press. pp. 43-52.

The single dominant theory which later was called 'modernisation theory' was best conjured by W.W. Rostow's *Non Communist Manifesto*, an evolutionist model which postulated that any society aiming at 'development' would have to go through several stages. For Rostow,¹³⁴ therefore, economic development required not only appropriate economic, technological and demographic conditions, but also appropriate social institutions and value systems

At that early period, theorizing about development, and about policies to attain development, accepted the assumption that the policies of the industrial countries were to blame for the poverty of the developing countries. Memories of the Great Depression, when developing countries' terms of trade had deteriorated markedly, producing sharp reductions in per capita incomes, haunted many policymakers. Finally, even in the developed countries, the Keynesian legacy attached great importance to investment. In this milieu, it was thought that a "shortage of capital" was the cause of underdevelopment. It followed that policy should aim at an accelerated rate of investment.¹³⁵

Since most countries with low per capita incomes were also heavily agricultural (and imported most of the manufactured goods consumed domestically), it was thought that accelerated investment in industrialization and the development of manufacturing industries to supplant imports through "import substitution" was the path to development. Moreover, there was a fundamental distrust of markets, and a major role was therefore assigned to government in allocating investments. Distrust of markets extended especially to the international economy.¹³⁶ Experience with development changed perceptions of the process and of the policies affecting it in important ways. Nonetheless, there are significant elements of truth in some of the earlier ideas, and it is important to

¹³⁴ Rostow, W.W. 1960. *The stages of Economic Growth: A Non-Communist Manifesto*. Cambridge: Cambridge University Press. p. 43

¹³⁵ Ibid. p. 46.

¹³⁶ Pieterse, p. 9.

understand the thinking underlying them. Figure 3.1 shows how the meanings of the word development have changed from time to time.

Table 3.1 *Meanings of development over time*

Period	Perspectives	Meanings of development
1850 >	Latecomers	Industrialization, catching –up
1870 >	Colonial economies	Resource management trusteeship
1940 >	Development economies	Economic (growth) –industrialization
1950 >	Modernising theory	Growth, political & social modernisation
1960 >	Dependency theory	Accumulation –national, auto-centric
1970 >	Alternative development	Human flourishing
1980 >	Human development	Capacitating, enlargement of choices
1980 >	Neo-liberalism	Economic growth –structural reform, deregulation, liberalization, privatization
1990 >	Post-development	Authoritarian engineering, disaster

Source : Jan Nederveen Pieterse, 2001 *Development Theory, Deconstruction /Reconstructions* .London: Sage Publications p. 7.

There is no universally accepted definition of what a developing country is; neither is there one of what constitutes the process of economic development. Developing countries are usually categorized by a per capita income criterion, and economic development is usually thought to occur as per capita incomes rise. A country's per capita income (which is almost synonymous with per capita output) is the best available measure of the value of the goods and services available, per person, to the society per year. Although there are a number of problems of measurement of both the level of per capita income and its rate of growth, these two indicators are the best available to provide estimates of the level of economic well-being within a country and of its economic growth.¹³⁷

The field of development economics is concerned with the causes of underdevelopment and with policies that may accelerate the rate of growth of per capita income. While these

¹³⁷ Encyclopedia Britannica 2002 Deluxe Edition. *Economic Development* CD- Rom.

two concerns are related to each other, it is possible to devise policies that are likely to accelerate growth (through, for example, an analysis of the experiences of other developing countries) without fully understanding the causes of underdevelopment. Studies of both the causes of underdevelopment and of policies and actions that may accelerate development are undertaken for a variety of reasons.

There are those who are concerned with the developing countries on humanitarian grounds; that is, with the problem of helping the people of these countries to attain certain minimum material standards of living in terms of such factors as food, clothing, shelter, and nutrition. For them, low per capita income is the measure of the problem of poverty in a material sense.

In a series of lectures on the Religions of the World published in 1847, British theologian Frederick Denison Maurice proposed that the study of religions provided knowledge that was useful for a nation that was currently "*engaged in trading with other countries, or in conquering them, or in keeping possession of them.*"¹³⁸ So this entire process meant that it was not satisfied merely with holding a people in its grip and emptying the native's brain of all form and content, rather, Fanon observed, "*by a kind of perverted logic, it turns to the past of oppressed people and distorts, disfigures and destroys it.*"¹³⁹ Here Chidester deduces that economic development in this sense is neither inclusive, balanced, nor, in the best sense, synthesizing. The aim of economic development should be to improve the material standards of living by raising the absolute level of per capita incomes.

¹³⁸Chidester, D. 1996. *Savage Systems: Colonialism and Comparative Religion in Southern Africa. Studies in Religion and Culture.* Charlottesville: University Press of Virginia. p. 255.

¹³⁹ Ibid p.257.

3.1.2 The impact of general education and health on economic development

Education and health are basic objectives of development; they are important ends in themselves. Health is central to well-being, and education is essential for satisfying and rewarding life; both are fundamental to the broader notion of expanded human capabilities that lie at the heart of the meaning of development. Education plays a key role in the ability of a developing country to absorb modern technology and to develop the capacity for self-sustaining growth and development. Moreover, health is a prerequisite for increases in productivity.

Thus both health and education can also be seen as vital components of growth and development –as inputs to the aggregate production function. Their dual role as both inputs and outputs gives health and education their central importance in economic development. Health and education are closely related in economic development.¹⁴⁰

The world Bank's *Education Sector Policy Paper (1980)* concludes that "*studies have shown that economic returns on investment in education seem, in most instances, to exceed returns on alternative kinds of investment, and that developing countries obtain higher returns than the developed ones.*"

Looking at the current and prospective economic conditions in the Muslim world, political economists claim that the growth and wealth of the industrial world has come about through its active despoliation of the developing world.¹⁴¹ However, the Muslim world has some of the worst affected areas with poverty in countries like Sudan, Bangladesh, Pakistan, Afghanistan and Mali. Muslims in these countries are living in utter poverty and the level of illiteracy in most of the Muslim countries is quite shocking.

¹⁴⁰ Selma Mushkin (October 1962) Health as an investment. *Journal of Political Economy* 70 (pt. 2) pp. 129 – 157.

¹⁴¹ Akhtar, H. Siddiqi. 1984. Muslim World its dilemma of development. *Journal of South Asian and Middle East Studies*, Vol. vii, No. 3. pp. 63-67.

3.1.3 The impact of scientific education on development

Economic development is an integral part of scientific education. But how does one measure science, or scientific progress? Naturally it depends on what one means by science.¹⁴² But contrary to expectations, this is not an easy task because science permeates our lives in such a large variety of ways, and has changed its form so greatly in the course of history. Nevertheless, it is useful to identify four key ways in which science manifests itself in the contemporary world.¹⁴³

- (1) As a major factor in the maintenance and development of productive processes needed to sustain society;
- (2) As a collective and organized body of practitioners (scientist) who are professionally engaged in its full-time pursuits;
- (3) As a major element of the educational system within a society;
- (4) As one of the most powerful influences moulding people's beliefs and attitude towards the universe – the scientific world view, which employs a methodological procedure wherein observation, experiment, classification and measurements are used to derive knowledge about the physical world.

I would regard this description of science as broad enough within which to discuss the state of science in Muslim countries, although there are presumably alternative criteria that one could employ. In seeking an explanation for what is perceived as scientific underdevelopment in the Muslim world, one must recognize at the outset that the environment for science in Islamic countries today is replete with paradoxes. On one hand, all these countries are in the full grip of Western technology and market-based consumerism, which are the products of Scientific Revolution.¹⁴⁴ This has legitimized science as essential knowledge, and mastery over it as necessary for economic development and national power.

¹⁴² Bernal, J.D. 1971. *Science in History, Vol. I*. Cambridge: MIT Press. pp. 27-53.

¹⁴³ P. Hoodbhoy. 1992. *Islam and Science: Religious Orthodoxy and the Battle for Rationality*. Kuala Lumpur: S. Abdul Majeed & Co. Press. p. 28.

¹⁴⁴ *Ibid* p.29.

Table. 3.2 on the next page shows how important human development is in order for a society to attain economic development. The Human development Index is then used as the barometer to measure the development that has taken place. I will confine mine to just the Muslim World.

Table 3.2 Human Development Index Ranking of the Middle East

DI	Life Expectancy at birth (years) 1994	Adult literacy rate (%) 1994	Combined first, second and third level gross enrolment ratio (%) 1994	Real GDP per capita (PPPS) 1994	Adjusted real GDP per capita (PPPS) 1994	Life expectancy index	Education index	DGP index	Human development index (HDI) value 1994	Real GDP per capita (PPPS) rank minus HDI rank
High human development										
1. Brunei	74.9	87.9	70	30,447	6,125	0.83	0.82	1.00	0.882	-36
2. Bahrain	72.0	84.4	85	15,321	6,034	0.78	0.85	0.98	0.870	-14
3. United Arab Emr.	74.2	78.6	82	16,000	6,036	0.82	0.80	0.98	0.866	-17
4. Kuwait	75.2	77.8	57	21,875	6,074	0.84	0.71	0.99	0.844	-47
5. Qatar	70.9	78.9	73	18,403	6,063	0.76	0.77	0.99	0.840	-33
6. Malaysia	71.2	83.0	62	8,865	5,945	0.77	0.76	0.97	0.832	-13
7. Libya	63.8	75.0	91	6,125	5,869	0.65	0.80	0.95	0.801	-8
Medium human development										
8. Lebanon	69.0	92.7	75	4,863	4,863	0.73	0.86	0.79	0.794	8
9. Iran	68.2	68.6	68	5,766	5,766	0.72	0.68	0.94	0.780	-9
10. Saudi Arabia	70.3	61.8	56	9,338	5,953	0.76	0.60	0.97	0.774	-32
11. Turkey	68.2	81.6	63	5,193	5,193	0.72	0.75	0.84	0.772	-4
12. Syria	67.8	69.8	64	5,397	5,397	0.71	0.68	0.87	0.755	-12
13. Tunisia	68.4	65.2	67	5,319	5,319	0.72	0.66	0.86	0.748	-12
14. Algeria	67.8	59.4	66	5,442	5,442	0.71	0.62	0.88	0.737	-17
15. Jordan	68.5	85.5	66	4,187	4,187	0.73	0.79	0.68	0.730	-3
16. Oman	70.0	35.0	60	10,078	5,965	0.75	0.43	0.97	0.718	-49
17. Egypt	64.3	50.5	69	3,846	3,846	0.66	0.57	0.62	0.614	-20
18. Morocco	65.3	42.1	46	3,681	3,681	0.67	0.43	0.59	0.566	-26
19. Iraq	57.0	56.8	53	3,159	3,159	0.53	0.56	0.51	0.531	-24
Low human development										
20. Pakistan	62.3	37.1	38	2,154	2,154	0.62	0.37	0.34	0.445	-19
21. Bangladesh	56.4	37.3	39	1,331	1,331	0.52	0.38	0.20	0.368	0
22. Yemen	56.2	41.1	52	805	805	0.52	0.45	0.12	0.361	14
23. Sudan	51.0	44.8	31	1,084	1,084	0.43	0.40	0.16	0.333	-4
24. Mali	46.6	29.3	17	543	543	0.36	0.25	0.07	0.229	1
25. Djibouti	48.8	45.0	20	1,270	1,270	0.40	0.37	0.19	0.319	-16

Source: United Nations Development Programme, *Human Development Report 1997* (New York: Oxford University Press), pp. 146-148. Complete reference information for the notes that follow can be found in the source publication.

Note: Countries with the same HDI value are ranked on the basis of the fourth decimal place, not shown here.

A positive figure indicates that the HDI rank is better than the real GDP per capita rank (PPPS), a negative the opposite;

Muslims are deeply concerned with the problem of economic development, but treat this as an important part of a wider problem, that of human development. As I have already explained under the heading on Islamic perspectives on economic development, the primary function of Islam is to guide human development on correct lines and in the right direction. I may therefore, submit that an Islamic economic development framework is a goal-oriented and value realizing activity, involving an all-pervading participation of man and directed towards the maximization of human well-being in all its aspects and building the strength of the *ummah* so as to discharge in the world its role as *Allah*' vicegerent on earth.

Development would mean moral, spiritual and material development of the individual and society leading to maximum socio-economic welfare and the ultimate good of mankind. In the light of Islamic doctrine, socioeconomic development is based on concepts of equity and moderation, providing a balanced life within the boundary of the fundamental value system of Islam.¹⁴⁵

Table 3.3 The Number of Scientific Authors

World Wide	352,000
Third World	19,000
Muslim Countries	3,000
Israel	6,000 (approx.)

Source: P. Hoodbhoy 1992. *Islam and Science*. Kuala Lumpur: S..Abdul Majid & Co. p. 33

Table 3.3 shows that not a sufficient number of Muslim scholars are taking up scientific studies to assist their countries in development. It is very sad that a small country like Israel has more authors in science than the entire Muslim world.

¹⁴⁵ Fekrat, M.A. 1981. Stress in the Islamic World. *Journal of the South Asian and Middle Eastern Studies*, Vol. iv, No. 3. pp. 7-18.

Table 3.4 Publications Quoted in Science Citation Index, 1998 (Muslim world)

Country	Population (in millions) 1987	Relative number of publications (1988)
Bangladesh	104	25
Egypt	49	17
India	700	90
Indonesia	150	2.5
Iran	50	2
Iraq	17	4
Malaysia	16.5	4
Pakistan	102	4
Turkey	51	10.5

Source: A Sādiq and N.A. Khattak: in P. Hoodbhoy 1992. *Islam and Science*. Kuala Lumpur: S..Abdul Mājid & Co. p. 34.

Table 3.4 has taken cognizance of this and looking at the development that has taken place in the Muslim world, there is no doubt that the Arab region as a whole has acquired notable technological capability since the Second World War expressed in the expanded availability of capital goods and equipment capable of use in improved productive performance; in manpower skills obtained through education, vocational and technical training; and in experience accumulated through participation in the growing economies.¹⁴⁶

The advances made in education in all three cycles, and in the various fields of knowledge are evident. Likewise, several countries –such as Egypt, Lebanon, Iraq (before the Gulf War), Jordan, Algeria Tunisia – have moved to erect a science and technology base which is of promising value for a modernizing economy, and is capable of upgrading the forces of production. Coupled with these developments, one can observe greater and wider acceptance of technological change. The overall result of these factors has been improvements in the performance base of virtually all the region’s economies, even if at widely different rates.

¹⁴⁶ Yusif A. Syigh 1991. *Elusive development: From dependence to self-reliance in the Arab region*. London: Routledge. p.147.

3.2 Development from an Islamic perspective

Due to the difference in understanding and general philosophy, the definition of 'development' has come to be understood differently. By studying the ideological, legislative and value construction in Islam, it becomes clear that the Islamic message looks at man and his activities altogether, as an objective unit in which each part affects the other. The mental condition and way of thinking have their relation with ideology, worship and scientific progress. Ideology and worship relate to health and the material condition of the body, which also relate to the ethical and psychological conditions of man. In the same light, ideological, educational, ethical and psychological conditions relate to political, social and economic conditions.

Islam calls for development, argues that retardation and stagnation are due to the misunderstanding of Islam, not applying its principles and the domination of the superpowers over governments in the Muslim world. We can appreciate Islam's position on production, and economic development from the fact that Islamic texts focus a great deal of attention on labour, vitality, activity, increasing production and its development and condemn inactivity, dependence on others and accepting poverty and retardation.

The *Qur`ān* continuously encourages labor, production, cultivating the earth, developing experiences, and promoting services. The following verses bear testimony to my claim:

*"...so go about in the spacious sides (of earth), therefore and eat of the sustenance from Him. And to Him is the rising (after death)."*¹⁴⁷

*"But when the prayer is ended, disperse abroad in the land and seek of Allah's grace."*¹⁴⁸

*"And seek the abode of the Hereafter by means of what Allah has given you, and neglect not your portion of the world, and do good (to others) as Allah has done good to you, and seek not to make mischief in the land. Surely Allah loves not the mischief-makers."*¹⁴⁹

¹⁴⁷ Al-Qur`ān 67:15.

¹⁴⁸ Al-Qur`ān 62:10.

Indeed, Islamic jurisprudence is replete with legislative principles from the *Qur`ān* and Prophetic traditions regarding labor, production and the supplying of services according to one's needs. Fulfilling the needs of the society is considered obligatory, increase in production is permissible and even recommended if the goal is to benefit society.

The *Qur`ān* urges man to seek lawful earnings and provisions; striving on earth and making every effort for the sake of construction and production. The following verse clearly confirms this:

*"And that man can have nothing but what he strives for."*¹⁵⁰

Muslim scholars differentiate between sustenance and possession. Sustenance means 'that which can be utilized' and no one can forbid the beneficiary from it¹⁵¹ This includes drink, clothing, medicine and the like. Possession is what man owns in lawful ways. The reason why Islamic law (*Shari`ah*) made obligatory the matter of striving towards getting sustenance is to satisfy individual and collective needs.

Islam demands the allocation and distribution of all resources, as a trust from God, in an efficient and equitable manner necessitating the balanced and effective use of all the constituent elements of the Islamic strategy to hold aggregate claim within the bounds of resource availability and goal realization. This does not mean an absence of liberalization, but a different kind of liberalization- one in which all public and private life style decisions are passed through the filter of moral values before they are made subject to the global village.

The moral system, which influences the inner consciousness of the individual, makes him aware of the nature of resources and provides the criteria needed for their efficient and

¹⁴⁹ Al-Qur`ān 28:77.

¹⁵⁰ Al-Qur`ān 53:39.

¹⁵¹ Alāmah Hillī. Ismā'īl ibn Muḥammad. 1351(h). *Kashf al- khifāi wa mazāil a'mā ishtahara mina al- ahādīth a'la alsinatu nasi*. Beirut: Dar al-Arabia. pp. 341- 342.

equitable allocation and distribution. It also makes the individual conscious of his unavoidable accountability before the All-Knowing God, thus serving as a strong motivating force for not pursuing his personal preferences and self-interest in a way that hurts the realization of social well-being.

3.2.1 The foundations of an Islamic pattern of development

Hijrah, the prophet Muhammad(SAW)'s migration from Makkah to Madinah heralded a new and exciting era in Islamic civilization. The host of Muslims who migrated with the prophet (SAW) were not ordinary men. They were, in modern idiom, 'hard-line' activists moulded and tested through their ordeals, the crucible, of the Makkan period. For thirteen years their resourceful Arab and Makkan stock had been reformed, their attitudes and individual character traits recast and made ready to bring about the Islamic transformation of human society. With the *Qur`ān* imprinted in their hearts, and imbued in their veins and nerves; they had at their fingertips the full blueprint of the new order with its definite method, plan and strategy.

One of prophet (SAW)'s first acts after migration was to establish *ukhuwwah* or mutual bond between the Makkan immigrants and their hosts in Madinah, *the Anṣār*. This bond ensured that the Makkan refugees were provided with adequate care and protection. The *Anṣār* shared their homes and lands with their co-religionists. The emigrants were assured of their peace and security. The institution of brotherhood was not simply a short-term measure designed to deal with an immediate economic crisis, but a major and permanent feature of the new social order that was emerging under the leadership of the prophet (SAW).

During the era of the Righteous *Caliphs*¹⁵² from the caliphate of *Abū Bakr* (632-634CE) to the death of the forth Caliph, *A'li bin Abī Tālib* (661), the borders of the Islamic state were rapidly expanded to include Syria, Jordan, Egypt, Iraq and Persia. Thus Muslims were suddenly brought into contact with totally new systems, cultures, and patterns of behaviour for which no specific provision was found in the laws of *Shari'ah*. To deal with the new eventualities, the Rightly Guided Caliphs relied heavily on decisions by consensus (*ijm'ah*).

3.2.2 Awqāf (Endowment)

In Islam, health services, hospices, *sufi* centers, mosques and educational institutions and land properties depended mostly on endowments. *Waqf*, plural *auqāf* or *awqāf* in Islamic law technically means a pious or charitable endowment. A *waqf* has to be made of wealth or durable property and is regarded as a contract between the *wāqif* (person who makes the *waqf*) on one side and God on the other. It is absolutely not necessary for the *waqf* contract to be written down and one can make such a contract by public declaration. Most Muslim jurists are of the opinion that *waqf* must be made in perpetuity and hence it is inalienable and that the endower forfeits all rights of ownership over the endowed property forthwith, although a small minority of them hold that a *waqf* may be withdrawn.¹⁵³

The *Qur'ān* declares:

"You will not attain piety until you spend from what you like."¹⁵⁴ However, it should be noted that the motivation behind endowments was not always pure charity. It also protected property from undue seizure by unscrupulous rulers and against emergencies.¹⁵⁵

¹⁵² The Rightly Guided Caliphs were, *Abū Bakr*, *U'mar ibn al- Khattāb*, *U'thmān ibn al-Affān* and *A'li ibn Abī Tālib*. They were the closest companions of the prophet SAW, who presided over the Muslim state after the prophet's death.

¹⁵³ Fazlur Rahmān. 1989. *Health and Medicine in the Islamic Tradition*. New York: Crossroad. p. 60.

¹⁵⁴ Al-Qur'ān 3:92

¹⁵⁵ Rahmān, p.63.

A *waqf* can be for general charitable purposes; for the poor, widows, orphans, hospices or it may be restricted for specific purposes laid down by the endower.

In the history of Islam, governments have, from time to time, taken over the *auqāf* when they thought these were being maladministered or misused; generally the government's aim was to increase revenue. However, the *auqāf* for health, although founded by governments, nobles and other rich persons, were religious institutions just like those founded for other religious purposes like mosques, *madrasas* and *sufi* hospices.

W. Heffening's article in the Encyclopedia of Islam admits that *waqf* was used as a model system of development which benefited Muslims:

*The waqf system in the east was very beneficial in ameliorating poverty and misery and in furthering learning [and, one might add, health].*¹⁵⁶

This model is Islamic and has its origin in Islam's primary sources as well as its heritage.

3.2.3 Economic resources of the Muslim world

The Muslim world as defined in my work will roughly comprise the shape of an equilateral triangle, from Istanbul in Turkey in the northwest to Kabul in Afghanistan in the northeast and Yemen in the south. But the regularity of this triangle is interrupted by several major bodies of water: the Persian Gulf in the east, up to 200 miles wide and about 600 miles long and connecting with the Indian Ocean through the Gulf of Oman: the Red Sea in the south, even narrower and twice as long, dividing the Asian parts of the Middle East from Egypt: the eastern part of the Mediterranean in the west; and the Black and Caspian seas bordering on the region in the north.¹⁵⁷

¹⁵⁶W. Heffening quoted in Rahmān. p. 62

¹⁵⁷Dankwart, A. Rustow 1971. *Middle Eastern Political Systems*. New Jersey: Prentice-Hall International. p.14.

Mineral deposits in the Middle East are distributed as unevenly as is water and topsoil. In Turkey, there are small deposits of coal and iron ore, and more substantial ones of chromium and manganese. Primary production predominates in this part of the world. A vast majority of the population- probably around three fifths of it derives its livelihood from agriculture and husbandry. There is cereal farming, mainly of wheat, in Turkey, Syria and Iran. Dates are grown in Iraq (which accounts for about 60 per cent of world production) and form the main staple of the desert and steppe population of the Arabian Peninsula.¹⁵⁸ Sheep and goat are a major source of meat and milk in the entire region: these join with cattle and water buffalo (for meat and milk and as draft animals) in the north. In the desert and steppe areas, the camel is the chief traditional resource –for transport, milk and meat.

However, the most lucrative source of income and the most important mineral of the region is its petroleum with presently known deposits concentrated at the northern end of the Persian Gulf (the al-Hasa costal region of Saudi Arabia, the shaykhdom of Kuwait, the Basrah region of Iraq, and the Abadan region of southwestern Iran). A number of smaller pools surround this central petroleum region within a 500 mile radius: Mosul and Kirkuk in northern Iraq, Khanikin at the Iran-Iranian border, Qum in north-central Iran, the island of Bahrain, Qatar, Abu Dhabi, Dubai and the Buraymi oasis along the Saudi – Oman border. Together, these Southwest Asian petroleum deposits account for the about two-thirds of the proven reserves on the globe.¹⁵⁹

The pre-eminence of the Middle East in oil reserves is clear (see figure 3.5 and 3.6 below). Excluding those of the Soviet Union, there are twelve mega-fields (those with reserves over 1000 million barrels) in the world, all of them in the Middle East. Iran has five, Iraq two, Kuwait one, Saudi Arabia three and Libya one. The two largest, four to five times bigger than the average are Ghawar in Saudi Arabia, followed by Burgan in Kuwait. It is considered by most oil experts that there are no mega-oilfields yet to be

¹⁵⁸ Dankwart, p. 16

¹⁵⁹ Op. cit. p.14

discovered. Below will be tables showing the mega-oil fields of the Muslim world and its proved oil reserves.

Table 3.5 *The twelve mega-fields of the Middle East*

Location	Year of discovery
Iran	
Agha Jari	1938
Gach Saran	1928
Marun	1964
Bibi Hakimeh	1961
Ahwaz	1958
Iraq	
Kirkuk	1928
Rumalia	1953
Kuwait	
Burgan	1931
Saudi Arabia	
Ghawar	1948
Safaniya	1951
Abqaiq	1940
Libya	
Sarir	1961

Source: E. W. Anderson & K.H. Rashidian 1991. *Iraq and the Continuing Middle East Crisis*. London: Printer Publishers. p. 67.

Figure 3.5 shows that some of the major oil fields were discovered as early as 1928 and by now adequate development should have taken place in these countries. Surprisingly Kuwait, a major oil exporter has only one mega oilfield.

Table 3.6 Proved oil reserves: Persian / Arabian Gulf 1989

Country	% world	R/P ratio
Abu Dhabi	9.1	*
Dubai	0.4	34.4
Iran	9.2	89.1
Iraq	9.9	97.0
Kuwait	9.3	*
Neutral Zone	0.5	35.5
Oman	0.4	20.1
Qatar	0.4	31.5
Saudi Arabia	25.2	*

*over 100 years.

Source: E. W. Anderson & K.H. Rashidian 1991. *Iraq and the Continuing Middle East Crisis*. London: Printer Publishers.

Generally, in all the states or countries around the littoral of the Persian/ Arabian Gulf, petroleum products account for 85 % or more of export earnings. The lowest figure is 85% for Bahrain, the most diversified economy within the region. The highest is over 95% for Oman and until the Gulf War, Iraq. Therefore for all these countries oil is closely identified with development. This is a mixed blessing. The volatility of the oil market has of course directly affected revenues accruing to the producing countries and has produced major economic difficulties. In general terms, the decade of the 1970s was one of surplus, while that of the 1980s was one of deficit. The high hopes and expectations engendered from the mid-1970s onwards were gradually dissipated by the mid- 1980s.

In The Closed Circle, David Pryce-Jones¹⁶⁰ provides many illustrations of the effects of these sudden and vast increases in wealth upon Arab society during the oil years. As a whole, the Arab countries exported oil worth over \$1,200 billion and from the proceeds more than \$600 billion was used to import a wide range of Western commodities and consumer goods and most significantly, arms: 'Even Makka... has been overwhelmed by clover leaves and over-passes, by tall office buildings, supermarkets, parking , garages and deluxe hotels...' The rate of change, frequently euphemistically labeled 'progress' by

¹⁶⁰ Pryce-Jones, D. 1982. *The Closed Circle*. London: Paladin. pp. 265-66.

national leaders was breathtaking. Many passed from a camel to a Mercedes in one generation and the different societies, in general, could not absorb the changes.

Nonetheless, despite the often apparent abuses by the rulers of the Middle East, solid economic development did take place with the oil sector as the growth pole. Transport infrastructures were improved, urban amenities were installed and large amounts were spent on social services and education. Dwellings of mud-brick were replaced by villas and even marble palaces, dirt tracks were converted to first class highways, and international airports proliferated. In many parts of the Gulf there are now surplus hospital and university places, while agriculture and heavy industry have often burgeoned on the back of vast subsidies. Although oil has provided development opportunities as yet the potential has not been realized.

Table 3.7 Classification of the Muslim World economies and income, 2001

Algeria	LMC
Bahrain	UMC
Djibouti	LMC
Egypt	LMC
Indonesia	LIC
Iran	LMC
Iraq	LMC
Jordan	LMC
Lebanon	UMC
Libya	UMC
Malaysia	UMC
Morocco	LMC
Oman	UMC
Pakistan	LIC
Saudi Arabia	UMC
Sudan	LIC
Syria	LMC
Tunisia	LMC
Turkey	UMC
West Bank / Gaza	LMC
Yemen	LIC

High income

Brunei
Kuwait
Qatar
United Arab Emirates

.....

This table classifies the Muslim world, World Bank member economies, Economies are divided among income groups according to 2000 GNI per capita, calculated using the World Bank Atlas method. The groups are; Low income (LIC), \$755 or less; lower income (LMC) \$756- \$2,995; upper-middle income (UMC), \$2,996 - \$9,265; and high income, \$9,266 or more.

Source: World Bank *World Development Report*, 2002 (New York: Oxford University Press, 2002), p. 241.

The above figure 3.7 is the most common way of defining the development in the world in terms of per capita income. This system is best known for the World Bank. According to this system, economies are classified as low-income (LIC) lower –middle income (LMC), upper-middle income (UMC), high income OECD, and other high-income

countries. This exhibits how much development has taken place as we have quite a large number of countries in the upper middle class.

Low -income countries:

The category of low -income countries consists of countries with per capita gross national income of less than US\$ 755 in 1993. Only four countries (Sudan, Indonesia, Pakistan and Yemen) fall in the lower income bracket. These countries are also called the least developed countries. Countries the World Bank has assigned to this category are eligible for aid and loans on more favourable terms than richer developing countries.¹⁶¹

Lower-middle-income countries:

The developing countries that are less poor are described as middle-income countries. Most of these countries experienced very slow or negative economic growth in the 1980s and the average per capita income in this category is US\$ 756+.¹⁶²

Upper-middle-income countries.

This category has its per capita income of US\$2,900. These countries have a slight edge over the lower-middle-income countries.

High-income- countries

This category has Brunei, Kuwait, Qatar and United Arab Emirates with a per capita income of US\$ 9,000. Although these countries have been placed in this category, they can still be considered as developing countries since their economic structure is extremely one-sided. They depend on a single type of export: oil.¹⁶³

The central problem for economies like these is to realize a structural transformation into a more diversified economic structure.

¹⁶¹ Adam Szirmai. 1997. *Economic and Social Development*. London: Prentice Hall. p.18.

¹⁶² Ibid. p.19.

¹⁶³ Szirmai op. cit. p. 20.

As we can see from the above mentioned tables on the economic resources of the Middle East, it has emerged clearly that they are single mineral exporter countries. However, model sustainable oil- driven development would require two conditions. First the provision must be made to replace the depleting oil resources with other income generating industries. Second, the environmental degradation associated with the oil sector or the mad rush for industrialization must be minimized.¹⁶⁴

Muslim countries must use their resources to implement sustainable development since they have sustainable development principles in their primary sources and illustrious examples of such development in their history. The majority of Muslim states are in the Lower income economies because of over reliance on oil exports only without building a sound diversified industrial base. Oil economies need to set aside adequate sum out of mineral revenues to replace the depleting asset.

This requires that the net revenue from mineral exploitation must first be identified. The net revenue is the total product receipts from oil mining, less the associated labour and capital costs.¹⁶⁵ Such revenue is then split between an income component, which may be consumed, and the capital component, which must be invested to replace the depleting oil asset. Trying to imitate the capitalist west in building sky scrapers without a solid industrial base is no development.

¹⁶⁴ Auty, R. M. 1995. *Patterns of Development: Resources, policy and economic growth*. London: Edward Arnold. p. 182.

¹⁶⁵ Mikesell, R.F. 1992. *Economic Development and the Environment*. London: Mansell: quoted in Auty, R. M. 1995. *Patterns of Development: Resources, policy and economic growth*. London: Edward Arnold. p. 200.

3.2.4 Decision-making

Good decisions should be based on acknowledged values. Values then invariably condition strategy decisions, whether expressed overtly (eg. Constitutional rights, principles or codes of practice) or implicitly in the decision. Those values that predominate not only determine the outcome of decision processes, but also the acceptability of the decisions to various stakeholders, and thus the likelihood of their implementation. Muslim states need a workable consensus on a value system to underpin sustainable development.

There are two broad dimensions to the issue. First, given the trans-border and regional nature of many tasks of sustainable development and global reach of multinational corporations (for good or bad) and international agreements, there is the need for a shared ethical system which transcends national boundaries and cultures, and yet can also find resonance and expression in local cultural systems. Second there is the need to consider issues of international equity, which, for example, currently bedevil debate over implementation of the *Kyoto Accord*.¹⁶⁶ Islam has a lot to give to the world from its primary sources and make this model of decision -making as part of the plans for sustainable development.

Since most of the Muslim states have had no national strategy on decision-making, Clayton suggests as a model the use of a multi-stakeholder consensus building mechanism, particularly roundtables. They have been used to develop broad strategies and to tackle the institutional constraints facing strategy development; to implement or monitor those strategies; to prepare principles or action plans which may be 'self implemented' to prepare policy options of government and / or carry out the public consultation phase in the development of public policy.¹⁶⁷ This also has been used in Canada as a pilot project.

¹⁶⁶ Barry Clayton & Stephen Bass, 2002. *Sustainable development strategies; A resource book*. London: Earthscan. p. 261.

¹⁶⁷ Ibid. p.275.

From the business side, engagement with the corporate social responsibility should be a priority in decision- making. All major corporations in Muslim countries are headed by Muslims and are operating on Muslim land and follow Islamic law. It will be part of the Islamic law and responsibility for them to reimburse into the community.

Corporate social responsibility is the concept that an enterprise is accountable for its impact on all relevant stakeholders. It is the continuing commitment by business to behave fairly and responsibly and contribute to economic development while improving the quality of life of the workforce and their families as well as the local community and Muslim society at large.¹⁶⁸

If heads of all institutions in Islamic countries were to act upon this statement then a sustainable Muslim world will be a role model for the rest of the world. The onus is now upon the Muslims themselves to act in the best interest of the earth using the principles laid down in the primary sources.

¹⁶⁸ Khurran Nayaab quoted in Tom Bigg 2004. *Survival for a small planet*. London: Earthscan. p. 344.

CONCLUSION

While “sustainable development” is an acknowledged subject of much recent development thinking (see *World Commission on Environmental and Development*, 1987; Featherstone, 1990; Redclift, 1987; Robertson, 1990 and as already explained in chapter one), little headway appears to have been made in terms of rigorous definition of the concept and practical decision making.

In the words of the *Brundtland Report*, what is needed is ‘development’ that meets the needs of the present generation without compromising the ability of future generations to meet their own needs. The use of the term ‘development’, rather than ‘economic growth’ implies acceptance of the limitation of the use of measures such as gross national product (GNP) to measure the well-being of nations. Instead development embraces wider concerns of the quality of life –educational attainment, nutritional status, access to basic freedoms and spiritual welfare. By implication, at least some of the past sustainable development efforts have achieved only short-lived gains.

Oil is a non- renewable resource which Muslim countries rely on. This like any other fossil fuels presents more of a problem for sustainable development because its use implies a once-for-all loss of an environmental asset. In this case these states, in order to ensure that asset depletion is not at the expense of future generations, it is necessary that a sufficient amount is invested annually out of the net revenues (total revenue minus the cost of labour and capital).¹⁷⁰ This investment will provide an alternative source of income for the depleted resource when it is exhausted, or a substitute resource service for example, using technology to substitute solar energy to replace depleted oil reserves.

¹⁷⁰ Auty, p. 262.

People, planet and prosperity which denote the three pillars of sustainable development—the social, environmental and economic. Reviewing the history of the (WSSD) from the Stockholm Conference in 1972, the Earth Summit in Rio de Janeiro 20 years later, at “Rio + 5” in New York and 2002 in Johannesburg, it is patently clear that most commitments were not fulfilled. In the last thirty years we find millions of people in the world increasingly afflicted by grinding poverty and famine, by oppression and exploitation, by violence and the evil effects of unjust wars.

The issue of human and environmental rights is entirely supportive of that work, with recognition that the poorest overwhelmingly live in the worst environments and that issues such as safe water and food security are central issues on both poverty and environment. By the time of the UN Rio + 5 Special Session in 1997, there was a recognition that many of the key issues were not being adequately addressed, that funding that was central to turning Agenda 21 into a real programme of action was not being made available, and that governments were failing to implement what they had signed up to.¹⁷¹

From an Islamic perspective *Allah* created the world for man’s fulfillment of the divine trust, or *amānah*. Mankind have been endowed with countless powers and faculties and Providence has been very bountiful to them. God has also provided humans with all these means and resources which are needed to put his natural faculties to function and achieve the fulfillment of his needs. These powers and resources have been conferred upon us so that they may be used for the good of others. Hence everything in the universe has a purpose, that is, the purpose of serving to fulfill that trust.

Since the trust is within this universe, and consists of transforming it, utilizing it for his own good and for the good of his fellow human beings, the use of resources is legitimate only as long as their use is just, equitable and good for the society. The builders of the

¹⁷¹ Bigg, p. 145.

early Muslim community (*ummah*) differed from those of Western empires in the following ways:

-they did not aim at either human or material exploitation; their integration with the indigenous people resulted in the cross fertilization of two cultures;

-this type of interaction was not motivated by any kind of gain or profit, or even a promise of gain or profit. It was simply motivated by conviction, commitment and dedication. Islam stands to enrich life with good and virtue and not to throw it into jeopardy.

Poverty eradication is what sustainable development is trying to achieve without much success. The moral system, which influences the inner consciousness of the individual, makes him/ her aware his or her trusteeship over natural resources and provides the criteria needed for their efficient and equitable allocation and distribution. It also makes the individual conscious of his unavoidable accountability before the Creator, thus serving as a strong motivating force for not pursuing his personal preferences and self-interests in a way that hurts the realization of social well-being. This should be the concern of every Muslim individually and as government collectively. The elements of sustainable development can be found in the early history of Islam. There are moral and legal imperatives to care for creation. The natural resources in the Muslim world should provide them with the impetus to support and promote sustainable development in their own countries and the world at large.

Nonetheless, solid economic development did take place in the Muslim world with the oil sector as the growth pole. Transport infrastructures were improved, urban amenities were installed and large amounts were spent on social services and education. Dwellings of mud-brick were replaced by villas and even marble palaces, dirt tracks were converted to first class highways, and international airports proliferated. In many parts of the Gulf there are now surplus hospital and university places, while agriculture and heavy industry have often burgeoned on the back of vast subsidies. Although oil has provided development opportunities, optimum potential has yet to be realized.

My research illustrates that elements of 'sustainable development' can be found in the primary sources, in the living lifestyle of the prophet (SAW) and in later Muslim history. Dr. Nasseef a Muslim academic has rightfully stated that Muslims just need to put their acts together into perspective in the following words; *"Muslims need to return to this nexus of values, this way of understanding themselves and their environment. The notions of unity, trusteeship and accountability should not be reduced to matters of personal piety; they must guide all aspects of their life and work. Sharī'ah should not be relegated just to issues of crime and punishment, it must also become the vanguard for sustainable development legislation"*.¹⁷²

When assessing the level of implementation of sustainability, it can be argued that indeed Islam has to a large extent been appropriating these principles over the past thousand years and the Muslim world has been incorporating them into their development policies, although this may not entirely be justified with quantitative indicators. The subject on sustainable development has reached worldwide publicity and Muslim countries are signatories to this charter. This should not just remain into paper, rather they ought to pull together their resources and utilize them in a sustainable way. The mere fact that sustainability principles are enshrined in the primary sources of Islam should give them enough weight and courage to be torchbearers of sustainable development.

However, some of the main factors and recommendations that could induce a rapid and effective development of the principles of sustainable development and their affirmation by society in the near future in the Muslim world could be the following since it is in these areas that they lag behind in terms of sustainable development.

*The Economic Nexus: To overcome uncertainties and the instability that prevails in the economies and finance sector; to create an atmosphere of trust and confidence; to

¹⁷² Dr. Abdullah Omar Nasseef. 1995. former Secretary General of Muslim World League. *Assissi Declaration* 1986. Italy & *The Ohito Declaration*. Japan and Britain. United Nations.

maintain and develop conditions for fair competition and to accelerate the entry of direct foreign capital investment.

***The Environmental Nexus:** To resolve deficiencies in infrastructure and waste disposal plants; to develop clean technologies in production; to develop production and consumption patterns that are respectful to the environment and that do not destroy the resource base; to develop environmental management and quality assurance systems; and conserve biodiversity.

***The Social Nexus:** To develop initiatives of social responsibility, to eradicate poverty and advance the educational and employment structure of the workforce.

These recommendations together with the progress attained in reaching social consensus, transparency, and participation, constitute a crucial infrastructure for the implementation of sustainable development.

Given the state of the Muslim world and past history, many academics and politicians believe that delivering sustainable development and universal well-being in these states is an impossible mission. I beg to differ. Muslims have the cultural, natural and scientific resources, capital infrastructure, technology, business capability and bountiful biosphere to realize the public conditions for all citizens to enjoy fulfilling and satisfying livelihoods. Muslim countries should unite once more as was in the early caliphate era of the Abbasids; and pull their resources together for the betterment of their citizens and Muslim world at large. The failures of development are political and relative, not immutable or absolute. It may take generations or two, and plenty of mistakes and learning, but sustainable development can be achieved.

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