



# Taking Care Of Needs And The Problem Of Scarcity Of Environmental Wealth A Controlled, Objective Approach To Environmental Consumption

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## ABSTRACT

If the environment created by God Almighty is suitable for man's life and a nurturing ground for his efforts and succession, then he is obliged to manage it in such a way as to bring about his interests, avert his harm and fulfil the purposes of its creation. However, in the pursuit of his livelihood and the fulfilment of his inheritance, man may engage in actions that lead to the disruption of environmental balances, damage to its resources, and the depletion of its wealth and bounty. This is a manifestation of the current human civilisation and the resulting acute crisis of the environment, which has created the problem of scarcity and depletion of resources, and the inability of the environment to respond to the growing needs of the consumer, in the face of the selfish and uncontrolled actions of the individual in his consumption of environmental wealth and his handling of it.

Since consumption has a natural function, which is recognised and respected by Islam, and which is a basis for the management of the universal blessings of God, which are manifested in the consideration of the great purposes and goals of creation, it is necessary for us to clarify the meaning of need and the level of its satisfaction in accordance with the purposes of creation. Even though we find that the Islamic economic doctrine gives man the freedom of choice in what he wants to consume of various goods and services, it regulates this consumption with numerous controls that can achieve the greatest benefit and the desired goals of this consumption, and determines the level and priorities of consumption of environmental wealth associated with legally based objectives, so that we can get out of the circle of extravagance and indiscriminate consumption, which is in accordance with the purposes of creating wealth and preserving its renewable and permanent resources.

**Keywords:** Care for needs, scarcity of environmental wealth, priorities of environmental consumption.

**JEL classification:** D12, D31, Q5.

**KAUJIE classification:** MO, M1, NO, N1, N2, N3

## Introduction

Allah the Almighty has created the environment and its resources in such a way as to enable human beings to fulfil the role of vicegerency on earth, as it is inherently compatible with human nature and needs. All created entities respond to human endeavour and the requirements of development. Although Allah has created this environmental wealth in a sound and balanced form for the benefit of human beings, human actions can sometimes contradict the purposes and goals of this creation due to a limited understanding of these purposes and goals. This can lead to contradictions, destruction and wasteful management of the balanced order in order to satisfy all needs and engage in excessive consumption. The comprehensive and perennial legislation has not overlooked the remedy for this.

### 1. The problem of the study

Therefore, we ask: How does Islamic legislation establish a legal system that preserves this environmental wealth in terms of quantity and quality, so that the earth remains fit for vicegerency and development? How does it regulate human action in the pursuit of diverse and evolving needs? What are the guarantees that ensure a balanced consumption of environmental wealth to ensure its continuity and permanence?

### 2. Importance of the study

The subject of needs is considered to be one of the most important economic subjects and its treatment is of the utmost importance, since the identification and prioritisation of needs leads to the wise and purposeful use of environmental resources, directing them according to the need to satisfy the needs of individuals and society. Identifying needs and regulating their consumption, given their diversity, is one of the foundations on which environmental and universal conservation, as well as care for its sources and resources, are based. For this reason, it is imperative that we clarify the reality of needs and the extent to which they take account of interests, thus contributing to the construction of a system that is environmentally rational. The construction of a system for rationalising consumption is seen as an obstacle to the depletion and scarcity of environmental resources created by God in a balanced manner for the purpose of perpetuity and universal sufficiency.

### 3. Reasons for the study

- The environment, as created by God Almighty, is suitable for human life and capable of meeting human needs. However, human individual and collective actions can cause an imbalance in the environmental system, depleting its resources and wealth through excessive consumption, poor assessment and limited understanding of priorities in satisfying needs.
- The poor valuation of environmental resources and the burdening of them with the function of infinite capacity to respond to the renewed, diverse and continuous needs of human beings, without having any guiding control over the purposes of their management and consumption.
- The limited wealth of the environment and its inability to respond to the renewed, varied and continuous needs of human beings, which has been misinterpreted as a scarcity of the components of the environment and a deficiency in its creation in responding to the demands and needs of life.
- Ignorance of the true concept of needs, of the reality of the scarcity of environmental resources, and of the function of the individual in regulating his consumption and actions in the use of the environment and its components.

### 4. Aims of the study

- To explain the wisdom behind God's creation of the environment in a balanced manner in its quantitative and qualitative dimensions to enable human beings to fulfil their role in development, and that the preservation of the environment is a legal objective considered in Islamic legislation.
- To highlight the purposes of creating environmental wealth and to reveal the reality of its scarcity and its real causes.
- To explain the role and function of man in preserving this wealth and seeking its reform and ensuring its responsiveness to his needs and its openness to him with its potentials.
- To emphasise the importance of controlling the consumption of the environment and of not wasting some of its components.

## First: The concept of needs and their characteristics

### 1. The Concept and Ranks of Needs

#### 1.1 The Concept of Needs

The concept of need is originally expressed by the human soul's sense of need and dependence. It is that which man lacks, and without which he falls into difficulty and distress. It is placed between necessities and improvements, and its realisation is demanded. It has been defined as: "what is necessary to expand and relieve the constriction that usually leads to difficulties and subsequent hardships from the loss of what is required, for if it is not observed, difficulties and hardships will befall the obligated persons in general, but it does not reach the level of the expected ordinary corruption in the public interest" (Al-Shatibi, n.d., Vol. 2, p. 9).

However, the needs or good things in Islamic economics are more general than the needs in the science of the principles of jurisprudence, because it means the need absolutely, whether it is a necessity or not. It is everything that is needed, so it includes all its ranks (Al-Qaradaghi, 2009, vol. 1, p. 219). It is the desire for something that is accompanied by the ability to pay and exchange, and this desire is motivated by a condition that manifests itself in a mental or motor state that leads the individual to adopt a certain behaviour from which he does not deviate until this condition calms down (Al-Jamal, 1986, p. 26; Hashish, 1992, p. 44).

Human needs are determined by various factors, the most important of which are:

- What is attributed to human nature or instinct, such as the need for food, drink and clothing. This includes imitation and emulation, as human nature often tends to imitate those who are perceived to have a higher social status.

- Other factors that determine human needs include the level of civilisation in which a person lives, as well as religion and social traditions (Dawabah, 2010, p.32).
- Islamic financial thought attributes the characteristic of generality in distribution to the satisfaction of public rather than private needs, i.e. the needs of people in general in Islamic society, including their benefit and interest. This is based on the premise that the origin of legislation in distribution is based on achieving the general interests of individuals.

### 1.2 Categories and levels of needs

Islamic financial thought classifies needs according to the criterion of benefit in satisfaction as follows:

- **Necessities:** These are indispensable to the interests of religion and worldly life, so that if they are lost, their interests cannot be fulfilled except in corruption and chaos. They include the things on which the five pillars of individual and social life depend, which are religion, self, offspring, intellect and wealth. They include the obligation of food, drink, clothing and shelter to preserve the body and cover the private parts with the availability of security and stability (Irshid, 2011, p.200).
- **Complementary needs:** These are those that make life difficult without them and cause hardship to people if they are lost, although life can go on without them. They include actions that do not primarily depend on the maintenance of the five pillars, but rather support and facilitate their maintenance (Shubrā, 1989, p.67).
- **Embellishments:** These are those things that do not make life difficult without them, nor do their loss affect the lives of individuals or cause them hardship, but rather they adorn their lives and provide them with pleasure and comfort (Inayah, 1989, p.25).

## 2. Characteristics of needs and their degree of satisfaction

### 2.1 Characteristics of Needs

- **Satisfiability of needs:** This refers to the extent to which a resource can be used to satisfy needs, or the resource that must be available to fully satisfy a need. The amount of resources used to satisfy human needs is subject to the law of "increasing marginal utility", which states that the level of utility increases as the individual consumes an additional amount of the resource until the point at which the need is satisfied.

If the individual continues to consume additional quantities of the resource, this will result in a decrease in utility until it reaches a point where it becomes harmful to the individual, according to the law of "diminishing marginal utility". The most important and prioritised need among others is satisfied according to the hierarchy of needs (Hashish, 1992, p.50).

- **Divisibility of needs:** This means that a need can be divided into equal or different parts, and the resource can also be divided into different parts, each of which is used to satisfy a similar part of the need. As the individual consumes an additional amount of the good or economic resource, the psychological feeling associated with the need gradually decreases until it reaches zero, which is the degree of complete satisfaction (Al-Shirkhat, 2014, p.280).

Needs can also be classified on this basis into individual needs, collective needs and mixed needs between them. Accordingly, the role of the state is determined in providing collective services that the private sector is unable to provide, or the need for mixed goods that are unrelated to individual goods (Dawabah, 2010, p.32).

- **Substitutability of needs:** This refers to the ability to select an alternative need from a set of alternative needs and substitute it for the original need. The process of substituting an alternative need for a given need depends on the importance and priority of each need to the individual, who will select the most important need and substitute it for the less important need, thereby satisfying it. This characteristic has great utility in economic studies, especially in relation to the principle of sacrifice and choice, and is one of the fundamental factors determining the degree of responsiveness of demand to price changes (Hashish, 1992, p.49).

- **Measurability of needs:** This means the ability to measure the level of need, which is useful in increasing the efficiency of resource allocation to needs, as each need is satisfied without excess or deficiency. Needs can be measured over time by comparing the individual's need for a resource over the years. The level of need can also be measured on a quantitative basis by comparing it with another need... This characteristic is useful in guiding and directing individuals to arrange their needs in order of importance and priority, starting with the satisfaction of the most important needs and then the less important ones (Al-Sharkhat, 2014, p. 281).

### - The unlimited and renewable nature of needs:

The increase in the number of human needs in terms of their type makes human needs unlimited. This characteristic is the most important feature that distinguishes human needs from the needs of other living beings. The needs of animals and plants have not changed since ancient times, while human needs have become increasingly diversified with the passage of time and the development of civilisation. Therefore, in the past, human needs were simple and limited and did not require much effort to provide the necessary resources to satisfy them. However, with the progress of human civilisation in various fields of life and the advancement on the ladder of development and perfection, their needs have diversified and multiplied.

The need of the human being is renewed in its appearance after a period of time, and its satisfaction is repeated using the available resources. Therefore, it is an endlessly satisfiable need, and the repeated satisfaction of the need leads to the repeated depletion of the available resources used in its satisfaction. The innate or primary needs of human beings are constantly renewable as they reappear after a period of time. For example, the

human need for food and drink is repeatedly satisfied many times and reappears after a short period of time. Therefore, the satisfaction of needs requires their arrangement within a certain period of time and between one period of time and another, according to the nature of this renewal and repetition (Irshid, 2012, p. 86).

**The nature of need is variable:** The need changes with the difference in circumstances, time and place (Enayet, 1989, p. 26). There is no doubt that the circumstances of places and times have an impact on the determination of need, as they control the state of capacity and narrowness. What is a need in the city is not the same as what is a need in the countryside. The hierarchy of needs in cities and developed countries increases in detail and complexity compared to the needs of people in rural or developing countries.

The constant movement of life and the continuous development in various fields push the hierarchy of needs forward step by step. Needs are constantly changing over time and differ according to individuals and conditions (Namer, 2013, vol. 2, pp. 572-574).

**Necessity is different from desire:** necessity is something that man really needs, the existence of which depends on his living a decent and happy life, and the absence of which results either in the lack of life itself or in its severity and harshness. As for desire, it is a psychological feeling that afflicts man and makes him seek and long for something, the intensity of which varies according to the importance of that thing in the eyes of the person with the desire. This thing may be essential, in which case the desire is a need, or it may be so far removed from human life that it does not represent a serious and real addition to human life, nor does its loss represent deprivation or misery (Dounia, 1984, pp. 64-65).

## 2.2 Levels of living standards

Needs vary according to the level of the individual's standard of living, some needs being more essential than others, and they are limited to the following:

- **Subsistence level:** This is the state in which an individual lives on the bare minimum to sustain life, preserving the essence of life and warding off destruction or death. This is an exceptional stage in the life of an individual or society, which is the state of famine, where the person is reduced to a skeletal state.

- **Sufficiency level:** This level is higher than the first and represents the minimum standard of living. There is no abundance at this level (Irshid, 2011, p.37). This level is known as poverty, which is the inability and incapacity to acquire sufficient resources to meet one's needs. It is a state of need that places the individual at a lower standard of living than the level at which the individual's needs are met (Al-Sharkhaat, 2014, p.272). It represents the inability and incapacity to earn the minimum standard of living measured in terms of basic consumption requirements or the necessary income to be achieved (Mansour, 2011, p.210). The definition focuses on material measures, which are synonymous with material deprivation in the form of hunger or malnutrition. Poverty also has two dimensions:

Absolute poverty, where the poor are materially deprived to such an extent that their lives are at risk.

Relative poverty, where the poor are less deprived than other social groups in terms of acquiring material basics (Mansour, 2011, p.211).

### Poverty has two dimensions:

- Lack at the societal level, of assets and resources that generate goods and services, in addition to the decline in technical expertise, leading to a distortion of the social structure and its economic efficiency.

- Maldistribution of income and wealth at the level of the social entity within the same state, and maldistribution in the reward of resources at the international level.

**The level of sufficiency:** This is where the needs are met and the desired goal is achieved (Al-Asfahani, n.d., Vol. 2, p. 563). This is where the person can obtain the necessary and usual goods, and without them the person is poor, and with their completion he is at the level of sufficiency, which is the level that takes the person from poverty to wealth, according to the economic situation in which he lives (Aql, 2011, p. 199). This is what the Messenger (peace be upon him) expressed when he said: "He reaches a level of living or a sufficiency of living" (Muslim, n.d., Vol. 2, p. 722, Hadith No. 109). The meaning here is not mere sufficiency, but complete sufficiency with all its elements and components, and this is the level that Islam wants for its children and for everyone living under the Islamic state. It is assumed that the Islamic state will provide this for its citizens, and it is the appropriate level for a human being to live a dignified life (Arif, 2006, p. 290).

**The level of luxury:** This is a level above the level of sufficiency (Al-Sharkhat, 2014, p. 276).

**The level of extravagance:** This is the expansion in the enjoyment of good things and blessings, as it is an exceeding of the permissible limit in spending money and indulgence (Irsheed, 2011, p. 37)

### Second, the reality of ecological wealth and its purposes:

The lack of vision in explaining the reality of environmental wealth, the nature of the relationship between it and human beings on the one hand in a binary relationship, and between it and human beings in their relationship with God as a tripartite relationship on the other hand, and in explaining the interests for which it was created, was the reason for not defining the nature of this relationship. Is this relationship between them a relationship of material utilitarian interests? Or did its Creator, in creating it, intend greater purposes and spiritual, moral goals before they were physical and material? From this we must deduce the true meaning of environmental wealth and the greater purposes of its creation.



## 1: Definition of environmental wealth

Definitions of wealth in general thought, and in Islamic thought in particular, vary between being narrow and broad, between being limited to the tangible material aspect and encompassing all material and moral, physical and spiritual benefits. In this part, we will explain and elaborate on the meaning of wealth and what distinguishes it from other similar terms.

**1-1- The linguistic definition of wealth:** The term “wealth” ثروة in the Arabic language means abundance of numbers, and “wealth” ثراء means abundance of money. It is said: “He is of wealth and abundance,” meaning he has a large number and abundance of money. And “a man has become wealthy” means his money has increased (Al-Razi, 1986, p.35). Similarly in the Hadith: “God did not send a prophet after him (Lot) except from the wealth of his people”. Wealth is fullness and abundance (Al-Tirmidhi, 1998, vol.5, p.144, Hadith no.3116). Therefore, wealth is the abundance of people and money, so it is said “wealth of people” and “wealth of money”. It is said, “This is a source of wealth for money,” meaning it is a source of abundance, and “wealth” means abundant money (Ibn Manzur, 1414 AH, vol. 14, p.110)

**1-2- Terminological definition of wealth:** There are many definitions of wealth. Among the most prominent of these definitions are the definitions of wealth in the general sense, where it is defined as that which consists of material money used for exchange, or intangible services such as medicine and engineering. It is everything that is useful and tangible, in which a person sees a benefit to satisfy a need and requires effort, and intangible, such as human works (Al-Sharkhat, 2014, p.34).

The jurists use the term "property" (مملوك), which is more general than money, because some of it is considered money and some is not (Al-Khafif, 1990, p.56). Wealth is also broader than capital. Wealth includes productive and profitable capital used in production and profit making, as well as wealth of use or consumption to meet immediate needs such as food (Al-Jamal, 1986, p.125).

The jurists use the term "property" (مملوك), which is more general than money, because some of it is considered money and some is not (Al-Khafif, 1990, p.56).

In another concept it has been defined as: “That which is extracted from the earth, or produced from all things existing on the earth, which man can use under certain conditions and in a direct manner to satisfy his needs” (Bailey, 1988, pp.17-18). This is a definition derived from that of Al-Bahi Al-Khuli, who stated: “It is everything that God has created and subdued for us from the natural beings in the heavens and the earth, and it includes the sensory aspect of agricultural lands, forests, mines, water resources, energies and the resulting animal, industrial and commercial exploitation and the like, which the human sensory and mathematical perception discovers, acquires and knows its characteristics and benefits. As for the moral aspect, which includes the intellectual facts inherent in wealth, by which wealth indicates the inherent characteristics that the Creator intended for it, which the intellect witnesses in it” (Al-Khuli, 1984, pp.225-226).

In another concept of wealth, it is considered as all beneficial property that does not cause harm in its use, which has been acquired through legitimate legal, moral and religious means, and it is the means that provide human benefit (Al-Batayna, 2011, p.60).

It has also been defined as what people, individually or collectively, benefit from, in bringing benefit or repelling harm, in various conditions, times and reasons, directly or indirectly, in various conditions, times and reasons, indicating that earnings are not considered wealth unless they are suitable for long-term use, which excludes the benefit of fruits and flowers, but trading in them is considered a consequence of wealth.

As for the statement of direct or indirect, because the benefit is by using the principal of the property to meet the needs of the owner, and it is by exchanging it to take its necessary compensation from the hand of another (Ibn Ashour, 1978, p.171).

The subject of wealth is known to be represented in the various human needs that individuals in society seek to satisfy through interaction with nature in order to benefit from it (Al-Sharkhat, 2014, p.32).

**1.3 Definition of the environment:** By “the environment” in this context we mean the natural habitat in which man lives and in which he must fulfil his role of vicegerency on earth. This includes everything related to human life, such as the land, its animal and plant life, and inanimate objects, as well as the surrounding atmosphere, sky, and celestial bodies that are related to and influence life (Al-Najar, 2008, p.207). This is encapsulated in the Qur’anic verse: “And He has subjected to you what is in the heavens and what is on the earth - all from Him”. (Quran 45:13).

## 2. Purposes and interests of environmental wealth

### 2.1 Purposes of environmental wealth creation

God has established for human beings the legislation that ensures the realisation of interests through acquisition, expenditure and disposition. Whoever follows this legislation attains the good of this world and the Hereafter, while whoever turns away from it will live a life of hardship and will be gathered on the Day of Resurrection as blind. So whoever follows the rules and principles of this law in acquiring wealth and spending it on himself and others, it becomes a means of achieving the interests of this world and the Hereafter. But if one deviates from the rules and principles of the Lawgiver regarding wealth, he has indeed gone astray.

If we examine the Qur'an, we find that it deals with the mention of wealth in many verses, most of which imply the condemnation of possessing it, either explicitly or implicitly. And it has made wealth a cause of transgression, as in the verse: "Indeed, man becomes arrogant when he considers himself self-sufficient." (Qur'an 96:6-7) and "And you consume inheritance, devouring it all up, and you love wealth with [distracting] love". (Quran 89:19-20). So how do we reconcile what is said in the condemnation of wealth and its possession with what is said in the context of explaining that wealth is a necessity for human life? If we examine the verses more closely, we find two things:

**The first thing:** Wealth is something created for the benefit of mankind, and its mention is not in the context of condemnation, but rather in the context of grace and compliance with the saying of the Almighty: "Then let man see his food - [from] which We pour out water in abundance, and We divide the earth into fragments, and We produce therein grain, and grapes, and herbs, and olives, and date palms, and gardens thick with foliage, and fruits, and grass - [as] provision for you and your cattle" (Abasa: 24-32). These verses draw man's attention to the blessings of God that He has bestowed upon him while he is heedless of them, just as God has made this a provision for man and his cattle (Al-Razi, 1420 AH, vol. 19, p. 175). Everything in the universe is created for this honoured being. Perhaps the parable of the creation of iron illustrates the great purpose of creating environmental and cosmic wealth. The Almighty said: "And We have sent down iron, in which is great military power and [many] benefits for mankind" (Al-Hadid: 25).

In summary, environmental wealth is created for the benefit and interest of human beings, as it is a means of fulfilling the demands of this world and the hereafter.

It is not condemned for its own sake, but rather for the way man uses it, for it is capable of both good and evil. The best of men are those who know its benefits and its evils, for this would lead them to avoid its sufferings and evils. This is where we understand the mystery of the Qur'an's mention of wealth in the context of condemnation and its mention in the context of praise, for the condemnation is due to man's actions regarding wealth (Al-'Alim, 1997, p. 479). Therefore, Al-Ghazali said: "Whoever knows the use, purpose and goal of a thing and uses it for that purpose, being attentive to it and not forgetting it, has done well and benefited, and what he has achieved the goal for is praiseworthy for him" (Al-Ghazali, n.d., vol. 3, p. 235).

Allah Almighty has declared: "It is Allah Who created the heavens and the earth, and sent down water from the sky to produce fruit for your sustenance. And He has made subject to you the ships that sail through the sea by His command, and the rivers. And He has made subservient to you the sun and the moon, with their continual revolutions, and He has made subservient to you the night and the day. And He has given you of all that ye have asked of Him, and if ye were to count the favours of Allah, ye could not enumerate them. Verily, mankind [in general] is most unjust and ungrateful. (Quran 14:32-34)

These verses clearly state that God Almighty has subdued everything in this vast universe for the benefit of mankind and has provided sufficient resources to meet their material needs. However, it is man who has squandered this God-given opportunity through his own injustice and ingratitude towards the divine blessings by misusing and mismanaging them, for which he has been condemned in the Qur'an.

Therefore, Baqir al-Sadr argues that in Islam all wealth is an important goal, but it is an instrumental goal, not an ultimate goal. Wealth is not the primary goal that the heavens have set for man on earth, but rather a means by which he can fulfil the role of vicegerency and use it to develop all human potentials and enhance the spiritual and material dimensions of human existence. The development of wealth and production to achieve the basic goal of human vicegerency on earth is a praiseworthy endeavour, and those who neglect or ignore it are not considered true Muslims. However, the development of wealth and production for the sake of wealth itself, and as the primary domain in which man immerses himself, is the root of all sin, and it is this that distances man from his Lord and must be renounced. (Baqir al-Sadr 1991.p 635)

## **2.2 The Expected Benefits of Creating Environmental Wealth - Affirmation of Allah's inherent ownership of environmental wealth**

In the Islamic economic system, the concept of wealth clarifies Islam's perspective on the meaning of ownership. This is because the origin of wealth is traced back to the origin of the earth, and the earth belongs to Allah the Almighty. He is the one who created it and brought it into existence. The earth has been His property since creation, as stated in the Qur'an: "And to Allah belongs the dominion of the heavens and the earth" (Al Imran, 189). And: "And to Allah belongs the dominion of the heavens and the earth and what is between them" (Al-Ma'idah, 17). And: "Say: 'Whose is the earth and those who dwell therein, if ye should know? They will say: 'Allah's. Say: "Will ye not then remember? Say: "Who is the Lord of the seven heavens, and the Lord of the Great Throne? They will say: "Allah. Say: "Do ye not then fear Him? Say: "In whose hands is the dominion of all things? And He is the Protector, and there is no Protector besides Him, if ye knew. They will say: "From Allah. Say: "Then how are ye deceived?"" (Al-Mu'minoun, 84-89).

By "the earth" we mean its vast mass, including the mountains, the seas, the surrounding air, and the various apparent and hidden resources and riches it contains (Al-Khuli, 1984, p.61).

### **The absolute ownership of wealth by Allah**

Allah is the true owner of everything on earth and in the heavens, by virtue of His creation and origin. His ownership of them is eternal and exclusive to Him alone, and this must be firmly rooted in the creed of the Muslim without any dispute. It should not be governed by greed and avarice to the extent of believing that what

one possesses is of one's own creation, forgetting that Allah is the true owner and it is He who has provided it. This principle is considered a fundamental tenet of Islamic economics, both in its doctrinal and economic aspects (Yunus, 1990, p.31).

As Al-Zamakhshari explains in his Qur'anic exegesis of the verse: "Believe in Allah and His Messenger, and spend [in charity] from what He has made your trustees. And those among you who believe and spend (in charity) - for them is a great reward" (Al-Hadid: 7), meaning that the wealth in your hands is Allah's wealth through His creation and bestowal. He has entrusted it to you, authorised you to benefit from it, and made you successors in managing it. In reality, it is not your wealth and you are only in the position of agents and representatives (Al-Zamakhshari, 2009, p.1081).

Allah's ownership of wealth and the way He has prescribed its management is a psychological guarantee for man to manage this wealth in accordance with the limits set by Allah and to benefit from it within the defined framework (Al-Sadr, 1991, p.536).

The creation of wealth in its magnificent form, containing the wonders of creation, is a fertile ground for remembering Allah and reflecting on the greatness of His creation. The universe, from the smallest atom to the largest galaxy, contains a vast array of manifestations of Allah's power, which can be discerned through rational observation and conscious contemplation of the precision and organisation He has instilled, as well as the laws of subjugation and coordination. This is evident from the many verses that refer to the created riches in the universe, both visible and invisible, which conclude with the call to observe and ponder the mystery of their creation by Allah and the demonstration of His power, for they are a divine exclusive.

### **The Universality and Humanity of Environmental Wealth**

The wealth we are dealing with is the product of the laws of nature, which operates with a single will - the will of its Creator, the Exalted. Working in its eternal silence and diligence, before and after the creation of man, it simply produces. Man came and the bounties of the earth became his. It is not rationally justifiable for anyone to claim a special right to anything from it, for none of them has created anything that would entitle them to such a right. They are all equal beneficiaries and consumers in relation to it. It is the productive, fruitful nature (Al-Khuli, 1984, p.16).

God, the Exalted, is the Creator of what is in the heavens and the earth and what is between them, the true owner of them. He did not create them and what is in them and what is between them for Himself, but He created them for man out of His grace and honour on him. God, the Exalted, says: "It is He Who has created for you all that is on the earth". (Qur'an 2:29). Since God has bestowed these great blessings on man and created them for him, they are for his benefit to achieve his happiness on earth.

Realising the benefits of these blessings is a matter of collective benefit among them. They benefit collectively from the earth, from the vegetation that grows on it, from the water that flows in it, from all kinds of energy that emanates from it or comes to it, and from all kinds of minerals, apparent and hidden (Yunus, 1990, p.32). When God the Exalted says that He has created what is on the earth for all people, He means that He has created it for them as a collective, with each of them having a right to it, without any of them monopolising it over the others.

### **The Sufficiency of Environmental Wealth for Human Needs**

There are Qur'anic verses that affirm the inability of nature, with all its wealth, to fail to satisfy human needs. The Almighty said: "And He blessed it and ordained therein its [creatures'] sustenance in four days, sufficient for those who ask". (Fussilat: 10). These verses indicate that God the Almighty has determined the sustenance of the earth in such a way as to meet the needs of people, and this sustenance is from the treasures of God the Almighty, which He gives to His servants to the extent that is sufficient for them. As the Almighty has said: "And the earth, We have spread it out, and We have placed in it firm mountains, and We have caused to grow in it every plant of beauty, and We have given you sight, and food for you and for your cattle. (Al-Hijr: 19-20). Al-Zamakhshari interpreted the word "measured" as a measurement based on the scale of wisdom and a determined measure that does not allow for excess or deficiency (Al-Zamakhshari, 2009, p.559).

God has addressed the children of Adam (the human race) that He has created for them from the essential and necessary resources what suffices their needs, and God has also guaranteed the sustenance of all living beings on earth with what suffices their needs, by creating and subjugating the natural resources and the abundance of good things for them, let alone for the human being who is their master (Al-Aliy, 2000, p.135), as the Almighty said: "And there is no creature on the earth but that to Allah is its provision, and He knows its place of dwelling and its place of storage. All is in a clear record". (Hud: 6).

However, there are those who argue that resources are limited and that need is nothing but a cause of scarcity of wealth. It is therefore necessary for us to explain the reality of this scarcity of wealth and its dimensions.

## **Third: The Reality of Scarcity and its Relationship to the Objectives of Providing for Needs**

### **1: Definition of the problem of scarcity and its causes**

#### **1-1- Definition of scarcity**

The idea of scarcity of means of satisfying needs in relation to increasing needs has emerged and has been considered as an economic problem that is difficult to solve. The problem of economic scarcity is essentially

based on two aspects: on the one hand, the infinite human needs and, on the other hand, the environmental resources that are unable to satisfy these human needs. When the attempt to satisfy the endless human needs begins, it leads to failure because the available resources and wealth are not sufficient to satisfy all human needs, leading to the emergence of the problem of economic scarcity.

The severity of the problem of economic scarcity varies from one region to another, as well as through the historical stages of human life. Therefore, we find that the severity of the scarcity of resources and wealth two centuries ago was less severe than in our present era, and the reason for this is that human needs at that time were fewer in number and less diverse compared to the number and diversity of needs in our present era, which is due to the transformation of luxurious needs into necessities, which led to the diversification of needs and their steady increase, and the inability of individuals to satisfy them (Al-Shirkhat, 2014, pp.265-266).

The doctrine of Islam is based on the premise that resources are abundant and diverse, and they are inexhaustible no matter how many people there are, as long as they follow the path of God in development and cultivation. This is the truth and the essence of reality (Al-Qaradaghi, 2009, Vol. 1, p. 229). God Almighty has said: "We have indeed created all things with [precise] measure" (Quran 54:49). These verses indicate that one of the meanings of the word "measure" (qadar) is that God has created things in a specific measure according to the requirements of divine wisdom. Therefore, the notion of scarcity of wealth is not a fundamental principle of wisdom in creation; rather, abundance is the norm, as many verses indicate that God has provided human beings in this vast universe with everything that benefits them and fulfils their interests, and He has provided them with resources sufficient for their needs (Al-Bataineh, 2011, p. 67). God Almighty said: "And He has given you out of all that you have asked of Him. And if you were to count the favours of Allah, you could not count them" (Quran 14:34).

Despite the seemingly limited supply of the wealth created by God on earth in terms of its total defined entity, this is because human beings have not yet been able to exploit all the apparent and hidden wealth on earth due to factors related to the abilities, means and sciences available to human beings in exploiting and benefiting from them. This is a limitation in the means of harnessing the resources that can be used and benefited in satisfying the needs of individuals (Al-Wadi et al., 2010, p. 131). Nevertheless, some resources and wealth may be scarce for certain reasons.

**1-2 Causes of scarcity:** The questions raised by Islamic law regarding the problem of scarcity do not concern available resources and wealth in relation to needs, but rather examine the degree of human behaviour in terms of integrity and return on commitment rather than return on capital (Mansour, 2011, p. 199). Accordingly, the problem is distributed along the following axes:

- Scarcity can be attributed to man himself, in terms of his poor use of some resources or his ingratitude for God's blessings.

The Almighty said: "And Allah set forth an example: a city that was secure and safe, and its provision came to it in abundance from every place, but it rejected the favours of Allah. So Allah made it taste of hunger and fear because of what it had done" (An-Nahl: 112). And He said: "For [the tribe of] Saba' there was a sign in their dwelling-place: two [cultivated] gardens on the right and on the left. [They were told: "Eat of the provisions of your Lord, and be grateful to Him. A good land and a forgiving Lord" (Saba': 15). These verses call upon man to be grateful to the Giver, the Bountiful, for His blessings and favours, for with gratitude, blessings continue, and with ingratitude, calamities come. They call him to remembrance of the laws of God in the universe, for if he turns away from the remembrance of God Almighty, He will deprive him of the blessing of prosperity in life and replace it with hardship and severity in life. The Almighty said: "But whoever turns away from My remembrance, he shall indeed have a depressed [i.e. difficult] life, and We shall gather him up blind on the Day of Judgment" (Ta-Ha: 124). Gratitude is in its literal meaning, which is the remembrance of God and the attribution of the blessings of life and the enjoyment of wealth to Him, and it is by working according to God's purpose in creation and acting according to His commandments and prohibitions in the disposition of wealth. Scarcity may be due to mismanagement and distribution associated with the wasteful practices of some individuals and some countries. This includes what some countries do by destroying their crops in order to maintain high prices, or producing what is not in line with the priorities of meeting needs. As a result, individuals remain in perpetual need because the goods produced do not meet their essential, necessary and improvement-oriented needs (Dawabi, 2010, p.28).

The cause of scarcity can be attributed to the fact that a society accumulates the maximum possible wealth and resources, thus exceeding its own needs and creating a deficit in another society (Donia, 1984, p.72).

The failure of man to make the necessary effort to invest in the natural resources provided by God Almighty is the root of the problem. The problem lies in the negligence of the user in meeting uncontrolled needs, not in the scarcity of available resources. This represents the human's abandonment of using his abilities to utilise resources, as well as questioning the Creator's ability to complete the requirements of submission (Mansour, 2011, p.200).

The failure of man to manage these resources and the resulting poor distribution of the output.

Man's injustice to himself, his ingratitude for the blessings of God Almighty, and his deviation from the teachings of the Shari'ah (Al-Ali, 2000, p.137-138). Al-Qurtubi stated: "The sinful acts and corruption of man have become an obstacle to agriculture and development, and it is said that the stagnation of prices and the scarcity of livelihoods" (Al-Qurtubi, 1964, vol.14, p.40).



Whoever claims that wealth is scarce and limited in satisfying human needs has viewed need from the perspective of desire. That is, the more a person craves and desires something, the more he wants to possess it. This is illustrated by the statement of Umar ibn al-Khattab: "Umar visited his son Abdullah ibn Umar and found meat with them. He asked, 'What is this meat?' His son replied, 'I wanted it. Umar said, 'Do you eat what you want? It is enough of a waste for a man to eat what he desires.'" (Ibn Hanbal, 1999, p.102, Hadith No.651; Al-Hindi, 1981, Vol.12, p.621). Therefore, the economic problem does not stem from the scarcity of wealth and its insufficiency in the face of unlimited needs, but rather from the maldistribution of desires (Dounia, 1984, p.66). The Islamic concept of human needs agrees with other systems that needs are desires that require fulfilment. However, it limits the needs and the means of their fulfilment within a legal/ethical framework. It does not maintain a neutral stance towards the various needs, but organises their priorities and links them to regulatory objectives that take into account the order of interests. These objectives take into account both material and spiritual aspects, and seek the interests of this world and the Hereafter.

### **The Level of Need Fulfilment and its Relationship to Goals**

The Islamic concept of human needs is similar to other systems in that it recognises needs as wants to be fulfilled. However, it restricts needs and their means of fulfilment within a legal/ethical framework. It does not take a neutral stance on different needs, but organises their priorities for people and links them to government objectives that take into account the hierarchy of acquired benefits. These objectives take into account both material and spiritual aspects and seek the interests of this world and the hereafter.

#### **2-1- Level of satisfaction of needs**

This is what leads to the perfect state of the individual and the nation, whereby they reach the highest ranks in all good things. In food, it is the most delicious; in clothing, the most comfortable; in housing, the most beautiful and spacious; and in the Hereafter, the attainment of Paradise. These benefits include both worldly benefits and the benefits of the Hereafter, as well as the spiritual and religious aspect in addition to the material aspect (Al-Qarahdaghi, 2009, vol. 1, p. 220).

It is the provision of an adequate standard of living for each individual, which varies according to time, place and individual (Karim Al-Shawki, 2012, p. 62). Muslims have called it "the limit of sufficiency", distinguishing it from mere subsistence. It raises and regularly improves the standard of living of people and ensures the provision of the limit of sufficiency for all individuals, which means enriching each person so that they are able to spend for themselves and those they support, until the standard of living becomes the generally accepted one without hardship (Irshid, 2011, p. 286).

Achieving a standard of living at the level of subsistence does not mean that this is the level required to be achieved as adequate, but rather that it is the minimum level below which a person should not fall within the Islamic state. It is the minimum standard of human living that Muslim society must not fall below in order to achieve the good life, which requires the availability of necessities and needs, and the achievement of a degree of prosperity without leading to extravagance, excessive luxury and waste (Arif, 2006, p.291). As Muhammad al-Shaybani stated: "Then, verily, Allah the Exalted created the children of Adam, peace be upon him, in such a creation that their bodies cannot stand except by four things: food, drink, clothing and shelter" (al-Shaybani, 1997, p.162). Therefore, the completeness of adequacy that Islam seeks to achieve realises the following:

1. The provision of sufficient food for the individual to enable him to fulfil his religious, ritual and worldly duties, namely the ability to acquire, work and earn, because it is a natural and legitimate right for a person to consume the food and drink on which his life depends and which strengthens his body, such as different kinds of food, meat, good fruits and other healthy foods and delicious drinks. The deprivation of these leads to physical weakness, the dissolution of one's faculties, and ultimately to destruction, as al-Juwayni said: "There is no doubt that the interruption of people from meat causes great harm, leading to the exhaustion of souls and the dissolution of faculties" (al-Juwayni, 1979, p.482). This confirms that ensuring food security in all its meanings is one of the most urgent religious obligations and priorities of human interests (Baza, 2008, p.248).
2. The provision of water for drinking and irrigation, without which life cannot exist, since it also helps to keep clean and to perform obedience and acts of worship, as well as the provision of the specific water required for the conditions of the soundness of prayer, such as ablution or ritual bathing.

It is essential for the Muslim individual and others living under the auspices of Muslim countries to have clothing that covers their private parts and protects them from heat and cold. "Covering one's private parts is associated with averting the harm of food and clothing. For the obligation of nakedness has a profound effect, and it affects the souls more than the harm of hunger and weakness, and the clarity of this makes elaboration unnecessary" (Al-Juwayni, 1979, p. 483). This means that many people may endure hunger, but they do not accept appearing in a manner unbecoming of their humanity. Therefore, one of the virtues of the Shari'ah is to prevent nudity when it is possible to cover oneself in accordance with the will of the legislator and in accordance with human dignity, because clothing is a sign of civilisation and it is one of God's signs that distinguishes human beings from animals. Therefore, nakedness is shameful, and clothing is an ornament, and exposure of the private parts is shameful, even if the clothing covers most of the body.

As God Almighty has said: "O children of Adam! We have given you clothes to cover your private parts and as ornaments. But the garment of righteousness is the best" (Quran 7:26). And He said: "And He has made for you shadows, and He has made for you shelters out of the mountains, and He has made for you garments that

protect you from the heat, and [other] garments that protect you from your [enemy] in battle. Thus does He complete His favour on you, that you may submit [to Him]" (Quran 16:81). He made the garments in two categories: garments that protect them from heat and cold, and garments that protect them from fighting and war (Al-Razi, 1420 AH, vol. 20, p. 254). This necessitates the existence of summer clothes for individuals and winter clothes - at least - and this is obligatory for every Muslim and dhimmi living under the authority of the Muslim state (Irshid, 2008, p. 108).

"One of the basic necessities is a decent dwelling, which provides the tranquillity that God Almighty has bestowed on His servants, as has been said: 'And Allah has made for you out of your homes a place of rest' (Quran 16:80). This includes spacious accommodation, as the Prophet (peace be upon him) emphasised its importance in achieving happiness for a person: "Among the happiness of a person is a righteous neighbour, a comfortable means of transport and a spacious dwelling" (Ibn Hanbal, 1999, vol. 24, p. 86).

Similarly, health care when ill is crucial, so not taking medicines and medical examinations when necessary would cause great harm to people. Imam al-Juwayni stated: As for medicines and treatments, their prohibition when necessary causes harm" (al-Juwayni, 1979, p. 482). This corresponds to the Prophet's command when the Bedouins asked about medical treatment, to which he replied: "Yes, O servants of Allah, seek medical treatment, for Allah has not created a disease except He has also created its cure" (at-Tirmidhi, 1998, vol. 3, p. 451, Hadith No. 2038). He also said: "Verily, Allah has sent down both the disease and the cure, and He has created a cure for every disease, so seek treatment and do not seek treatment with what is forbidden" (Abu Dawood, Date, Vol. 4, p. 7, Hadith No. 3874). Thus, needs are categorised into:

- Emotional needs, such as food, drink, shelter, education and health care.
- Non-emotional needs, such as security, rest, recreation, freedom, and a sense of happiness.

## 2-2- The relationship between needs and goals

This refers to the inclusion of those goals that the Sharia (Islamic law) intended to preserve for the individual in terms of religion, self, intellect, offspring and wealth. These goals can be categorised into the following priorities:

- Providing basic and necessary needs: The basic needs of an individual are the necessary goods and services that are essential for sustaining life and carrying out one's duties. They are indispensable for the well-being and righteousness of people's lives and for achieving the five recognised universal goals of the Shariah (preservation of religion, life, intellect, offspring and wealth).

- **Provision of complementary needs:** This includes those goods and services that alleviate hardship, remove difficulties and facilitate both individual and collective life. Any service or good that achieves this purpose over time falls under the complementary needs of the community, which should be addressed after the basic needs have been met. These are related to the five universal objectives of the Shariah. (Ibn Ashur 1979.p131-141)

- **Provision of Embellishment Needs:** These are the goods and services that beautify and improve people's lives so that Islamic society becomes a model of aesthetics and goodness in all aspects of life. This is to serve as a desirable example for other nations to emulate and follow, thereby realising the ultimate goal of universal goodness, justice, truth, security and safety. (Ibn Ashur 1979.p204)

Ibn Ashur has associated the complementary needs with the necessary ones in terms of the obligation to strive for their fulfilment and provision. Productivity and cultivation should not be limited to obtaining what is necessary for survival, such as food, clothing and weapons, but should also extend to what is necessary for the enhancement of life, such as comfortable dwellings, fortresses, shops, and land and sea vessels. Both the necessary and the complementary are essential to the well-being of civilised human life. (salhi 1990.p231-242) This is a purposeful rank, corresponding to the innate human inclination to adorn oneself and to seek beauty. It has contributed to the creation of many needs, for without man's desire for luxury and adornment, many of the earth's products would not have found a market, such as flowers, fragrant plants, oils, perfumes, dyes, and metalwork. There would also have been no crafts, which provide a livelihood for many people, and the work of labourers would not have extended beyond the necessary and utilitarian tasks, as seen in the markets of the countryside. Where would the workers of exquisite and ingenious crafts be?

In addition, spending in this class is seen as a great way for the middle and lower classes of the nation to benefit from the wealth of the upper class. It is also a great help in the manifestation of the talents of the artisans and craftsmen in presenting the products of their taste and handiwork. However, the Shari'ah did not resort to this kind of exhaustive demand through persistent seeking, being content with the motivating factor within the souls, and avoiding making the encouragement of it a burden on the nation towards extravagance, which exposes its owner to the disruption of his wealth, and that may lead to the disruption of the whole system of wealth (Ibn Ashur, 1978, p.178).

#### Fourth: Human responsibility for environmental wealth

##### 1. The pursuit of ecological development

When God created the earth and all the resources it contains, He did not create them for Himself, but as an act of grace for the benefit of humankind. His will is that the earth be for human beings, for individuals to develop and inhabit. The goal of this development and the focus of these efforts should be the establishment of God's laws on earth (Al-Khuli, 1984, p.67). This is seen as a universal legislative requirement directed at the entire nation, without specifically commanding individuals to care for the welfare of creation and to use what is in the universe for the common good. This is known as (collective obligations), which if the community does not fulfil, the entire group is considered sinful.

One of the main purposes of legislation, as indicated by the details and principles of the Shari'ah, is the requirement to develop and improve the earth in a way that benefits individuals and communities. This general purpose of legislation has been articulated by various scholars of jurisprudence and legal theory, including Ibn 'Ashur, who stated: "One of the greatest purposes of the Shari'ah is the distribution of public wealth among the members of the nation in a way that combines serving the public interest and respecting individual rights, by observing justice towards those who have toiled to accumulate and earn wealth, and by observing benevolence towards those whose efforts have been slow. This purpose is among the noblest of the legislative purposes" (Ibn Ashur, 1984, Vol.2, p.449).

Sheikh Allal Al-Fasi states: "The general purpose of Islamic Shari'a is the development of the earth, the preservation of the system of coexistence within it, and the continuation of its health through the sound conduct of its successors, who are charged with justice, righteousness, sound reasoning and action, the improvement of the earth, the extraction of its bounty, and the administration of the benefits of all" (Al-Fasi, 1993, pp.45-46).

The architecture of the earth through construction, industry, agriculture, and the use of its underground minerals and resources is required of the general public and of Muslims in particular, as it is one of the implications of the general vicegerency of human beings on the earth. (Al-Qahtani, 2008, p.101). Imam Al-Ghazali said: "Bringing benefit and repelling harm are the purposes of creation, and the reform of creation lies in achieving its purposes" (Al-Ghazali, n.d., vol.2, pp.481-482). Therefore, the pursuit of development is not only a religious commandment, but rather a cosmic decree, a law of God Almighty in the universe. He has directed man, through his instinct and intellect, towards it in order to fulfil his needs. Consequently, the Qur'anic discourse is addressed to all human beings in order to subjugate what is in the universe and to benefit from it in order to develop the earth, which is the intermediate goal that human beings strive for towards the hereafter.

Bahi Al-Khuli mentioned that God's will in this development has two aspects:

1. To empower the people of the earth: To organise their use of it according to what God Almighty intends. This is the necessary understanding of the meaning that the earth is from God for man. He, the Exalted, confirms this meaning in His saying: "And We have settled you in the earth and made for you therein a sustenance. Little are you grateful. (Al-Araf, 10). The term "enabling" has two meanings, both of which are intended in the noble verse. The first is the meaning of providing a place and settlement for people, as mentioned by Al-Zamakhshari, which is a linguistic affirmation of what is known about the placement of people on earth. The second meaning indicates control and the ability to dispose, as mentioned in Al-Misbah Al-Mounir: "I empowered him over the thing, I gave him authority and ability over it, so that he was able to dispose of it, and he had the ability, i.e. strength and firmness". (Al-Fayyumi, n.d., vol.2, p.577). Al-Zamakhshari also mentioned this meaning along with the previous one, saying: "Or We have empowered you therein and given you the ability to dispose of it." (Al-Zamakhshari, 2009, p.337). This meaning completes the previous one, because the concept of human beings includes their physical existence - their body - which needs a place and a home on earth, and their intellectual existence, which includes the talents of mastery and disposition over it.

**1-2- To direct this empowerment towards architecture:** The purpose of empowerment is not merely for people to eat and drink, but rather to stimulate the maximum of latent energies in resolves and minds, to evoke the maximum of inherent goodness buried in the depths of the earth and the secrets of nature, to establish the best possible flourishing architecture through diligence and virtuous creation. (Al-Khuli, 1984, pp.67-68) The function of man in populating the earth is realised as a result of his efforts in striving for gain, for he increases the wealth of the nation through production, improvement and provision for the people. For man is God's representative on earth, as the Almighty has said: "And [mention, O Muhammad] when your Lord said to the angels: 'Verily, I will make on the earth a succeeding authority.'" (Qur'an 2:30) And this vicegerency requires the pursuit of populating the earth and benefiting from its goodness and available environmental resources.

It is part of the wisdom of the Almighty that He created man and endowed him with the faculties and energies that enable him to utilise the wealth that God has provided. However, God did not want all this wealth to be readily available in nature for direct consumption. Some of it is ready for immediate use, while other parts are not, so that man may find and seek his sustenance.

The latter category requires several factors to make it suitable for immediate satisfaction. Human effort is an important factor in transforming this wealth from that which is unsuitable for satisfaction to that which is suitable. Through effort, man is able to provide for his needs. The Holy Qur'an has pointed out in several places that the economic viability of wealth depends on human effort. Allah the Almighty says: "And a sign for them

is the dead earth. We have brought it to life and produced from it [various] grains, and they eat from it. And We have placed therein gardens of palm trees and vines, and We have made springs to gush forth therefrom, that they may eat of their fruits. Will they not then be grateful? (Quran 36:33-35).

The responsibility to develop the land rests with both the individual and the Islamic state, which must abide by the rulings of Islamic law while striving to achieve this development in all areas (Al-Shayji, 2005, p.411).

## **2: Considering the purpose of the creation of environmental wealth**

The proper use of these environmental resources is to use them for the purposes for which they were created, for Allah, the Exalted, is the All-Knowing Creator. As stated in the Qur'an: "Does not He Who created know, while He is the Subtle, the Knower?" (Quran 67:14). He knows that some resources are suitable for one purpose and not for another. As narrated in a hadith: "While a man was riding a cow, the cow turned to him and said, 'I was not created for this (riding), but I was created for ploughing.'" (Al-Bukhari, 1992, vol. 2, p. 818, hadith no. 2199).

The Shari'ah (Islamic law) has also stipulated that good use should be achieved by realising benefits. Allah gave an example of this in the case of Prophet Dawud (David), where he was taught the extraction and processing of iron to make armour under the principles of proficiency and benefit. As stated in the Qur'an: "And We had certainly given Dawud a bounty from Us. [We said: 'O mountains! repeat [Our] praise of him, and [likewise] the birds.'" (Quran 34:10-11).

The teachings of Islam have not only guided the exploitation of wealth, but have also established the principle of respecting wealth in its use, no matter how small its benefit may be, for everything is from Allah Almighty and everything deserves appreciation. The Prophet (peace be upon him) said: "Whoever kills a sparrow in vain will cry out to Allah on the Day of Resurrection, saying: 'O Lord, so-and-so killed me in vain without any benefit.'" (Ibn Ma'in, 2000, p. 118; Al-Nisa'i, 1986, vol. 7, p. 239; Ibn Hibban, 1993, vol. 13, p. 214). Killing is killing for the sparrow, but its objection is that it is killed without any benefit. The Hadith directs us to the need to use available wealth properly and not to exploit it in areas that do not serve individual or public interest, and to cultivate righteous behaviour towards wealth by not wasting it and taking care of it (Al-Aliy, 2000, p. 151). The Prophet (peace be upon him) also said: "Whoever cuts down a sidrah (lote) tree, Allah will fix his head in the Fire". When Abu Dawud was asked about the meaning of this hadith, he said: "This hadith is concise and means that whoever cuts down a sidrah tree in the desert, which gives shade to the traveller and the animals, out of mere mischief and injustice, without any right to do so, Allah will fix his head in the Fire. (Abu Dawoud, n.d., Vol. 4, p. 361, Hadith No. 5239). This is a strong warning against the mischief, injustice and corruption that people practise against the resources and wealth that Allah Almighty has entrusted to them for the benefit of mankind.

The blessed Islamic Shari'ah rejected and forbade the practice of squandering wealth because it obliged its followers to observe ethics and rules in warfare against the enemy, even though the circumstances of war may require such an act. However, Islam established a code of ethics for warfare and commanded its followers to abide by it and not to deviate from it. This is demonstrated in the instructions of the Caliph Abu Bakr to the commander of the armies going to Sham (Greater Syria), who said "And I give you ten [commandments]: Do not kill a woman, a child, or an old, weak man; do not cut down a palm or a fruit-bearing tree; do not destroy an inhabited place; do not slaughter a sheep or a camel except for food; do not burn palm trees or flood them; and do not embezzle from the spoils of war" (Ibn Anas, 1999, vol. 2, p. 447).

Therefore, when a person understands the intention of the Lawgiver behind the affairs of this world and acts accordingly, he works to fulfil what he has been commanded to do and refrains from what he has been commanded to avoid. They are always helping Creation to maintain its interests, not limited to humans, but extending to compassion for all animals, treating them only in the best way. In this way, their work in developing the earth becomes an act of worship for which they will be rewarded, for the more comprehensive their intention, the greater their reward, in addition to the general benefits intended by the Lawgiver (Al-Shatibi, n.d., vol. 2, pp. 154-157).

## **3. Regulation of Environmental Consumption:**

Every living being in the environment requires a certain level of consumption of its resources to sustain its life. This consumption is measured and accounted for in the larger environmental cycle, calculated to maintain its balance and continuity. Humans are not exempt from this environmental law. If man's interaction with the environment involves the consumption of its wealth and resources to the extent necessary to fulfil his function, then he has remained within the limits set by the general environmental calculation. Consequently, they have successfully integrated themselves into the environmental cycle, maintaining its equilibrium and safeguarding its system. However, if human consumption exceeds what the environment can sustainably provide, it will cause an exhaustion from which the environment cannot recover, leading to an imbalance. This would be akin to forcibly taking more from the environment than it is prepared to give (Al-Najjar, 2008, p.223). Therefore, every consumer must adhere to the basic principles of consumption, the most important of which are:

### **3.1 Satisfying needs and considering priorities**

The principle of considering the hierarchy of needs is one of the priorities of economic activity in terms of production, distribution and consumption. This principle aims to preserve the Islamic legal intentions, which



can be referred to as the strategy of basic needs. Accordingly, the primary objective of the Islamic economic system is to consider these priorities based on their degree of importance in satisfying needs in order to achieve the second objective of the system, which is the completion of sufficiency (Mashhur, 1991, p.27). This goal aims to improve the standard of living of the individual to the extent that is commensurate with the ability of the economy and society to meet these needs, while respecting the limit of what is sufficient for the individual to live naturally and in a way that contributes to the development and enhancement of human capabilities. The needs of society and its members are to be prioritised in such a way that the priority of these needs within the available resources is taken into account, and in the light of the methods and techniques by which the resources are used to meet the needs according to their priority. The priority of these needs is determined by the order of needs, which are the needs on which the preservation of the objectives of Islamic law, represented by the preservation of religion, life, intellect, lineage and wealth, depend (Khalaf, 2008, p.277).

### 3.2 Regulation of Consumption Needs

While the concept of “needs” in conventional economics means: all goods and services for which there is a demand in the market, regardless of their real utility or health hazards, the Islamic economic perspective on goods and services is based on linking them to their utility (Khalaf, 2008, p.276). Utility is the purpose and criterion for evaluating behaviour and values, which Islamic law considers to be framed by its controls, making them real benefits from an objective perspective that excludes what is truly useless, what is inherently harmful, and what does more harm than good.

As Al-Shatibi stated: “Most benefits and harms are relative, not real, meaning that they are benefits or harms in one situation and not another, for one person and not another, or at one time and not another. Eating and drinking, for example, are obvious benefits for a person, but if there is an urge to eat, and the [food/drink] consumed is tasty and pleasant, not repulsive or bitter, and it does not cause immediate or delayed harm, and the way it is obtained does not cause immediate or delayed harm to the person or others, these conditions rarely coincide. Many benefits may be harmful to some people, or they may be harmful at one time or in one state and not harmful in another”. (Al-Shatibi, n.d., vol.2, p.30).

Any human activity, including consumption, can be associated with direct or indirect harms as well as direct and indirect benefits. Harms include both economic and social costs, while benefits include both economic and social returns. Therefore, both aspects need to be considered in the assessment process. This requires a commitment to the priorities of the purposes of the Shariah in upholding the five main objectives and the order of necessities (daruriyyat), needs (hajiyyat) and improvements (tahsiniyyat) in the obligation to observe them. Practical steps have been taken to ensure this, the most important of which are

- Islam’s regulation of needs in terms of quantity and quality according to the controls of the Shariah:

In terms of quality, we are commanded to produce and consume good things and to avoid impurities and harmful services. The Almighty said: “And He allows them as lawful what is good (and pure) and forbids them what is bad (and impure)” [Al-A’raf, 157]. And He said: “Say: ‘The bad and the good are not equal, even though the abundance of the bad may impress you.’” [Al-Ma’idah: 100]. Therefore, the necessary goods must be available to the individual and must come from the good things.

In terms of quantity, Allah has commanded balanced consumption, without extravagance or waste, luxury or austerity. The needs that are met in the Islamic system are those that are in accordance with Islamic law and achieve its basic objectives, which necessarily means abstaining from everything that is forbidden and unlawful. It is well known that modern economies include a wide range of activities related to the forbidden and unlawful, through which a considerable amount of resources and wealth are wasted in satisfying non-beneficial, even harmful, needs. This is because the prohibition is intended to avert the harm that may befall the individual and society as a result of such activities in such a way that the resources used in the forbidden and unlawful activities can be redirected to the use in lawful activities that involve the permissible and the production of good things that meet the needs of the Muslim individual, especially the essential ones of these needs that provide the means of life in this world and serve the individual in his religious life, including his needs related to the performance of his acts of worship. In view of the interrelationship between the individual’s religious and secular duties (Khalaf, 2008, p.276), and in accordance with noble morality.

Moral Consumption, What we observe in some contemporary economic systems is that they do not distinguish between what is ethical and what is unethical in their transactions. The ultimate goal for them is to satisfy human needs, regardless of the nature of those needs and desires, and regardless of the means of satisfaction. However, it is a different matter in the Islamic economy, where ethics govern and guide financial transactions within an Islamic society and economy. From this, we can see that the Islamic economy is the only one that has a clear and explicit link between ethics and economics.

Therefore, it is necessary to adapt to needs and not to exaggerate desires by defining and directing individual behaviour itself. The basic principle is that the individual is free to determine his consumption priorities within the permissible limits, and then he strives to avoid extravagance and excess. In this way, the Islamic system has provided a set of rules of behaviour and ethical principles aimed at adapting consumption to needs and their purposes.

### The Conclusion and Recommendations

- The purposive concept of needs takes us out of the circle of arbitrariness in satisfying desires and controls it with real, non-illusory priorities and benefits that stop at satisfying real needs for food, drink and shelter, and what is consistent with the ranks of legal purposes, and does not exceed it to extravagance, luxury and arrogance, thus taking us out of the circle of absurdity and mismanagement and depletion of the resources of the environment towards the purposive action of creating its wealth.
- The idea of scarcity of environmental resources is not due to the environment being incapable or incompetent, as this is contrary to the idea of balanced and integrated creation, but is the result of the mismanagement of these resources in a way that is not in accordance with the purposes of their creation and the goals of their existence, and therefore this consumption must be controlled.
- Commitment to moderation in consumption and not going overboard to extravagance, luxury and wasteful consumption of environmental resources, and everything that ensures the importance of environmental consumption within the limits of justice, moderation and balance, according to the capabilities of the environment.
- In fact, all the legal directives that demand economy in the consumption of food, drink and clothing, and the need to link it to purposes and priorities, are aimed in their dimensions at an environmental jurisprudence that looks to the future of the general and lasting welfare of the individual, which is not complete without the reform of his environment and his environment, and therefore it is necessary to spread environmental awareness of sustainable development.

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