

Perceived barriers to the Islamic concept of sustainability

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ABSTRACT

The Holy Quran and the Hadith give the principles of sustainable development, which have existed for centuries; it is not a new concept in Islamic society. But recently many social evils are arising, just because, we are neglecting these rules and principles in our daily life cycle at the level of civic society and government in the Islamic world. In the Islamic view, Allah created every supported thing in the award of human beings but give the rule of consumption without unnecessary distribution. In this research paper, data was collected through a structured interview method from 16 students. This data analysis with the tool of text analysis getting get could an image and explains in detail this collected data. And conclude some important barriers which create the hurdle in the way of establishing the concept of Islamic sustainable development.

Keywords: sustainable; development; barriers; holy Qur'an; Hadith

INTRODUCTION

In this research paper, we are going to discuss sustainable development with the help of the Islamic perspective. Sustainability is connected to the quality of life in a society; it can be the economic, environmental, and social systems that help to society for getting a healthy meaningful, and productive life for all society. A development process that meets the needs of current solutions without conceding the capacity of future generations to meet their needs is the viewpoint of sustainability development. There are two essential concepts of sustainability

development, the first one is the current need concept and the second is the idea of limitation (Making Common Cause, 1986).

Here we are going to define sustainability development in Islam we have several citations from the Holy Quran and the *Hadiths* on sustainability development it is a multi-dimensional procedure that seeks to incursion a balance between economic, environmental, and social development. According to Islamic teaching, we are the representative of Allah Tallah on the earth we are free

to get benefits from the resources but without monopolizing them greedily. So as a representative we are liable to develop our planet through the Holy Quran and the teaching (*Sunnah&Hadith*) of our Holy Prophet Muhammad (SAW) without harming the rights of future generations. For this, we need to make necessary arrangements to fulfill human basic needs by using the resources in an efficient utilization of available resources. In Islamic society, it is essential to provide food as well as social security to every individual to maintain sustainability requirements (Devereux, 2016). We get this proof from Hazrat Umar's (RA) life he set rules and instructions for good governance. By using that an economy gets sustainable development.

In this research, we get comments and suggestions from different people they also believe that Islam gives a complete framework for getting sustainable development we just need to implement them in the right way. These are not only for Muslim countries, any country can implement and gets development.

In an Islamic economy, food and social security should be provided to all residents, we can get evidence from the lives of caliphs and the Quran and *Sunnah*. Islamic teachings require providing education, health, and drinking water facilities to the poor residents equally and protecting

them from all types of fears besides the fear of starvation. With the help of Islamic education, we can do it for example by starting the Islamic banking system, and welfare budget, and instituting of guarantee agency by this we also get sustainability in the economy (Devereux, 2016).

Sustainability is not a new concept for Muslims. A complete guideline is provided by the Qur'an and the Hadith for the spiritual and physical prosperity of civilization. The holy Quran gives Muslims guidelines on life matters related to the environment and the dealing of related issues in more than 500 verses and there are various examples of the prophet Mohammad (SAW)'s life and his sayings, which provide a framework for equity and justice.

At present sustainability, development concepts have been implemented for civic society and government in the Islamic world, but sustainability development principles have existed for centuries in the Holy Qur'an and the *Hadith*. Everything is created for human beings and Allah benefits humans in return for good deeds for Islam teaches some principles of consumption without the unnecessary ruin of resources. Islamic law (*Shariah*) strictly bonds human activities to utilize the economy and environmental resource in supportive manners and ensure human right and need. Also ensure that human activities do not cooperate

with the basic needs of natural, social, and economic systems for the present and in the future too.

Development is based on three main elements that are social development, economic development, and environmental protection. If any of these three is missing, then the plans and development strategies plans can't work therefore development will not be called sustainable development in the economy. Islam already sighted the three elements working in concert. The universe is the best example of (*Mizan*), the dynamic structure of the universe is always in a state of fluctuation but maintains a delicate and everlasting balance. We also need to maintain a balance in our lives, there is needed to differentiate greed and desire. We shouldn't harm other humans, species, or natural resources to satisfy our desires (Akhtar, 2000).

Islamic teaching guides the believers to respect the benefits that are available in one form of natural resources as blessings of Allah. Islam appreciates the utilization of resources only in the range of requirements but the luxury life with the wastage of resources should be avoided. The Prophet (SAW) considered all created equal before Allah. The prophet (SAW) believes that not only humankind but also all other creations of Allah have equal rights as humans. Therefore, the abuse or wastage of one creation

whether it is a living being or natural resources is a sin. Islam considers all creations to be Allah's slaves. Allah gives every creation some rules of living, and every creation fellow some rules and methods of worship of Allah. In the Islamic context, man is the main factor of the universe and all creations for him, but Islam also provides course behaviors and actions to make him a true model. Islam teaches us to protect living beings as all other natural resources as well (Al-Rahim, 2010).

Sustainability development should be conducted in a way that takes some action for the betterment of the new era without creating disturbance the future generations. Development in the education sector can clear the concept of sustainable development in the new generation and help to understand all aspects of life as material and non-material factors. Islam has a proper guideline for humans to understand sustainability in all factors of life for all time of generations and give the framework to maintain sustainable development. Islamic law deals with the holistic approach of sustainable economic development, in this approach all concepts, principles, and management of economic problems are offered. Thus, policymakers must understand this approach to enable them to frame economic policies and programs that fitful with all requirements of Islam. Islamic sustainable development holistic

approach is handled with an interest of all parties involved as human beings, environment, and animals (Samah, 2011).

In Islam, the idea of sustainable development already exists in the concepts of Islamic brotherhood, belief, prevention from bad and public concern. Some key Islamic concepts are specially meant to support equity and social justice Islamic brotherhood (*Ukhuwwah*), mutual consultation (*Shura*), and mutual assistance (*Takaful*). The Qur'an and *Sunnah* reveal many definitive divine injunctions that highlight on maintenance of the environment and the achieving role of mankind. A key foundation of Islamic law deals with three dimensions of sustainable development (Rahman, 2011).

There is a need for solid commitment between the political authorities, religious communities, and *da'wah* institutions to build a common perceptive and support shared goals of development. There is also needed to reshape the public culture before that. However, public cultures should be re-shaped in a way that gives priority to change and comprehensive

development. For Muslim communities, religious, spiritual cultural, and *da'wah* institutions play a significant role in the process of change, reform, and development (Abdul Haseeb Ansari, 2012).

METHODOLOGY

Qualitative tools were employed to conduct the textual analysis and the quantitative tool was used to produce the descriptive of respondents. But the main question was analyzed qualitatively so the study falls into the qualitative scope. In this research paper, we do a structured interview with students and get their points of view on sustainability in Islam and the barriers to its implementation. As the interviews were semi-structured interviews so the 17 interviews were good enough. We have conducted the text analysis using the Voyant Tool and descriptive using SPSS 20, for analyzing the results. By text analysis, we got a cloud image which explains in detail in data analysis.

Data Analysis

In an interview, the minimum age of the students was 22 and the maximum is 34.

Table 1				
Age				
	Frequency	Percent	Valid Percent	Cumulative Percent

Valid	Less than 20	1	6.3	6.3	6.3
	20-25	8	50.0	50.0	56.3
	25-30	4	25.0	25.0	81.3
	30-35	3	18.8	18.8	100.0
	Total	16	100.0	100.0	

Most of the students in our interview were male.

Table 2					
Gender					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Female	6	37.5	37.5	37.5
	Male	10	62.5	62.5	100.0
	Total	16	100.0	100.0	

By profession most of them are students and bankers.

Table 3					
Profession					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Accounts Manager	1	6.3	6.3	6.3
	Banking	2	12.5	12.5	18.8
	Private Lecturer	1	6.3	6.3	25.0
	Student	11	68.8	68.8	93.8
	Teacher	1	6.3	6.3	100.0
	Total	16	100.0	100.0	

43% of students complete their BBA(Hons).

Table 4					
Education					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	BBA(Hons)	7	43.8	43.8	43.8
	BSc(Hons)	1	6.3	6.3	50.0

RESULT AND DISCUSSION

In this research paper, we use text analysis and the get above figure. We get the most frequent words of students' opinions Lack (7); Education (6); Basic (4); Implementation (4); Islam, and formed this statement "Lack of basic education and implantation of Islam"

Lack of Education

The above cloud shows that there are different barriers i.e., no basic Islamic education and basic training, quality education in institutions. Our institutes not creating awareness relating to Islamic education and practices, differences between academic work and practices in society. We just recite the Holy Quran but don't try to understand it. Our *mullah* also not having enough knowledge about Islam.

Society Issues

The society also plays an important role in sustainable development with the help of Islam. Our societies have some basic problems which create barriers in the way of development and create a misconception about Islam. We have a lake of fair leadership, which gives references for personal benefits, and lake of education-related spiritual values and norms. There is no check and balance we are divided into sets, unequal wealth distribution and most of the people of our societies are blind followers who do not try to research.

Due to the above all problems being a Muslim nation we are still on the list of under-developing countries.

Lack of Implimentation

Another very important barrier frequently found in our analysis is the lack of implementation of our knowledge. People get an education about Islam but do not implement it in their lives so without the implementation of Islamic education how can we get sustainable development in our lives and our society? Islam gives complete guidelines for all perspectives of life which helps us to gets development of our lives and the development of society. But there is a still need for implementation of that guidelines so if we implement our Islamic education in a good way, we can remove the barrier to sustainability development.

CONCLUSION

From all discussions, we conclude that some barriers create a problem in reaching sustainable development. There is a need to establish some policies and strategies to implement Islamic teachings, if we implement them, we can get sustainable development. We don't need to create new rules and regulations or new techniques for getting development because Islam gives a complete framework for reaching sustainable development

Recommendations

Here are some suggestions are also given:

- There is a need to develop some strategies and special policies for the implementation of Islamic education. And increase the education related to Islamic economic rules and regulations.
- There is also a need to establish the system of Salat by the state because it purifies man's thoughts and movements and keeps him on the right path it helps to bring trust, truth, and honesty in men.
- The other way to bring sustainable development is the improvements in the zakat system. Because it helps to create a link between rich and poor men.

According to the sharia ordinance, the government can collect and exercise the zakat. Government can use zakat in a better way by spending huge funds on the poor and needy people and assisting the sick and unemployed people. So, there is a need for effective planning and establishment of the zakat system which stabilizes the economy.

- There is also a need for proper maintenance of laws and order and the provision of justice in a society. It's important to protect labor rights in the light of Islamic education (Bensaid).

These all recommendations can be implemented with the help of competent and honest officials and local authorities so the above barriers can be removed.

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