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### CONCEPT OF SUSTAINABILITY IN THE HOLY QURAN: AN ANALYSIS

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#### **ABSTRACT:**

In this article we will discuss the concept of “Sustainability”, in Quranic perspective, as this specific term is originated from the movement, which was originated in the last quarter of twentieth century, and which is talking about the efficient use of both natural and human resources. On the other hand, Islam has given a comprehensive concept of “Sustainability” which envelopes every sphere of life including economic, social and environmental dimension. Islam teaches us the responsible use of resources as these resources are a valuable gift from Allah for both present and upcoming generations. The Islamic concept of “Sustainability” bears the holistic meaning of empathy and charity (compulsory and optional both) for others. Islam recommends the simple lifestyle and nominal consumptions.

The holy Quran strongly supported the concept of “Sustainable Development” which provides a concrete base for the adaptation and implementation of the said concept, in both individual and collective capacities. The purpose of this article is to define “Islamic Sustainable development” and to articulate its tools, logics and to reach out the authentic guidelines for future plantings.

In this study, we will discuss in detail:

- 1- The analysis of Concept of Sustainability, in the light of Quranic injunctions.
- 2- The new approaches and implementation strategies for future in all countries.

### INTRODUCTION:

Allah (SW) has created this entire diverse universe including all living species. Allah says in his holy book

1 ذَلِكُمْ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ

("That is Allah your Lord! There is no god but He, the Creator of everything, therefore worship Him, for He is Guardian over all things". All things have been created for the betterment of mankind. Allah is the only creating and sustaining entity of this universe and is really called the only creator. This point of view is called Tauheed and also called the oneness of Allah. Then Allah has dedicated his power of guardianship to the human beings and appoints them as "**Khalifah**" on this planet. Allah says in the holy Quran:

2 وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ

("It is He who has made you successors on the earth"). This **khilafah** is granted to safeguard the vested interest (**amnah**) of the trusteeship, this guardianship is a sacred vested interest and is called the concept of "Amana"<sup>3</sup>.

Now it is the duty of all men to do the best for the advancement and betterment of the world. This is called "**Immar-ul-Ard**" (to build the world). It is the collective duty and effort from both individuals and state to put input in this regard.

Allah has created man and assigned him special duties towards protection, preservation and advancement of this world, its natural and social system and set standards. The entire universe has been created by Allah, for the betterment of man, and all things have been rendered and ordered to be obeyed to him, as

Allah Says:4 وَسَخَّرَ لَكُمْ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ وَسَخَّرَ لَكُمْ الَّيْلَ وَالنَّهَارَ

", (and he subjected for you the sun and the moon, continues (in orbit) and subjected for you the night and the day). After granting all these blessings, Allah has given a comprehensive code of life so man can lead his life according to those injunctions. This complete program is called Deen-e-Islam or Sharia. Allah has recommended and ordered man to follow only the injunctions of Islam, As Allah says: 5 إِنَّ الدِّينَ عِنْدَ اللَّهِ " (Indeed the (acceptable) religion in the eye of Allah Islam).

In this study we will discuss the concept of sustainable development in Quran with respect to its theoretical and practical framework. We will discuss both the concept in the perspective of its origin, nature, implementation strategies and future vision and targets.

### *Sustainability in the holy Quran:*

Islam is a complete code of life. It provides a comprehensive guidance to its followers for the betterment of both worldly as well as for the hereinafter. Allah has clearly stated in His holy book Al- Quran:

وَفِي الْأَخِرَةِ حَسَنَةٌ وَقِنَا عَذَابَ النَّارِ ۖ وَمِنْهُمْ مَّنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً

“O, Allah give us betterment in this life and hereinafter and refrain us from the curse of fire. So it is crystal clear from the above verse of the holy Quran that Islam not only allows us but encourages us to achieve our worldly goals as much as we can. But this permission and concession is not ultimate, it is subjected to some conditions and boundaries. Quran says;

وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ۗ 7

Eat and drink but do not excess (in use)”.

We will talk here around the three dimensions of the sustainability, which are:

- Economic dimension
- Social dimension
- Environmental dimension

### *Economic dimension of Sustainability:*

In Islamic theology, economic activity is not only permitted but strongly recommended and encouraged for the betterment of the individuals as well as for societies. The whole system is dependent on the economic activity and we cannot survive without that. Therefore, we should have to earn money and get our basic needs by using either currency notes or by barter system. Allah is the creator and the real sustainer of this universe and he has created everything, as the holy Quran says

۝ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا ۙ 8

“He has created everything and determined it with (full) determination. Allah has nominated the man as his vice and representative on this earth. The holy Quran says:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۗ 9

“When your lord said to the angels “ I shall make on the earth, a successive authority”. This was the creation and succession of the man on earth. Allah has created man and grant him a very vital a respected status among other creations. Man has been declared the best creation and has been granted the highest rank among all other living species. Allah has clearly said in his holy book Quran:

۝ ۙ 10 وَأَدَمَ وَوَلَدَهُ كَرَّمْنَا بَنِي ۙ

And certainly we have privileged the sons of Adam” The human beings have been created with distinction and they possess great regards in the eye of Allah because he is his representative on earth. The man has been ordered to obey the orders of Allah. This is called **Al Itaa or Al Ibadaa**.

The holy Quran says: <sup>11</sup> وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

“And I created not jins an human beings except for worship ( to me alone)” .If the creator is the only Allah, he alone has the right to be obeyed by the humans. When the man show his obedience, Allah helps him and shower his blessings upon him, as Allah has created everything for the betterment of man as Allah says in his holly Quran:

<sup>12</sup> وَسَخَّرَ لَكُمْ مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

“And he has created for you all things which are in heavens and earth, all from him.

There are signs for those who thought”. The permission has been granted to man to eat and drink from all resources which are admissible and allowed (**halal**) in Islam. For that purpose, he can adopt every possible lawful mean to fulfill his needs. Therefore, trade has been regularized and considered as backbone of the Islamic financial system. Allah says in the holy Quran:

وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا<sup>13</sup>.

“Allah has allowed trade and prohibited interest”. Islam has allowed to earn money by permissible means but it should not be unlawful means. And there is no limit of earning money you can do it by trading and other **halal**(lawful) and **Tayyeb** (purified) means. The Prophet Muhammad Said :There in no wrong in wealth for the man who fears Allah”[i.e. refrains from evil]<sup>14</sup>.Islam discourages the obstruction and stoppage of the wealth and Quran said

“ وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ <sup>15</sup> ”

In their wealth, there is a right of beggars and deprived persons”. This distribution of wealth shall be done with the way of Zakah, sadqah, Qard e hasana and **WAQf**. Islam strongly recommend to give extra money to the poor and needy people as Allah says in his holly book:

وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ لِّلسَّائِلِ وَالْمَحْرُومِ<sup>16</sup>

and those in whose wealth, there is a well-known right for the askers and depressed. **Qard** (loan) is referred to a communal voluntary fund which is the fulfillment of the order of Allah to give sacrifice without any expectation. The saying of Allah who said in his holly book

“مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً<sup>17</sup>”

who would be the person who gives loan to Allah a good loan, He may multiply for him many times extra”.

If we see to the past history, it is very much clear to us that important educational, social, religious and earth related places was use to given for the betterment of the people and for charitable purposes like land of masjid e Nabvi was purchase and specified for the Muslims as charity. Zakah and charity have a vital and a main role in eradication of poverty, deprivation and bringing social and economic justice in terms of its sustainable solutions.

### ***Discouraging of excessive use of wealth, wastage of money etc.:***

Discouragement of evils, unlawful means and corrupt financial practices;

The wastage of the financial resources is forbidden. The holy Quran Said:

يَأَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ<sup>18</sup>

“Oh mankind eat lawful things and wholesome on earth and do not follow the shaitaan,s steps ”.Islam encourages to take steps towards charity and disallow to waste it.

### ***Environmental dimension of sustainability:***

The concept of sustainable development is a huge concept which enveloped our whole code of life and every sphere of life. Environment is simply defined as Every living and nonliving thing around us is called our environment. According to Black dictionary environment is defined as “The total of financial, civilization<sup>19</sup>, creative , substantial and social conditions and factors which covers the attraction of value of property an which can potentially effect the qualities of the people lives.<sup>20</sup>

### ***Definition of Environment:***

According to Black’s Law dictionary, Environment is “The totality of substantial, financial, civilization, creative, and social conditions and factors which envelop and affect the attraction and value of property and which also affect the quality of peoples' lives. The surrounding conditions manipulate or forces which influence or amend”<sup>21</sup>.

The term, Environment is derived from the Latin word. The combination of biological, chemical & physical factors (living things, Soil and weather) that may act upon a creature which ultimately establish its survival and its form. The conditions and circumstances either natural or involvement based, in which Humans, animals and plants survive is their environment.

### ***Technical Meaning of the environment:***

Environment is termed as the context where human beings live and it includes the entire human and natural occurrence which is affected by humans and also

affect them and from which they get their basic food, medicines, clothing, protection and other primary needs and where they exercise their relations and dealings with other humans and things.<sup>22</sup>

### ***Types of Environment:***

There are three types of environment which are as under:

#### ***The vital environment:***

This is the type of environment in which human is a part of a set up along with other creations.

#### ***Manmade environment:***

This type of environment has been created by man for his benefit and for the benefit of all creations and introduced it into environment.

#### ***Social Environment:***

This is the collective system of humans where they exercise their social, collective associations including traditions of community. In short, It is an environment where the human run social, economic and collective dealings and associations through their communal, legal, economic, cultural and religious associations and organizations. In short, we can say that social environment is comprised of two types of environments:

#### ***The Natural environment:***

The natural environment is comprised of air, water, sun, earth and all living organisms either animals or plants.

#### ***The Civilization Environment:***

This is the system of rural and municipal which has been established by the humans for their collective advancement of their culture and living. It will include health facilities, markets, religious places, community centers, roads and other facilities which fulfill the basic needs of a society. It also includes the solutions of the upcoming potential problems and to adjust themselves into a new environment.

Environment is the collection of things and aspects. It is the physical substance which acts on the biological community and as a result form a community and responsible for its survival. Environment refers to as outer factors like water, air, soil, light, fauna and flora and human itself. It is the total situations which effects the growth and quality of the life of living beings.

### ***Terminological Meaning of “Environment” in Shariah:***

Environment is termed as “**Al – biah**” in Arabic and is used for environment and habitat.<sup>23</sup>

### ***Types of Environment According to Yousaf Al Qardawi<sup>24</sup> :***

According to Yousef Qardawi ; Environment is of **two** types, These are as under:

#### ***A - Al biah al jamidah still environment:***

It has two divisions:

##### ***Natural environment:***

Land, Mountains, water, seas, air, rains, seasons, moon, sun and climates are all included in natural environment.

##### ***Living Environment:***

It consists of fauna, flora and humans.

#### ***B-Man Made environment:***

This kind of environment is established by people themselves for their social, economic and political purposes.

#### ***C-Civilization Environment:***

This environment is created by humans for countryside and municipal. This is the establishment of infrastructure like roads, community centers, water channels, markets, religious places and other organizations. Problem solving of financial and social issues are also included in civilization environment.

#### ***D- Social Environment:***

It is an arrangement, whereby human societies track their own common and economic relationships, containing of social societies, organizational affairs, laws, and communal as well as financial administrations.

### ***Guiding principles of Environmental Protection in Quran<sup>25</sup>***

Islamic environmental system has four pillars or it is based on these four principles which are as under:

- The principle of Unity (Tawhid);
- The Creation Principle, (Al Fitra);
- The Principle of Balance, (Mizan); and
- The principle Responsibility, (Khalifa).

### *The principle of Unity of GOD (Tawhid):*

Tawhid is the base of Islamic environmental theory and its spirit is measured in the statement (Shahada), which every Muslim makes. and is a steady reminder of belief. It is "There is no God but Allah" (la ilaha illal-Iah), and is the initial statement of the Unity of Allah, from which all things else stream.

اللَّهُ الصَّمَدُ. قُلْ هُوَ اللَّهُ أَحَدٌ<sup>26</sup>

("Say 'He is Allah Absolute unity, Allah the infinite Sustainer of all' "). It is the declaration to the unity of all creation and to the substantial of the natural order:

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا<sup>27</sup>

"What is in the skies and the earth fits to Allah: He covers all things"). This is the foundation of the complete travel toward in Islam as this approves the inter-connectedness of the natural organization.

### *The Creation Principle, (Al Fitra);*

**Al Fitra** is the code that clarifies the early nature of creation:

فَطَرَتِ اللَّهُ النَّاسَ عَلَيْهَا<sup>28</sup>

"Allah's natural classic on which He made manhood)" Mankind was formed within the natural perfection of nature and being of it, his role is described by that model. **Al Fitra** is the pure state, a state of natural goodness and points to the chances that everything in design has a possible for goodness and man has been created on a specific nature which is the nature of good and betterment of all humanity.

### *The Principle of Balance, (Mizan);*

The principle which creates the balance between Allah, man and the creation of Allah. The holy Quran says:

الرَّحْمَنُ عَلَّمَ الْقُرْآنَ خَلَقَ الْإِنْسَانَ عَلَّمَهُ الْبَيَانَ الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ<sup>29</sup>

The merciful thought the Quran. He created the man and thought to him clear entrance. Sun and the moo both run with exactness. The stars and the trees bow down in worship. He rose up heaven and established the balance. Allah has established a balance between all things including between the sun, moon, earth and the waters and restricted them to perform their duties according to the divine and defined assigned responsibilities.

### *Principle of responsibility (Al-Khilafah):*

This principle defines the triangle of interrelations of Allah, man and the creations. Allah made everything for the betterment of man and selected it the vicegerent (Khalifa) on this globe:



30. وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ. ("it is He who selected you Khalifs on this world) This status dedicates a new responsibility under the title of amanah. The trusteeship of khilafah is a sacred amanah from Allah to the man. Allah says:

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ<sup>31</sup>

"it is He who selected you Khalifs on this globe). Now this is the prime duty of the man to protect and safeguard the trusteeship of Allah and to look after his environment and surroundings as this entire universe is a sacred amanah of the Allah. So the man is bound to protect the assets of this universe from all unwanted substances and pollutions.

### CONCLUSION:

We can summarize the discussion under the heading of sustainability in Islam, that Islam strongly encourage the concept of sustainability and promote it with this view that if all economic, social and environmental assets and resources are protected and used with care and consciousness in present times, there would be no shortage of any resources in future times for upcoming times. To achieve the great goal of sustainability, Islam has given a comprehensive scheme of work for economic, social and environmental development. The use of all these resources should be done with care and efficiently.

### *The concept of Sustainability in Quran:*

Quran al Kareem is the divine book of religion Islam which is revealed by Allah through the angle Jib rail on his last prophet Muhammad (S.A.W) and which is divided in thirty parts and we have got it from generation to generation. Quran is revealed for the guidance of Humans and jins as the holy Quran says:

32 وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ”

We have not created men and jins but for the worship only”. Likewise based on the trusteeship and dedication of amanah to man, Allah imposed some restrictions and granted some duties on him to be performed. Those duties some of them are as under:

- 1- Al Itaah (Just obedience).
- 2- Al Khilafah (Trusteeship)
- 3- Al –Amanah (care taking)
- 4- Al Imamah (To Lead the world).

As discussed earlier in detail, Allah is the sole Creator of the world and he sustains it according to his own will and wish. He has balanced all its functions and does not allow anyone to disturb it or to deviate it from its path. As he says in the holy Quran:

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ ۗ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ<sup>33</sup>.

” Neither the sun can overcome the moon nor the night can come before the day and they all float in their orbit. The earth, sun, moon, seas, mountains, waters, air, trees, crops, fauna and flora all have been created for the betterment of man. As Allah said in his book the holy Quran:

هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا<sup>34</sup> “

He who created all things which are on earth for your betterment”. So when the entire world is created for the benefit on man, in return he is demanded that show his obedience and render his worship to the only creator and sustainer Allah who is the Lord of this universe. As Quran says

“يَا أَيُّهَا النَّاسُ أَعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ<sup>35</sup>“

“Oh Humans! Do worship to your Allah (Lord) who created you and those people who have passed before you, so that you may become the pious people (al Mutaqin)”.

When all these three things have been created for the man, he has been granted the status of **khalifa** or the voice of Allah on this earth. Quran talks about his appointment and nomination in a dialogue with angels and says:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً<sup>36</sup>”

and remember when your lord talked to the angels, verily I am going to place (mankind) generations after generations on earth”. When man was created and appointed as vice by Allah, he was given the authority to use and take benefit of all things which were created for him. All the things of this universe are the sacred trust of Allah in the hand of man. This is called the concept of “**Al-amanah**”. The man has been given the status of **Imamah**, the leadership of this universe. He is the representative of Allah on this earth and enjoys the powers master. It is the prime duty of every human being to look after the planet and use it efficiently so it can be preserved for new upcoming generations.

### *Economic Dimension of Sustainability (Quranic perspective):*

Quran is the divine book from Allah and is a complete code of life for its followers. it allows and encourages the economic activities in all its permissible forms. Trade is the prime activity and back bone of the Islamic economics. Quran says: ” وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا<sup>37</sup>“ Allah has made trade permissible and prohibited riba (interest)”.Allah said in the holy Quran :

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ<sup>38</sup> .

”oh people who believe, eat those good things which we have provided to you and be thankful to Lord if you (really) worship him” Also said that: يَا أَيُّهَا النَّاسُ:

كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ؕ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ<sup>39</sup>

” Oh people, eat permitted good things out of lies things on the earth and do not follow the footpaths of shaitan, indeed he is your open enemy”. Economic growth is directly associated with economic activities. The purpose of economic growth is the advancement of civilization and to improve the quality of living in both individual and collective capacities. Economic activities are spread in many modes some of which are based on giving taking bilateral dealings like trade and some are unilateral without any giving taking dealing like Zakah, sadaqah and waqf etc.

Islam does not allow unlawful means to be used for earning and economic activities. Allah says in his holy book

“ وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ<sup>40</sup>

” Do not eat property of each other with wrong means and nor approach to the authorities to eat up a share of the property of the people corruptly, while you know (that you are unfair in doing so). Some means of earning and some eating commodities have been declared unlawful and prohibited. Allah says in his holy book Quran:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رَجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ<sup>41</sup>

O who believe! Wine, gambling, altars and divining shots are dirt, made by Satan. Therefore, abstain from it, so that you may be prosperous.

#### ***Charity through zakat and Sadqah: A Quranic view:***

Allah amplifies and urge on the promotion and establishment of System of zakat.so He ordered us to perform zakat and declare it the basic pillar of Islam as one cannot be a practical Muslim unless he does not believe in zakat and perform it. Allah says in Quran:

وَأَقِيمُوا الصَّلَاةَ وَءَاتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ<sup>42</sup>

” And be dedicated in Salah (prayer), and pay Zakah, and bow down with those (people) who bow down .zakat is the backbone of Islamic economic system. It is the prime tool for man to get Allah pleasure through it and to make his own poor and needy fellows happy. those people who perform the sacred obligation of zakat will have surely get the certificate of appreciation from their Lord, Allah. Allah says in the praise of the performers of zakat

وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ<sup>43</sup> and who are performers of Zakah”.

#### ***Conclusion of the Quranic economic sustainability:***

Quran is the divine book of Allah for the guidance of the humanity. It is the prime source of instruction given to mankind. It encourages economic activities which result economic growth and development. Quran has permitted trade in its permissible forms and also imposed a compulsion of zakat on those who has the power to pay it. Apart from zakat, islam has strongly recommended sadqaat

,waqf and hibaand other charitable modes of economic activities. Quranic education is to make society advance and developed.so Islamic teachings are totally in the view of economic development because it is very much necessary for the sustainable development at large.

### *Concept of Social sustainability in holy Quran:*

Man is the main character and topic of Quran and social activities. All the commandments of Allah address the human being and he does all activities in the society. Human beings collectively live in the societies in the shape of families, tribes and nations. Islam develop an individual and passes him through a process an impose on him some obligations gradually the sequence of which is as under:

- **Fiqh al-ibadah** ( the personal Islamic law) **then,**
- **Fiqh al- munakahat** ( The Islamic family law) **then,**
- **Fiqh al- muamalat,** (Islamic Business law) **then,**
- **fiqh al-jinayat** ( The criminal law of Islam)

This is how islam make a socio economic bond for its followers to remain poise and better social beings. Islam teaches its followers the faith ( **Emaan**) in theoretical form and worships (**ibadah**) in practical shapes an teach them how to deal with other fellow being in the society. For that purpose Islam tell them about charity (**Sadqa**),**zakah** and **Ihsan** ( to do every good with others in every dealing).

So having gone through all these discussions that man is responsible to both:

- Responsibility of man to Allah in his connection of obedience with his Lord, and
- Responsibility towards nature.
- Responsibility of obedience and **ibadah** to Allah comes upon human because, Allah is the Creator and sustainer of all this universe and he should obey him and render his all obedience to him. But at the same time the man also has natural, economic and social responsibilities towards Society and nature in the connection of his stewardship on this earth.

### *Summary of Research:*

Quran is the divine book of Allah for the guidance of the humanity. It is the prime source of instruction given to mankind. It encourages economic activities which result economic growth and development. Quran has permitted trade in its permissible forms and also imposed a compulsion of zakat on those who has the power to pay it. Apart from zakat, Islam has strongly recommended **sadqaat** ,**waqf** and **hibaand** other charitable modes of economic activities. Quranic education is to make society advance and developed.so Islamic teachings are totally in the view of economic development because it is very much necessary for the sustainable development at large. Likewise, Being the practical and bodily demonstration shape of the Quran, the life and Sunnah of the holy prophet Muhammad himself had been participating in economic activities since his childhood as he served as shepherd for the people of Makkah in his early

childhood and then joined his uncle as a trader or merchant and used to travel to many famous places like Syria and yamen.

Quran has given us some principles of trade and business: These are as under:

- **Equality.**
- **Freedom, Equitable distribution of resources.**
- **Economic and Social justice.**
- **Human and Economic development.**

Sustainability was emphasized since the first revelation of the holy Quran. As it commanded to the reading and encouraged knowledge which ultimately leads to social and economic dimensions of sustainability. The four **khalif** of the Prophet (**khulafa e Rashideen**) as they put their best efforts to protect all the interests of the Muslims by the way of development and giving them their basic rights. They completely followed the injunctions established new departments and laid down the foundations of the institutionalization and provide basic needs to their subjects.

Islamic jurists deeply studied the qur'anic concept of sustainability and theoretically discussed the concepts of sustainability in different legal context like they studied the totip in the context of: Fardh, Wajib, Manub, Mubah, Haram, Makroh (Tahreemi and Tanzeehi), Maqasid al Shariah, Istehsan and Istesab, Sad al Zariah, Fath al Zariah. Quran has given a comprehensive program of sustainable development in terms of its economic, social and environmental dimensions. This holistic approach has a full package of both human and resource management. If we adopt and follow qur'anic concept of sustainability, we would definitely achieve our global sustainable development goals.

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