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LEADING THE WAY
KHALIFAH - AMANAH - IGBA' - RAHMATAN UL ALAMIN



AN INTERNATIONAL AWARD-WINNING INSTITUTION FOR SUSTAINABILITY

International Webinar on
**CHALLENGES IN GLOBAL ECONOMIC
AND SOCIAL DEVELOPMENTS:
GUIDANCE FROM THE HOLY QUR'AN**

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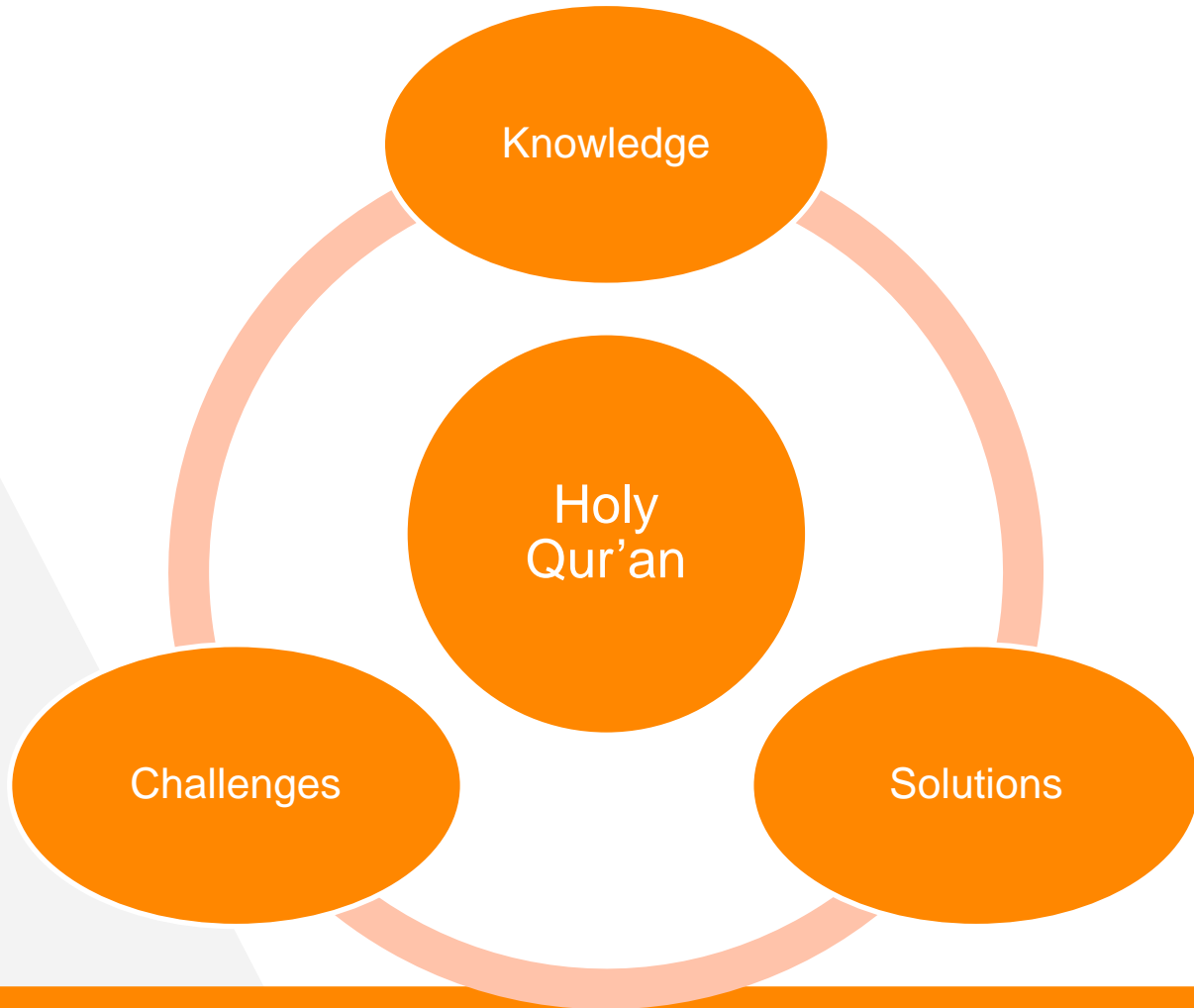


الجامعة الإسلامية العالمية ماليزيا
INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA
يُونُسُ بِرِسِيَّتِي: اِسْلَامُهُ اَنْتَا وَاِيْحْسَابًا مِلْدِسِيَّتِيَا

Garden of Knowledge and Virtue

Synopsis

- ▶ **Knowing the Relevance of Global Economic and Social Development**
- ▶ **Meeting the Challenges in Socio-Economic Development**
- ▶ **Implementing the Way Forward**



Knowing the Relevance

Globalization, Socio-Economic Developments
and Holy Qur'an

Globalization, Socio-Economic Developments and Holy Qur'an

- ▶ **Globalization** (உலகமயமாக்கல்) is the spread of products, technology, information, and jobs across national borders and cultures, an interdependence of nations around the globe fostered through free trade
- ▶ **Socioeconomics** (சமூக பொருளாதாரம்) is the social science that studies how economic activity affects and is shaped by social processes. It analyzes how modern societies progress, stagnate, or regress because of their local or regional economy, or the global economy.
- ▶ **Socio-Economic Development** (சமூக பொருளாதார வளர்ச்சி) is to improve the social and material well-being of all individuals and social institutions with the goal of achieving the highest level of human development. It requires the integration of economic and social development which is often measured as a combination of education, income and occupation.

Globalization, Socio-Economic Developments and Holy Qur'an

▶ The Unity of Mankind and Globalization (ஒற்றுமை)

وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا ۗ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ

▶ The Reason for the Division (பிரிவு)

وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ ۗ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ إِلَىٰ أَجَلٍ مُّسَمًّى لَّقُضِيَ بَيْنَهُمْ ۗ وَإِنَّ الَّذِينَ أُورِثُوا الْكِتَابَ مِنْ بَعْدِهِمْ لَفِي شَكٍّ مِّنْهُ مُّريبٍ

▶ The Purpose of the Arrival of the Prophet (வருகை)

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

Globalization, Socio-Economic Developments and Holy Qur'an

▶ The Message of the Sunnah

الخلق عيال الله فأحب الخلق الى الله من أحسن الى عياله

▶ Irrespective of Who You Are

ألا لا فضل لعربي على عجمي ولا لعجمي على عربي ولا لأحمر على أسود ولا لأسود على أحمر إلا بالتقوى

▶ Treatment with Dignity and Mercy

إرحموا من في الأرض يرحمكم من في السماء

Globalization, Socio-Economic Developments and Holy Qur'an

▶ No Justice means No Harmony (நீதி)

الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ

▶ Mutual Help and Cooperation (பரஸ்பர உதவி)

...وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۖ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

▶ Social Integration with Cultural Diversity (கலாச்சார பன்முகத்தன்மை)

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ ۗ كَذَٰلِكَ زَيْنًا لِّكُلِّ أُمَّةٍ عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ

▶ Best Possible Manner (சிறந்த முறை)

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ ۚ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ ۖ وَقُولُوا ۖ ءَامَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ

Meeting the Challenges

Facing Global Challenges

Questioning Conventional Economics Drawbacks

Global Challenges

- ▶ **Globalization** of mankind and the need for **integration** (ஒருங்கிணைப்பு) of different economies around the world in a way that would help accelerate the development of all countries in an **equitable manner**
- ▶ Using **efficiently** and **equitably** (திறமையான மற்றும் சமமான) the scarce resources at our disposal to eliminate poverty, fulfill the needs of all, minimize unemployment and inequalities of income and wealth, and ensure economic and financial stability.
- ▶ Using **effectively** (பயனுள்ள) all human institutions, including the **market**, the **family**, the **society**, and the **government** in an **integrated manner**, to not only promote economic development and social harmony but also minimize crime, tensions and isolation.

Conventional Economics Drawbacks

- ▶ Excessive emphasis on **materialism** (பொருள்முதல்வாதம்), value neutrality, and the freedom of individuals to serve their self-interest and maximize their wealth and want satisfaction.
- ▶ Concentrates only on **economic variables** (பொருளாதார மாறி). It neglects the role that moral, psychological, social, political, and historical factors can play in influencing human behavior.
 - ▶ As a result of the excessive emphasis on maximization of wealth and satisfaction of wants, one of the primary goals of economics has become the promotion of more and more consumption (நுகர்வு). This has led to living beyond means by both the public and the private sector all over the world.
- ▶ While it has emphasized the **role of the market** (சந்தையின் பங்கு), the role of a number of human institutions மனித நிறுவனம், like the family, the society and the government, has generally been ignored.

Implementing the Way Forward

Objectives of Shari'ah

The Way Forward

- ▶ Implication of the Moral Dimension (அறநெறி பரிமாணம்)
- ▶ Global Harmony and Integration (உலகளாவிய நல்லிணக்கம்)
- ▶ Sustainable Development Goals (ஐக்கிய நாடுகள் வளங்குன்றா வளர்ச்சிக் குறிக்கோள்கள் நிலையான வளர்ச்சி)
- ▶ Implementing the **Objectives of Shari'ah** (ஷரியாவின் குறிக்கோள்கள்)

Sustainable Development Goals

What are the Sustainable Development Goals?

The Sustainable Development Goals (SDGs), also known as the Global Goals, were adopted by the United Nations in 2015 as a **universal call to action** to end poverty, protect the planet, and ensure that by 2030 all people enjoy peace and prosperity.

The **17 SDGs** are integrated—they recognize that action in one area will affect outcomes in others, and that development must balance **social, economic** and **environmental** sustainability.

Sustainability (நிலைத்தன்மை) means meeting our own needs without compromising the ability of future generations to meet their own needs.



Maqasid al-Shari'ah

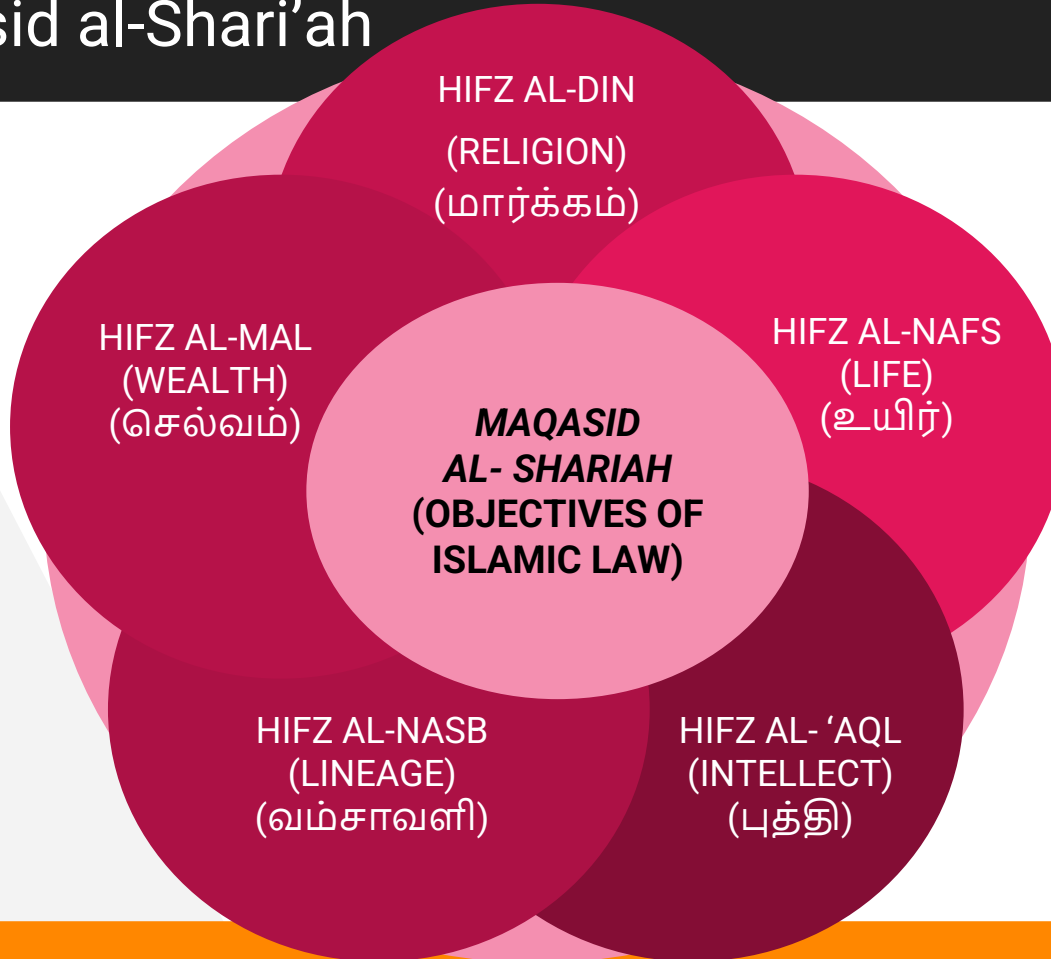
- The Holy Qur'an describes the purpose of the Prophet's **mission** to be mercy not only to **mankind** but also to **all** of Allah's **creatures**. (21:107)
- Mercy includes, among other things, **protection** and **safeguarding people's interest**.
- The Shari'ah aims at safeguarding people's interest in this world and in the next.
- Allah (S.W.T) **instituted** the Shari'ah for the **benefit** of **mankind** both in this world and the next. He has in fact singled out **Maslahah** as the only **objective** of the Shari'ah.
 - **Educating Individuals**
 - **Justice**
 - **Maslahah (Realization of Benefit)**

Maqasid al-Shari'ah

MAQASID AL-SHARIAH INVOLVES REALIZING THE HUMAN WELL-BEING BY ENHANCING WELFARE, OR BENEFIT (**MASLAHAH**) OF THE PEOPLE ON ONE HAND AND PREVENTING HARM (**MAFSADAH**) ON THE OTHER

THE ULTIMATE OBJECTIVE OF SHARIAH IS TO **PROMOTE AND PROTECT THE WELL-BEING OF PEOPLE AND NATURE**, WHICH LIES IN THE SAFEGUARDING OF FIVE FUNDAMENTAL OBJECTIVES OF SHARIAH:

Maqasid al-Shari'ah



Maqasid al-Shari'ah

THE SATISFACTION OF THESE NEEDS IS A **BASIC HUMAN RIGHT** AND HAS BEEN ADDRESSED UNDER THE GENERIC TERM MAQASID AL-SHARIAH

THESE OBJECTIVES HAVE A GREAT RESEMBLANCE TO THE UNITED NATIONS' SUSTAINABLE DEVELOPMENT GOALS (SDG)

If we examine the UN SDGs, we will see that although these have not been developed on a religious basis, most goals are nonetheless aligned with the spirit of Islamic law.

Maqasid al-Shari'ah & SDGs

In Islam, sustainability of five things (life, faith, mind, property, and lineage) is considered to be an objective of the law (Maqāṣid al-Shar`āh) and Muslims are duty-bound by their religion to ensure the sustenance of these five objectives.

This means that the Islamic development is **endogenously sustainable** since preservation of life is an explicit objective of the Islamic law, which makes only those development efforts Islamically permissible **that do not compromise the ability of future generations** to meet their own needs.



Maqasid al-Shari'ah & SDGs

COMPATIBILITY OF 5PS AND MAQASID AL-SHARIAH

► LIFE= PEACE

- ISLAM IS A RELIGION OF PEACE. THE ROOT WORD OF ISLAM IS 'SILM' THAT REFERS TO MAKING PEACE, AND AMONG OTHERS, BEING IN MUTUALLY PEACEFUL ENVIRONMENT.
- LIFE UNDER MAQASID AL-SHARIAH MUST BE PEACEFUL.
- PEOPLE DESIRE TO LIVE A LIFE IN PEACE WHICH IS THREATENED BY TERRORISM, CONFLICT, VIOLATION OF HUMAN RIGHTS AND THE LIKE
- PEACE AND THE CONDITIONS THAT SUPPORT PEACE ARE ESSENTIAL TO REALISING A PURPOSEFUL AND MEANINGFUL LIFE.



Maqasid al-Shari'ah & SDGs

► INTELLECT = PEOPLE

- INTELLECT IS SOURCE OF PEOPLE'S HONOUR AND VIRTUE
- IT IS THE MOST SIGNIFICANT BLESSINGS WHICH ALLAH (SWT) HAS FAVOURED PEOPLE WITH, SO THAT THEY ACQUIRE KNOWLEDGE OF RIGHT AND WRONG AND DISTINGUISH THE VIRTUE FROM THE VICE.
- ALLAH (SWT) HAS DISTINGUISHED HUMANS FROM ALL OTHER CREATURES BY THE GRACE OF THE MIND AND THEREFORE, MADE THEM HIS SUCCESSOR ON EARTH (KHALIFATULLAH FI AL-ARD)
- IT IS THE NOBLEST PART OF MAN AND ENCOMPASSES REASON AND LOGIC AND IT STANDS ABOVE THE EGO



Maqasid al-Shari'ah & SDGs

▶ LINEAGE =PLANET

- ▶ PROGENY IS RELATED TO THE FUTURE OF THE PLANET WHICH MUST BE SAFE AND PEACEFUL FOR NEW GENERATIONS TO ENJOY
- ▶ AN OVERSTRETCHED PLANET AND SCARCITY OF NATURAL RESOURCES WILL RESULT IN HUMANITY FACING CATAclySMIC CONSEQUENCES AND THE RISING HUMAN POPULATION WILL EVENTUALLY BECOME UNSUSTAINABLE WITH THE ADVERSE CONSEQUENCES FOR FUTURE GENERATIONS



Maqasid al-Shari'ah & SDGs

► WEALTH= PROSPERITY

- WEALTH, IN ISLAM, IS REGARDED AS A MEANS OF HUMAN SATISFACTION TO ATTAIN 'AL-FALAH' OR PROSPERITY THAT LEADS TO A GOOD LIFE IN THIS WORLD AND HEREAFTER
- MUSLIMS ARE REQUIRED TO WORK TO ACCUMULATE WEALTH IN HIS SEARCH FOR HIS LIVELIHOOD BUT IN DOING SO, MUST NOT CONTRAVENE SHARIAH PRINCIPLES




















Maqasid al-Shari'ah & SDGs

► FAITH = PARTNERSHIP

- INTER-RELIGIOUS DIALOGUE MAY RESULT IN INCREASED TRUST AND APPRECIATION FOR THE OTHER AND THUS PROMOTE SUSTAINABLE DEVELOPMENT
- ISLAM EMPHASISE INTER-FAITH DIALOGUE AS A WAY TO BUILD UNDERSTANDING AND FIND COMMONALITIES FOR THE BENEFIT OF HUMANITY



Maqasid As-Shar'iah (HIFZ)	Equivalent 'Ps' (Themes) in SDG	Related SDGs	Some Relevant Quranic Verses
LIFE (AL- NAFS)	PEACE		2:27; 5: 32-33; 10:25; 49:10
INTELLECT (AL-'AQL)	PEOPLE	    	2: 164, 179, 242; 35: 38; 10: 39
LINEAGE (AL-NASL)	PLANET	    	2: 30, 60; 67: 2, 15; 28 ; 77
PROPERTY (AL- MAL)	PROSPERITY	    	2: 21; 5: 100; 67: 15; 8: 28, 36
RELIGION (AL-DIN)	PARTNERSHIP		2: 256; 3: 64; 4: 171; 5: 82; 29: 46; 106: 1-6



CONCLUSION

- THE-UN SDG AGENDA 2030 ARE PRIMARILY INTENDED FOR THE WELLBEING OF HUMAN-BEINGS.
- LIKE AGENDA 2030, MAQASID AL-SHARIAH INVOLVES REALIZING THE HUMAN WELL-BEING BY ENHANCING WELFARE, OR BENEFIT (MASLAHAH) OF THE PEOPLE ON ONE HAND AND PREVENTING HARM (MAFSADAH) ON THE OTHER
- ITS ESSENTIAL GOALS CONSTITUTE SAFEGUARDING THE FAITH, LIFE OR SELF, INTELLECT, PROSPERITY and WEALTH AND PERSONAL HONOUR OR HUMAN DIGNITY; WHICH ARE IN LINE WITH 5PS OF SUSTAINABLE DEVELOPMENT: PEOPLE, PLANET, PROSPERITY, PEACE AND PARTNERSHIP.
- ISLAM, LIKE SDG EMPHASIZES THE NEED FOR A BETTER AND HARMONIOUS SOCIETY TO BE ERECTED WITH CONSTRUCTIVE AND PRODUCTIVE ECONOMIC ACTIVITIES WITHOUT DAMAGING THE NATURE.
- AS SUSTAINABLE DEVELOPMENT STRIVE FOR A BALANCE IN ECONOMY, SOCIAL AND ENVIRONMENT, ISLAM TOO DRIVES A BALANCE BETWEEN THE THREE TO MAINTAIN EFFICIENT AND EFFECTIVE RESOURCE USAGE.
- IF SPIRITUALITY BECOMES A WAY OF LIFE UPHOLDING TIMELESS MORAL, ETHICAL AND HUMAN VALUES, SUSTAINABILITY IS CERTAINLY ASSURED.

THANK YOU