Islam, *Maqasid al-Shariah*, and Sustainable Development: An Edu-Action Approach

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Abstract
This paper explores edu-action approach in transferring knowledge, skills, attitude and habit in sustainable development from Islamic perspective. Firstly, the paper explores the edu-action in the philosophy of Islam on sustainable development from relationships and connections. Secondly, the paper examines the nature of Islamic development. Thirdly, the paper explains the roles of individuals, groups, society and economy on sustainable development. Then, the paper investigates sustainable development in local, national, regional and global levels. Remarkable, the paper explores the application of maqasid al-shariah into sustainable development. The essence of the paper is about applying Islamic sustainable development in practices.

Introduction
This paper explores edu-action approach in transferring knowledge, skills, attitude and habit in sustainable development from Islamic perspective. Firstly, the paper explores the edu-action in the philosophy of Islam on sustainable development from relationships and connections. Secondly, the paper examines the nature of Islamic development. Thirdly, the paper explains the roles of individuals, groups, society and economy on sustainable development. This topic is expected to achieve several learning objectives

a) Define the meaning of Islamic sustainable development.
b) Explain the nature of Islamic sustainable development.
c) Explain the roles of business and society on Islamic sustainable development.
d) Discuss Islamic sustainable development at local, national, regional, and global levels.
e) Discuss Maqasid al-Shariah and sustainable development
f) Discuss contemporary issues of Islamic sustainable development.

LO1: Define the meaning of Islamic sustainable development
Edu-action in Islam is to learn how to be human and to become ethical human.
The learning to be and learning to become human or humanising education reflects the fundamental duties of humans as 'spiritual being.' Allah created humans to worship Allah. It is AMANAH as servants and vicegerents.

The conventional meaning of sustainable development may sound:
The concept of sustainable development in Islam can be defined as "the balanced and simultaneous realization of consumer welfare, economic efficiency, attainment of social justice, and ecological balance in the framework of an evolutionary knowledge-based, socially interactive model defining the shuratic process". The shuratic process is the consultation or participatory ruling principle of Islam.

In comparison with Islamic approach to sustainable development is about:
Sustainable development is not a new concept to Muslims. The Qur'an and the Hadith *provide the framework for the spiritual and physical welfare of humanity. There are over 500 verses in the Qur'an giving Muslims guidance on matters relating to the environment and how to deal with it, and there are numerous examples from the prophet Mohammed's life (PBUH) and his sayings, which provide a model for justice and equity*

What should instructors do? Instructors may request students to reflect them and the surroundings. What do they see? What they can do for the surroundings?

Instructors can relate to Sejahtera Academic Framework (SAF). The foundation of IIUM as education institution is based on revelation and reasoning.
Maqasid al-Shariah is about preserving faith, live, intellect, lineage and wealth.

Then, guided by vision and mission statements of IIUM.
The method of delivery is humanising education by focusing on human as spiritual being to learn about the spiritual essence. Learning to be and learning to become are fundamental inquiry to humanising education.

Within the academic and non-academic programmes, supported by biah, pedagogy, infrastructure of hardware, software and heartware.

In producing balanced graduates with KHAIR approach
Khalifah - Stewardship
Amanah – Trust & Governance
Iqra' – Life long learning and development
Rahmatan lil 'alamin - Mercy

Attributes FAST approach
Fatonah - Wise
Amanah - Trusworthiness
Siddiq - Integrity
Tabligh - Widespread

SAF needs empowerment, innovation and accountability (EIA) to make up SAFEIA.

LO2: The Nature of Islamic sustainable development

Emphasises on vertical and horizontal relationships. Vertical relations with Allah. Horizontal relationships with fellow humans and other creatures.

Recognize the relationships and honor the boundaries of the relationships.

The relationships requires balanced (mizan) in human activities, between human (social), economy and environment.

The relationships requires sustainability. In the world and in the hereafter.

"And do good as Allâh has been good to you. And do not seek to cause corruption in the earth. Allâh does not love the corrupters", (Al Qasas 28:77)

Waste generation
Islam calls for the efficient use of natural resources and waste minimization.
"Eat and drink, but waste not by excess; "He" loves not the excessive", (Al-A'raf 7:31).
"And do not follow the bidding of the excessive, who cause corruption in the earth and do not work good", (Ash-Shu'ara 26: 151-152).
"And do not cause corruption in the earth, when it has been set in order", (Al-A'râf 7:56).

Water conservation
The teachings of Prophet Muhammad emphasize the proper use of water without wasting it.
Prophet said: "Don't waste water even if you are on a running river". He also said: "Whoever increases (more than three), he does injustice and wrong".

Water pollution
Water also plays another socio-religious function: cleaning of the body and clothes from all dirt, impurities, and purification so that mankind can be presentable at all times. Only after cleaning with pure (colorless, odorless and tasteless) water, Muslims are allowed to pray. One can only pray at a place that has been cleaned.

In light of these facts, Islam stresses on preventing pollution of water resources. Urinating in water (discharging wastewater into water stream) and washing or having a bath in stagnant water are forbidden acts in Islam.

The Prophet said: "No one should bathe in still water, when he is unclean".

Sustainable forestry
Islamic legislation on the preservation of trees and plants finds its roots in Qura'nic teachings of Prophet. They include the following:

"Whoever plants a tree and looks after it with care, until it matures and becomes productive, will be rewarded in the Hereafter" and

"If anyone plants a tree or sows a field and men, beasts or birds eat from it, he should consider it as a charity on his part".

LO3: The roles of business and society on Islamic sustainable development

Islam and Economic Sustainability

Islam promotes development and both socially and economically. "That is so because Allah will never change a grace which He has bestowed on a people until they change what is in their ownselves. And verily, Allah is All-Hearer, All-Knower." (Al-Quran, 8:53).

Islam prohibits poverty as it is close to disbelief (kufr). Islam povides effective means fo socio-economic impovement via waqaf (endowment) and zakat (alms) provisions, indeed, these Islamic economic principles are based on sharing and caring in wealth distribution, likewise any other trading or commercial transactions in Islam

And seek the (betterment of) the Ultimate Abode with what Allah has given to you, and do not neglect your share from this world, and do good as Allah did good to you, and do not seek to make mischief in the land. Surely, Allah does not like the mischief-makers."[Al Qasas, 28:77]

Prophet Muhammad S.A.W said:
"When a man dies, no further reward is recorded for his actions, with three exceptions:
Sadaqah Jariah (donations with which continue to be benefited) or
Knowledge from which benefit continues to be reaped, or
A prayer of a good son to his dead father"
(Sahih Muslim)

LO4: Discuss Islamic sustainable development at local, national, regional, and global levels

Edu-Action

IIUM as Edu-Action University.
  a) Integrated knowledge (revealed/naqli and reasoning/aqli).
  b) Active deeply in community engagement (from service to engagement and transformation).
  c) Responsible Research and innovation (research grants, books, proceedings, articles) – more avenue for people to access.
  d) Sustainable Entrepreneurship (more asnaf became asnafpreneurs).
  e) Collaboration with other institutions

LO 5: Discuss Maqasid al-Shariah and sustainable development
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:
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.

In Islam, sustainability of five things (life, faith, mind, property, and lineage) is considered to be an objective of the law (Maqāṣid al-Sharʿīah) 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.

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.

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 distinguuished 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

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.

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 inthis world and hereafter.
Muslims are required to work to accumulate health in his search for his livelihood but in doing so, must not contravene shariah principles.

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

LO 6: Contemporary issues of Islamic sustainable development.
Guidelines and principles of sustainability in al- qur'an
1. Adl - justice
2. Mizan - balance
3. Wasat – middleness

4. Rahmah – mercy
5. Amanah – trustworthiness and custodianship
6. Taharah – spiritual purity and physical cleanliness
7. Haq - truthfulness and rights
8. Ilm nafi' – usefulness of knowledge and science

Conclusion

The paper has explored edu-action approach in transferring knowledge, skills, attitude and habit in sustainable development from Islamic perspective. Firstly, the paper explores the edu-action in the philosophy of Islam on sustainable development from relationships and connections. Secondly, the paper examines the nature of Islamic development. Thirdly, the paper explains the roles of individuals, groups, society and economy on sustainable development. Then, the paper investigates sustainable development in local, national, regional and global levels. Remarkable, the paper explores the application of maqasid al-shariah into sustainable development. The essence of the paper is about applying Islamic sustainable development in practices.

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