

The Prophetic Paradigm of Rooting the Civilizational Components to Invest Human and Natural Resources According to Financial Transactions (An Analytical Study)

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Abstract

The Prophetic Sunnah attached importance to what Allah has endowed the human body with in terms of mental energy with which a person thinks and plans, and physical energy with which he builds and invests. Moreover, it was keen on marshaling intellectual and physical capacities without forfeiting one or neglecting the other, thereby balancing between them. Actually, it called for harnessing both, whereby thought and the body are among the components of the structure of civilization and where both function in their domains of creativity and ability to contribute.

This aspect which the present study tackles through elucidation and exposition identifies texts of the Prophetic Sunnah to highlight the substantial role of the Prophetic Sunnah in building human civilization and its care for the human elements in terms of the intellectual and physical dimensions,

Moreover, the study brings into focus the civilizational aspect in the Prophetic Sunnah which states the role of Islam in building the earth by harnessing the resources and wealth which Allah endowed it with, both apparent and hidden, as one of the components of the structure of human civilization through the following axes:

First axis: The civilizational components in the investment of human, intellectual and physical resources in the Prophetic Sunnah.

First: Civilizational components in the investment of human intellectual resources in the Prophetic Sunnah.

Second: Civilizational components in the investment of human physical resources in the Prophetic Sunnah.

Second axis: Civilizational components in the investment of natural resources in the Prophetic Sunnah.

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In the Name of Allah the Compassionate the Merciful

Introduction

All praise to Allah the Lord of the Exalted Throne, the Creator of the seven heavens and the earth, who enhanced the standing of the Ulama (religious scholars and scientists), and rendered them to be among his close servants, and peace and blessings on the master of the Prophets and the imam of the friends of Allah, the teacher of the Ulama;

In reality, Islamic legislation produced an advanced human civilization which surpassed all previous and subsequent civilizations, which is principally anchored in the Holy Quran and the Sunnah which are the pivot of this civilization, the emblem of its existence and the foundation of its renaissance, and which contain the elements of its survival and continuity.

Among the signs of the sophistication and advancement of Islamic Civilization was its focus on the human individual as the fundamental component of creation without there being a difference between the Muslim and non-Muslim, and with the same human origins. Allah (SWT) says: {O mankind! reverence your Guardian-Lord, who created you from a single person, } Quran (4: 1)¹ Moreover, the Prophet peace be upon him says: ["O you people! Verily Allah has removed the slogans of Jahiliyyah from you, and its reverence of its forefathers. People are children of Adam and Allah created Adam from the dust. Allah said: Verily, the most honorable of you with Allah is the one who has most Taqwa... (49:13)."]²

¹ Annisa: 1.

² This Hadith is a part of the farewell speech. See - Al-Azraqi, Abu Al-Walid Muhammad Bin Abdullah Bin Ahmad Bin Muhammad, d. 250H.,

Among the manifestations of the civilizational advancement of Islam is that it embraces all the facets and domains of human life, for there is a human civilization insofar as the creedal aspects which regulate and govern the relationship of the individual with His Creator whose pillars and foundations are palpable based on the elucidation of the reality of the creation of Man: from whence did he come? What is the purpose of his existence? What is his future after death? Actually, people have been at a loss in their search for the reality and nature of Man, where they have at times conceptualized him as a creature of animal origins, or a creature who emerged from nothingness, or a coincidental being produced by coincidence or randomness. Amid this confusion emerges the realistic Islamic conceptualization which elucidates, religiously and scientifically, the truth of the creation of Man, and this elucidation contains clear answers to the questions posed by all who ponder the reality of the creation of Man, and life after death.

Concomitant with the quest to know the reality of Man is to elucidate the purpose of his creation and existence, which is the purpose of glorifying the Creator absolutely through worship and total surrender without ascribing unto Him any partners, given that the purpose of the creation of Man in creedal terms is to recognize the existence of the Creator, namely Allah (SWT). And this recognition is manifested in the palpable behavior of the creature, namely monotheistic worship without associating with God any partners, and this is manifest in the Quranic Ayah: { I have only created Jinns and men, that they may serve Me.} Quran (51: 56).¹

And there is the second aspect or domain which is the worldly dimension particular to regulating and organizing the relations between people in accordance with civilizational foundations and parameters which regulate the words and deeds of the human towards others of his species, and in this facet are manifested the purposes of worship, and herein is entailed the social aspect of human existence; because an individual perishes and dies at a time decreed by God, but the created species remains until the Day of Judgment, and hence among the causes of survival and continuity is the building of earth through investing what God endowed it with insofar as components and resources which enable life and survival, and this is an aim intended by the Creator which is expressed in the Ayah: {It is He Who hath produced you from the earth and settled you therein;} Quran (11: 61).²

Objective of the Study

The study aims to follow the texts of the Prophetic Sunnah to reveal their role in building human civilization, and their care for the human element in terms of the intellectual and physical aspects; moreover, it aims to highlight the civilizational aspect in the Prophetic Sunnah which discusses the role of Islam in building the earth and harnessing the hidden and apparent resources deposited by God as a component of the structure of human civilization.

Methodology of the Study

The inductive, descriptive and analytical method was utilized, represented in expositing and pursuing the texts of the Prophetic Sunnah, and thence to expound, analyze and deduce the civilizational mechanisms and elements of investing human intellectual and physical resources, in addition to the civilizational elements of investing natural resources in the Prophetic Sunnah.

Research Problem: The study attempts to answer the following questions:

What is intended by human resources and civilizational components?*

- What are the civilizational components in the investment of intellectual and physical human and intellectual resources in the Prophetic Sunnah?

What are the civilizational components in the investment of natural resources in the Prophet Sunnah?

Thus the axes of the study emerged through an introduction and three sections as follows:

- Section One: Civilizational components of investing intellectual human resources in the Prophetic Sunnah.
- Section Two: Civilizational components of investment of physical human resources in the Prophetic Sunnah.
- Section Three: Civilizational components of investing natural resources in the Prophetic Sunnah.

Introduction: On the meaning of human resources

Human resources is a modern coinage which the ancestors did not know, and it is a term that is in circulation in economics and modern management science, and it is widely in circulation in financial institutions such as banks, factories and companies upon discussing the size of human numbers and the staff members working in an institution in terms of their numbers, the size of production and estimation of the manpower, where this term has

Akhhbar Makkah Wa Ma Ja`a Fiha Min Al-Athar., edited by Rushdi Al-Saleh Malhas, Dar Al-Andalus Publishing House, vol.2, p.121.

¹ Athariat: 56.

² Hood: 61.

come to express the production capacity of society- present and future- represented in individuals who are of work and production age.¹

This description includes a definition of this term, which is a definition related to the reality of what is intended by this term. And there is a general definition that expresses the capacities present with all the members of society, males and females, who actually enter the job and production market, or those who are subsequently able to enter the job market and who are expected to enter the job market in a particular period,² and upon including all the members of society capable of work and production within the content of this term the circle of signification of this term widens to include the intended members.

Actually, human resources include all skills, knowledge areas and capabilities actually possessed by people, and also the potential capacities available for the economic and social development in society.

This is indicative that human resources in reality and content express the actual and potential expected participation in the field of development by all the members of society and is not just confined to persons who are of work age.³ And embedding the scientific knowledge of the individual in the content of the term indicates the presence of two kinds of human resources which may be present in combination or individually in the individual whereby one of them is most probably present relative to the other without precluding the presence of the other, for either the location of the human resource is in his mental capacity and in his intellectual ability where the mental effort exerted in production is greater than the physical effort as is the case with scientists, intellectuals, literati and writers who rely in what they produce on the outputs of the mind without exerting much physical effort, or the strength of the human resource is in the physical capability and bodily capacity, in which case it is predominant over the mental effort. This applies to those who rely on muscular strength in production and development such as the labor of a farmer in tilling the soil manually, and also the workers in factories, and coal, phosphate and potash mines, and those working in prospecting and extracting oil. Perhaps the mental and physical ability are both present whereupon the human resource is intellectual and physical without one having primacy over the other as is the case in training professional activities in which the trainer exerts both mental and physical effort to impart to the trainee a particular skill such as athletes who practice sports games which demand both physical and mental effort as opposed to chess where what is needed is just mental effort without reliance on physical effort.

The Prophetic Sunnah handled those three types, and was keen on harnessing the intellectual and physical capacities without eschewing one to the exclusion of the other, and thus it balanced between them and called for investing both so that the mind and the mind are components of the building of civilization each in its domain of innovation and capacity to contribute. Moreover, the Prophetic Sunnah had a prominent role in elaborating those goals and aims and the explanation of their axes and dimensions and highlighting their role, and rendering them among the essential foundations of human life.

Section One: Civilizational Components in Investing Human Intellectual Resources According to the Prophetic Sunnah

Among the aspects of care for the human resources particular to the mental aspect is the care of the Prophetic Sunnah and its focus on intellectual human resources as a civilizational component based on a set of axes which were mentioned in the Sunnah including:

First: The superior standing of the Ulama and the intellectuals in society;

And affording them the stature behooving them and the imperative of respecting them, given that the Prophet peace and blessings be upon him commanded the honoring and deference to them where he said: ["He is not one of us who shows no mercy to younger ones and does not acknowledge the honour due to our savants".]⁴

The 'alim intended by this text is "anyone who possesses knowledge that is of benefit to the Umma" given the general connotation of the text; hence knowledge for which the bearer is respected is not confined to the student or seeker of religious sciences, but rather every 'Alim who contributes by his knowledge to the civilizational structure of the Umma should be respected, revered and appreciated in human communities. And this honoring of the Ulama is a recognition of the important civilizational role of this segment of the Umma, an exaltation of their stature, and their honoring among the members of society.

Moreover, the Prophetic Sunnah highlighted the civilizational role of the Ulama by assigning to them a substantial mission in the renaissance and leadership of the Umma in terms of continuing what the prophets initiated in reform, construction and guidance of people to truth and to rectify the deviations and errors, as is

¹ Jamil Taher, Saleh Asfour, *Unified Manual of the Concepts and Terms of Planning in the Gulf Cooperation Council States*, p.152.

² Ibid, p.130.

³ Ibid, p.130.

⁴ Al-Manawi, Zeineddin Muhammad Abdel Ra'ouf Bin Taj Al-Arifin Bin Ali, d. 1031H., *Fayd Al-Qadir Sharh Al-Jami` Al-Saghir*, Al-Maktabah Al-Tijariyyah Al-Kubra-Egypt, 1st ed., 1356H., Hadith 9574, vol.5, p.389.

exemplified in the words of the Prophet peace be upon him: [The learned are the heirs of the Prophets].¹ This is the heritage of knowledge, wisdom and renaissance in building the earth and human civilization underpinned by the foundations and principles which the true revealed religions called to, at the forefront of which is Islam.

Third: Prohibition of what infringes on the mind and the immobilization of thought.

By prohibiting all that is a cause of such immobilization, where all that strips the mind of its will and vitiates its function represented in thought, innovation and the building of civilization is prohibited such as the consumption alcohol and drugs and what belongs to this category and that which is akin.

This prohibition is evident in the words of the Prophet peace be upon him: [Every intoxicant is unlawful]² And also the Hadith: ["If a large quantity of any beverage intoxicates, then a small amount of it is prohibited."]³. And the prohibited beverages and their characteristics are: "every beverage prohibited by a text from the Wise Legislator explicitly addressing them such as alcohol or intoxicants and drugs" given the harm befalling the mind or body resulting from consuming them, while essentially beverages are licit, but the religious law excepted from this rule the beverages which affect the mind and body while causing them harm and damage and preventing the mind from performing the function for which it was created. And the prohibited beverages are those that mostly cause inebriety (intoxication) leading to loss of mental control and the ability to control the balance of an individual, while stripping from him of the ability to control his behavior in terms of speech and actions. Actually, the well-known religious term for any inebriating (intoxicating) substance which undermines mental control and function is khamr, and there are modern terms for khamr which refer to varieties of inebriating beverages with a common attribute, namely harming the mind through inebriation which causes the loss of the drinker of the ability to know and be aware of anything about himself and what happens around him.

Civilizational refinement associated with prohibiting the consumption of such beverages is manifested in the recognition of the underlying aim of this prohibition, for there are substances which are classified as beverages whose consumption leads to the destruction of bodily or mental cells and slowly and gradually weakening them until they are incapable of performing their functions and perhaps leading to the death of those cells thereby causing chronic illnesses that are difficult to treat as a result of the weakness of the cells and their inability to resist illnesses, such as drugs which destroy bodily cells and undermine immunity in confronting diseases due to including in their very constitution substances that are harmfully to the mind and body of the individual. Those substances are not produced as a result of transformations or changes stemming from extraneous factor, but are an intrinsic part of the matter.

And among the prohibited beverages are those whose harm is resultant from an external element rather than an intrinsic quality or attribute, that is they are not intrinsically harmful but harm arises from them as a result of changes arising to them in terms of their properties as a result of the influence of external factors thereby rendering them beverages that are harmful to the mind or body upon consumption, such as all the lawful juices which become through a chemical process alcoholic beverages, for they are essentially juices or licit liquids but through fermentation causing them to be intoxicating they became prohibited. The circle of prohibition in the Shari'ah widened based on the cause defined by the Wise Legislator as the reason for prohibition which is evidenced in the Prophetic Hadith: ["All drinks that produce intoxication are Haram (forbidden to drink)."]⁴

Fourth: Affirmation of the Prophetic Sunnah and its guarantee of freedom of expression and respect for the other opinion

The Prophetic Sunnah affirmed the principle of respect for public rights and freedoms of the individual and the community which the Prophet peace be upon him exercised through the principle of Shura (consultation) whose application is a natural consequence of the respect of Islam of the human mind, where Islam grants individuals freedom of thought and the right to express an opinion and to debate with good argument. Actually, Shura between the members of the community is a form of intellectual freedom and entails respecting the opinion of the other, which is founded on "polling the opinion of the nation or its representatives in the public affairs related to it", where shura accommodates plurality of opinions, and partnership in decision making, and actually Islam sanctions the principle of respecting the opinion of the other given that it entails commanding good and forbidding evil, and given that it involves providing advise regarding shortcomings, and also given its practical benefits arising from the output of the collective mind represented in the entire umma expressing its opinion on public issues or those it authorizes to administer its affairs from among those that loosen and bind (ahl al-hal w' al aqd), who act in its stead

¹ Al-Tirmidhi, Abu Issa Muhammad Bin Issa Bin Sawrah Bin Musa Bin Al-Dahhak, d. 279H., *Sunan Al-Tirmidhi*, edited and annotated by Ibrahim Atwa Awad, Company of the Library and printing press of Mustafa Al-Babi Al-Halabi-Egypt, 2nd ed., 1975A.D., H.2682, vol5, p.49.

² Al-Bukhari, Abu Abdullah Muhammad Bin Ismail, *Al-Jami` Al-Sahih*, edited by Muhammad Zuheir Bin Nasser Al-Nasser, Dar Tawq Al-Najat Publishing House, H. 4343, vol5, p.162.

³ Ahmad, Abu Abdullah Ahmad Bin Muhammad Bin Hanbal Bin Hilal Bin Asad, d.241H., *Musnad Al-Imam Ahmad Bin Hanbal*, edited by Shu'ayb Al-Arna'out-Adel Murshid, and others, Mu'assassat Al-Risalah, 1st ed., 2001, H.6558, vol.11, p.119.

⁴ Previously cited.

⁵ Abdel Hamid Al-Ansari, *Shura and its Impact on Democracy* ar., publication of modern books, Sidon, 3rd ed, p.3.

in deciding what achieves the overall interest of the nation.

Freedom of thought and expression was one of the foremost rights affirmed by Islamic law, where every person is entitled to express his opinion and present his ideas by any means which it sanctions, or through a direct discourse to people. And expression of opinion could assume a collective form if there are systematic ideas and shared visions for a group of people who have a clear program of action expressing their shared ideas.

Actually, plurality of opinion has considerable importance in society, for it allows individuals to express their opinion with complete freedom without resorting to violence and force, which renders Shura (consultation) to be a vital element for the stability of society in a manner distant from civil strife and disturbances.

The application of Shura is upon need for soliciting the opinion of others in situations when adopting a sound decision is needed requiring recourse to consultation to ask for advice and opinion of those with rationality, sincerity and honesty, and this is laudable for those that administer private interests.

This was actually the case with the Prophet- peace be upon him- in his consulting his companions, where he consulted them in important issues where there is a lack of an explicit Shari`ah rule known to people; however, in case of the presence of a known text or rule the Prophet did not consult people, because by Shura knowledge and sound opinion is requested, and none is more knowledgeable than the Prophet-peace be upon him- concerning what was revealed to him. Actually, on many occasions the Prophet peace be upon him consulted his companions when he wanted to reconcile Ayyina Bin Hisn Al-Fizari and Al-Harith Bin Awf Al-Marri when the Ahzab (tribes) laid siege to the Muslims in Al-Khandaq based on giving them a third of the produce of Medina whereupon they would return with their companions from Ghatfan, whereupon the Prophet peace be upon him consulted his companions, including Saad Bin Mu`adh and Sa`ad Bin Ubada who were qualified consultants, and they said: O Messenger of Allah: Is this something related to what you want or is it something Allah commanded you to do which we must implement? Or is it a matter related to your own discretion, whereupon they advised not to give to them, and he actually did not give them, and he did not give Ghatfan any of the dates of Medina.¹

Moreover, the Prophet peace be upon him consulted regarding the fate of the captives of Badr and what should be done with them. Abu Bakr advised that they should be released in return for a Fidya (exchange), while Umar Ibn Al-Khattab advised that they be killed rather than released, and the Prophet accepted the opinion of Abu Baker rather than that of Umar.² This was prior to the revelation of the Ayah of Surat Al-Anfal which exposed the rule of captives and their fate.³ Allah says: {It is not fitting for a messenger that he should have prisoners of war until he hath thoroughly subdued the land. Ye look for the temporal goods of this world; but Allah looketh to the Hereafter: And Allah is Exalted in might, Wise.} Quran (8: 67).⁴

When the Prophet peace be upon him chose the location on the day of Badr Al-Habbab Bin Al-Mundhir asked him: O Messenger of Allah: is this a location (position) which Allah guided you to or is it based on military tactics and stratagem? He said: it is actually based on personal opinion and military stratagem, and he said: this is not the best position so let us move the closest to the people..⁵ and then we can build a basin which we would fill with water and then fight them and would drink and they would not drink. The Prophet peace be upon him said: You have expressed the right opinion,⁶ and he adopted this opinion when he found it to be correct. Moreover, the Prophet peace be upon him benefited from the military experience of Salman Al-Farisi when he guided to digging a trench prior to the invasion of the Ahzab.

In reality Shura is a mature and calm intellectual collective dialogue which aims to overcome differences and to reach a single opinion that is unanimous or majoritarian to achieve the public interest. And this is the civilizational role of rational and calm dialogue between the members of the Muslim community.

Furthermore, the Prophetic Sunnah affirmed not considering the difference of religion to be a hindrance to availing of beneficial information even if the discoverer or communicator is non-Muslim, because what is salient is to acquire the benefit that may be built on this information without reference to the creed of its holder so long as the information does not contradict the rules and principles of Islam and the beliefs of its adherents. In effect, wisdom is what a believer must pursue and he is the more entitled to it. Thus the Prophet peace be upon him benefited from the experience and know-how of the inhabitants of Jurash in the manufacture of the tank through

¹ Qal`i Al-Shafi`i, Abu Abdullah Muhammad Bin Ali Bin Al-Hassan, d. 630H., *Tahdhib Al-Riyasah Wa Tartib Al-Siyasah*, edited by Ibrahim Yousef Mustafa Aju, Maktabat Al-Manar-Jordan, Zarqa, vol.1, p.179.

-Ibn Ashour, Muhammad Al-Taher Bin Muhammad Bin Muhammad Al-Taher, d.1393H. *Al-Tahrir W'al Tanwir*, Tunisian Publishing House-Tunisia, date of publication, 1984, vol.10, p.61.

² Muslim, Abu Al-Hassan Al-Qushayri Al-Naysapouri, d. 261H., *Al-Jami` Al-Sahih*, edited by Muhammad Fuad Abdel Baqi, Dar Ihya`a Al-Turath Al-Arabi-Beirut, vol.4, p.1865.

³ Ibn Qayyem, Muhammad Bin Abi Bakr Bin Ayyoub Bin Sa`ad Shamseddin Ibn Qayyem, d. 751H., *Zad Al-Mi`ad Fi Huda Khayr Al-Ibaad*, Mu`assasat Al-Risalah, Beirut-Maktabat Al-Manar Al-Islamiyyah, Kuwait, 27th ed., 1994, vol.3, p.100.

⁴ Al-Anfal: 67.

⁵ Plural of Qalib which is the well.

⁶ Ibn Hisham Abu Muhammad, Jamal Eddin Abdel Malek Ayyoub Al-Humayri Al-Ma`feri, d. 213H., *Al-Sirah Al-Nabawiyah*, edited by Taha Abdel Raouf Sa`ad, United Technical Printing Company, vol.2, p.192.

dispatching some of his companions to Yemen to learn the production of the tank.¹

Section Two: The civilizational components of investing physical human resources in the Prophetic Sunnah.

The physical human resource complements the intellectual resource that is embedded in the human mind. Thus it is the productive capacity that is embedded in the muscular apparatus which the Creator inserted in the human body, and the optimal utilization of the physical capacities and the subjecting of the suitable capabilities for any who is capable of production through which the investment of natural resources which God created in the universe is realized. This in turn leads to the existence of social justice among the members of society by virtue of the convergence of the efforts of society to produce social solidarity that is strong and sound between the individuals coupled with the formation of a society that is built on equal opportunity insofar as the development of individuals and their social upbringing and their education and placement in the place which is suitable for their talents, capabilities and endowments.²

With the advent of Islam emerged the principles of social justice, where Islam laid down various systems which in totality constitute the foundation of social justice and integration between the members of the community and redistribute wealth in society in accordance with the standards of justice that prevent oppression and injustice to reduce gaps between classes and bringing them closer to each other through legislating economic and social regulations which guarantee the achievement of justice and the spreading of security, and among those systems is the obligatory zakat (charity) system and also the commendable charity, the prohibition of unlawful means of gain, the inheritance and bequests systems, and the limitation of the right to individual ownership.

And among the palpable fields of the redistribution of wealth is the obligatory Zakat on wealth and the charity of Fitr (end of Ramadan), for based on the legislation related to Zakat is a redistribution of the benefits of wealth between the members of society where a designated portion of the surplus of wealth of the rich is extracted and given to the poor and the needy, which means enabling all to obtain financial capability, nutrition and the provision of the requirements of living, contrary to a situation where wealth is concentrated in the hand of a few rich people who have far more than they need, whereby their satiation is a cause of the hunger of others, and hence it is a part of the wisdom of Islam to impose zakat and to urge charity in order to achieve justice between the members of society.

In the religious laws related to the zakat of Fitr (end of Ramadan), and charity to expiate false oath, sacrifice of animals and Aqiqa (a meal offered on the occasion of a newly born child) are a clear sign that they are related to the food security of the poor, for they are food charities; because the substance is to offer food to those in need, where in the Fitr zakat for example are multiple options for practicing this religious duty and quittance is achieved by choosing one of its components of food and giving it to those who deserve, for according to Abu Said Al-Khurdiy he said: [We used to take out as the Zakat of Fitr one sa' of grain, or one sa' of barley or one sa' of dates, or one sa' of cheese or one sa' of raisins.];³ where this type is zakat is food such as wheat, barley, or dates or raisins or dried yoghurt⁴. These nutritional elements are suitable for fulfilling the nutritional needs of people. It is sufficient in performing this charity what fulfills its wisdom of providing food of any kind which people may need; because the Prophet peace be upon him prescribed it in the form of food and specifying it in terms of wheat, barley, raisins and dried yoghurt was based on the indispensable needs of people in that period of time.

Section Three: Civilizational elements in the investment of natural resources in the Prophetic Sunnah.

Natural resources are what God Almighty deposited in water, food and mineral resources in the solid and liquid earth which constitute in totality the elements of life and livelihood, and those resources include the natural and environmental resources available to society which God placed on the surface of the earth such as soil and surface water, and what God deposited in the interior of the earth in terms of surface water, mineral wealth and quarries, and what is in the seas in terms of maritime resources such as fish or industrial resources such as sponges, oil, gas, pearl and coral.

Among the civilizational aspects of the Prophetic Sunnah in the investment of natural resources:

First: Drawing close to Allah (SWT) by safeguarding the environment and the sources of water

The Prophet Sunnah called for protecting the environment and prohibited infringing on it and encouraged the planting of trees and propagating them and considered this to be a form of worship through which a Muslim draws near to Allah (SWT). The Prophet peace be upon him says: ["If the Final Hour comes while you have a palm-

¹ Jurash is situated on the pilgrimage road coming from Yemen, and it is famed for its leather and military industries including the catapult and what was known by the name of tanks. Moreover, Jurash was known in the period of the Prophetic mission as an important commercial center. Actually, the inhabitants of Jurash embraced Islam in the period of the Prophet peace be upon him.

² Jamil Taher, Saleh Asfour, *Unified Manual of the Concepts and Terms of Planning in the Gulf Cooperation Council States*, p.151.

³ Malek Bin Anas Bin Malek Bin Amer Al-Asbahi Al-Madani, d.179H. *Al-Muwatta'*, edited by Muhammad Mustafa Al-A'dhami, Zayed Bin Sultan Al-Nahyan Foundation for Charitable and Humanitarian Works- Abu Dhabi- Emirates, 1st ed., 2004, H.990/296. Vol.2, p.404.

⁴ Al-Aqt is dried milk.

cutting in your hands and it is possible to plant it before the Hour comes, you should plant it."].¹

Insofar as the protection of water resources and their places of collection the Prophetic Sunnah prohibits urinating in stagnant water. The Prophet peace be upon him says: ["None of you should urinate into standing water and then perform Ghusl or Wudu' with it."]² and standing water usually stems from places where it collects such as wells, low-lying places whereby pools and oases become surface a water source which humans and animals drink from and which are a cause of the growth of vegetation and trees which form a vegetative cover that diminishes desertification and provides a source of nutrition for wild animals. And the importance of maintaining and safeguarding the water resources from deficiency emerges from the method of dealing with them which has to do with exhausting and depleting much of them such as by infringing on the natural water sources by casting human and industrial waste on them leading to the demise of marine biology and their benefit for humans. Actually, the wisdom of prohibition in this context is to protect water sources from contamination and to guarantee their perpetual benefits.

From this perspective appears the importance of care for continuous water sources to safeguard the natural water reserves in order to guarantee human security in terms of nutrition and water forever until such time that Allah inherits the earth and all upon it.

Second: Exploitation of natural resources and wealth in the universe.

The Prophetic Sunnah urges the exploitation of natural resources in the universe, while prohibiting suspending their exploitation or investment, and this through legislating rules that incentivize people to bring them to life through productive projects. This is given that these resources constitute a natural source of nutrition such as natural forests and fish reserves in the sea, where Allah (SWT) created in nature an immense source of nutrition which He deposited in forests and seas, and which he subjected to be a beneficial sources of nutrition for humankind which achieves food security by investing and harnessing it and striving to utilize it. In reality achieving food security is not any more confined to direct production of food which the human obtains through planting the earth, but rather goes beyond that to encompass all the beneficial economic activities such as land and maritime fishing, and what the forests contain whose proceeds stem from exploiting their assets in terms of natural resources such as hunting, firewood collection and grass collection representing big numbers in the balance sheets of states, particularly since the devotion of interest towards forests, water sources and protecting them from depletion and contamination and arresting the deterioration and decrease in the fertility of productive agricultural lands whether these are irrigated farms or those that are irrigated by rainfall, which is something followed by converting those agricultural lands into pastures areas which lose the greater part of their vegetation, whereby the plants and weeds of low economic and nutritional value supplant the vegetation and plants of high economic and nutritional value necessary for human life, where this could be caused by the climate or factors of depletion such as winds and rain., and could be the result of human factors such as excessive felling of trees which is not offset by planting new trees, and this necessitates caring for them and safeguarding their continuity by preserving the causes of their existence.

Third: Call to revive the fallow earth by developing and investing its bounties

The Prophetic Sunnah guided to revive fallow land³ and to invest it by establishing vital and beneficial projects especially as regards to agricultural investment, where the revival of the fallow land leads to producing a form of agricultural development that aims for agricultural expansion which entails endeavoring to augment the agricultural areas of land and enhancing the production of the land in terms of grains and fruits and vegetables which humans and animals avail of. Actually, the Prophet peace be upon him urged individuals to revive fallow land which is not exploited, and he rendered possessing it to be an incentive for harnessing it after preparing it for production and exploitation.

According to Hisham Bin Urwah related by his father that the Messenger of Allah peace be upon him said: [If anyone revives dead land, it belongs to him, and the unjust root has no right."],⁴ and said: ["He who cultivates land that does not belong to anybody is more rightful (to own it)."];⁵ that is the fallow land that is not developed

¹ Ahmad, Abu Abdullah Ahmad Bin Muhammad Bin Hanbal Bin Hilal Bin Asad, d.241H., *Musnad Al-Imam Ahmad Bin Hanbal*, edited by Shu'ayb Al-Arna'out-Adel Murshid, and others, Mu'assasat Al-Risalah, 1st ed., 2001, H.12902, vol.20, p.251.

² Al-San'ani, Abu Bakr Abdel Razzaq Bin Humam Bin Nafe', d.211 H., *Al-Musannaf*, edited by Habib Al-Rahman Al-'A'dhami, Academic Council-India, to be ordered from the Islamic Bureau-Beirut, 2nd ed., 1403H., 2nd ed., 1403 H., H 299, vol.1, p.89.

³ Al-Mawat denotes what is without life, and arid mawat is earth without plants. See - Al-Yamani, Nashwan Bin Said Al-Humayri, d.573H., *Shams Al-Ulum Wa Daw'a Kalam Al-Arab Min Al-Kalim*, edited by Dr. Hussein Bin Abdullah Al-Umari-Mutahher Bin Ali Al-Iryani- Dr. Yousef Muhammad Abdullah, Dar Al-Fikr Al-Mu'assser (Beirut-Lebanon), Dar Al-Fikr (Damascus-Syria), 1st ed., 1999., vol.9, p.6408. Moreover it has been said that its meaning is that it has no human owners and is not utilized. See: -Al-Zubaydi, Muhammad Bin Muhammad Bin Abdel Razzaq Al-Husseini, d. 1205H., *Taj Al-Arous Min Jawaher Al-Qamous*, Dar Al-Hidaya, vol.5, p.104.

⁴ Malek Bin Anas Bin Malek Bin Amer Al-Asbahi Al-Madani, d. 179H., *Muwatta' Al-Imam Malek*, edited by Bashir Awwad Ma'rouf-Mahmoud Khalil, Chapter on laboring to revive dead earth, H 2893, published in 1412H., vol.2, p.466.

⁵ Al-Bukhari, Abu Abdullah Muhammad Bin Ismail, *Al-Jami' Al-Sahih*, edited by Muhammad Zuheir Bin Nasser Al-Nasser, Dar Tawq Al-Najat Publishing House, 1st ed., 1422H., H 2335, vol.3, p.106.

for use becomes the property of one who exploits and invests it as a reward and encouragement for reviving it by exploitation and investment, and the purpose is to exploit the largest possible portion of the area of land that is not exploited.

Actually, the revival of dead land takes place by establishing various productive projects, where the one desiring to revive it would first demarcate its boundaries by placing signs of stones akin to a fence to differentiate it from other lands, and would thereafter prepare it for planting by removing the weeds and the elimination of thorns while securing water either by digging a well or drawing water to it in case it is near a river.

Even though most of the revival of dead land was through agriculture, revival could be by means other than agriculture, given that the reason behind the revival of dead land is absolute usufruct and exploitation of this land with a view to achieve general aims achieving the interest of the Umma. And reviving it by planting it involves achieving the interest of food security and self-sufficiency and not needing others by harnessing the land, where the one who establishes a farm on dead land has revived it, and one who harnesses water springs and digs wells to exploit underground water has revived it, and one who constructs builds and tills the soil and plants trees has revived it¹ and one who establishes a cattle farm on fallow land shall have revived it² and one who draws water to it to produce fish shall have revived it, and one who constructs structures in which are industrial machines shall have revived it.

And reviving dead land by establishing cattle farms has considerable nutritional importance given its entailing care for livestock resources, and given its enabling a propagation which may achieve self-sufficiency in this vital aspect of human life, and moreover, self-sufficiency in livestock means self-sufficiency in what it produces in yoghurt, milk, meat, wool and all that may be derived from these animals irrespective of kind- camels, cows and goats. And if the principle of revival of fallow land is applied to all the various facilities of production and it is spread to all the domains achieving the general interest of the whole Umma then the benefit would be the achievement of great aims for the members of society, at the forefront of which is food security and the Umma not needing to import or depend on others to obtain food.

Moreover, the application of the notion of reviving the earth has a clear role in activating the factor of exporting the surplus of production, and hence it would be possible for the Umma to achieve self-sufficiency and food security through this transaction which Islam has encouraged. Thus Islam has rewarded one who revives the fallow land to achieve those economic gains and to magnify its role in fortifying the food security of the Umma through making those that revive the land to be its owners, and this is clear from the text of the previous Hadith of the Prophet who rendered ownership to be contingent on revival on a continual basis. Thus the dead land which becomes property by virtue of revival, if it ceases to be alive, then its ownership reverts to the state.³ In effect, those in authority may transfer its ownership again to those that revive it,⁴ because the revival does not alter the form of the ownership of land, but rather remains the property of the state, and the individual by reviving it acquires usufruct and availing of its produce and in case there is a cessation of revival usufruct also ceases and the land reverts to the state, because the land through revival is not absolute ownership but rather usufruct, whereby the situation reverts to the status quo ante prior to revival.

Fourth: Organization by the Prophetic Sunnah of the transaction of Al-Hima (Sanctuary) and Iqta' (Feudalism)

The Prophetic Sunnah regulated the transaction of sanctuary which was known before Islam, and was a cause of ownership by a method that consecrated social stratification and bolstered the influence of the rich class, and did not achieve the general interests of the Umma. Thus one who had force and influence would arrive at a land and would subject it to his authority and control it including its pastures and water and would prevent others from benefiting from it, and the range of the barking of a dog would indicate the limit of the land in which the barking of the dog is heard owned by him with all that it contains in water and pastures.

Thus the sanctuary expresses the vast areas of fallow land which powerful individuals possess and who do not permit others to benefit from it, and consider it with all that it contains in resources to be private property by virtue of seizing control of it and their ability to prevent others from benefiting from it.⁵

Islam prohibited this and invalidated it for individuals and rendered the sanctuary to be for Allah and His Messenger, for Ibn Abbas reported that Al-Sa'ab Bin Juthama said: The Messenger of Allah said: [No Hima except for Allah and His Apostle.]⁶ Thus the privatization of the land of hima and making it private property rather than

¹ Malek Bin Anas Bin Amer Al-Asbahi, d.179H., *Al-Mudawwanah*, Dar Al-Kutub Al-Ilmiyyah, 1st ed., 1994, vol.4, p.474.

² Al-Shirbini, Muhammad Al-Khatib, d. 977H., *Mughni Al-Muhtaj Ila Ma`rifat Ma`ani Al-Faadh Al-Minhaj*, Dar Al-Kutub Al-Ilmiyyah, 1st ed., 1994A.D., vol.3, p.502.

³ Al-Desouqi, Muhammad Bin Ahmad Bin Arafah Al-Desouqi, d.1230 H., *Hashiyat Al-Desouqi 'Ala Al-Sharh Al-Kabir*, Dar Al-Fikr, vol.4, p.69.

⁴ Al-Bahouti, Mansour Bin Younis Bin Salaheddin Ibn Hassan Bin Idris, d. 1051H., *Kashaf Al-Qina`a 'An Matn Al-Iqna`a*, Dar Al-Kutub Al-Ilmiyyah, vol.4, p.195.

⁵ Muhammad Baqer Al-Sadr, *Iqtisaduna*, 2nd ed., vol.1, p.73.

⁶ Al-Bukhari, Al-Jami`i Al-Sahih, Kitab Al-Musaqat, Chapter entitled, the only protection is that of Allah and His Messenger, H 2370, vol.3,

public property is within the discretion of the state, and for the regulation of this process are rules which achieve the public interest and the matter requires the permission of those in authority.

Thus among the principles of Al-hima in Islam is to prevent an individual or a small group of people to monopolize what involves a public interest and hinder the public from vaailing of it, and also render Al-hima the division of a part of land that is not owned by anyone and establishing a public project where the state is responsible for managing it and administering its affairs thereby serving the public interest, where the imam safeguards the public interest in a land not owned by anyone.¹

And there is the Iqta` where the imam grants a person the right to revive dead land or to exploit a natural resource, where the beneficiary is more entitled than others to what the imam granted, that is the revival and investment of the land is a cause of ownership and acquisition of a special right to it.²

Fifth: The Prophetic Sunnah attaches importance to achieving food security and self-sufficiency

Food security is a modern term without antecedents for the early Muslim scholars and thinkers, but it would be possible to identify its presence through phrases and saying in their interpretative elaborations upon discussing security. Actually, the utilization of the term security in general arises upon discussing topics which have a major role in the spreading of security and tranquility in the life of people.

Actually, the term food security occurs in economic studies which tackle the sources of food in terms of plants and animals, and hence the definitions of food security are varied based on the diversity of the elements and components of food security, and the varied views on the nature and significations of this term.

The connotation of this term pivots around "providing sufficient nutrition to fulfill the biological needs of humans to be able to exercise the activity of vicegerency and developing the earth for which they were created."³

And the denotation of this term indicates of the purpose of seeking food, and shows the importance of its availability, and connects this purpose to the final aim which is to build the universe, whereby nutrition is a means to this end. In fact, food security in its broad meaning is a continual dynamic process aiming to enable the individual to obtain his food requirements in terms of his needs, by means of the state or the ruler providing for the essential needs in terms of food and drink. Hence, achieving food security in society is linked to the ability of the state to provide the essential needs of the members of society as relates to food and drink within what is available in resources and sources. And the aim of striving for food is the building of the earth and achieving the interests of religion and the world in combination.

In fact the Prophetic Sunnah contains directives that are adequate for achieving food security in Muslim society. As an instance of this is the directive of the Prophetic Sunnah to mobilize human resources and to invest the capacities of individuals by urging exploitation of the sources of food in nature, and expanding the scope of exploiting those resources by encouraging toil and striving to avail of their benefits, while considering this as a form of worship by which the individual draws close to God Almighty, while prohibiting the suspension of human capacity that is capable of work and production by prohibiting seeking money without work. Thus according to Hakim: ["I asked the Messenger of Allah and he gave me, then I asked him and he gave me, then I asked him and he gave me. Then he said: 'O Hakim! This wealth is attractive and sweet. Whoever takes it without being greedy, it will be blessed for him, and whoever takes it with avarice, it will not be blessed for him. He is like one who eats and is not satisfied. And the upper hand is better than the lower hand.'"]⁴

And the upper hand is the productive hand, and the lower hand is the consuming hand, and accordingly the higher hand is superior to the lower hand due to this quality, and hence we find that Islam glorifies work and encourages it, while considering it a religious duty, and it rendered all the crafts to be among the collective duties (fard Kifaya).

Actually, among the foremost standards aiming to achieve food security for the individuals is what the Prophetic Sunnah alluded to and which the Muslims practiced in their various eras:

First: Caring for agricultural and animal wealth

The Prophetic Sunnah encourages this by many means including:

- a) Planting the earth with types of plants indispensable for people; because investing the earth through agriculture is the essential element of achieving the food security of the Umma, where Islam considered planting the earth in a manner benefiting people and animals to be a form of worship for which the Muslim is rewarded in the Hereafter. The Prophet peace be upon him says: ["If any Muslim plants any plant and

p.113.

¹ Al-Nawawi, Abu Zakariyyah Muhiedden Yahya Bin Sharaf, d.676H., *Rawdat Al-Talibin Wa Umdat Al-Muftin*, edited by Zuheir Shawish, Islamic Bureau, Beirut-Damascus-Amman, 3rd ed., 1991, vol.5, p.301.

² Ibid, vol.5, p.303.

³ This definition was reached by the author, and it was cited not without documentation.

⁴ Al-Bukhari, Al-Jami'i Al-Sahih, Book on wills, section on abstaining from asking for succor, H 1472, vol.2, p.112.

a human being or an animal eats of it, he will be rewarded as if he had given that much in charity."].¹
In fact the Prophet peace be upon him was keen on investing agricultural lands by encouraging transactions which have a direct relation to agricultural investment, and among those transactions:

- Al-Muzara`a (Sharecropping), which is a type of exploiting land fit for agriculture that is based on enabling the landowner to till and plant it so that benefiting from it is not suspended in return for receiving a portion of the produce.² Thus it is partnership in the proceeds of the plants³ between the farmer and the land owner.
- Al-Musaqaa (irrigation contract) is to give the land planted with trees to one who takes care of it and irrigates it in return for a share of the produce.

The Prophetic Sunnah sanctioned these two transactions- Muzara`a and Musaqaa- and considered them to be lawful even with non-Muslims, given that the Prophet peace be upon him kept the land of Khaybar with the Jews provided they tilled and cared for it in return for a share of its produce, and the Prophet, when he triumphed over Khaybar wanted the expulsion of the Jews from it, and the land upon victory was for Allah, His Messenger and the Muslims, and the Jews requested the Prophet peace be upon him to settle on it and to refrain from caring for it and would avail of half the produce, whereupon the Prophet said to them: [We would let you continue there so long as we will desire.] and they remained on it until Umar expelled them from Medina.⁴

Among the manifestations of the care of the Prophetic Sunnah for food security is that it resisted desertification by urging the planting of trees, given that desertification causes dysfunction in human and animal food security as a result of the perishing of trees, and this in turn leads to the perishing of animals, thereby causing harm to human food security.

b) Encouraging the endowment (Waqf) of agricultural lands

This is an expansive area for enhancing the area of planted lands, and hence achieving food security is not just for present generations but also for coming generations; because Waqf is productive, growing and perpetual capital that aims to provide a flow of benefits for coming generations which previous generations had voluntarily deducted from their wealth in order to build future and comprehensive development and deferred returns⁵ for subsequent generations.

In fact Islamic Law sanctioned this economic social institution given its considerable impact on managing the production cycle and the preservation of wealth and guaranteeing the transfer of its growth and dividends from one generation to the others by moving it out of the circle of private benefit to the circle of public benefit on a continual basis, where the Waqf is based on the owner dedicating a portion of his property having the attribute of continuity and to donate its proceeds to a continual charity which needs its proceeds, such as donating a piece of land for the construction of a hospital or a mosque or a schools, or to donate an agricultural piece of land and dedicating its revenues for the sake of Allah, and this type of charity is the essential one in the Waqf legislation where Waqf began in Islamic Law with the encouragement of Prophet of the companion who desired the reward of charitable acts on a perennial basis until the Day of Judgment.

According to Abdullah Ibn Omar: [In the lifetime of Allah's Messenger (pbuh) , `Umar gave in charity some of his property, a garden of date-palms called Thamgh.⁶ `Umar said, "O Allah's Messenger (pbuh)! I have some property which I prize highly and I want to give it in charity." The Prophet; said, "Give it in charity (i.e. as an endowment) with its land and trees on the condition that the land and trees will neither be sold nor given as a present, nor bequeathed, but the fruits are to be spent in charity." So `Umar gave it in charity, and it was for Allah's Cause, the emancipation of slaves, for the poor, for guests, for travelers, and for kinsmen. The person acting as its administrator could eat from it reasonably and fairly, and could let a friend of his eat from it provided he had no intention of becoming wealthy by its means.].⁷

According to Anas: [Abu Talhah (May Allah be pleased with him) was the richest among the Ansar of Al-Madinah and possessed the largest property from palm-trees, and among his possessions what he loved most, was his garden known as Bairuha' which was opposite the mosque, and Messenger of Allah (pbuh) often visited it and drank from its fresh water. When this Ayah was revealed: "By no means shall you attain Al-Birr (piety, righteousness - here it means Allah's reward, i.e., Jannah), unless you spend (in Allah's Cause) of that which you love," Abu Talhah came to Messenger of Allah (pbuh) and said, "Allah says in His Book: 'By no means shall you attain Al-Birr, unless you spend (in Allah's Cause) of that which you love,' and the dearest of my property is Bairuha'⁸ so I have given it as Sadaqah (charity) for Allah's sake, and I anticipate its reward with Him; so spend it,

¹ Al-Bukhari, Al-Jami`i Al-Sahih, *Kitab Al-Muzara`a* (sharecropping), section on the virtues of planting to feed oneself, H 2320, vol.3, p.103.

² Al-Sarakhsi, Muhammad Bin Ahmad Bin Abi Sahl, d.483H., Al-Mabsout, unpublished, Dar Al-Ma`rifah-Beirut, 1993, vol.23, p.17.

³ Al-Desouqi, Muhammad Bin Ahmad Bin Arafah Al-Desouqi, d.1230 H., *Hashiyat Al-Desouqi 'Ala Al-Sharh Al-Kabir*, vol.3, p.373.

⁴ Al-Bukhari, Sahih Al-Bukhari, H 2338, vol.3, p.107.

⁵ Mundhir Qahf, *Islamic Waqf, its Evolution, Management and Development*, pp.33-34.

⁶ With a fatha on the sound th and silence of the letter mim.

⁷ Al-Bukhari, *Al-Jami`i Al-Sahih*, Chapter on wills, section on what the trustee must do insofar as the property of the orphan, H 2764, vol.5, p.441.

⁸ An orchard of palm trees located in proximity to the Prophet's Mosque which the Messenger of Allah used to enter and take shade at and

O Messenger of Allah, as Allah guides you." Messenger of Allah (pbuh) said, "Well-done! That is profit earning property. I have heard what you have said, but I think you should spend it on your nearest relatives." So Abu Talhah (May Allah be pleased with him) distributed it among nearest relatives and cousins.],¹ Thus the purpose of Waqf is to transfer the proceeds of private property to public property whilst maintaining the asset on a continual basis, and it represents the opposite of Al-Hima where public property is converted to private property without causing damage to the public interest.

c) Encouraging the endowment of wells and water resources

Moreover, the Prophetic Sunnah urged the endowment of agricultural lands as a continual source of obtaining food, and it also urged to endow the water source which could involve individual ownership such as water wells and springs of private benefit whereby the owner converts it from his private ownership to public ownership as an act of charity and to draw near to Allah (SWT) and then to donate its water as a Waqf for the sake of Allah; to be a continual source of water for human benefit in terms of drinking and cooking. According to Bishr: ["when 'Uthman looked out over them and said: 'I adjure you by Allah and by Islam, are you aware that when the Messenger of Allah came to Al-Madinah, and it had no water that was considered sweet (suitable for drinking) except the well of Rumah, he said: "Who will buy the well of Rumah and dip his bucket in it alongside the buckets of the Muslims, in return for a better one in Paradise?" and I bought it with my capital].²

Sixth: Providing the necessary capital to establish economic projects

The Prophetic Sunnah urged providing the necessary financial expenses and capital to establish economic activity, and to prevent a suspension of the benefits of those resources, and this by prohibiting the negative saving of wealth which deactivates benefiting from it and hinders exploiting and investing it in productive projects.

Moreover, the Prophetic Sunnah linked the emergence and sustainability of the right to ownership to the continuity of work and the continuity of legitimate positive participation in economic activity, and it prohibited economic activities which concentrate wealth in the hands of a small group of people who practice unlawful activities such as Riba (usury), monopoly and bribery.. Moreover, it encouraged economic planning for the establishment of beneficial projects by enacting general economic principles which lay down the necessary economic plans for the establishment of beneficial investment projects, while connecting their implementation to reward and sanctions in order to ensure their success and emergence on sound foundations, as exemplified in the enactment of prohibiting Riba, and fraud and monopoly in dealing, and the imposition of zakat on wealth that is more than the basic needs of the owner.

Moreover, the Prophetic Sunnah prohibits destroying economic resources whether by incineration or demolition by cause of wars and conflict; or the destruction was automatic by converting beneficial food products to harmful products producing harm and damage to the person such as converting wheat to alcohol and honey to wine, given that this entails destroying the food substance and the impeding of its benefits to humans and converting it into a harmful substance. This is a manifestation of corruption on earth prohibited by Allah (SWT).

Seventh: Optimal utilization of the elements of production and guaranteeing justice in the distribution of wealth in society.

The full utilization of the components of the agricultural product is an important factor for effectuating an integrated economic cycle that is beneficial to humans, and which generates a new food source, such as harnessing arising from the surplus human vegetables food by converting it to food for animals leading to the development of livestock resources which constitute a nutritional source for humans; moreover, utilizing the animal waste as a nutritional organic substance which enhances the produce of plants and so forth. And among the principles leading to success in the exploitation of the elements of production is to involve the members of society in investing the assets of earth by focusing on the justice of the distribution of natural wealth between the members of society. The Prophet says: [Muslims have common share in three (things). grass, water and fire.]³

Thus, Islam by affirming the principle of economic and social justice in the distribution of wealth between people on the basis of providing what they need in food and drink guarantees to the individual what he needs in food derived from the natural resources created for his benefit, and it directs the human to search for the real cause when dysfunction occurs, and warns of negligence in achieving the principle of justice in the distribution of what Allah endowed the universe with in terms of resources.

Moreover, it directs human thought towards preserving the Divine balance of the Universe in terms of what

drink from its water.

¹ Al-Bukhari, *Al-Jami' Al-Sahih*, Chapter on: if a land is dedicated as a waqf and its boundaries were not defined, H 2769, vol.4, p.11.

² Al-Tirmidhi, *Sunan Al-Tirmidhi* H 3703, vol.5, p.627.

³ Al-Baghdadi, Abu Muhammad Al-Harith Bin Muhammad Bin Daher Al-Tamimi Al-Baghdadi, d.282H., *Bughyat Al-Baheth 'An Zawa'ed Musnad Al-Harith*, edited by Dr. Hussein Ahmad Saleh AL-Baakiri, Center for Serving the Sunnah and the Prophetic Biography- Medina, 1st ed. 1992 A.D., vol.2, p.653.

Allah created, and in terms of the wealth and food and water resources deposited by God which are necessary for human life. Also, it calls for exploiting the land which Allah has made to be a source of living for the human and a reason for his livelihood, while showing the optimal path making him invest this element and exploit it, whereby it yields the greatest bounties possible, and produces the optimal amount of food, and this is why it began by edifying and educating the individual, and thus alerted the human to the bounties in the Universe, and that the earth is the principal component of nature which Allah subjected to him, whilst commanding him to strive and eat of its bounties.

According to this understanding, in the Islamic vision there is no scarcity in natural resources, but rather the dysfunction arising from misuse of natural resources which is the direct cause of the occurrence of the economic problem, and also scarcity is a social phenomenon which is contingent on the behavior of persons and the methods of managing wealth in society, and also the method of benefiting from resources and sources of production, which are the product of sharp gaps in the control of production and food resources, which prevents utilization of those resources in a just manner that fulfills of the needs of the members of society irrespective of their categories and segments.¹

Findings

The present study has concluded with a set of results, foremost of which:

- First:** Among the indications of civilizational refinement and advancement in the Prophetic Sunnah is focus on the human as the principle component of creation without differentiation between a Muslim and non-Muslim, and without difference in the human attribute of every member of society.
- Second:** The Prophetic Sunnah was keen on marshaling the intellectual and physical capacities of the individual without forfeiting one at the expense of the other, and thus it balanced between them and called for investing both elements so that the mind and body are components of the establishment of civilization each in its domain of creativity and ability to contribute.
- Third:** The Prophetic Sunnah devoted attention to the intellectual dimension of the individual as one of the components of the human resources. This attention is manifested in:
- Prohibition of consuming what infringes on the mind and what harms thought such as alcohol consumption.
 - Guarantee of freedom of expression and respect for the other opinion through affirming the principle of Shura (consultation) and hearing the differing opinion.
- Fourth:** The Prophetic Sunnah devoted care to the physical dimension through what is today knows as human resources, and this care is manifested in:
- The call for reviving the dead land by developing and investing its bounties and organizing the transaction of Al-Hima and Iqtaa.
 - The Prophetic Sunnah devoted attention to the economic dimension as a factor of civilizational advancement and a tool of progress in society, and the prevention of conflicts over the water and food resources through:
 - The care given by the Prophetic Sunnah to achieving food security and enacting the necessary tools for achieving self-sufficiency.
 - Optimal utilization of the elements of production and guaranteeing justice in the distribution of wealth in society.
 - Provide the necessary capital for establishing vital economic projects, individual and collective.

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