

## Religious Ethics in Industrialization Process

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### Abstract

*The most important matter in ethics and values in industrialization process according to Islam is the matter of existence itself and how it is to be defined. Another issue is the matter concerning resources and how it is to be utilized. Therefore, this study deals with both basic issues by exploring the general guiding principles and values in the process of industrialization.*

**Keywords:** Religious Ethics. Industrialization. Sustainability. Environment. Islamic Perspective

### Introduction

Industrialization must not be taken lightly because it has been a fervent occupation of many nations including Muslim countries, such as Malaysia, which is aspiring to become a developed nation by the year 2020. Even though the common belief is that industrialization should denote the improvement of general living conditions but in reality it gives another portrait; the condition of the people in the bottom remain the same, the gap between “haves” and “haves-not” is wider and even the general standard of living has deteriorated. Therefore, the prevailing concept of industrialization and development is opened to be questioned.

In other words, the concept of industrialization which is merely concerned about material and physical development has failed in realizing the socio-economic well-being of the third world nations which Muslim countries are part of.

In fact, the current situation of industrialized Western nations should also be a lesson for Muslims that is to avoid from repeating the same mistakes.<sup>i</sup> The findings of various studies on industrializing countries have also revealed that industrialization and modernization have been accompanied not just by attributes of economic development but also by abject poverty, greater unemployment, wider inequalities, and horrifying numbers on crimes, drug addiction, moral collapse, fatherless households and so on.<sup>ii</sup>

In times when we are constantly being made aware of its negative impacts on Muslim society, an ethical discourse on this important process needs further emphasis. A conventional industrialization process basically deals with human ends for human interests and purposes. In contrast, in Islam the idea of the highest form of industrialization is that it is the one which is pleasing to Allah. Moreover, God-blessed industrialization does not make sense without the ethical dimension of the divine revelation.

If we examine industrialization from a purely Islamic perspective, we will realize that Islam perceives the process of industrialization as a source of sustenance and livelihood, as well as economic growth of a nation.<sup>iii</sup> Furthermore, industrialization and civilization in Islam encompass not merely economic growth but all other dimensions of the human life including social, spiritual, political, cultural, and psychological well-being.<sup>iv</sup>

Islam encourages all types of industries that can be established depending on the changing needs of a society, due to the change in circumstances and public interest. This includes the fulfillment of the basic needs of life and the security of nation, at least the ability to defend the nation. Mostly important, those industries should be conducted in permissible activities, a God-blessed process which subscribes to Islamic universal ethical principles that ensure the balance between material and spiritual development of a nation.<sup>v</sup> In fact, Allah commands His servants to seek the paradise in the here-after but not to forget their portion in the worldly life as Allah states in the Glorious Qur'Ēn:

But seek, with the [wealth] which Allah has bestowed on thee, the Home of the Hereafter, nor forget thy portion in this world: but do thou good, as Allah has been good to thee, and seek not [occasions for] mischief in the land: for Allah loves not those who do mischief.<sup>vi</sup>

In order to ensure that industrialization becomes a God-blessed process, all negative activities and evils which are inherent in secularist industrialization should be checked, controlled, and abolished through effective policies. This in order to bring about a change in attitude of industrialist toward productive investments and ethical ventures which will enhance the industrialization process and ensure socio-economic justice.<sup>vii</sup>

Indeed, it is a well-known fact that Islam negates the worse abuses of economic exploitation, fraud and other evils which are legal in the materialist framework of industrialization. This is absolutely in ideal terms but then we should realize that we are dealing with values and principles which are ideals; and it is Islam, a perfect and comprehensive way of life which answers peace and justice in society.<sup>viii</sup> Allah mentions in the Qur'Ēn:

This day have I perfected your *dĒn* for you, completed My favour upon you, and have chosen for you Islam as your *dĒn* [way of life].<sup>ix</sup>

The word of thy Lord doth find its fulfilment in truth and in justice: None can change His words: for He is the one who heareth and knoweth all.<sup>x</sup>

Islam does not look favorably on a rejection of life on earth in monasticism because Islam promotes both, this world and the here-after, and does not confine itself merely in purifying the spiritual and the moral life of man. Indeed, its domain extends in to all aspects of human life. It molds individual's life as well as the social order in healthy patterns. That is why it is necessary that each and every human affair including industrialization and development processes be molded according to the Islamic design.<sup>xi</sup> Allah says in the Qur'Ēn:

[Our religion is] the Baptism of Allah.  
And who can baptize better than Allah.  
And it is He Whom we worship.<sup>xii</sup>

On another note, Islam also tells us not to see industrialization as an end in itself, but rather a means to an end; to bring goodness and stability to the whole community. In Islam, being a highly industrialized country is not the top of a comprehensive development.

Rather industrialization should be a God-blessed process and a means to achieve a sustainable development in a society, which is an epitome of economic, spiritual and moral excellence.<sup>xiii</sup> Indeed, Allah reminds the believers to ask Him for both types of excellence<sup>xiv</sup> i.e., this life which implies economic and material well-being, as well as the Hereafter which indicates spiritual and moral excellence, as He says in the Glorious Qur'Ēn:

Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!<sup>xv</sup>

If industrialization is viewed as an end in itself, it leads to imbalances, inequities, and environmental excesses because man will struggle for it by any means, good or bad; and ultimately it will reduce the well-being of most members of the society as well as the ecological system on earth.<sup>xvi</sup> Allah says in the Qur'Ēn:

Mischievousness has appeared on land and sea because of [the meed] that the hands of men have earned, that [Allah] may give them a taste of some of their deeds: in order that they may turn back [from Evil].<sup>xvii</sup>

And He giveth you of all that ye ask for. But if ye count the favours of Allah, never will ye be able to number them. Verily, man is given up to injustice and ingratitude.<sup>xviii</sup>

In a nutshell, Islam encourages an inclusive process of industrialization which brings about socio-economic well-being and harmony with the environment. Indeed, Islam provides the perfect manual and guidance for man to run industrialization in a rightful way.

#### ***Four Guiding Principles and Religious ethics in Industrialization Process***

The Muslim idea of the highest form of industrialization is that it is the one which is pleasing to Allah.

Moreover, God-blessed industrialization does not make sense without the ethical dimension of the divine revelation. In addition, the most important matter in ethics and values in industry according to Islam, is the matter of existence itself and how it is to be defined. Another issue is the matter concerning resources and how it is to be utilized. Therefore, this section deals with both basic issues by exploring the general guiding principles and values in the process of industrialization. The researcher will discuss about Islamic guiding principles and values in industry by investigating the philosophical foundation of industrialization that can be derived from the Qur'Ēn and the Prophet's traditions.

However, it should be noted here that an elaboration and analysis of Islamic guiding principles and values in industry can be very complex and wide in scope. For the purpose of this research, the researcher will limit the analysis of primary elements which have direct implications for industry and industrialization process.

#### ***Divine Unity and Oneness (al-TawĪĒd)***

Man and the universe have not come into existence on its own, and neither are they a product of natural forces that had somehow, by pure chance, combined to produce life. On the contrary, man and the universe are the creations of the All Wise and the Most Merciful Creator, the only one God. Allah says in the Glorious Qur'Ēn affirming His Oneness and He is the Creator of the heavens, the earth and everything:

It is He Who begins [the process of] creation; then repeats it; and for Him it is most easy. To Him belongs the loftiest similitude [we can think of] in the heavens and the earth: for He is Exalted in Might, full of wisdom.<sup>xix</sup>

He to whom belongs the dominion of the heavens and the earth: no son has He begotten, nor has He a partner in His dominion: it is He who created all things, and ordered them in due proportions.<sup>xx</sup>

In Islam, the core concept which permeates all aspects of human life is *TawĪĒd* or the unity of God and its opposite is expressed by the term *Shirk* which means associating partners with Allah. Being a Muslim is to have faith in *ĪĒ ilĒha illAllah* that there is no God but Allah. He is the Creator, the Sustainer, the Cherisher and the Owner of everything. He says in the Holy Qur'Ēn:

Allah is He, than Whom there is no other god; - Who knows [all things] both secret and open; He, Most Gracious, Most Merciful. Allah is He, than Whom there is no other god; - the Sovereign, the Holy One, the Source of Peace [and Perfection], the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Supreme: Glory to Allah. [High is He] above the partners they attribute to Him. He is Allah, the Creator, the Evolver, the Bestower of Forms [or Colors]. To Him belong the Most Beautiful Names: whatever is in the heavens and on earth, doth declare His Praises and Glory: and He is the Exalted in Might, the Wise.<sup>xxi</sup>

The Prophet ε also explained that Allah has ninety-nine Names (*al-asmĒ' al-×usnĒ'*) which show all the attributes of perfection and whoever believes in their meanings and acts accordingly will enter paradise, He ε says:

Allah has ninety-nine Names. Whoever believes in their meanings and acts accordingly will enter Paradise.<sup>xxii</sup>

He has created the whole universe with the sole purpose of worshipping Him.<sup>xxiii</sup> It is this purpose which gives meaning and significance to the existence of the Universe of which man is a part.<sup>xxiv</sup> As Allah says in the Glorious Qur'Ēn:

I have only created Jinns and men, that they may serve Me.<sup>xxv</sup>

Man should give full submission and worship to Allah and to have Him constantly present in his life. He must submit himself to Allah with total and sincere belief,<sup>xxvi</sup> a declaration with his tongue, an acceptance with his heart and a reflection through his actions.<sup>xxvii</sup>

Hence, man's mission in this world becomes a dedication to His Creator whereby the absolute worship and obedience to Him become his purpose of life. Allah says in the Qur'Ēn:

And they ill-treated them for no other reason than that they believed in Allah, Exalted in Power, Worthy of all Praise!<sup>xxviii</sup>

Since He is the only Creator of man and the whole universe, so He knows well what suits His creations at all time and indeed what benefits or harms man, what makes him successful or miserable. By His knowledge and beneficence He has legislated what suits best and fulfills the essential needs of all His creatures on earth and makes their life successful and secure.<sup>xxix</sup> Allah says in the Holy Qur'Ēn:

Allah is He, than Whom there is no other god;- Who knows [all things] both secret and open; He, Most Gracious, Most Merciful.<sup>xxx</sup>

To Allah do belong the unseen [secrets] of the heavens and the earth, and to Him goeth back every affair [for decision]: then worship Him, and put thy trust in Him: and thy Lord is not unmindful of aught that ye do.<sup>xxxi</sup>

O ye who believe! Give your response to Allah and His Messenger, when He calleth you to that which will give you life; and know that Allah cometh in between a man and his heart, and that it is He to Whom ye shall [all] be gathered.<sup>xxxii</sup>

It is in this sense that even in the worldly matters including economic and industry, Muslims should obey and follow His guidance and revelation.<sup>xxxiii</sup> In fact, each an every Muslim's endeavor including his efforts in industry is considered an *'ibÉdah* because worship in Islam encompasses both spiritual and material pursuits as long as it conform to Islamic principles and guidance.<sup>xxxiv</sup>

In short, *TawhÉd* is the most important and fundamental principle of the teachings of Muáammad ε and indeed the message of all Messengers of Allah. It is the bedrock of other beliefs, commands and laws in Islam. It is thus, all human affairs including industrialization process must stand firm on this foundation. The revelation which was sent by Allah through His Messenger ε must be the basic frame of reference and the starting point in the formulation of industrialization's goals, policies and strategies at all levels.<sup>xxxv</sup>

### Viceregency (*al-KhilÉfah*) and Responsibility (*al-AmÉnah*)

The concept of *al-khilÉfah* and *al-amÉnah* are very important in the industrialization process. Man should realize his true self that he is God's supreme creation and His vicegerent (*khalÉfah*) on earth who has been endowed physical, intellectual and spiritual potentialities which must all be developed and nurtured.<sup>xxxvi</sup> Allah says in the Glorious Qur'Én:

Behold, thy Lord said to the angels: "I will create a vicegerent on earth."<sup>xxxvii</sup>

We have honoured the sons of Ódam; provided them with transport on land and sea; given them for sustenance things good and pure;

and conferred on them special favours, above a great part of our creation.<sup>xxxviii</sup>

His role as God's vicegerent (*khalÉfah*) implies that the universe, natural resources, and other creations are entrusted (*amÉnah*) to man for his utilization. His superior intelligence (*Ñaql*) should be used to its full potential so that he can understand his position, function as his true self as a *khalÉfah*, and control over all other creations on earth for his well-being in a rightful way.<sup>xxxix</sup> In fact, the Qur'Én obviously tells us that the Almighty Allah created the world and whatever in it for the usage and pleasure of the sons of Ódam. Allah says in the Qur'Én:

It is He Who hath created for you all things that are on earth; Moreover His design comprehended the heavens, for He gave order and perfection to the seven firmaments; and of all things He hath perfect knowledge.<sup>xl</sup>

And He has subjected to you, as from Him, all that is in the heavens and on earth: Behold, in that are Signs indeed for those who reflect.<sup>xli</sup>

Do ye not see that Allah has subjected to your [use] all things in the heavens and on earth, and has made his bounties flow to you in exceeding measure, [both] seen and unseen? Yet there are among men those who dispute about Allah, without knowledge and without guidance, and without a Book to enlighten them!<sup>xlii</sup>

However, this authority is not absolute because he is a *khalÉfah* and also at the same time an *Ñabd* (servant) of Allah who does not have any independent authority other than to follow Allah's Will, for he cannot violate the basic premise of this trusteeship (*amÉnah*) while using it to his advantage. In short, Allah is the real owner of all resources and man is allowed to use them to his advantage as long as this trusteeship or *amÉnah* is not violated.

It is in this sense that private ownership of resources in Islam differs from conventional system.<sup>xliii</sup>

Yea, to Allah belongs all that is in the heavens and on earth: so that He rewards those who do evil, according to their deeds, and He rewards those who do good, with what is best.<sup>xliiv</sup>

Since the true ownership of all resources, environment, ecology and the whole universe are resides with Allah, their misuse that involves waste and destruction is a sinful act in Islam. Allah says in the Qur'Ēn

To every people [was sent] an apostle: when their apostle comes [before them], the matter will be judged between them with justice, and they will not be wronged.<sup>xlv</sup>

Hence, there can be absolutely no room in industrialization process for environmental pollution or excessive use of natural resources which leads to over-production and the destroying of those output, by burning or dumping into the ocean in order to maximize profit and to maintain prices at a higher level. This is a usual scenario in value-free industrialization practice and indeed the third world countries always become the dumping area for the unsold goods from industrialized countries. Apparently, Islam deals with such crisis from its root as the concept of *khilĒfah* and *amĒnah* entail that no one is authorized to destroy or waste the God-given resources. Everyone must utilize it in a very best possible way for all, as well as acquire it in a rightful way. Allah says in the Qur'Ēn:

It is He Who produceth gardens, with trellises and without, and dates, and tilth with produce of all kinds, and olives and pomegranates, similar [in kind] and different [in variety]: eat of their fruit in their season, but render the dues that are proper on the day that the harvest is

gathered. But waste not by excess: for Allah loveth not the wasters.<sup>xlvi</sup>

No one is authorized to violate the terms of *khilĒfah* and *amĒnah* because everybody is equal in terms of ownership and opportunity to acquire the God-given resources by rightful and permissible way. Basically, this is also an appropriate treatment for the crisis of resource depletion. This is because every industrialist should realize that man is just a trustee (*amĒn*) of all resources and he must subscribe to the law of the real Owner of the resources, otherwise, he will be punished.

And those who break the covenant of Allah, after its ratification, and sever that which Allah has commanded to be join [i.e. they sever the bond of kinship and are not good to their relatives] and work mischief in the land, on them is the curse, and for them is the unhappy home [i.e. Hell].<sup>xlvii</sup>

As we have seen, many crises namely; inequalities, resource depletion, environmental pollution, over-production and inflation are inherent in the culture of industrialism in a value-free society where religion is always put aside and profit maximization is always the ultimate end of industrialization. This is the reality of contemporary industrialization. The crises and imbalances that we are facing today are basically because of the greediness and selfishness of man. In fact, Allah says in the Qur'Ēn:

Mischief has appeared on land and sea because of [the meed] that the hands of men have earned, that [Allah] may give them a taste of some of their deeds: in order that they may turn back [from Evil].<sup>xlviii</sup>

Man always does injustice (*ĀdalĒm*) and ingratitude (*kaffĒr*). Allah says in the Holy Qur'Ēn:

And He giveth you of all that ye ask for. But if ye count the favors of Allah, never will ye be able to number them. Verily, man is given up to injustice and ingratitude.<sup>xlix</sup>

In conclusion, the concept of *khalÉfah*, *‘abd*, and *ÉmÉnah* play a vital role to remind man about his true self. Man who is a *khalÉfah* on earth and also an *amÉn* or a trustee should utilize the *amÉnah* (God-given resources and the whole universe) in a very best way possible for all.

He is also an *‘abd* or a servant of Allah who does not gain absolute freedom, so that he should always obey Allah’s law. If each an every man realizes his true self and his responsibilities as a *khalÉfah* and *‘abd* on earth, the God-blessed industrialization process which brings about socio-economic well-being, then prosperity, wealth, peace and contentment could really be established on earth. Allah promises that He will grant His bounties to His servant who realizes his true self and is always be thankful to Him:

Your Lord caused it to be declared publicly that if you are grateful, I will add more favors unto you, but if you show ingratitude, truly My punishment is terrible indeed.<sup>1</sup>

### Justice (*al-ÑAdÉlah*) and Equilibrium (*al-TawÉzun*)

It is undeniable that justice is a universal value that can be accepted by each and every man on earth regardless of his religion and belief. Indeed, the role of the message delivered by all the Messengers of Allah from *Ódam* υ to the Last Prophet MuĀammad ε has also been to establish justice on earth.<sup>li</sup>

To every people [was sent] an apostle: when their apostle comes [before them], the matter will be judged between them with justice, and they will not be wronged.<sup>lii</sup>

O ye who believe! Stand out firmly for Allah, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to piety: and fear Allah. For Allah is well-acquainted with all that ye do.<sup>liii</sup>

In Islam there is no compromise with justice, indeed it takes precedence over love, even love for one’s parents.<sup>liv</sup> As Allah says in the Glorious Qur’Én:

O ye who believe! Stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it be [against] rich or poor: for Allah can best protect both. Follow not the lusts [of your hearts], lest ye swerve, and if ye distort [justice] or decline to do justice, verily Allah is well-acquainted with all that ye do.<sup>lv</sup>

Moreover, the Qur’Én places justice in the nearest state to piety:<sup>lvi</sup>

O ye who believe! Stand out firmly for Allah, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just; that is next to piety: and fear Allah. For Allah is well-acquainted with all that ye do.<sup>lvii</sup>

It should be noted here that Islam and injustice are at variance with each other as Ibnu Taimiyyah says: “the world can survive with justice and disbelief, but not with injustice and Islam”.<sup>lviii</sup> It is thus, establishing socio-economic justice is the basic premise in God-bless process of industrialization.

And come not nigh to the orphan's property, except to improve it, until he attains the age of full strength; give measure and weight with [full] justice; no burden do We place on any soul, but that which it can bear; - whenever ye speak, speak justly, even if a near relative is concerned; and fulfil the covenant of Allah. Thus doth He command you, that ye may remember.<sup>lix</sup>

As we have seen, capitalist industrialization exaggerates the right of the individual over the society while socialist industrialization advocates the rights of the society over the individual.

On the other hand, in Islam every person is entitled to have the right to benefit from the natural resources and to own property and wealth individually or in partnership with others while state ownership of critical resources is allowed if it is in the public interest.<sup>lx</sup> In other words, each is given its due right in life but it is governed and controlled by the God-given law.

It is We Who portion out between them their livelihood in this world.<sup>lxi</sup>

Islam also provides guidelines for the state and the people to manage the resources according to the priorities when the interests between two parties clash. Accordingly, the interest of the community takes precedence over the interest of individual, relieving hardship takes precedence over promoting benefit, and a bigger loss cannot be prescribed to alleviate a smaller loss and a bigger benefit takes precedence over a smaller one, conversely a smaller harm can be prescribed to avoid a bigger harm and a smaller benefit can be dispensed with in preference to a bigger one.<sup>lxii</sup> Bearing in mind that public good should always be above personal interest, no one has the right to exploit others and monopolize abuse on others' properties or on the national resources for his personal interest.

Human exploitation and destruction of the private properties or national resources at any level, in any shape and under any circumstances is anti-Islamic and must be eliminated. Allah says in the Qur'Én:

And do not eat up your property among yourselves for vanities, nor use it as bait for the judges, with intent that ye may eat up wrongfully and knowingly a little of [other] people's property.<sup>lxiii</sup>

Moreover, man who at once a *khalÊfah*, an 'abd, and an industrialist in the process of industrialization is not given absolute freedom in exploiting the resources for his own benefits and profits, and it is his responsibility to ensure that the process of production of goods and industrialization is in harmony with the people, environment and life on earth.

There is no doubt that he has right to acquire and utilize the resources to earn profits, in fact everybody is given equal opportunity, but he should realize that he is bounded with the terms and conditions in God-given law. Hence, he should do justice to everybody including the natural surroundings and act with moderation at all time. Any misuse of God-given resources by wasting or destructing is considered illegal in Islam.<sup>lxiv</sup> Allah says in the Holy Qur'Én:

Eat of the good things We have provided for your sustenance, but commit no excess therein, lest My Wrath should justly descend on you: and those on whom descends My Wrath do perish indeed!

As and employer in a factory for example, an industrialist should consider the laborers or the employees as members of his own family. They must be treated with respect, compassion, and equally as brothers.<sup>lxv</sup> Their rights and well-being must be ensured, as the Prophet É says:



Your workers are your brethren. The Almighty Allah placed them under you [for your services]. Whosoever has one [of his brethren] under him [working for him] must feed him of what he eats, clothe him of what he clothes himself and do not assign them to do what they cannot do. If you do, then help them.<sup>lxvi</sup>

Furthermore, real wages for the laborers in a Muslim society should ideally be at least at a level that would enable them to fulfill their basic needs in humane manner.<sup>lxvii</sup> Allah's Messenger ﷺ also reminds the employer to pay the wages of the workers rightfully and even before his sweat dries out. In addition, the workers must be treated and paid equally regardless of gender and races because man and women, black and white are equal before Allah. Allah says in the Holy Qur'án:

If any do deeds of righteousness- be they male or female - and have faith, they will enter Heaven, and not the least injustice will be done to them.

Indeed, in Islam, all individuals of every race, gender and status originates from one source, everybody is from *Ódam* and he is created of soil. As Allah says in the Qur'án:

Oh mankind! Reverence your Guardian-Lord, Who created you from a single Person, created, of like nature, his mate, and from them twain scattered [like seeds] countless men and women; fear Allah, through Whom you demand your mutual [rights], and [reverence] the wombs [that bore you]: for Allah ever watches over you.<sup>lxviii</sup>

It is also based on the statement of Allah's Messenger ﷺ He says:

The Almighty Allah has removed the false pride taking, which was practiced in the pre-Islamic period, where individuals took false pride with their ancestors [forefathers]. All mankind belongs [in lineage] to *Ódam*. *Ódam* is created of soil [earth dirt].<sup>lxix</sup>

Therefore, nobody can exploit others by claiming neither his superiority nor special privilege, neither in the process of industrialization nor in other walks of life. Specifically, all employers should do justice to the employees, regardless of gender and races. At the same time, a worker should also do justice to his employer by performing his duties and tasks with full responsibility.

With regard to the increasing rate of working women in labor market which generally increases the rate of dual-earner families has led to drastic changes in the contemporary family life.<sup>lxx</sup> One may suggest that women should return to their basic role of staying at home.

Indeed, the primary role of women is to take care of their family and ensure a healthy pattern of their children's upbringing. This solution might be suitable to the women who can choose to either work or not work. Nevertheless, in reality, the economical disadvantage of the family has "forced" some women to work. Besides, there are certain areas that need women in the workforce such as nurses, teachers and doctors. Whatever reasons that women give for working, either they like to work or they must work, they should do justice to both; family and career.<sup>lxxi</sup>

In contemporary practices, however, in the formal sector the workers are bound by contracts that specify the duration of work, the flexibility regarding conditions of work, where to work, when to work, rules and regulations to be observed and the benefits to be gained.

Women workers are also restricted to such terms as they should adjust and accommodate their schedules to their jobs at the expense of their families.<sup>lxxii</sup> The prevailing ideology of the separation of work and family that has continually indoctrinated the employers to perceive family life is a private sphere has led them to enforce employment policies which somehow negatively affect a worker's health and family relationship. Most of the employers especially in private sector assume that work and family should be separate and should not overlap. It is undeniable that such idea can be practiced in some circumstances but they should realize the fact that work could have a profound impact on family life and that family life could likewise have an impact on work.<sup>lxxiii</sup>

Moreover, the employer should be more sensitive to the changing needs of their workers who comprises married women with children. The employers must recognize and acknowledge female employees' rights to have good work conditions with flexible work arrangement that help them to integrate work with family.

For example, introducing flexible working hours, reducing work loads or part-time work, giving career breaks, compressing work weeks, near-site and good quality of child care support services and women should also be allowed to see their children when they are needed.<sup>lxxiv</sup> It is in this sense justice toward women employees should be translated by the employers in the work place. Indeed, this issue should not be perceived as a woman's issue, rather it is a social issue because if the future generation does not get the kind of care and upbringing that an achieving civilization requires, there is bound to be a decline in the quality of human beings and a breakdown in social control. Crimes and moral delinquency among new generations may also rise.<sup>lxxv</sup>

Islam has given the general guiding principle; to do justice to everybody, and then it depends on man's intellect and creativity in problem solving and decision making, as long as it follows the Islamic principles and teachings, it is acceptable in Islam.

On another note, Islam does not endorse a blind justice, rather it should be implemented in a balanced (*tawÉzun*) manner. In Islam, equal distribution of wealth and all resources on earth does not mean that it aims to remove all differences in terms of work, income and wealth because it is a part of Allah's plan.<sup>lxxvi</sup> Furthermore, the existence of these differences serves toward the smooth functioning of the process of industrialization.

It is We Who portion out between them their livelihood in this world,  
And We raised some of them above others in ranks, so that some may employ others in their work<sup>lxxvii</sup>

Even though the existence of rich and poor, employer and employee, "haves" and "haves-not" is a part of Allah's plan, but it should be noted here that everybody should work for the betterment and improvement of his living.<sup>lxxviii</sup>

Besides, Islam also preserves the right of the poor and needy people by recognizing their right to have a claim on part of the wealth accumulated by the rich to the extent that the basic needs of everyone in society are met.<sup>lxxix</sup>

And in their wealth and possessions [was remembered] the right of the (needy) him who asked, and him who [for some reason] was prevented [from asking].<sup>lxxx</sup>

This is through *infÉq*, a volunteering spending to take care of the needy people and *zakÉh*, an obligatory levy on all surplus wealth and agricultural income of the Muslims.<sup>lxxxi</sup>

And, they feed, for the love of Allah, the indigent, the orphan, and the captive. [Saying], We feed you for the sake of Allah alone: no reward do we desire from you, or thanks.<sup>lxxxii</sup>

Of their goods, take alms, that so thou mightest purify and sanctify them; and pray on their behalf. Verily thy prayers are a source of security for them: And Allah is One Who heareth and knoweth.<sup>lxxxiii</sup>

And from the fruit of the date-palm and the vine, ye get out wholesome drink and food: behold, in this also is a sign for those who are wise.<sup>lxxxiv</sup>

Hence, everybody should have the opportunity to share the fruits of industrialization and development because God-given resources must be utilized equitably for the well being of all, not just for a few groups of people who are at the top.<sup>lxxxv</sup> Allah also says in the Glorious Qur'Ēn:

Give them something yourselves out of the means which Allah has given to you.<sup>lxxxvi</sup>

But render the dues that are proper on the day that the harvest is gathered.<sup>lxxxvii</sup>

In order that it may not [merely] make a circuit between the wealthy among you.<sup>lxxxviii</sup>

Allah also commands man to be just to his natural surroundings and maintaining a balance (*al-tawĒzun*) in the use of resources; not rendering their over-exploitation, but protecting and preserving them for today's and the future generations.<sup>lxxxix</sup> He says in the Holy Qur'Ēn:

It is He Who produceth gardens, with trellises and without, and dates, and tilth with produce of all kinds, and olives and pomegranates, similar [in kind] and different [in variety]: eat of their fruit in their season, but render the dues that are proper on the day that the harvest is gathered. But waste not by excess: for Allah loveth not the wasters.<sup>xc</sup>

Eat and drink: But waste not by excess, for Allah loveth not the wasters.<sup>xc</sup>

However, the quest of profit maximization and serving self-interest in the contemporary industrialization process have created the tendency in men toward involvement in corruption, exploitation, dishonest inclinations and ultimately destruction of the planet and its ecology.<sup>xcii</sup> The current model of endless growth which supplies excessive demand of consumer goods and the prevailing lifestyle of a modern man, has eventually led to the crisis of resource depletion and environmental degradation. This scenario shows that the current order, i.e. the capitalist and socialist models are now seen as failures and indeed are untenable in terms of keeping the planet in a good repair. Hence, there is a need for the establishment of a just and balance order under the *Shari'ah* to replace the current models of industrialization.<sup>xciii</sup>

Islam admits that human's self-interest should be fulfilled, but it should be within the constraint of socio-economic justice.

Allah has created the earth and its ecosystems, all works within their own limits and balance. Islam likewise sets limits to human desire, so that it will work accordingly to Allah's will.<sup>xciv</sup> That is why man needs a just and balance system to control his desire which can never be satisfied. If he was given two valleys of gold, he would certainly ask for a third. As soon as he receives the third valley, he would beg for the fourth and so on.<sup>xcv</sup>

Apparently, this is the prevailing lifestyle which is inherent in the Western culture of industrialism and indeed this is the pattern of lifestyle that has prevailed in the Muslim countries for decades. It is in this sense that is why man needs religion, in order to guide him to utilize the resources rightfully, to earn his living lawfully and to control his desires, so that he will be able to live in peace, deriving solace out of God-given bounties with moderation and justice.<sup>xcvi</sup>

### **The Goals of *SharĒ'ah* (*MaqaĒlid al-SharĒ'ah*)**

The basic objective of the *sharĒ'ah* is predicated on the benefits of individuals as well as the community, and its laws attempt at protecting these benefits and facilitating improvement and betterment of the condition of man on earth. This is based on the main purpose of the prophethood of MuĒammad ε, that is, to bring *raĒmah* or compassion and *hudĒ* or guidance, Allah says in the Qur'Ēn:

We sent thee not, but as a Mercy for all creatures.<sup>xcvii</sup>

O mankind! there hath come to you a direction from your Lord and a healing for the [diseases] in your hearts, and for those who believe, a guidance and a Mercy.<sup>xcviii</sup>

Al-JuwaynĒ classified three categories of *maqaĒlid al-sharĒ'ah*; essential or *ĪarĒriyyĒt*, complementary or *ĪĒjiyyĒt*, and desirable or *taĒsĒniyyĒt*.

These ideas were then further developed by his student al-GhazĒĒ who categorized that the *sharĒ'ah* pursued five objectives<sup>xcix</sup> which are declared as:

- i) Preservation of faith
- ii) Preservation of the life
- iii) Preservation of intellect
- iv) Preservation of posterity
- v) Preservation of wealth

Bearing all the above in mind, we can see that the goals of *SharĒ'ah* (*maqaĒlid al-sharĒ'ah*) integrates a degree of versatility and comprehension into the reading of the sources of *sharĒ'ah*. Indeed, it provides a ready and convenient access to the *sharĒ'ah* to deal with the prevailing socio-economic climate of the present-day Muslim society.<sup>c</sup> Therefore, in the process of industrialization these five basic necessities of the human being must be preserved and enriched in order to ensure socio-economic justice.

In order to illustrate the roles of these goals in the process of industrialization we should go through them one by one. The preservation of faith has been discussed previously, as *tawhĒd* is the most important element to achieve a sustainable industrialization and development of a nation. It puts human at a proper place as a servant of Allah (*'abd*), a vicegerent (*khalifah*) and it enables human beings to act in accordance with Allah's will, and to interact with other fellow human beings in a balanced and mutually caring manner to ensure the well-being of all. Without injecting the dimension of faith into all human actions and decisions the socio-economic justice cannot be realized. In fact, the socio-economic imbalances, poverty, inequalities, social crises, moral collapse, nervous and psychological diseases, and family breakdown which are inherent in modern industrialized societies are the impact of the negligence of this vital dimension in the industrialization and development process.<sup>ci</sup>

Hence, the preservation of faith is the most vital part in the process of industrialization. It applies to all individuals in the process of industrialization; the industrialists, producers, manufacturers, consumers as well as the government.

In addition, the three elements in the middle; life, intellect and posterity are also related to the well-being of each and every individual in the industrialization process.

These three elements are considered as the basic needs that should be fulfilled through the process of production and distribution of resources and output in industry. Food-related industry, clothing and apparel industry, housing industry, healthcare and pharmaceutical industry, educational services for intellectual and spiritual development, and other related industries are considered a need of a society. It is in this sense that industrialization can be a praiseworthy endeavor that fulfills the physical, spiritual and intellectual needs of the people in society.<sup>cii</sup>

Any industries which harm these three elements must be considered as illegal, for instance, any hazardous industries which pollutes the environment and endangers human's health and life on earth are illegal. Beverages, alcohol, tobacco industries which harm the human's mind and health should be abolished. Prostitution which harms human dignity should be ended.<sup>ciii</sup> These are the conditions that Islam has provided to ensure the socio-economic justice in the process of industrialization and in a society as a whole. In short, these three important objectives should always be the basic consideration of all parties who are involved in the process of industrialization.

The final element of *maqÉlid al-sharÉ'ah* is the preservation of wealth. Though wealth is not an end in itself but Islam recognizes it as an important means for realizing human well-being and achieving a sustainable development.

This element shows that Islam promotes *al-tawÉzun* (balance) between material and spiritual aspects of human life. In fact, it does not admit a conflict, not even a separation between life-spiritual and life-mundane.

Islam views that all God-given resources on earth are considered as wealth that should be utilized by men in the best possible way for all. The preservation of wealth implies that no one can exploit others' properties.<sup>civ</sup>

To sum up, a God-blessed process of industrialization should preserve these five basic necessities. The above discussion might be brief. It is however sufficient to show that the *sharÉ'ah* plays a pivotal role in shaping and guiding the process of industrialization. The very broad universal concept of *maqÉlid al-sharÉ'ah* enable it to be relevant and flexible to all circumstances in the human daily affairs.

This also shows that Islam formulates a unique system and strategy to conserve socio-economic justice in the process of industrialization and as well as in the society as a whole.

### **Conclusion**

The process of industrialization as understood from selected Quranic verses and Prophetic texts should preserve the basic necessities of all human being. This study has however sufficiently show that, in addition to grasp the Quranic and Sunnahic concept on the matter, the *shari'ah* plays a pivotal role in shaping and guiding the process of industrialization. Furthermore, the very broad universal concept of *maqasid al-shari'ah* enable it to be relevant and flexible to all circumstances in the human daily affairs. This also shows that the religion of Islam formulates a unique system and strategy to conserve socio-economic justice in the process of industrialization and as well as in the society as a whole.

## Notes

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<sup>i</sup> See: Qutb, *Islam: the Religion of the Future*, 80 & 81.

<sup>ii</sup> Al-Habsyi, Syed Othman, "Comprehensive Development Index," Seminar IKIM on Pencapaian Malaysia Sebagai Sebuah Negara Islam, 27-28 Februari 2004.

<sup>iii</sup> Aidit Ghazali, ed., *Industrialisation from an Islamic Perspective*, 20&21.

<sup>iv</sup> Al-'Ubaydi, *Al-MinÐÉR al-HandasÊ li al-Qur'ÉN al-KarÊm*, 43.

<sup>v</sup> Aidit Ghazali, ed., *Industrialisation from an Islamic Perspective*, 20&21.

<sup>vi</sup> SËrat Al-Qaġaġ / 28: 77. Ibnu Kathir explains that this verse means; use all the God-given bounties which Allah has permitted of food, drink, clothing, dwelling places, and women, in a way that pleases Him, draw closer to Him by doing good deeds which will earn reward in this world and the here after. Do justice, your Lord has rights over you, yourself has right over you, your family has rights over you, and your visitors have rights over you. So give each of them their due. See: Ibn KathÊr, *TafsÊr al-Qur'ÉN al-'ADÊm*, vol.6, 252.

<sup>vii</sup> Syed Omar Syed Agil, "Need to Have a Balanced Society," Tun Abdul Razak University,

<<http://elib.unitar.edu.my/staff-publications/syedomar/need%20to%20have.pdf>> (accessed 24 February, 2009).

<sup>viii</sup> Ibnu KathÊr writes that there is no room for the believers to search or find for any other sharÊ'ah or dÊn (way of life) because Allah has perfected Islam and has chosen it as the perfect dÊn to guide us to live a best life in this world. See: Ibn KathÊr, *TafsÊr al-Qur'ÉN al-'ADÊm*, vol. 3, 26.

<sup>ix</sup> SËrat al-Méidah /5:3.

<sup>x</sup> SËrat al-An'Êm /6:115.

<sup>xi</sup> Qutb, Sayyid, *Social Justice in Islam*, translated from Arabic by John B. Hardie & Hamid Algar, (New York: Islamic Publications International, 2000), 132.

<sup>xii</sup> SËrat al-Baqarah /2:138.

<sup>xiii</sup> Aidit Ghazali, ed., *Industrialisation from an Islamic Perspective*, 21.

<sup>xiv</sup> Al-QurġubÊ, Muġammad Bin Aġmad Bin AbÊ Bakr Bin Farġ, *Al-JÊmi' li al-AġkÊm al-Qur'ÉN al-KarÊm* (n.p.,n.d.), vol. 2, 432.

<sup>xv</sup> SËrat al-Baqarah /2: 201.

<sup>xvi</sup> Muġammad Asad, *The Message of the Qur'ÉN*, (Gibraltar: DÊr al-Andalus, 1980), 841.

<sup>xvii</sup> SËrat ar-RÊm /30: 41. QurġubÊ further explains about the meaning of "fasÊd" by giving some of the opinions from the Prophet's companions and the successors. Among them who define "fasÊd" as "al-Ðulm" or any injustice on earth and in the sea. While the highest "fasÊd" that commit by man is "al-shirk". The negative impacts of "fasÊd" will be tasted by man himself. See: Al-QurġubÊ, *Al-JÊmi' li AġkÊm al-Qur'ÉN al-KarÊm*, vol.14, 40.

<sup>xviii</sup> SËrat IbrÊhÊm /14: 34.

<sup>xix</sup> SËrat Al-RÊm /30: 27.

<sup>xx</sup> SËrat Al-FurqÊn /25: 2.

<sup>xxi</sup> SËrat Al-asyr /59: 22-24. Asad points out that this verse shows that Allah is the Ultimate Reality, who comprises within Himself all the attributes of perfection. While the combination of the term: al-asmÊ' and al-ġusNÊ may be appropriately rendered as 'the attribute of perfection'. See: Muġammad Asad, *The Message of the Qur'ÉN*, 231&854.

<sup>xxii</sup> Narrated by IbnÊ 'AbbÊs τ from the Messenger ε. Al-BukhÊrÊ, SaġÊġ al-BukhÊrÊ, *KitÊb al-ShurÊġ*, BÊb MÊ YajÊzu fi al-IqrÊr wa al-ThunyÊ fi al-IqrÊr, vol. 10, no. 2736, 85, *KitÊb al-TawġÊd*, BÊb Inna lillah Mi'at Ism illÊ WÊġidan, vol. 24, no. 7392, 230. Muslim, SaġÊġ Muslim, *KitÊb al-Zikr wa Al-Du'Ê wa al-Tawbah*, BÊb fi AsmÊ' Allah wa Fall Man AġġÊhÊ, vol. 17, no. 6986, 259.

<sup>xxiii</sup> Ibn KathÊr, *TafsÊr al-Qur'ÉN al-'ADÊm*, vol. 7, 425.

<sup>xxiv</sup> Chapra, *Islam and the Economic Challenge*, 202.

<sup>xxv</sup> SËrat al-ÚÊriyÊt /51: 56.

<sup>xxvi</sup> Quġb, *FÊ ÐilÊġ al-Qur'ÉN*, vol. 7, 38.

<sup>xxvii</sup> See: Al-SuyÊġÊ, Jalal al-DÊn 'Abd al-RaġmÊn, *Al-Durrur al-ManthÊr fi al-TafsÊr bi al-Ma'thÊr*, ed., 'AbdullÊh 'Abd al-Muġsin al-TarkÊ, (Cairo: DÊr al-Kutub al-'Ilmiyyah, 2008), vol. 3, 254.

<sup>xxviii</sup> SËrat al-BurÊġ /85: 8.

<sup>xxix</sup> Quġb, *Milestone*, 74-75.

- <sup>xxx</sup> SĒrat Al- $\times$ ashr /59: 22. Ibnu KathĒr says: Allah knows everything small and big, on the earth and the heavens, and what best for man and the whole universe. See: Ibn KathĒr, TafsĒr al-Qur'Ēn al-'ADĒm, vol 8, 79.
- <sup>xxxii</sup> SĒrat HĒd /11: 123.
- <sup>xxxiii</sup> SĒrat al-AnfĒl /8: 24.
- <sup>xxxiv</sup> QuĒb, FĒ ĪilĒl al-Qur'Ēn, vol. 3, 385.
- <sup>xxxv</sup> Al-QarĒĒwĒ, YĒsuf, Economic Security in Islam, translated from Arabic by Muhammad Iqbal Siddiqi, (New Delhi: Islamic Book Service, 2004), 37.
- <sup>xxxvi</sup> Chapra, The Future of Economics: An Islamic Perspective, 56&57.
- <sup>xxxvii</sup> Mohamed Aslam Mohamed Haneef, "Islam, the Islamic Worldview and Islamic Economics," IIUM Journal of Economics and Management, vol. 5, no. 1, (1997), 45.
- <sup>xxxviii</sup> SĒrat al-Baqarah /2:30. Ibn KhathĒr explains the meaning of khalĒfah: the successors from one generation to another who will be tested by Allah to worship Him and according to the views of companion's of the Prophet  $\varepsilon$  khalĒfah in the verse is the father of human being  $\text{Ódam}$   $\nu$ . See: Ibn KathĒr, TafsĒr al-Qur'Ēn al-'ADĒm, vol. 1, 220 & vol. 6, 205. Asad says: Allah establishes on earth a successor or vicegerent who shall inherit the earth and all human beings are spoken of as khalĒif al-arĒ. See: MuĒammad Asad, The Message of the Qur'Ēn, 8.
- <sup>xxxix</sup> SĒrat al-IsrĒ' /17:70.
- <sup>xl</sup> Mohamed Aslam Mohamed Haneef, IIUM Journal of Economics and Management, 45.
- <sup>xli</sup> SĒrat al – Baqarah /2: 29.
- <sup>xlii</sup> SĒrat al-JĒthiyah /45: 13.
- <sup>xliii</sup> SĒrat LuqmĒn /31: 20.
- <sup>xliiii</sup> Iqbal, Munawar, Distributive Justice and Need Fulfillment in an Islamic Economy, (Leicester, UK: The Islamic foundation, 1988), 15.
- <sup>xliv</sup> SĒrat an – Najm /53: 31.
- <sup>xlv</sup> SĒrat YĒnus / 10: 47.
- <sup>xlvi</sup> SĒrat al-An'Ēm /6: 141.
- <sup>xlvii</sup> SĒrat Al-Ra'd /13:25. See: SĒrat MuĒammad / 47: 22-23.
- <sup>xlviii</sup> SĒrat ar-RĒm /30: 41.
- <sup>xlix</sup> SĒrat IbrĒhĒm /14: 34.
- <sup>l</sup> SĒrat IbrĒhĒm /14: 7.
- <sup>li</sup> Beekun, Rafik Issa, Islamic Business Ethics, (Herndon: Institute of Islamic Understanding, 1997), 15. The Qur'Ēn expresses justice in many terms such as  $\text{Ñadl}$  and  $\text{qisĒ}$ , while injustice is described in such words as  $\text{Đulm}$  and  $\text{ithm}$ . See: Chapra, Islam and the Economic Challenge, 209.
- <sup>lii</sup> SĒrat YĒnus /10: 47.
- <sup>liii</sup> SĒrat al-MĒ'idah /5: 8.
- <sup>liv</sup> Fazlun, M.K., Islam and Environment. In P.Timmerman (ed.), Social and Economics Dimensions of Global Environmental Change, (Chichester:John Wiley & Sons Ltd,2002), 333.
- <sup>lv</sup> SĒrat al-NisĒ' /4: 135.
- <sup>lvi</sup> Ibn KathĒr, TafsĒr al-Qur'Ēn al-'ADĒm, vol. 3, 62.
- <sup>lvii</sup> SĒrat al-MĒ'idah /5: 8.
- <sup>lviii</sup> Ibn Taymiyyah, Al- $\times$ isbah fi al-Islam, 'Abd al-'AzĒz Rabah (ed.), (RiyaĒ: Maktabah DĒr al-BayĒn, 1967), 94.
- <sup>lix</sup> SĒrat al-An'Ēm /6: 152.
- <sup>lx</sup> Khan, An Introduction to Islamic Economic, 6
- <sup>lxi</sup> SĒrat Al-Zukhruf /43: 32.
- <sup>lxii</sup> 'Izz al-DĒn, 'Abd al- SalĒm al- SulamĒ, QawĒ'id al-AĒkĒm fi MaĒĒlĒlĒ al-AnĒm, ed.,  $\text{ÙahĒ}$  'Abd al-Ra'Ēf Sa'ad, (Cairo: al-Matba'ah al- $\times$ usayniyyah, 1351), 1-8. See also: Al-ZarqĒ, MuĒĒafĒ, Al-Fiqh al-Islami fi Thawbihi al-JadĒd, (Damascus: MaĒĒbi' Alif Ba' al-Adib, 1967), vol.2, 945-1060.
- <sup>lxiii</sup> SĒrat al-Baqarah /2: 188.
- <sup>lxiv</sup> Fazlun, M.K., Social and Economics Dimensions of Global Environmental Change, 336.
- <sup>lxv</sup> Chapra, Islam and the Economic Challenge, 253.
- <sup>lxvi</sup> Narrated by AbĒ Dhar  $\tau$  from the Messenger  $\varepsilon$ . Al-BukhĒrĒ, SaĒĒĒ al-BukhĒrĒ, KitĒb al-Adab, BĒb MĒ YanhĒ min al-SibĒb wa al-La'an, vol. 20, no. 6050, 178.

- lxvii Chapra, M.Umer, Objectives of the Islamic Order, (Leicester, UK: The Islamic foundation, 1979), 14-16.
- lxviii SĒrat al-Nisa' /4:1. See: Ibn KathĒr: Ibn KathĒr, TafsĒr al-Qur'Ēn al-'ADĒm, vol.2, 206.
- lxix Narrated by AbĒ Hurayrah τ from the Messenger ε. AbĒ DĒwĒd, al-Sunan, KitĒb al-Adab, BĒb fi al-TafĒkhurĒ bi al-AĒsĒb, vol.14, no. 5118, 484. AlbĒnĒ says that this ĪadĒth is Īasan. AbĒ DĒwĒd, SulaymĒn ibn al-Ash'at, al-Sunan, (Dar al-Fikr, n.d), 752.
- lxx Husna Sulaiman, Strategies and Programmes to Support Working Parents: The Case of Malaysia. In Susan Chong & Cho Kah Sin (eds.), Social Development Under Rapid Industrialization: The Case of Southeast Asia , (Kuala Lumpur: Institute of Strategic and International Studies, 1992), 67.
- lxxi Noraini Mohd Noor, Work, Family and Women's Well-being in Malaysia: Striving for a Balance, (Malaysia:Research Centre IIUM), 38-42.
- lxxii Husna Sulaiman, Social Development under Rapid Industrialization: The Case of Southeast Asia, 67&68.
- lxxiii Ibid., 67.
- lxxiv Noraini Mohd Noor, Work, Family and Women's Well-being in Malaysia: Striving for a Balance, 85-87.
- lxxv Chapra, The Future of Economics: an Islamic Perspective, 42-43.
- lxxvi Beekun, Islamic Business Ethics, 16.
- lxxvii SĒrat Al-Zukhruf /43: 32. Al-ŪabarĒ says: this verse means that Allah differentiates among His creation in terms of wealth, provision, intellect, understanding, and other visible and hidden strengths, so that some will employ others in their work, because one needs the other, and vice versa. This is the view of al-SuddĒ and others. See: Al-ŪabarĒ, Abu Ja'far MuĪammad Bin JarĒr, JĒmi' al-BayĒn 'an Ta'wĒl al-Qur'Ēn, (Cairo : DĒr ĪyĒ' al-Kutub al-'Arabiyah, 3<sup>rd</sup> edn., 1968), vol. 21, 595 & 596.
- lxxviii Al-QarĒĪĒwĒ, Economic Security in Islam, 37&38.
- lxxix Ibid., 66&67. See: Ibn KathĒr, TafsĒr al-Qur'Ēn al-'ADĒm, vol. 7, 418.
- lxxx SĒrat al-DhĒriyĒt /51: 19.
- lxxxi Beekun, Islamic Business Ethics, 15&16.
- lxxxii SĒrat al-InsĒn /76: 8.
- lxxxiii SĒrat al-Tawbah /9: 103.
- lxxxiv SĒrat al-IsrĒ' /17: 26-27.
- lxxxv Chapra, Islam and the Economic Challenge, 212.
- lxxxvi SĒrat an – NĒr /24: 33.
- lxxxvii SĒrat al-An'Ēm /6: 141.
- lxxxviii SĒrat al-asyr /59: 7. See: Al-ŪabarĒ, JĒmi' al-BayĒn 'an Ta'wĒl al-Qur'Ēn, vol. 23, 279. Ibn KathĒr, TafsĒr al-Qur'Ēn al-'ADĒm, vol.8, 67.
- lxxxix Fazlun, M.K., Social and Economics Dimensions of Global Environmental Change, 338.
- xc SĒrat al-An'Ēm /6: 141.
- xcī SĒrat al-A'rĒf /7: 31.
- xcii Nasr, Man and Nature , 20.
- xciii Fazlun, M.K., Social and Economics Dimensions of Global Environmental Change, 335 & 336.
- xciv Ibid.
- xcv Al-QarĒĪĒwĒ, Economic Security in Islam, 17.
- xcvi Al-QarĒĪĒwĒ, Economic Security in Islam, 18.
- xcvii SĒrat al-AnbiyĒ' /21:107
- xcviii SĒrat YĒnus /10:57
- xcix Al-GhazĒĪĒ, AbĒ xamĒd, Al-MustaĪfĒ, (Cairo: al- Maktabah al-TijĒriyyah al-KubrĒ, 1937), vol. 1, 287.
- c Al-QarĒdhawĒ, Al-Madkhal li DirĒsĒt al-SharĒ'ah al-Islamiyyah, (Cairo: Maktabah Wahbah, 1990), 70-78.
- ci Chapra, Islam and the Economic Challenge, 7.
- cii Ibid., 9.
- ciii This will be discuss further in the next section; types of industries in the Qur'Ēn and Sunnah.
- civ Chapra, Islam and the Economic Challenge, 7.