

Original Research Article

Islamic Law: A Model for Sustainable Development

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Abstract: The term sustainable development is not a new concept to Islam; this is because sustainable development principles have been present for periods in the Glorious Qur'an and the *Ahadith* of the Prophet Muhammad (S.A.W). Therefore, the notion of sustainable development may have been recently embraced for government and civil society in Islamic world. The Islamic perspective embraces that everything on earth is created for humanity and Allah's award to people. Islam allows the consumption of the natural environment without involving unnecessary destruction. Islamic law observation that human undertakings should support environment, and guard of rights of people, and desires ensuring that human activities do not compromise the essentials of social, economic and natural systems either now or in the future. The aim of this study is to discover the application of Islamic law in sustainable development debate. Sustainable development in the context of Islamic concept is taken as an opportunity to refresh the relationship between human being and environment. This paper is focusing on literature and desk review.

Keywords: Islamic law, Sustainable Development, Human needs, Value Nature.

INTRODUCTION

Probing into the basic meaning and the milieu of sustainability that it has constantly been allied with development in many cases, the researchers have no intention to distinguish between the term sustainability and sustainable development. For the resolve of this paper, the terms are used synonymously and interchangeably. However, out of the various analyses made to the terms, the researchers chose to confine the argument of this paper to the spirit of the Brundtland's definition of sustainability that is: "development which sees the needs of the present without compromising the capability of future generations to meet their own needs [1]".

Islam disseminates the idea of mankind as the vicegerent (*khalifah*) of Allah on earth in that trust will be asked in the Day of Judgement (Al-Quran, 6:165). Being a vicegerent, the sole owner of the universe is the Almighty Allah (Al-Quran, 20:6). This world is created and fashioned by the Almighty Allah as a gift (Al-Quran, 45:13), a sign of His Greatness (Al-Quran, 16:65-69) and a place for the sustenance of life (Al-Quran, 7:10). This trust must be implemented wisely and correctly as ruled out by Almighty Allah, failing to do that which the consequences or the effect is on us (Al-Quran, 30:41). The two key sources of Islam; the *Al-Quran* and the *Al-Sunnah*, informs us that the world is created in due proportion and measurement (Al-Quran, 54:49) and for that the resources are enough for human consumption for as long as the world exist, if it is been managed wisely. These two basic sources also explain to us that human beings are part of nature but are greater to the other creations (Al-Quran, 6:38) because they are bestowed with mental and psychological capabilities.

This is of because specialty about human beings in Islam that the researchers opined that Islam and the contemporary matters of sustainable development should not be looked in isolation. There is a meeting point via religion that needs the attention and deliberation of the Islamic academia. This is manifested plenty literatures when many researchers believed that technical answers have not been resulting in pleasing outcomes in checking environmental predicament of religion has been getting more known to define proper ecological principles [2]. Odeh, Al-Jayyousi [3] suggested that talking about sustainable development without looking at the spiritual side of people is worthless; sustainable development must preserve the core essence of our humankind [4] observed that the meanings of sustainability are not all-inclusive to cover the several vital factors which include the spiritual and traditional

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dimensions of man and understanding, and Kamaruzaman and Abu Samah [5] says that one of the characteristic of the modern industrialized world is that it places complete separation between science and religion and foreign to the Islamic practice. In addition Niaz [6] and Ansari [7] agreed that Islam gives a broad-based moral outline for sustainable development and the issue deserves to be investigated extensively in vindicating the present crises of development and environmental dilapidation.

On this premise, the objective of this research is to establish the lacking information and link between the conventional concept of sustainability with its three pilasters of environment, social and economy in relation to Islamic framework and its world view. This study therefore is organized in six parts. The Introduction part emphasizes on human beings' role towards his own life and sustainability especially looking at it from the Islamic world view. Therefore, it is a need to clarify sustainable development under Islamic law to encourage the Muslims of the world to follow sustainable development and to please Almighty Allah in our own benefit in this world and in the hereafter. Islam is the religion that provide a complete and comprehensive code to guides human beings in all aspects of life as Almighty Allah says,

O you who believe! Enter Islam perfectly (by obeying all rules and regulations of Islam) and do not follow footsteps of devil. Verily! He is your clear enemy (Qur'an Surah Al-Baqarah, 2: 208).

Almighty Allah is the law giver and complete in all good attributes and pure from all defects sent Prophet Muhammad (S.A.W) to spread the message of peace throughout the world. Almighty Allah states,

And we have sent you (O Muhammad (S.A.W) not but as a mercy for mankind/all that exists (Qur'an, Surah Al-Anbiya 21: 107).

Almighty Allah also says,

Muhammad (S.A.W) is not father of any man among you but he is the Messenger of Allah and the last/end of the Prophets. And Allah is ever all -aware of everything (Qur'an, Surah Al-Ahzab 33: 40).

Therefore, the Glorious Qur'an and Sunnah of Prophet Muhammad (S.A.W) are two main basic sources of Islamic law therefore all rules are derived from them and anything contrary to verses of the Glorious Qur'an and Sunnah of the Prophet Muhammad (S.A.W) is null and void. Almighty Allah says,

O you, who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result (Qur'an, Surah An- Nisaa 4: 59).

But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission (Qur'an, Surah An- Nisaa 4: 65).

It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allah and His Messenger has certainly strayed into clear error (Qur'an, Surah Al-Ahzab 33: 36).

Islam is an Arabic word which is rooted from salama which literally means peace. Muslims are required to greet each other with 'May peace and blessings of Allah be upon you'. Almighty Allah says,

And when you are greeted with a greeting, greet [in return] with one better than it or [at least] return it [in a like manner]. Indeed, Allah is ever, over all things, an Accountant (Qur'an, Surah An-Nisa 4: 86).

Prophet Muhammad (S.A.W) said,

By the one in whose hand is my soul! You will not enter Paradise until you believe, and you will not believe until you love one another. Shall I inform you a matter which if you do it will love one another? Spread Salam among each other (Jami` At-Tirmidhi 2904).

METHOD

The analysis of sustainable development under the Islamic law is the topic of this research which is rooted in qualitative method to identify importance of locating research within social, cultural, religious, international and historical setting under the light of related Islamic legal text. This study is conducted using desk analysis of research to scrutinize sustainable development under verses of the Glorious Qur'an and *Ahadith* of Prophet Muhammad (S.A.W), to study and elaborate objective ideas for betterment of the

society. Therefore, this study is aimed to analyze, review and equate sustainable development with Islamic law by applying the Glorious Qur'an and Sunnah of Prophet Muhammad (S.A.W).

Islamic Law as a Model for Sustainable Development

The Islamic law is the revealed laws of Almighty Allah to the last Prophet, Prophet Muhammad (S.A.W) for advancement of human beings in both worlds. The Glorious Qur'an and *Ahadith* of Prophet Muhammad (S.A.W) are the two major sources of the Islamic law. Islam is the only religion recognized by Almighty Allah, as Almighty Allah states,

Indeed, the religion in the sight of Allah is Islam. And those who were given the Scripture did not differ except after knowledge had come to them - out of jealous animosity between them. And whoever disbelieves in the verses of Allah, then indeed, Allah is swift in [taking] account (Qur'an, Surah Ali Imran 3: 19).

And He also states,

And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers (Qur'an, Surah Ali Imran 3: 85).

The above cited verses of the Glorious Qur'an dealing with conduct of human beings are classified into faith, character, worship, transactions, offences and their punishments. Prophet Muhammad (S.A.W) explained verses of Glorious Qur'an through his sayings, practices and by agreeing on practices of his companions [8]. Sustainable development is required to attain a continuous sustainability and economic growth in the world. Islamic law emphasizes on economic growth by providing proper economic system for achieving continuous sustainability in the world. Objectives of Islamic law includes (i) Safeguarding of religion, (ii) Safeguarding of life, (iii) Preservation of intellect, (iv) Safeguarding of progeny, and (v) Safeguarding of wealth [8, 9].

After reviewing sustainable development and verses of Glorious Qur'an and *Ahadith* of Prophet Muhammad (S.A.W), it is conferred that sustainable development come under purposes of Islamic law and has been explained broadly way one thousand, four hundred years back by Almighty Allah in Glorious Qur'an and *Ahadith* of Prophet Muhammad (S.A.W).

Sustainable development goals need member states to (i) Create peace, provide justice and launch solid institutions by reducing violence, resolving conflicts, solidification rule of law and upholding human rights, (ii) The reduction of inequality by economic progress through inclusion of all without discrimination as to gender, colour, place of birth, (iii) the ending of all forms of discrimination and abuse against women by eradicating sexual violence, (vi) Attain global health by curing AIDS, malaria, tuberculosis and also provide public access to safe and affordable medications, (v) to provide quality education to all by removing gender inequality and fortune gap, (vi) to provide public access to clean drinking water and hygiene, (vii) to provide public access to affordable and uninterrupted electricity, (viii) Create well-organized disaster supervision cell for tsunami, earthquake, tropical cyclone and water flooding, (ix) Investment in infrastructure, innovation and scientific research by providing equal access of information and knowledge to public, (x) Protect life under water by reducing pollution, (xi) Protect rivers, mountains, wetland, dry land and forests, (xii) Create sustainable cities by investing in safe and affordable houses, public transport, green public places and settlement of slums, (xiii) Create effective system of production, consumption, disposing off and recycling goods, (xiv) Create productive job opportunities for all without discrimination as to sex, race, ethnicity, (xv) Eradicate poverty by providing pure and affordable drinking water, food and sanitation to public, (xvi) End hunger and malnutrition by providing nutritious food to children, supporting farmers having equal access to land, technology and market to increase agriculture productivity for economic growth, and (xvii) To promote international trade by helping developing countries to increase exports, achieve sustainable development and liberalize trade from government intervention [10].

Sustainable development dealing with promotion of peace, justice and strong institutions which all come under protection of religion in Islamic law. Islam is derived from root word *Salam* which means peace hence a person entering Islam is entering peace and submitting his will to Almighty Allah and comes under his protection. Islam speaks about justice and encourages it even with enemies as Almighty Allah says,

O you who believe! Stand out firmly for Allah and be just witnesses and let not enmity and hatred of others make you avoid justice. Be just: that is nearer to piety and fear Allah. Verily, Allah is Well Acquainted with what you do (Qur'an, Surah Al-Maidah 5: 8).

O you who believe! Stand out firmly for justice as witnesses to Allah even though it be against yourselves or your parents or your kin, be rich or poor, Allah is Better Protector to both (than you), so do not follow lusts (of your hearts), lest you may avoid justice and if you distort your witness or refuse to give it, verily, Allah is ever well acquainted with what you do (Qur'an, Surah An-Nisa 4: 135).

Therefore, Islam even goes ahead and speaks about justice inside family and asks parents to do justice among their children as narrated by Amir,

He heard An-Nu'man bin Bashir on the pulpit saying: "My father gave me a gift but `Amra bint Rawaha (my mother) said that she would not agree to it unless he made Allah's Messenger (S.A.W) as a witness to it. So, my father went to Allah's Messenger (S.A.W) and said: I have given a gift to my son from `Amra bint Rawaha but she ordered me to make you witness to it, O Allah's Messenger (S.A.W). Allah's Messenger (S.A.W) asked: Have you given (the like of it) to everyone of your sons? He replied in the negative. Allah's Messenger (S.A.W) said, be afraid of Allah and be just to your children. My father then returned and took back his gift. (Sahih Al-Bukhari 2587).

This injustice includes killing innocent human beings is considered killing whole humanity in Islamic law and saving life is considered saving whole humanity. Almighty Allah says,

If anyone killed a person not in retaliation of murder or (and) to spread mischief in the land, it would be as if he killed all mankind and if anyone saved a life, it would be as if he has saved life of all mankind. And indeed, there came to them Our Messengers with clear proofs, evidences and signs even then after that many of them continued to exceed limits (e.g. by doing oppression unjustly and exceeding beyond limits set by Allah by committing major sins) in the land (Qur'an, Surah An-Nisa 4: 32).

Islam does not promote violence and have made a strong punishment for people who participate in violence and disturb peace of the society. Almighty Allah says,

Indeed, the penalty for those who wage war against Allah and His Messenger and strive upon earth [to cause] corruption is none but that they be killed or crucified or that their hands and feet be cut off from opposite sides or that they be exiled from the land. That is for them a disgrace in this world; and for them in the Hereafter is a great punishment, (Qur'an, Surah Al-Maidah 5: 33).

Except for those who return [repenting] before you apprehend them. And know that Allah is Forgiving and Merciful (Qur'an, Surah Al-Maidah 5:34).

Islamic Law Place to Value Nature

The Arabic word *Shari'ah* means the source of life and contains both legal rules and ethical principles. It is well-known since the 7th century [11]. Allah says in the Glorious Qur'an,

But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad (S.A.W)], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission (Qur'an, Surah An-Nisa 4:65).

And thus we have revealed to you an inspiration of our command. You did not know what is the Book or [what is] faith, but we have made it a light by which we guide whom we will of our servants. And indeed, [O Muhammad], you guide to a straight Path (Qur'an, Surah Ash-Shura 42:52).

Narrated An-Nu'man bin Bashir: that the Prophet (S.A.W) said "Both legal and illegal things are evident, and in between them are (suspicious) uncertain matters. So whoever deserts those uncertain things lest he may commit a sin, will definitely avoid what is clearly illegal; and who-ever indulges in these doubtful things bravely, is likely to commit what is clearly illegal". Therefore from Qur'an and *Hadith (Shari'ah)* teaches human being that there are two purposes of his/her creation [12]: To be Allah's Vicegerent (*Khalifa*) on earth, even as Allah said in the Glorious Qur'an:

It is He who created for you all of that which is on the earth. Then He directed Himself to the heaven, [His being above all creation], and made them seven heavens, and He is Knowing of all things (Qur'an, Surah Al-Baqara 2: 29).

And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know that which you do not know" (Qur'an, Surah Al-Baqara 2:30).

The last verses refer to the time when Allah declared to the angels that He was going to create the first human being on earth, Adam (A.S). To serve and worship the Almighty Allah by fulfilling all acts of worship prescribed by Him, and by keeping good relationship between human beings, even as Allah said in the Qur'an:

And I did not create the jinn and mankind except to worship me (Qur'an, Surah Adh- Dhariyat 51:56).

This is indicated by the division of the *Shari'ah* relevant to human beings action into four categories as stated by *Shari'ah* scholars; a Muslim is required to perform those actions:

Obligatory actions (*Wajib*): it is any act Islam makes mandatory on a *mukaluf* Muslim in a significant way and which under no circumstances can he or she ignore. The Islamic law cautions against exceeding in using of natural resources. For instance, Prophet Muhammad (S.A.W) carved out a particular area in Makkah and Madinah as where no natural plants could be uproot and no animals hunted [10] "Allah's *Hima* (that is private pasture) and whoever pastures (his sheep) near it, is likely to get in it at any moment". The use of *Hima* system and *haram* zone is still widespread in some Muslims countries especially in rural areas where *Himas* are created to support animals grazing on a more communal basis [13].

Moral actions (Mustahab): A Muslim is inspired to perform those activities, sustains no adherence, no responsibility of those activities, examples of those activities is protecting the environment [14]. The environment is Allah's making and to safeguard it, is to maintain its values as a sign of the Creator.

The element parts of nature are entities in continuous appreciation of their Creator.

The seven heavens and the earth and whatever is in them exalt Him. And there is not a thing except that it exalts [Allah] by His praise, but you do not understand their [way of] exalting. Indeed, He is ever Forbearing and Forgiving (Qur'an, Surah Al-Isra 17: 44).

The law of nature is law made by Almighty Allah and based on the concept the absolute continuity of existence.

Do you not see that to Allah prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, the moving creatures and many of the people? But upon many the punishment has been justified. And he whom Allah humiliates - for him there is no bestower of honor. Indeed, Allah does what He wills (Qur'an Surah Al-Hajj 22:18).

The *Shari'ah* recognizes that humankind is not the only community that lives on the earth.

And there is no creature on [or within] the earth or bird that flies with its wings except [that they are] communities like you. We have not neglected in the Register a thing. Then unto their Lord they will be gathered (Qur'an, Surah Al-Anaam 6:38).

Do you not see that Allah is exalted by whoever is within the heavens and the earth and [by] the birds with wings spread [in flight]? Each [of them] has known his [means of] prayer and exalting [Him], and Allah is Knowing of what they do (Qur'an, Surah An-Nur 26, Verse 41).

Islamic environmental principles is based on the concept that all human affairs are established on justice and equality. "Lo! Allah enjoined fairness and compassion". And Prophet Muhammad (S.A.W) thought: "Verily Allah has prescribed equity in all things".

The stability of the universe created by Allah. Functions carefully measured and exactly balanced by the Creator.

The Most Merciful, Taught the Qur'an, Created man, [And] taught him eloquence. The sun and the moon [move] by precise calculation, and the stars and trees prostrate. And the heaven He raised and imposed the balance that you not transgress within the balance. And establish weight in justice and do not make deficient the balance "(Qur'an Surat Al-Rahman 55:1-9).

Allah knows what every female carries and what the wombs lose [prematurely] or exceed. And everything with Him is by due measure (Al-Rad 13:8).

And there is not a thing but that with us are its depositories, and We do not send it down except according to a known measure "(Qur'an, Surat Al-Hijr 15:21).

Approved actions (*Mubah*): a Muslim is given complete self-determination of choice within the sphere of approval; in terms of environmental point view, the Prophet Muhammad (S.A.W) said "whoever brings dead land to life, for him is a reward in it, and

whatever any creature seeking food eats of it shall be reckoned as charity from him[17]". Also the Prophet Muhammad (S.A.W) said about this issue that:

- People who recover or resuscitate land have permission to its possession.
- Land grants may be made by the state for recovery and development.
- Land may be hired for its usufruct by the state for its reclamation and development.
- Special reserves may be established by the state for use as conservation zones.

Abominable actions (*Makruh*): those which are morally but not legally wrong, it is preferable to avoid such acts in the interests of self or society. The *Shari'ah* also developed within these actions as a principle, which is a higher loss cannot be prescribed to ease a lesser loss and a higher benefit takes precedence over a lesser one. Conversely a lesser harm can be prescribed to avoid a higher harm and a lesser benefit can be dispensed with in preference to a higher one [15].

Prohibited actions (*Muharam*): It is any act that Islam forbids the devotedly responsible Muslim Khalid, [15]. Islam permits the use of the natural environment without involving unnecessary devastation [15].

O children of Adam, take your adornment at every masjid, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess "(Qur'an, Surah Al-Araf 7:31).

The environment is not down in the service of the present generation alone. It is rather the gift of Allah to all generations, past, present and future.

And give good tidings to those who believe and do righteous deeds that they will have gardens [in Paradise] beneath which rivers flow. Whenever they are provided with a provision of fruit therefrom, they will say, "This is what we were provided with before." And it is given to them in likeness. And they will have therein purified spouses, and they will abide therein eternally (Qur'an, Surah Al-Baqara (2), 29:5).

In the Glorious Qur'an the verses relating to, eating and drinking refer to the use of the sources of life; such exploitation is not without controls. The component elements of life have to be safeguarded so that their use may continue in a sustainable way [14]. The prohibited things or actions are limited and whatever else besides, is to enjoy according to a system which preserves the way of life and provides balance and harmony in every human activity [14]. Khalid [15] explains in this matter that the interests of the community have to take precedence over the interests of the individual:

- Almighty Allah is the only owner of the earth and everything in it. People grip land on usufruct - that is, for its utility value only. There is a restricted right to public property.
- Abuse of rights is forbidden and disciplined.
- There are rights to the benefits derived from natural resources held in common.
- Scarce resource use is controlled.
- The common welfare is protected.
- Benefits are safeguarded and detriments are either reduced or eliminated.

Islamic Law Take Place to Value Society

There are six rudiments that are considered by *Shari'ah* to be key unique perspective of Islam in matters of value society; these four basic rudiments are social cohesion, responsibility (*Faradh*), empowerment (*Shura*), equilibrium (*Al'adl wal ihsan*), endowment (*Al-Wqaf*) and almsgiving (*Zakat*). Those five elements are main indicators of sustainable development agenda.

Social cohesion (*Ummah*): Islamic law has called for society cohesion more than one thousand four hundred years ago [10]. *Shari'ah* stress the inspiration of solid society as is the process of developing a society of shared values, shared challenge and equal opportunities. Allah said:

O mankind, indeed we have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted (Qur'an, Surah Al-Hujraat 49:13).

And of His signs is the creation of the heavens and the earth and the diversity of your languages and your colors. Indeed in that are signs for those of knowledge (Qur'an, Surah Ar-Room 30:22).

Responsibility (*Faradh*): the individual and society have the duty to use the welfare in a responsible way [13]. Obligation from the recognition that comes with human awareness. Human beings are accountable as Allah's vice-regents (*Kalifah*) on earth, Allah said in the *Qur'an*:

It is He who created for you all of that which is on the earth. Then He directed Himself to the heaven, [His being above all creation], and made them seven heavens, and He is Knowing of all things (Qur'an, Surah Al-Baqara 2: 29).

And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know that which you do not know" (Qur'an, Surah Al-Baqara 2:30).

The pressure on individual obligation is seen to be realised in the function of understanding of mankind creation. In all circumstances there is a burden on Muslims to act in accordance with their understanding (*ijtihad*) [11].

Consultation (*Shura*): Mankind should wholly heartedly participate in decision making and application in their life [16]. In Islamic law perspective the Consultation means the *Shura* decision making of all levels of the Islamic society. It applies collectively to the decision making on social matters [17]. Such a cure of *Shura* is closed to its meaning in the *Qur'an*:

And those who have responded to their lord and established prayer and whose affair is [determined by] consultation among themselves, and from what we have provided them, they spend" (Qur'an, Surah Ash-Shura 42:38).

Equilibrium (*Al'adl wal ihsan*): in which individuals have the choice to act, but must do so with manner from welfare of the present and future generation [13], Allah says: "if you loan Allah beautiful loan, He will double it in your credit, and He will grant your forgiveness".

Endowment (*Al-Waqf*): Islam has through its principles of endowment endeavored to fight against poverty. This fight can either occur through the provision of a source of income for a person, or through government assistance/grants and unique to Islam and that ensures that man is free from the shackles of poverty [10]. Allah said in the *Qur'an*:

And give the relative his right, and [also] the poor and the traveler, and do not spend wastefully (Qur'an, Surah Al-Isra 17:26).

Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful (Qur'an, Surah Al-Isra 17:27).

Alms Giving (*Zakat*): Zakat is one of the five pillars of Islam. It provides an important instrument for addressing social welfare problems. Zakat enables to accomplishment of the social and moral goals of an Islamic society. It has a moral objective with respect to the individual. The social significance of Zakat is to eradicate poverty and the desire for personal buildup at any cost and to inspire socially orientated behavior [18].

CONCLUSION

In conclusion, this study poises to provide a theoretical background for the present debate on sustainable development from an Islamic Law perspective. That notion of sustainable development has took its root in the period Islamic thought, however, it was not until 20th century that this thought was translated into a modern framework. Islam, for example, cautions in the Glorious Qur'an and *Ahadith* of the Prophet Muhammad (S.A.W) against excessive use and over extension of natural resources. Islam voiced out collective as well as individuals to make recourse to Allah's *Shari'ah*. Islam calls for a sense of accountability and awareness of the reason of mankind creation. All these are natural outcomes of the Islamic law.

Islamic law is a comprehensive code of life providing procedures in every aspect of life as comprehensively well-defined in Glorious Qur'an and *Sunnah* of Prophet Muhammad (S.A.W). Objectives of Islamic law includes (i) safeguarding of religion, (ii) safeguarding of life and property, (iii) safeguard of intellect, (iv) safeguarding of progeny, and (v) Safeguarding of wealth. When it comes to the issue of sustainable development and compare them with objectives of Islamic law, it would be understood that what sustainable development demand, comprehensively described and demanded one thousand, four hundred years ago in Glorious Qur'an and *Sunnah* of the Prophet Muhammad (S.A.W) and practically enforced by Muhammad (S.A.W) and his Khulafah Al-Rashidun Caliphate 40 years after him. It is therefore, suggested that sustainable development should be tracked by all Muslim nations in a true sense for advancement of humanity and the world and as well as Muslim believers for their betterment in this world and the hereafter.

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