

# Observing The Islamic Sharia Five Entireties in Financial Transactions Leads to Sustainable Development (Evidence from Quran & Authentic Sunnah)

Kamal Mustafa Said Ibrahim

<sup>1</sup>Faculty of Finance and Administrative Science, Al Madinah International University,  
Taman Desa Petaling, 57100 Kuala Lumpur, Malaysia

[Kamal.ibrahim@zakathouse.org.kw](mailto:Kamal.ibrahim@zakathouse.org.kw)

Besar Bin Ngah

<sup>2</sup>Faculty of Finance and Administrative Science, Al Madinah International University,  
Taman Desa Petaling, 57100 Kuala Lumpur, Malaysia

[drbesar.ngah@mediu.edu.my](mailto:drbesar.ngah@mediu.edu.my)

## Abstract

If the Secular earth laws, care about the individual satisfaction only in this world only. Virtually the Islamic law, which was revealed from the Lord of the worlds, has come to attain the happiness of mankind in this world and the hereafter, and to accomplish their salvation in this world and in the afterlife. Sharia law has conserved the individual's rights within the group; individuals have rights over the group, and the group has rights over individuals as well, balancing between the rights of all creatures. That is what is called: The Sharia's General Purpose, which aims to achieve the interests of all the creation in this world and the hereafter, through the implementation of all the Sharia's provisions. Islamic Sharia came upon with fundamentals that every Muslim should observe in oneself and upon whom under his custody. Those fundamentals carry within them the Sacred Sharia sub-purposes, which are greatly characterised by perfection, precision and comprehensiveness to achieve The Sharia's General Purpose, taking into consideration the human beings needs and instincts, which the Lord has created in them. As the human beings have been honoured by God Almighty for many of God's Almighty creations. The following noble verses give a good clarification of that:

قال الله سبحانه وتعالى: (أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ) (سورة الملك 14).

(Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves), the Well-Acquainted (with everything)). (Sūrat Al-Mulk 14).

قال الله سبحانه وتعالى: (وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْوَرْدِ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا) (الإسراء 70)

(And indeed, We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with At-Taiyibat (lawful good things), and have preferred them above many of those whom We have created with a marked preference). (sūrat I-isrā 70) (Mohsin Khan).

Nevertheless, this paper will only focus on clarifying the Islamic Sharia provisions, concerning the entirety of wealth preservation and maintenance.

**Keywords:** *Islamic Sharia Five Entireties, Financial Transactions, Sustainable Development.*

## 1. Introduction

Every economic system in our world is establish on fundamental characteristics that distinguish it from other economic systems. This applies to the Islamic economic system, which has its unique and independent identity that distinguishes it from other economic systems. The Islamic economic system is based on a clear-cut doctrine, from which it derives its characteristics, constituents, and objectives, and is based on divine legislation that controls these characteristics and constituents. (Milestones of Islamic economics, Dr. Saleh Al-Ali).

The scholars of Islamic jurisprudence have been racking in explaining and clarifying the

comprehensive provisions in the Sharia of Islam to preserve these vital fundamentals. Which they call, the Five entireties: (religion, the soul, offspring, mind, wealth), because of their importance in establishing the values of the religion, and the World life as well. Whether in terms of their creation initially, or in terms of their survival, and continuity, through their development, and protection from the factors, and causes of corruption, and demise. Islamic law has laid down the practical provisions necessary to achieve these both statuses. The following noble verse gives a clarification of that:

قال الله سبحانه وتعالى: (فَلَقَمَ وَجْهَكَ لِلدِّينِ حَنِيْفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ إِنَّكَ إِلَهٌ دَائِمُ الْقِيَمِ وَلَكِنْ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ) سورة الروم آية 30.

Its importunity, in terms of its means of spending, its distribution and circulation among people, and in terms of the specific or general rights of others in it.

This is because money has an effect on the material and moral strength of human life, satisfying their needs, preserving their bodies, attaining their goals, facilitating their interests, and generating their well-being, and the goodness of their lives. As it is clear in the following noble verse:

قال الله سبحانه وتعالى: ﴿وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا﴾ [النساء: 5].

*"And give not to the foolish your property which Allāh has made a means of support for you, but feed and clothe them therewith, and speak to them words of kindness and justice." [Surat An-Nisa': 5].*

Allah informed in this ayah that He gave us wealth to manage our affairs therewith. Commentators said: i.e., Allah made it a basis in your dealings. And to manage your affairs. The meaning is; Funds are made to improve conditions, or at least keep them stable. (Fathul-Qadir of Ash-Shawkany (1/489)).

Wealth is an adornment for the mankind in worldly life with what they enjoy from it, and it is a way to seek honor and remembrance, and reward in this life. As well as a route for deserving high status in the hereafter (inshallah), as an honorarium, and forgiveness for what they spent out of it for others in charity in the sake of Allah Almighty.

قال سبحانه وتعالى: ﴿الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا﴾ [الكهف: 46]، وقال تعالى: ﴿وَلَا تَتَّبِعْ أَهْوَاءَ الدُّنْيَا﴾ [القصص: 77]، وقال جل وعلا: ﴿قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ﴾ [الأعراف: 32].

*"Wealth and children are the adornment of the life of this world." [Surat Al Kahf: 46].*

*"And forget not your portion of lawful enjoyment in this world." [Surat Al Qasas: 77].*

*"Say (O Muhammad peace be upon him): Who has forbidden the adoration with clothes given by Allah, which He has produced for his slaves, and At-Tayyibat [all kinds of Halal (lawful) things] of food? Say: They are, in the life of this world, for those who believe, (and) exclusively for them (believers) on the Day of Resurrection (the disbelievers will not share them)." [Surat Al A'raf: 32].*

Islam considers wealth cherishing, as being one of the innate motives that are born with people and grow with them.

قال سبحانه وتعالى: ﴿وَتَجِبُونَ الْمَالَ حُبًّا جَمًّا﴾ [الفجر: 20]، وقال - جل شانه - : ﴿وَأِنَّهُ لَحُبُّ الْخَيْرِ لَشَدِيدٌ﴾ [العاديات: 8].

*"And you love wealth with much love". [Surat Al fajr: 20].*

*"And verily, he is violent in the love of wealth". [Surat Al-'Ādiyāt: 8].*

Islamic Sharia looks at the human being with a natural view that matches his nature and instincts, recognizes his characteristics that distinguish him from the other creatures in the circumference of the earthly life that he lives in, and was assigned to lead in it. Therefore, Islamic Sharia has placed full

responsibility on the human being, as he will be held accountable for any failure on his part to follow the provisions of the Sharia, which aim to achieve justice and balance between all creatures on this earth in that leadership.

قال سبحانه وتعالى: ﴿إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا﴾ [الأحزاب: 72]

*"Indeed, we offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man [undertook to] bear it. Indeed, he was unjust and ignorant" [Al-Ahزاب: 72]*

Nevertheless, Islamic Sharia also deems, and acknowledges that the human being strongest instincts are the instincts of "procreation and acquisition", as it is on them the survival of man is based in his person and species. The instinct to possess and gain drives a human being to wealth seeking, collecting, maximizing, saving and protecting.

يقول الله تعالى: ﴿زَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْأَرْبَاحِ ذَلِكَ مَتَاعَ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَبَإِ﴾ [آل عمران: 14].

*"Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allāh has the excellent return (Paradise with flowing rivers) with Him". [Surat Al-'Imrān: 14].*

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا إِسْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "لَوْ أَنَّ لِإِبْنِ آدَمَ وَادِيًا مِنْ ذَهَبٍ أَحَبَّ أَنْ يَكُونَ لَهُ وَادِيَانِ، وَلَنْ يَمْلَأَ فَاهُ إِلَّا التَّرَابَ، وَيَتُوبُ اللَّهُ عَلَى مَنْ تَابَ" (صحيح البخاري، حديث رقم 6075).

*Narrated Anas bin Malik: Allah's Messenger (ﷺ) said, "If Adam's son had a valley full of gold, he would like to have two valleys, for nothing fills his mouth except dust. And Allah forgives him who repents to Him." [Sahih al-Bukhari, Hadith no. 6075].*

As were mentioned earlier, that due to the realism of all the Islamic sharia systems in its principles, methodology, foundations, and rulings including the Islamic financial system; it takes into consideration the practical reality that is consistent with the habits, instincts (which are parts of Allah's Almighty miracles in his creations. The innate instincts are the motives and tendencies, which are inherent in the soul, and present from birth, that push them to do actions and behaviors, which are in their interests. Like the infants in the mammals being led to suckle at their mother's breasts, to suck milk from them, for satisfying their hunger, without previous teaching or training. You can imagine how could have been them taught that), and natures of the creations. As well as taking into account their motives, needs, and problems.

يقول الله تعالى: ﴿لَا يَكْلَفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ﴾ [البقرة: 286]

*"Allah does not charge a soul except [with that within] its capacity. It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned. "Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people. " [Al-Baqara: 286]*

Islamic Sharia, does not lean toward imagination and delusions, and does not descend into a level that is inconsistent with the nature of humanity, which Allah the Glorious and Exalted has honored. (Encyclopedia of Contemporary Jurisprudence Issues and Islamic Economics, Prof. Dr. Ali Ahmad Al-Salou, p.: 22 AD, 11th edition, 2008-1428 AH, Al-Tirmidhi Library, Cairo, Egypt).

قال الله سبحانه وتعالى: ﴿هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ بَلِ الظَّالِمُونَ فِي ضَلَالٍ مُبِينٍ﴾ [لقمان: 11].

*"This is the creation of Allah. So, show Me what those other than Him have created. Rather, the wrongdoers are in clear error » [Luqman: 11].*

قال الله سبحانه وتعالى: ﴿فَاقْمْ وْجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنْ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ﴾ [الروم: 30].

*"So direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of Allah upon which He has created [all] people. No change should there be in the creation of Allah. That is the correct religion, but most of the people do not know (30) » [Ar-Rum: 30].*

قال الله سبحانه وتعالى: ﴿سُبْحَانَ عَالِيَّتَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّى يَتَبَيَّنَ لَهُمُ اللَّهُ الْحَقُّ أَوْ لَمْ يَكْفِ بِرَبِّكَ أَنْهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ﴾ [فصلت: 53].

*"We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth. But is it not sufficient concerning your Lord that He is, over all things, a Witness? » [Ha-Mim: 53].*

قال الله سبحانه وتعالى: ﴿أَلَمْ تَرَ أَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي إِلَى أَجَلٍ مُسَمًّى وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ﴾ [لقمان: 29].

*"Do you not see that Allah causes the night to enter the day and causes the day to enter the night and has subjected the sun and the moon, each running [its course] for a specified term, and that Allah, with whatever you do, is Acquainted? » [Luqman: 29].*

قال الله سبحانه وتعالى: ﴿أَلَمْ تَرَ أَنَّ الْفُلْكَ تَجْرِي فِي الْبَحْرِ بِنِعْمَتِ اللَّهِ لِيُرِيَكُمْ مِنْ آيَاتِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ﴾ [لقمان: 31].

*«Do you not see that ships sail through the sea by the favor of Allah that He may show you of His signs? Indeed, in that are signs for everyone patient and grateful (31) » [Luqman: 31].*

According to Ali and Ahmad (2007). The viewpoint of the Islamic Banking and Finance, related activities comprises on a group of ideas and the theories, which are related to it, in a deep comprehension, which is can be recognizes in three fundamental points. The first: Utilize the merits of the Islamic law, which is called Shariah, to evolve the theme and philosophy of Islamic Banking (Pepsi & de Jong, 2019). The second: demonstrate the monetary theory and macroeconomic concepts, which use to describe the ideology of Islam against the dealing based on interest rate (Riba), where it is completely not acceptable, since it is forbidden in islam, as well as, it leads towards catastrophic consequences on the whole economy. The third: elaborate about the banking philosophy itself, and it provides details about the key features regarding the ideology of Islamic Banking (Kappen et al., 2019).

Undoubtedly, the Islamic Sharia has determined in the Islamic financial system rules and limitations that prevent the delinquency, transgression, prolongation, and the acquisition, of the love of wealth instinct, in humans (whom God Almighty has honored, and has prevailed over his other creatures, on this earth) under what is known as the Jurisprudence of Financial Transactions. Which is one of the jurisprudence branches pertaining in the financial dealings of individuals with each other during daily life. (www.mlzamty.com, islamic-law). Within a system that achieves the essential balance, (created by Him Almighty), which is required to attain the continuity of life on this earth until the Time of the Day of Resurrection, as well as to the achievement of ultimate justice, contentment and harmony among members of society as a whole.

### 3. Life is not random

When I became aware of this world, I found, that everything was created, and prepared; in a suitable way, for me to live in it. I did not create a particle of dust, nor a drop of water, nor a breath of air, nor did I create a single law of the precise laws of the universe. Likewise, my fathers and grandfathers, like me, did not create anything, nor did they establish any laws from the laws of the universe. The following verses give a good illustration for that:

قال الله سبحانه وتعالى: ﴿هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾ [البقرة: 29].

*«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 » [Al-Baqara: 29].*

قال الله سبحانه وتعالى: ﴿وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ٣٨ وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ ٣٩﴾

In Tafheem - Al-Maududi: We stretched forth the Earth, and set mountains firmly upon it, and caused

to grow therein every kind of vegetable in balanced measure. The growth of every kind of plant in a limited extent is another Sign of the wisdom and power of Allah. For the generative power of every vegetable plant is so great that if free growth had been allowed to even one kind of plant, it would have covered the whole surface of the Earth. But it is by the design of the All-Wise and All-Powerful Creator that every kind of vegetable is produced in a balanced measure. There is another aspect of the vegetable life. Each, and every kind of it is allowed to grow only to a fixed size, height, and thickness. Which is a proof of the fact that the Creator himself prescribed the structure, the shape, the size, the height, the leaves and branches, and the number of each, and every plant, and no plant is allowed to go beyond any of these fixed limits.

قال الله سبحانه وتعالى: (وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنَزِّلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ) [الحجر: 21].

**«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» [Al-Hijr: 21].**

The treasures of everything are with Allah, and He who send down each thing in appropriate measure. This is to bring home the fact that; it is not vegetable life alone, which has a fixed limit to its growth, etc... The same is true of everything that exists. Whether it be air, water, light, heat, cold, mineral, vegetable, animal or power or energy, in short, each and every thing exists in the prescribed quantity, number, etc., which neither decreases nor increases. It is the "determined course", in each, and everything, which has produced appropriate balance and proportion in the entire system of the universe to such a perfection that one is led to the inevitable conclusion that the whole thing has been designed by its All-Wise Creator. For, had the universe come into existence by mere accident or had it been created by many gods, it was impossible to have such a perfect balance and appropriate proportion with perpetual consistence in so many different things and powers. (Tafheem - Al-Maududi).

There is a paradigm: that always makes me contemplate, and meditate, which is a chicken egg. It consists of yolk, and egg white. The egg white is the part from which the chick begins to form. The yolk represents the nutrition that the chick will need for the formation of its meat, bones, and feathers, during the twenty-one days of its growth stages inside the egg. The amounts of the yolk ingredients are measured to be appropriate and sufficient to the formation of a perfect, complete, as well as a healthy chick. The size, the strength and the matreail of the eggshell are suitable to be laid by a hen, suitable for oxygen exchange, which is vital for the life of the reforming chick, and at the same time are enough to accommodate the newly created chick. Glory to the great creator.

#### 4. The economic fundamentals in the Islamic Sharia

In fact, the term Economics, was not used by Muslim Scholars in the past. The term Livelihood (Maayish), which was derived from the following noble verses, was used instead of it:

قال تعالى: (وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعِيشًا قَلِيلًا مَا تَشْكُرُونَ) [الأعراف: 10].

**“And We have certainly established you upon the earth and made for you therein ways of livelihood. Little are you grateful” [Al-A'raf: 10].**

قال تعالى: (وَجَعَلْنَا لَكُمْ فِيهَا مَعِيشًا وَمَنْ لَسْتُمْ لَهُ بِرُزُقِينَ) [الحجر: 20].

**“And We have made for you therein means of living and [for] those for whom you are not providers” [Al-Hijr: 20].**

قال الله سبحانه وتعالى: (أَمْ يَقْسِمُونَ رَبَّكَ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُلْخًا وَرَحِمْتَ رَبُّكَ خَيْرَ مِمَّا يَجْمَعُونَ) [الزخرف: 32].

**«Do they distribute the mercy of your Lord? It is We who have apportioned among them their livelihood in the life of this world and have raised some of them above others in degrees [of rank] that they may make use of one another for service. But the mercy of your Lord is better than whatever they accumulate » [Az-Zukhruf: 32].**

In his book The Muqaddimah, the scholar Ibn Khaldun (1332 – 1406 AD) has used the term Livelihood (Ma'ayish) as the essence of sustenance (the minimal basic needs: food, clothing, and shelter), emphasizing that all creatures of the Almighty Allah have an equal right to a livelihood from His inexhaustible treasures of the earth and the heavens. As long as the person has exerted the requisite effort for earning his livelihood, including trust in God, seeking aid, and supplication for that. (Summary of Introduction Ibn Khaldun, printed by Ali Abdel Wafi, Dar Alnahdah, Egept). By the way, the scholar Ibn Khaldun has made an incredible contribution in the development of economics, (far ahead of Adam Smith (1723 – 1790 AD), and David Ricardo (1772–1823AD). As he focused on different areas, such as the role of government, taxation, value, money, public finance, population and even environment. Many researchers consider him the Father of Economics, or even (he could be the God Father of Economics or the inspirational Father of Economics). (Boulakia (1971)).

The term Livelihood (Ma'ayish), which was derived from the previous verses, as it was used by Ibn Kaldun, implicates in its context the connotation of continuity of maintaining a certain level of living. Which corresponds to the meaning of the term "Sustainability" in nowadays wordings.

## 5. The Foundations of Jurisprudence of Islamic Financial Transactions (Economy)

Islamic jurisprudence, in its foundation of Islamic financial transactions, relies on two main principles, which are interrelated and intertwined:

1-The Vicegerency (stewardship, succession, eistikhlaf) in the earth and its wealth.

2- The Earth Caretaking (building, urbanization, booming, eimarat al'ard). (Muhammad Abu Bakr Al-Musleh, "The Five Objectives of Creation and the Original Essence of Education - A Study in the Light of the Noble Qur'an," Journal of the College of Sharia and Islamic Studies, Volume 38, Issue 2, 2021. <https://doi.org/10.29117/jcsis.2021.0273>).

### 1-The Vicegerency (stewardship, succession, eistikhlaf) in the earth and its wealth.

The concept of The Vicegerent (steward, successor, almustakhlaf), as, it is illustrated in the following verses is "He who undertakes deeds according to the order of the authorizer of the Vicegerency (stewardship, succession, eistikhlaf)". While the context of the verses in the attitude of gratitude, which encompasses that the Vicegerency (stewardship, succession, eistikhlaf) here is an honor along with trial and test for the Vicegerents (each individual of the human race) by the authorizer of the Vicegerency (testator), but not because of His absence or His inability, Glory be to Him. (The concept of succession in Quranic usage - Dr. Ali Al-Sallabi 2021).

It also requires that this honor is not limited to the person of Adam peace be upon him alone, but rather deals with his offspring after him, as it declared in the verse mentioned below. Which explicate the context of informing the creation of a new species.

قال الله سبحانه وتعالى: ﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ﴾ [البقرة: 30].

*«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." (30)» [Al-Baqara: 30].*

The Vicegerency (stewardship, succession, eistikhlaf) includes besides, the meaning of honor for Adam (peace be upon him), and his descendants the meaning of assigning them to carry out the responsibilities, the tasks and requirements of this Vicegerency (stewardship, succession, eistikhlaf). Where they are equipped with the characteristics and manners (materially & morally), that qualify them to carry out the mission of the Vicegerency (stewardship, succession, eistikhlaf), and the Caretaking (building, booming, eimarat alarid) of the

land, such as the free will, and the ability for learning. As it illustrated in the following verses:

قال الله سبحانه وتعالى: ﴿إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا﴾ [الأحزاب: 72].

*«Indeed, we offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man [undertook to] bear it. Indeed, he was unjust and ignorant » [Al-Ahzab: 72].*

قال الله سبحانه وتعالى: ﴿وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ﴾ [البقرة: 31].

*«And He taught Adam the names - all of them. Then He showed them to the angels and said, "Inform Me of the names of these, if you are truthful." (31) » [Al-Baqara: 31].*

قال الله سبحانه وتعالى: ﴿وَنَفَسَ مَا سَوَّاهَا ۖ فَالْتَمَسَهَا فُجُورَهَا وَتَقْوَاهَا ۗ﴾ [الشمس: 8-7].

*«And [by] the soul and He who proportioned it (7) And inspired it [with discernment of] its wickedness and its righteousness (8) » [Ash-Shams: 7-8].*

قال الله سبحانه وتعالى: ﴿فَأَكَلَا مِنْهَا فَبَدَّتْ لُهُمَا سَوْءَتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ ۚ وَعَصَى آدَمُ رَبَّهُ فَغَوَى ۚ﴾ [طه: 121].

*«And Adam and his wife ate of it, and their private parts became apparent to them, and they began to fasten over themselves from the leaves of Paradise. And Adam disobeyed his Lord and erred » [Ta-ha: 121].*

It follows from this, that the human being have to adheres to the rulings of the authorizer of the Vicegerency (testator), to the extent that he fulfills the meaning of being a true Vicegerent (steward, successor, almustakhlaf), while thus earns him the honor of the status of the Vicegerency (stewardship, succession, eistikhlaf). As it declared in the following verses:

قال الله سبحانه وتعالى: ﴿يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ ۚ إِنَّ الَّذِينَ يَظْلُمُونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ﴾ [ص: 26].

*«[We said], "O David, indeed We have made you a successor upon the earth, so judge between the people in truth and do not follow [your own] desire, as it will lead you astray from the way of Allah." Indeed, those who go astray from the way of Allah will have a severe punishment for having forgotten the Day of Account » [Sad: 26].*

قال الله سبحانه وتعالى: ﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۚ وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ۝٥٥﴾ [النور: 55].

*«Allah has promised those who have believed among you, and done righteous deeds, that, He will surely grant them succession [to authority] upon the earth. just as, He granted it to those before them, and that He will surely establish for them [therein]*

*their religion which, He has preferred for them, and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me. But whoever disbelieves after that - then those are the defiantly disobedient » [An-Nur: 55]*

قال الله سبحانه وتعالى: ﴿ قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَأَصْبِرُوا إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَالْعَاقِبَةُ لِلْمُتَّقِينَ ١٢٨ قَالُوا أَوْدَيْنَا مِنْ قَبْلُ أَنْ تَأْتِيَنَا وَمِنْ بَعْدِ مَا جِئْتَنَا قَالَ عَسَى رَبُّكُمْ أَنْ يَهْلِكَ عِزُّكُمْ وَيَسْتَخْلِفَكُمْ فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ ١٢٩ ﴾ [الأعراف: 128-129].

*«Said Moses to his people, "Seek help through Allah and be patient. Indeed, the earth belongs to Allah. He causes to inherit it whom He wills of His servants. And the [best] outcome is for the righteous." (128) They said, "We have been harmed before you came to us and after you have come to us." He said, "Perhaps your Lord will destroy your enemy and grant you succession in the land and see how you will do." (129) » [Al-A'raf: 128-129].*

The principle of the Vicegerency (stewardship, succession, eistikhlaf) in the wealth of the earth is one of the most important foundations upon which the jurisprudence of the Islamic financial system is based. (The principle of succession: the doctrinal basis of Islamic economics - Abdul-Jabbar Al-Sabhani 2019). The following verses give a good clarification about it:

قال الله سبحانه وتعالى: ﴿ عَامِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفِقُوا مِمَّا جَعَلَكُمْ مُسْتَقْلِفِينَ فِيهِ فَالَّذِينَ عَامَنُوا مِنْكُمْ وَأَنْفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ ﴾ [الحديد: 7].

*«Believe in Allah and His Messenger and spend out of that in which He has made you successors. For those who have believed among you and spent, there will be a great reward) » [Al-Hadid: 7].*

يقول الإمام الزمخشري: "يعني أن الأموال التي في أيديكم إنما هي أموال الله بخلقه وإنشائه لها، وإنما ولأكم إياها، وخولكم الاستمتاع بها، وجعلكم خلفاء في التصرف فيها؛ فليست هي بأموالكم في الحقيقة، وما أنتم فيها إلا بمنزلة الوكلاء والنواب".

Imam Zamakhshari says it means that the money that you have in your hands is the money of God through His origination and creation, but He has given it to you, authorized you to enjoy it, and made you successors in utilizing it. So that, it is not really your money, and you are in using it only as, representatives and agents. (Al-Kashaf, Muhammad bin Mahmoud Al-Zamakhshari, 4 / 473, Dar Al-Kitaab Al-Arabi, 1986).

قال الله سبحانه وتعالى: ﴿ أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مِمَّا فِي السَّمَوَاتِ وَمِمَّا فِي الْأَرْضِ وَاسْتَبَقَ عَلَيْكُمْ نِعْمَةَ ظَهْرَهُ وَبَاطِنَهُ وَمِنْ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُبِينٍ ﴾ [لقمان: 20].

*«Do you not see that Allah has made subject to you whatever is in the heavens and whatever is in the earth and amply bestowed upon you His favors, [both] apparent and unapparent? But of the people is he who disputes about Allah without knowledge or guidance or an enlightening Book [from Him] (20) » [Luqman: 20].*

قال الله سبحانه وتعالى: ﴿ وَآيَةٌ لَهُمُ الْأَرْضُ الْمَيِّتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ٣٣ وَجَعَلْنَا فِيهَا جَنَّاتٍ مِنْ نَخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ ٣٤ لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ ٣٥ ﴾ [يس: 33-35].

*«And a sign for them is the dead earth. We have brought it to life and brought forth from it grain, and from it they eat (33) And We placed therein gardens of palm trees and grapevines and caused to burst forth therefrom some springs (34) That they may eat of His fruit. And their hands have not produced it, so will they not be grateful? (35) » [Ya-Sin: 33-35].*

قال الله سبحانه وتعالى: ﴿ أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِيهِمْ أَنْعَامًا فَهُمْ لَهَا مَالِكُونَ ٧١ وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ٧٢ وَلَهُمْ فِيهَا مِنْعٌ وَشَارِبٌ أَفَلَا يَشْكُرُونَ ٧٣ ﴾ [يس: 71-73].

*«Do they not see that We have created for them from what Our hands have made, grazing livestock, and [then] they are their owners? (71) And We have tamed them for them, so some of them they ride, and some of them they eat (72) And for them therein are [other] benefits and drinks, so will they not be grateful? (73) » [Ya-Sin: 71-73].*

قال الله سبحانه وتعالى: ﴿ فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ٢٤ أَنَا صَبَّبْتُ الْمَاءَ صَبًّا ٢٥ ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ٢٦ فَأَنْبَتْنَا فِيهَا حَبًّا ٢٧ وَعَنْبًا وَقَضَبًا ٢٨ وَزَيْتُونًا وَنَخْلًا ٢٩ وَحَدَائِقَ غُلْبًا ٣٠ وَفَيْكِهًا وَأَبًّا ٣١ مَتَاعًا لَكُمْ وَلَآتِعُكُمْ ٣٢ ﴾ [عبس: 23-32].

*«Then let mankind look at his food (24). How We poured down water in torrents (25). Then We broke open the earth, splitting [it with sprouts] (26). And caused to grow within it grain (27). And grapes and herbage (28). And olive and palm trees (29). And gardens of dense shrubbery (30). And fruit and grass (31). [As] enjoyment for you and your grazing livestock (32) » [Abasa: 23-32].*

قال الله سبحانه وتعالى: ﴿ وَسَخَّرَ لَكُمْ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ وَسَخَّرَ لَكُمْ اللَّيْلَ وَالنَّهَارَ ٣٣ وَعَاتِبَكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِنْ تَعَدَّوْا نِعْمَتَ اللَّهِ لَا تَحْصَوْهَا إِنَّ الْإِنْسَانَ لظَلُومٌ كَفَّارٌ ٣٤ ﴾ [إبراهيم: 33-34].

*«And He subjected for you the sun and the moon, continuous [in orbit], and subjected for you the night and the day (33) And He gave you from all you asked of Him. And if you should count the favor of Allah, you could not enumerate them. Indeed, mankind is [generally] most unjust and ungrateful (34) » [Ibrahim: 33-34].*

قال الله سبحانه وتعالى: ﴿ وَالْأَنْعَامَ خَلَقْنَا لَكُمْ فِيهَا دِفْءٌ وَمَنْعٌ وَمِنْهَا تَأْكُلُونَ ٥ وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ وَحِينَ تَسْرَحُونَ ٦ وَتَحْمِلُ أَثْقَالَكُمْ إِلَى بَلَدٍ لَمْ تَكُونُوا بَلِغِيهِ إِلَّا بِشِقِّ الْأَنْفُسِ إِنَّ رَبَّكُمْ لَرَّءُوفٌ رَحِيمٌ ٧ وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً وَيَخْلُقُ مَا لَا تَعْلَمُونَ ٨ ﴾ [النحل: 5-8].

*«And the grazing livestock He has created for you; in them is warmth and [numerous] benefits, and from them you eat (5). And for you in them is [the enjoyment of] beauty when you bring them in [for the evening] and when you send them out [to pasture] (6). And they carry your loads to a land you could not have reached except with difficulty to yourselves. - Indeed, your Lord is Kind and Merciful (7) And [He created] the horses, mules and donkeys*

for you to ride and [as] adornment. And He creates that which you do not know (8) » [An-Nahl: 5-8].

قال الله سبحانه وتعالى: ﴿هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ ١٠ يُنبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ الثَّمَرَاتِ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ ١١ وَسَخَّرَ لَكُمْ الَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالنَّجْمُ مُسَخَّرَاتٌ بِأَمْرِ رَبِّ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَعْقِلُونَ ١٢ وَمَا ذَرَأَ لَكُمْ فِي الْأَرْضِ مُخْتَلَفًا أَلْوَنَ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ ١٣ وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حَبْلَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ مَوَازٍ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلِعَلَّكُمْ تَشْكُرُونَ ١٤ وَالْقَلَىٰ فِي الْأَرْضِ رُوْسِي أَنْ تَمِيدَ بِكُمْ وَأَنْهَارًا وَسُبُلًا لَعَلَّكُمْ تَهْتَدُونَ ١٥ وَعَلَّمَتْ بِالنَّجْمِ هُمْ يَهْتَدُونَ ١٦ أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ أَفَلَا تَذَكَّرُونَ ١٧ وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ ١٨﴾ [النحل: 10-18].

«It is He who sends down rain from the sky; from it is drink and from it is foliage in which you pasture [animals](10) He causes to grow for you thereby the crops, olives, palm trees, grapevines, and from all the fruits. Indeed in that is a sign for a people who give thought (11) And He has subjected for you the night and day and the sun and moon, and the stars are subjected by His command. Indeed in that are signs for a people who reason (12) And [He has subjected] whatever He multiplied for you on the earth of varying colors. Indeed in that is a sign for a people who remember (13) And it is He who subjected the sea for you to eat from it tender meat and to extract from it ornaments which you wear. And you see the ships plowing through it, and [He subjected it] that you may seek of His bounty; and perhaps you will be grateful (14) And He has cast into the earth firmly set mountains, lest it shift with you, and [made] rivers and roads, that you may be guided (15) And landmarks. And by the stars they are [also] guided (16) Then is He who creates like one who does not create? So will you not be reminded? (17) And if you should count the favors of Allah, you could not enumerate them. Indeed, Allah is Forgiving and Merciful (18) » [An-Nahl: 10-18].

## 2-The Caretaking (building, booming, eimarat alarid) of the earth.

The principle of Caretaking (building, booming, eimarat alarid) of the land is the submission to the servitude for Allah Almighty. First by the admission of the oneness of Allah Almighty, and then the commitment to recognizes the will of God Almighty, represented by the application and implementation of His Sharia in His land, including the compliance with the commands of Allah Almighty in His wealth, that He made us fiduciaries (mustakhlafeen) in it. And, seeking the acceptance of God Almighty. In this sense, the actions of man on earth in all, whether it individual, collective, material, or moral conducts, would be docility and obedience towards Allah Almighty. (The supreme value in Islam - Muhammad Jalal Al-Qassas 2017). As it is stated in the following verses:

قال الله سبحانه وتعالى: ﴿قُلْ إِنْ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ١٦٢ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ﴾ [الأنعام: 162-163].

«Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds(162) No partner has He. And this I have been commanded, and I am the first [among you] of the Muslims."(163)» [Al-An'am: 162-163].

Hence, the interdependence and overlap between the two principles, the principle of the Vicegerency (stewardship, succession, eistikhlaf), and the principle of Caretaking (building, booming, eimarat alarid) the land. The following verses give a good clarification about that:

قال الله سبحانه وتعالى: ﴿وَالَّذِينَ آمَنُوا أَصْلَحُوا قَالَ يُقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ هُوَ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي قَرِيبٌ مُجِيبٌ﴾ [هود: 61].

«And to Thamud [We sent] their brother Salih. He said, "O my people, worship Allah; you have no deity other than Him. He has produced you from the earth and settled you in it, so ask forgiveness of Him and then repent to Him. Indeed, my Lord is near and responsive."» [Hud: 61].

قال الله سبحانه وتعالى: ﴿أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ﴾ [البقرة: 12].

«Unquestionably, it is they who are the corrupters, but they perceive [it] not » [Al-Baqara: 12].

قال الله سبحانه وتعالى: ﴿أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَمَلُ الَّذِينَ مِنْ قَبْلِهِمْ كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَأَثَارُوا الْأَرْضَ وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا وَجَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ٩﴾ [الروم: 9].

«Have they not traveled through the earth and observed how was the end of those before them? They were greater than them in power, and they plowed the earth and built it up more than they have built it up, and their messengers came to them with clear evidences. And Allah would not ever have wronged them, but they were wronging themselves(9)» [Ar-Rum: 9].

قال الله سبحانه وتعالى: ﴿وَلَا تُطِيعُوا أَمْرَ الْمُسْرِفِينَ ١٥١ الَّذِينَ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يَصْلَحُونَ ١٥٢﴾ [الشعراء: 151-152].

«And do not obey the order of the transgressors (151) Who cause corruption in the land and do not amend."(152)» [Ash-Shu'araa: 151-152].

Therefore, the Vicegerency (stewardship, succession, eistikhlaf) in the Islamic economy is not a purely worldly work, but rather it is a devotional act, which it is in the obedience to Allah Almighty.

While the goal of the Caretaking (building, booming, eimarat alarid) of the land is to establish a pious society; based on perfection, justice, benevolence. In addition to utilize the wealth of the earth in a sensible manner that achieves for the society the blessing of the highest standards of good living, the highest levels of production, the best levels of consumption, and the fairest levels of distribution, with a sense of Allah's piety at every stage of economic activity in it.

(Faith and the caretaking of the Earth - Mr. Abdelhak Saroudi 2017).

## 6. Jurisprudence provisions for financial transactions deduced from the principle of Vicegerency (stewardship, succession, eistikhlaf) and the principle of Caretaking (building, booming, eimarat alarid) the land.

Therefore, delving deeper into the comprehension of the basic principle of succession (agency) and representation (Istikhlaf) in wealth leads to a clear perception of the rules, and regulations, which the jurisprudence of Islamic financial system is established on. (Financial succession in Islam, Muhammad Dardari 2016). Such as:

- **Possession of wealth is not an absolute ownership.** Which consequently leads to the lack of the absolute freedom to the dispose of that wealth as well, due to the presence of rights and duties for the benefit of other human beings, and even other creatures in that wealth. Whether those rights are compulsory, such as maintenance on oneself and those whom under his custody even the animals, dowry, and debt repayment, compensation, zakat, Zakat al-Fitr, sacrificial animals (Hady Alhaj), vows, expiations, grants and inheritance. Alternatively, those voluntary rights like all other acts of righteousness, alms, sacrifice (qurbani), Aqiqah, endowments, gifts, and charity for the creatures. The characteristics of the comprehensive Islamic financial system, can be summarized in following points:

- 1- Creation rights in the wealth.
- 2- Our Duties to preserve the continuity of acquiring the Wealth.
- 3- The interrelationship between faith and the economics (livelihood, maeayish) in Islam.
- 4- The Good deeds are fetchers for sustenance.

## 7. Jurisprudence rule: Knowledge before Speech and Action

Undoubtedly, I believe that it has become an obligation on every Islamic bank's employee and client, who deals with the sales, the purchases and the gains to be familiar with what, is permissible and forbidden in the Islamic Sharia. Knowing the provisions for trading has become vital for a person, in a view, to distinguish between what is permissible and forbidden in financial dealings. Moreover, the gladness and contentment with the earning, and keeping away from suspicions transactions as much as possible, as well as acquiring the satisfaction of Allah Almighty, thence winning the trust of people too. {The jurisprudence of the financial system and the importance of its study, prof. Dr. Al-Hussein bin Muhammad Shawat and Dr. Abdulhaq Hamish}. Education for Islamic Finance is a rising discipline linking all the Islamic Finance stakeholders' together (Khan et al., 2018). Education mandates for

developing human resource, which not only run the institutions of that discipline but also lead the developments to new horizons (Kormanik et al., 2014).

I will suffice to mention some evidence from the Quran or the authentic Sunnah:

عن معاوية قال: قال رسول الله صلى الله عليه وسلم: «مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ وَإِنَّمَا أَنَا قَاسِمٌ وَاللَّهُ يُعْطِي» متفق عليه.

*Mu'awiya reported God's messenger as saying, "When God wishes good for anyone, He instructs him in the religion. I am only a distributor; God gives." (Bukhari and Muslim).*

عن النعمان بن بشير رضي الله عنه قال: سمعت النبي صلى الله عليه وسلم يقول: «إن الحلال بين وإن الحرام بين، وبينهما أمور مشتبّهات لا يعلمهن كثير من الناس، فمن اتقى الشبهات فقد استبرأ لدينه وعرضه، ومن وقع في الشبهات وقع في الحرام، كالراعي يرعى حول الحمى يوشك أن يرتع فيه، ألا وإن لكل ملك حمى، ألا وإن حمى الله محارمه، ألا وإن في الجسد مضغة إذا صلحت صلح الجسد كله وإذا فسدت فسد الجسد كله ألا وهي القلب». (صحيح، متفق عليه).

*An-Nu'mān ibn Bashīr (may Allah be pleased with him) reported that he heard the Prophet (may Allah's peace and blessings be upon him) say: "Verily, the lawful is clear and the unlawful is clear, and between them are doubtful matters which many people do not know of. Whoever avoids doubtful matters clears his liability regarding his religion and his honor, and whoever falls into doubtful matters will fall into the unlawful, just like the shepherd who grazes his animals in the vicinity of a pasture declared prohibited (by the king) and is, thus, likely to let them graze in a prohibited area (and be punished for that). Verily, every king has a protected area and the protected area of Allah is His prohibitions. Verily, in the body there is a piece of flesh which if upright then the entire body will be upright, and if corrupt then the entire body will be corrupt. Verily, it is the heart." (Authentic, Al-Bukhari and Muslim).*

عَنْ أَبِي ثَعْلَبَةَ الْخُسَيْنِيِّ جُرْثُومِ بْنِ نَاشِرٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "إِنَّ اللَّهَ تَعَالَى فَرَضَ فَرَائِضَ فَلَا تُضَيِّعُوهَا، وَحَدَّ حُدُودًا فَلَا تَعْتَدُوهَا، وَحَرَّمَ أَشْيَاءَ فَلَا تَنْتَهَكُوهَا، وَسَكَتَ عَنْ أَشْيَاءَ رَحْمَةً لَكُمْ غَيْرَ نَسْيَانٍ فَلَا تَبْخَثُوا عَنْهَا". حَدِيثٌ حَسَنٌ، رَوَاهُ الدَّارَقُطْنِيُّ "في سننه" [184/4]، وَغَيْرُهُ.

*On the authority of Abu Tha'labah al-Kushanee — Jurthoom bin Nashir (may Allah be pleased with him) — that the Messenger of Allah (peace and blessings of Allah be upon him) said: Verily Allah ta'ala has laid down religious obligations (fara'id). So do not neglect them; and He has set limits, so do not overstep them; and He has forbidden some things, so do not violate them; and He has remained silent about some things, out of compassion for you, not forgetfulness — so hadeeth narrated by ad-Daraqutnee and others.*

قال عمر بن الخطاب رضي الله عنه: لا يبيع في سوقنا إلا من قد تفقه في الدين. رواه الترمذي (487) وقال: حسن غريب. وحسنه الألباني في صحيح الترمذي .

وَقَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ: مَنْ اتَّجَرَ قَبْلَ أَنْ يَتَفَقَّهَ ارْتَضَمَ فِي الرِّبَا، ثُمَّ ارْتَضَمَ، ثُمَّ ارْتَضَمَ. أَي: وَقَعَ فِي الرِّبَا. "مَغْنَى الْمُحْتَاج" (2/22)

*Omar Ibn Al-Khattab, may God be pleased with him, said: He should not sell in our marketplace except for those who have knowledge in the sharia jurisprudence. (Narrated by al-Tirmidhi (487) and he said: It is good ghareeb. Hasan - Al-Albani - Sahih Al-Tirmidhi).*

*And Ali ibn Abi Talib, may God be pleased with him, said: He who start trading before he has knowledge in the shariah jurisprudence will struck with usury, then will struck, then will struck. That means, he will fell into usury. (Mughni al-Muhtaj (2/22)).*

وَقَالَ الْغَزَالِيُّ رَحِمَهُ اللَّهُ: " كَمَا أَنَّهُ لَوْ كَانَ هَذَا الْمُسْلِمُ تَاجِرًا وَقَدْ شَاعَ فِي الْبَلَدِ مَعَامَلَةُ الرِّبَا، وَجِبَ عَلَيْهِ تَعَلُّمُ الْحَدَرِ مِنَ الرِّبَا، وَهَذَا هُوَ الْحَقُّ فِي الْعِلْمِ الَّذِي هُوَ فَرَضٌ عَيْنٍ، وَمَعْنَاهُ الْعِلْمُ بِكَيْفِيَةِ الْعَمَلِ الْوَاجِبِ " (إحياء علوم الدين (33/1)).

*Al-Ghazali, may God have mercy on him, said: "Likewise, if this Muslim were a merchant and the treatment of usury was common in the country, he must learn to be wary of usury, and this is the right to knowledge that is an individual duty, and it means knowledge of the manner of an obligatory work. (Ihya Ulum al-Din) (1/33).*

## 8. The Cruciality of Islamic Banks' Role

Therefore, as the volume of the demand for the Islamic financial transactions between individuals, companies, and even at the level of countries is expanding locally and internationally, specially after the subprime crisis 2008, due to many reasons (which are not the subject of this research). Islamic Finance has emerged as proven fact all over the world, affecting various disciplines around the human life (Rahman & Zada, 2016). The need for Islamic banks has become crucial, to facilitate, and regulate those dealings professionally and disciplinary.

Presumably, the Islamic banks are facilitating those transactions, regulated by Sharia provisions. Whereas, that they are no longer just merely banks, that benefit only a small portion of the society, but rather financial establishments endeavor to achieve the purposes of Sharia in maintaining, investing, saving and benefiting from the ummah wealth, taking into consideration the interest of the economic, the social, and the environmental, aspects. (The role of Islamic banks in achieving sustainable development - Ruwaida Ayoub Al-Mashni & Ma'ab Moaawiya Nashif's - Khalel University).

## 9. Conclusion

Substantially, it can be said that the Islamic financial system has a combination of Inherent characteristics

which are not combined together in any other financial system.

Islamic finance is an ethical, comprehensive, and socially responsible financing instrument, as it links the financial sector to the real economy and establishes the principle of risk sharing partnership-style financing, and social responsibility. So that, it has emerged as an effective vehicle for financing development projects around the world, which explains its increasing significance as an alternative mechanism in financing infrastructure projects. Basically, In the Islamic financial system, transactions must be related to assets, which enhances the stability of the financial sector and builds it on a set of Islamic legal contracts that establish the principle of sharing profits and losses. In addition to that, instituting the support for the principles of social justice, solidarity, and equitable distribution, as well as, prohibiting investment in unethical sectors. On the other hand, Islamic finance has the potential to bridge the financial gap required to achieve the sustainable development goals agenda, and to achieve the transition to a green economy. This justifies its description by the participants in the "Third International Conference on Financing for Development", which was held in Addis Ababa in July 2015, as a promising alternative to traditional sources of financing, and recommending its use in achieving sustainable development goals. (Green Finance for the Achievement of the Sustainable Development Goals: The Potential of Islamic Finance, Assistant Professor Dr. Dalal Assouli, College of Islamic Studies, Hamad Bin Khalifa University).

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