

Bahaaeddin Alareeni
Allam Hamdan *Editors*

Sustainable Finance, Digitalization and the Role of Technology

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Editors

Sustainable Finance, Digitalization and the Role of Technology

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on Business and Technology (ICBT 2021)

Editors

Bahaaeddin Alareeni
Middle East Technical University,
Northern Cyprus Campus, KKTC,
via Mersin 10, Kalkanlı, Güzelyurt, Turkey

Allam Hamdan
College of Business of Finance
Ahlia University
Manama, Bahrain

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The Assumption of Unlimited Human Wants (AUHW) in Islamic Economics: A *Tasawur* Perspective



Mohd Zulkifli Muhammad , Muhammad Naqib Mat Yunoh, Farah Hanan Muhamad , Noor Raihani Zainol, Noormariana Mohd Din, Mohd Rushdan Yasoa', Ahmad Ridhuwan Abdullah, and Nur Fairus Abd Hamid

Abstract This study examines the assumption of unlimited human wants in Islamic economics where *tasawur* is brought into play. Drawing from the analytical method, the present study presents new concepts of unlimited human wants. The assumption of unlimited human wants (AUHW) was taken by Islamic economists and therefore altered and assimilated with Islamic elements known as the assumption of Islamic economics. The question is, does the assumption of AUHW accept in Islamic economics? If it fits, what are the assumptions of unlimited human wants parallel with Islamic *tasawur*? The data employed were drawn from Library research. The contents and textual analyses were used to achieve this purpose. This study found out that the assumption of AUHW was parallel with *tasawur*; and for that, they are suitable for Islamic economics. This study examines a new approach to measure unlimited human wants in an Islamic context. Our contributions are confined to this area – human wants. Our study also limits its perspective on the general context of *tasawur*. Future works can provide specific perspectives on unlimited human wants to cover different geographies. This study provides a new parameter for Muslims to

M. Z. Muhammad (✉) · M. N. M. Yunoh · F. H. Muhamad · N. R. Zainol · N. M. Din · M. R. Yasoa' · A. R. Abdullah · N. F. A. Hamid
Faculty of Entrepreneurship and Business, Universiti Malaysia Kelantan, 16100 Kota Bharu, Kelantan, Malaysia
e-mail: zulkifli.m@umk.edu.my

M. N. M. Yunoh
e-mail: naqib@umk.edu.my

F. H. Muhamad
e-mail: farahhanan@umk.edu.my

N. R. Zainol
e-mail: raihani@umk.edu.my

N. M. Din
e-mail: noormariana.md@umk.edu.my

M. R. Yasoa'
e-mail: rushdan.y@umk.edu.my

A. R. Abdullah
e-mail: ridhuwan.a@umk.edu.my

manage their resources according to Islam. This study introduces a new measure of addressing unlimited human wants among Muslims.

Keywords Unlimited human wants · *Tasawur* · Islamic economics · Muslims

1 Introduction

In deliberating into account the assumptions, concepts, philosophies, and common economic structures, the approach used by mainstream Islamic economists is broken down into two types—first, the modification-accommodation approach and the second methodological eclectic approach. The modification-accommodation approach pioneered by Siddiqi (1988) and Kahf (1987) combines *fiqh* and neo-classical and thus, the origin of *fiqh*-based neo-classical economic theory that is fundamental to today's mainstream Islamic economy. On the other hand, the methodological approach to eclecticism pioneered by Mannan (1989) chose the eclectic method and borrowed ideas of more radical and more traditional economic traditions. This approach opts the good from the various sources and combines it into one that is pleasing to the community and is more populist (Alwyni and Salleh 2019; Salleh 2011; Bahari 2012).

This approach does not necessarily reflect the real Islamic economy. Instead, they seem to put the current Islamic economy in the mainstream of economic economics. The reason is simple. It is necessary for the development of the Islamic economy, and we think that interaction with the common economy is not only acceptable but necessary. Then they accept the discipline, values, and assumptions found in the prevailing economy (Rahim and Bahari 2018; Salleh 2017).

One of the assumptions in mainstream economics that scholars believe in mainstream Islamic economics is the 'assumption of unlimited human wants' or (AUHW) in the acronym. The assumptions of the AUHW are taken into account and then practised with the Islamic elements so that they can be called assumptions in the Islamic economy. Therefore, the assumption made by the mainstream Islamic economists is not at odds with Islamic scholars. Based on this scenario, this paper seeks to answer the question of what is the assumption of human desire according to Islamic law? The main purpose of this paper, therefore, is to identify and analyze the assumptions of the AUHW based on Islamic principles. To achieve the objectives of the study and to answer the research questions, data sources from previous researchers in the form of books, journals, proceedings, reports and other articles were considered. These include domestic and foreign sources of data authored by either Islamic economists or other scholars. Therefore, the nature of the study in this paper is best referred to as the document study. The data analysis method used in this paper is content and textual analysis method.

This study is critical because it addresses the assumptions of the AUHW that are relevant to Islamic law. It is hoped that this study will enhance the knowledge of AUHW's assumptions in more detail. This paper is divided into four sections.

The first part has already been discussed in the introduction. The preceding section also includes issues, research questions, research objectives, research methodologies, and brief research interest. While the second section discusses the definition of assumptions of the ministry and Islamic authorities. These definitions need to be elaborated first so that the analysis of the assumptions of the UHW based on Islamic principles discussed later can be well understood. The third part is the analysis of the assumptions of the UHW based on Islamic principles. The fourth part is the last one.

2 Defining The Assumption of Unlimited Human Wants

2.1 Assumptions of Unlimited Human Wants

Human wants can be defined as the basic want that is part of the human genetic gift. It can be temporarily satisfied either alone or in more complex combinations by using appropriate items in appropriate quantities, and the desire to fulfil the want that drives other activities (Heathwood 2019). Want can also be defined as to feel of desire, intend to have something, wanting, intend something limited, will, wanting, expecting, craving, coveting, wanting anything and having a desire for something (Witt 2001: 26).

Raiklin and Uyar (1996: 50 & 53) divide human want into two needs and wants. Demand is an urgent requirement in obtaining goods and services to satisfy satisfaction. Needs are based on desire (Volkert and Serrur, 2020). The will, of course, includes the needs but exceeds the level of basic needs to reflect social and cultural status (Quintavalla and Heine 2019).

According to Raiklin and Uyar (1996), both needs and wants belong to individual consumption, which is the main objective of production and distribution in all economic systems. Macpherson (1977), on the other hand, states that both needs and wants, which are related to desires, are to satisfy the procurement of goods and services through consumption. Whereas the unlimited human wants refers to human needs and wants that cannot be satisfied with goods and services. Even if it is satisfied, over time, the feeling of dissatisfaction will be born again in the heart. Likewise, human wants will shift to other higher-level expectations once the lower needs and wants are satisfied (Volkert and Serrur 2020).

Based on the meaning outlined in all of the definitions discussed above, in summary, the impossibility of human wants encompasses human wants and needs that are never satisfied with goods and services. It reflects the desire or passion for goods and services as a whole. The following definitions are used in this paper.

2.2 Islamic Tasawur

Tasawur is derived from the Arabic term *tasawwur*. The basic term for this term is *sawwara*. The beliefs have also been translated into English and other languages with varying terms. These include *sarwa* viewpoint, worldviews, life views and worldviews (Choudhury 2019; Hanapi 2013). However, Din (1992: 2) argues that all interpreted terms such as brilliant, natural, life, world view and worldview are less than true in Islamic terms.

Thus, the term *tasawur* which, according to Arabic origin, has a more accurate and precise meaning with the Islamic principles contained therein. The meaning of Islamic religion here is a comprehensive or authentic picture of Islam that seeks to explain the whole basic principle of Islam properly and thoroughly to be the basis of one's life and self-esteem (Hanapi 2012; Salleh 2021).

According to Hassan (1993) and Awang (1997), *tasawur* consists of a comprehensive description or explanation of something. This comprehensive understanding includes a clear and complete explanation of what is being studied (Din 1992; Hanapi 2019). The word *tasawur* when combined with the word Islam, it forms the Islamic *tasawur*, which means a comprehensive or true picture of Islam that seeks to explain the whole basic principle of Islam correctly and thoroughly to become the basis of one's life and self-esteem (Din 1992; Awang 1997; Hanapi 2019). Therefore, the Islamic *tasawur* used in this paper is a comprehensive and accurate description of Islam.

3 The Assumption of Unlimited Human Wants (AUHW) in Islamic Economics

Islamic *tasawur* in the human will involves two dimensions of the relationship. The first dimension of the relationship is the **vertical** relationship between "MAN - ALLAH AZZA WA JALLA". In support of this assertion, Abdul Rahman (2010) asserts that our relationship with the Almighty will determine the mode of relationship with fellow servants, those that come. The second dimension of the relationship is the **horizontal** relationship dimension. Horizontal relationship dimensions are shaped into three types of relationships. First, the relationship between "MAN - HIMSELF". Second, human relationships with other human beings. Third, human relations with the environment that includes flora, fauna and other forms of life. In our study, the environment can be segregated into goods and services in economic activity. The two dimensions of the relationship can be described as follows.

3.1 The Relationship Dimension of *Habl Min Allah*

The dimension of the human relationship with Allah SWT is one of the components of Islamic law. The dimension of the relationship of God's ministries in the context of human will in the mainstream Islamic economy involves one's faith in terms of consumption (Aisyah 2015; Turner 2016). Faith can drive people's will toward goods and services. The level of human needs and desires is subject to faith's effects (Yusoff 2019). This is in line with the word of Allah Almighty, which means:

"And whoever submits his face to Allah while he is a doer of good - then he has grasped the most trustworthy handhold. And to Allah will be the outcome of [all] matters" (Luqman, 31:22).

"And who is better in religion than one who submits himself to Allah while being a doer of good and follows the religion of Abraham, inclining toward truth? And Allah took Abraham as an intimate friend" (Al-Nisa, 4:125).

These *Qur'anic* verses show that with a strong faith in Allah Almighty, Muslims will keep themselves from doing things beyond their limits. Matters beyond this limit include the use of goods and services. For example, Muslims who have a strong faith level will be able to control their desire not to exceed their unlimited level of wants. They will meet the demands of necessities such as shelter, food and clothing. If the needs are met, those who are capable will go to higher levels. They will try to satisfy their desires, but do not go beyond the limits of their relationship with Allah (Qutb 2018; al-Tabariy 2009; Ibn Kathir 2011). Believers will make every effort to control their will not to cross the line as depicted in the Hadith of the Messenger of Allah (may Allah be pleased with them). The Messenger of Allah (may peace be upon him) said:

"Has told us Yahya bin Bukair has told us Al Laits of Yunus of Az Zuhriy of Salim that 'Abdullah bin' Umar radliallahu 'anhuma said; I heard 'Umar say: "The Messenger of Allah (may peace be upon him) had given me a gift and I said to him:" Give it to someone poorer than me. "So he said:" Take it. If you have come to this property when you are not the one to spit it out or ask for it, then take it. And do not follow your desires" (Sahih al-Bukhari, Hadith No. 1380)

On the other hand, people of weak faith are prone to follow their passions for the sake of goods and services that transcend boundaries. Although their basic needs and wants are still not fully met, they tend to meet unlimited needs. This situation stems from weak faith. Their relationship with Allah Almighty is fragile. When Allah's relationship is fragile, man cannot distinguish between the want blessed by Allah SWT, and the want which is not blessed by Him (Mohamed Saniff 2018). The want that Allah Almighty does not bless is the unlimited want. As a result, people with weak faith will always follow the lower level of lust and lawlessness (Amirudin and Sabiq 2021). The situation between this level of faith and the human will can be illustrated in Fig. 1.

Figure 1 depicts the relationship between the stages of human faith in Allah SWT with their will to goods and worship. Axis Y refers to the stage of faith, and X position also refers to human will. The curved line marked M also refers to humans.

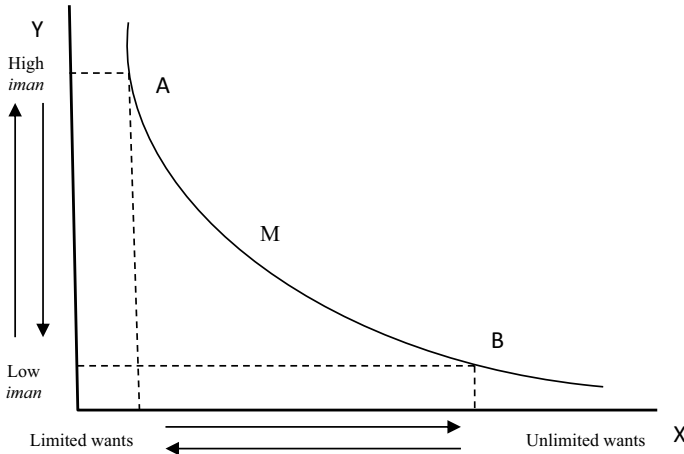


Fig. 1. The relationship between the level of *iman* and human wants

A human who has a high level of faith will influence the use at a low and ordinary level, that is, the level of ordinary needs and wills as indicated by item A. If they have a luxurious level of will, they do not exceed the limits. Conversely, people who have weak faith will affect the use at a high level, namely the level of will that is not limited as indicated by item B. This situation is drawn by those who have weak faith are more likely to do things that are wrong and beyond the limits as the word of God The intended SWT (al-Tabariy 2009; Muhammad 2011; Ibn Kathir 2011):

“But man wishes to do wrong (even) in the time in front of him. He questions: “When is the Day of Resurrection?” (al-Qiyamah, 75:5-6).

“Nay, but man doth transgress all bounds, in that he looketh upon himself as self-sufficient” (al-’Alaq, 96:6-7).

“Truly man is, to his Lord, ungrateful, and to that (fact) he bears witness (by his deeds), and violent is he in his love of wealth” (al-’Aadiyat, 100:6-8).

In the Hadith of the Prophet Muhammad SAW, which means:

“Muhammad bin Abdullah bin Numair has told us Abu Khalid - that is Sulaiman bin Hayyan - of Sa’ad bin Thariq of Rib’i of Hudzaifah ... Hudzaifah said, “I heard the Messenger of Allah said: “Slander will be displayed in the human heart as the mat is displayed (vertically intersecting each other). No matter what heart the slanderer has, it will stick to the black spots. Likewise, whatever heart he does not have, the white spots will stick to him until the heart is divided into two parts: white as a smooth stone no longer subjected to slander, as long as the heavens and the earth still exist. Whereas others turn to dark grey such as rusty copper, it does not call for good and does not prohibit evil unless it is absorbed by its lust” (Sahih Muslim, Hadith No. 207).

“Has told us Muhammad bin Yahya Al Azdi Al Bashri had told us’ Abdus Shamad bin ‘Abdul Warits had told us Hasyim bin Sa’id Al Kufi had told us Zaid Al Khats’ami rather than Asma’ bint’ Umais Al Khats’amiyah said: I heard the Prophet sallallaahu’ alaihi wa Salam said: “As bad as the servant is a servant who is arrogant, proud and forgetful about the essence of the Most High and Most High, as bad as the servant is a servant who is dictatorial

and cruel and he forgets the essence the Almighty, the Most High, as bad as the servant is the servant who forgets and is negligent and forgets the grave and the test, as bad as the servant is the servant who exceeds the limits and exaggerated, forgetting the beginning and the end, as bad as the servant is the servant who seeks the world at the expense of religion, as bad as a servant is a servant who seeks religion with things that are thankful, as bad as a servant is a servant in controlled by greed, as bad as the servant is the servant who is controlled by the passions that mislead him and as bad as the servant is the servant who is ruled by greed which makes him despicable” (al-Jami ‘al-Tirmidhi, No. Hadith: 2372).

Besides, those who have weak faith are impatient in obtaining goods and worship, even there is no feeling of *khawf* and subsiding within them (Ibn Kathir 2011 and Sulaiman 2011). In support of this view, the *Quran* provides the following:

“O Children of Israel! Call to mind the (special) favour which I bestowed upon you, and fulfil your covenant with Me as I fulfil My Covenant with you, and fear none but Me” (al-Baqarah, 2:40).

Another saying of the Almighty Allah SWT, which means that:

“For, Believers are those who, when Allah is mentioned, feel a tremor in their hearts, and when they hear His signs rehearsed, find their faith strengthened, and put (all) their trust in their Lord” (al-Anfal, 8:2).

People with high levels of faith have no desire to go beyond the limits because they are always controlled by the feeling of being able to do things outside of religious boundaries (Tuerwahong and Sulaiman 2019). They are also patient and generous with the provision of Allah SWT whether they are small or large (Jalal al-Din al-Mahalliy and Jalal al-Din al-Suyutyi 2007; Muhammad 2011). This is in line with the word of Allah Almighty, which means:

“By (the Token of) time (through the ages), verily Man is in loss, except such as have faith, and do righteous deeds, and (join together) in the mutual teaching of truth, and patience and constancy” (al-‘Asr, 103:1-3)¹

Figure 1 also shows that the level of faith can also vary from high to low, depending on the effect of faith on them. People who can control their will affect the level of faith to a higher level. Similarly, Fig. 1 shows that human will can change from normal to transcendent depending on the effect of faith on them. Weak believers will have an unlimited want (Siddiqui 2019). High-minded people will be able to control their appetites to remain at the level that Allah Almighty sees.

¹ Allah SWT swears that time is important for the reason that the matter needs attention. Allah SWT accompanied him with a warning that humanity is at a loss. If a human does not want to be classified as a disadvantaged group, they need to have faith and do good deeds, mutual advice advising the truth and patience.

3.2 The Relationship Dimension of *Habl Min al-Nas-Self-Want/Lust*

Habl min al-nas is the second component of the Islamic religion. In the context of the study of the unlimited human wants, the components of *habl min al-nas* can be broken down into three parts—first, *habl min al-nas* from a personal point of view related to the wants. Second, *habl min al-nas* from human relations concerning consumption. Third, *habl min al-nas* from the point of human connection with the environment concerning natural resources.

Habl min al-nas from the standpoint of the self is related to the human being’s inner self. More specifically, does it relate to how the level of human desire or appetite affects the level of consumption? Therefore, more clearly, this second relationship dimension can be illustrated in Fig. 2.

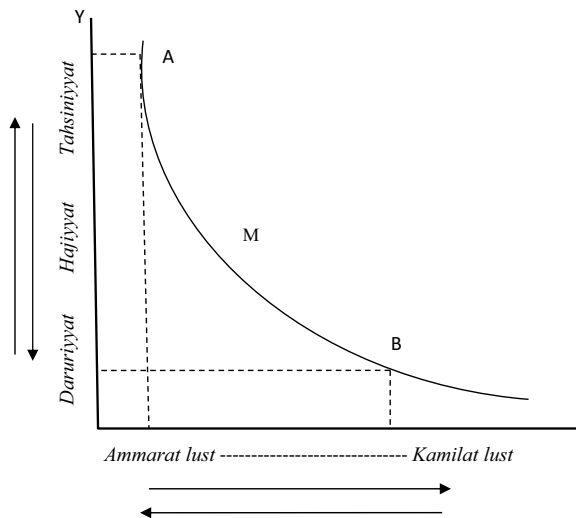
The Y-axis in Fig. 2 represents the level of usefulness, while the X-axis represents the level of appetite. The curve marked M refers to humans. As found in Fig. 2, low-lustful people such as lust, lawlessness and lust will be more likely to fulfil their desires beyond limits and cruelty (Ghofar et al. 2018; Venkatesan 2018). Their minds are controlled by unethical development found in their heart – implying the formation of behaviour that sparks negativity at the expense of positivity. This statement is in line with the word of Allah Almighty:

“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” (Ibrahim, 14:34).

“Man is a creature of haste: soon (enough) will I show you My Signs; then ye will not ask Me to hasten them!” (al-Anbiya’, 21:37).

“We have explained in detail in this Qur’an, for the benefit of mankind, every kind of similitude: but man is, in most things, contentious” (al-Kahfi, 18:54).

Fig. 2. The relationship between the level of consumption and the lust level



“We did indeed offer the Trust to the Heavens and the Earth and the Mountains; but they refused to undertake it, being afraid thereof: but man undertook it, he was indeed unjust and foolish” (al-Ahzab, 33:72).

These verses explain how human beings tend to overstep and be cruel to themselves if they have low self-esteem, leading to unlimited wants (Ibn Kathir 2011). Therefore, based on Fig. 2, when low-energy people tend to go beyond the limit, their wants to reach the highest level of consumption is beyond the level of tahsiniyyat (Tahir 2015). At this stage, they are more likely to have luxury goods and services and to exceed the boundaries. This situation can be illustrated in Fig. 2 through A's position as such. When evil desires dominate the throne, all requirements relating to goods and services will exceed that of Islam (Rothman 2020; Shimamoto 2008).

However, if a human can control their passions to a better level, at least in their hearts, people will be able to control their level of usefulness to those who do not cross the line. They will be satisfied with the more appropriate levels of consumption such as *daruriyyat* and *hajiyyat* as well as tahsiniyyat if they are able and already meet the consumption level of *hajiyyat* and *hajiyyat*. This is in line with the word of Allah Almighty (Ibn Kathir 2011):

“And those who reach for guidance, Allah adds guidance to them and gives piety to them.” (Muhammad, 47:17).

“Know that God has brought the earth to life after its death (dry). Indeed, We have explained to you the signs (of our greatness) so that you understand.” (al-Hadid, 57:17).

For them, goods and services are not the main goals, but their main goal is the blessing of Allah Almighty translated through the use of those goods (Abdul Ghani et al. 2019; Furqani 2017). The main goal of getting the pleasure of Allah SWT is also in line with the word of Allah SWT, which means:

“But no, by the Lord, they can have no (real) Faith, until they make thee judge in all disputes between them, and find in their souls no resistance against Thy decisions, but accept them with the fullest conviction” (al-Nisa', 4:65).

“If only they had been content with what Allah and His Messenger gave them, and had said, “Sufficient unto us is Allah. Allah and His Messenger will soon give us of His bounty: to Allah do we turn our hopes!” (that would have been the right course)” (al-Taubah, 9:59).

“And this is because they say to those who do not like what Allah has revealed:” We will obey you in half (concerning opposing Muhammad and his followers). For Allah knows all the words and deeds that they hide ” (Muhammad, 47:26).

The condition of those who make the blessing of Allah SWT as their primary goal can be illustrated in Fig. 2 through B's position. Therefore, it can be concluded that the better the lust and the higher the lust level, the lower and lower the level of consumption. Likewise, the worse the lower the level of lust, the higher the level of consumption (al-Zuhayli 2011).

3.3 The Relationship Dimension of *Habl Min al-Nas –Man To Man – Consumptions*

The dimensions of interpersonal relationships here refer to an individual or a community that needs goods and services from other people (Appau 2021; Karoui and Khemakhem 2019; Krpan and Basso 2021). Human beings cannot afford all the goods and services to meet their needs and want (al-Faruqi 1981; Sheth 2020). All they can do is to get goods and services from others (Jafari and Sandikci 2016). As such, it has become commonplace in human life to meet the needs and wants of all goods and services (Hakim 2016).

In this case, there are two parties involved. First, the parties will be the producers of goods and services (Huda et al. 2016:). Second, the parties will be consumers of the goods and services (Asutay 2007). However, first-time manufacturers can be consumers of goods and services that they do not produce. Likewise, second-party consumers can also be producers of goods and services needed by other people or communities (Sandikci and Ger, 2011). Such is the dimension of interpersonal relationships that depend on the needs and wants of goods and services (Sandikci and Jafari 2013: 3–4).

The need for one another to be used in common use in a developing society. In other words, the three levels of consumption, namely, *daruriyyat*, *hajiyyat* and *tahsiniyyat* will exist in a well-developed society (Camilleri 2018; Qazzafi 2019). This level of usefulness can be illustrated through normal distribution, as shown in Fig. 3.

Based on the normal distribution of well-developed societal levels, as shown in Fig. 3, a small subset of societies fall into the category of *daruriyyat* and *tahsiniyyat*. This means that the members of the community are really poor, and they do not have much. Many public members are concentrated in the category of *hajiyyat*, which is a medium living society. Therefore, this normal distribution reflects the level of

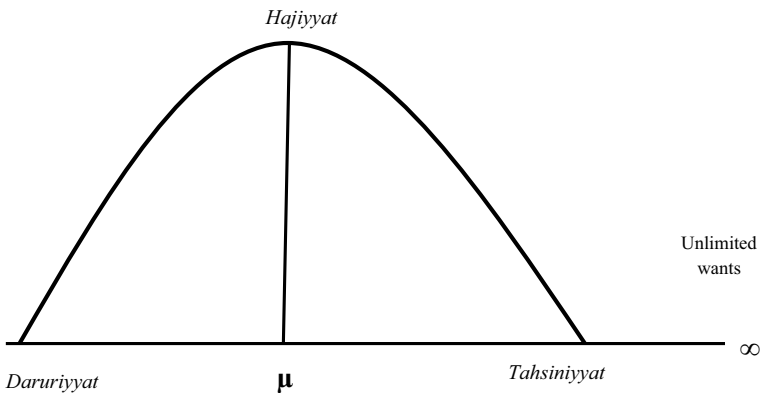


Fig. 3 Normal distribution of consumption level

consumption in a well-developed society. A thriving society is a society that works its economic activities justly and fairly following *Shariah*. If society passes the normal distribution in the current category, the consumption level can be unlimited (Hosta and Zabkar 2020). Then, there is an unlimited state of desire as can be illustrated in Fig. 3. This situation can create two classes of society as well. First, society demands goods and services beyond its boundaries. Second, it is a society that offers goods and services that transcends.

However, Islam forbids its people to meet the needs and requirements of goods and services (Amirudin and Sabiq 2021). Islam accepts people's needs and wants from various stages, from the least to the highest. Islam also still accepts the use of luxury goods and services in the *tahsiniyyat* category if the individual or society has the ability and does not violate *Shariah*. However, Islam does not advocate using luxury goods and services beyond the limits of *tahsiniyyat*. Therefore, believers will certainly be able to refrain from committing acts beyond the limits of their use of goods and services. This is in line with the word of Allah Almighty, which means:

“O you who believe, do not forbid the good things which Allah has for you and do not transgress. Surely Allah does not love those who transgress.” (al-Ma'idah, 5:87).

This verse reminds people not to go beyond the limits and follow their passions in all behaviours and activities, including fulfilling the demands of goods and services. These goods and services are one of the natural resources that God Almighty has given to mankind (Zagonari 2020). As such, the exploitation of the environment should be made because of the necessity to improve ummah's well-being through the provision of basic needs like housing projects to curb poverty and squatter houses.

3.4 The Relationship Dimension of *Habl Min al-Nas* - Environment- Natural Resources

Habl min al-nas with the environment is one of the second components of Islam. This relationship dimension refers to the human relationship with the environment, which is the source of nature. With the availability of natural resources, goods and services can be produced to meet human needs and want (Mankiw 2020). Allah SWT has provided mankind with abundant and abundant natural resources and following the standard set by Allah Almighty for every human being (Ahmed 2010: 148). Natural resources provided by Allah SWT for human life in the world are part of the abundant provision of Allah Almighty (Ibn Kathir 2011; al-Tabariy 2009).

According to Qutb (2018) and al-Jaza'iriy (1986: 21), Allah Almighty's position as the Provider of this One is the continuation of Allah Almighty as the Creator and Owner of the One Being of all beings. In this regard, al-Tabariy (2009) says that Allah Almighty gives sustenance to all living beings on this earth. All that provision is protected by His command. Al-Tuwajiri (2000: 119 & 187) also offered the same view as al-Tabariy (2009), adding that Allah Almighty will not kill a person unless he has fulfilled his pre-determined provision.

Taken as a set, Salleh (2021) stated that Allah Almighty has provided sustenance for each of His creatures. However, the sustenance received by the creature in the form of raw materials or consumer end-products is not mutually exclusive in terms of quantity. Allah Almighty says:

“And if God had provided the sustenance of every one of his servants, they would have gone beyond the limits of the earth; but Allah decreed (His provision) at the rate as He pleased. Indeed, He knows all the affairs of His servants, and sees them clearly” (Al-Syura, 42:27).

According to Qutb (2018), this verse illustrates how much provision God SWT provides for human life in this world, but in reality, it is few. Even more so when compared to the abundance of grace in the hereafter.

If Allah SWT extends its provision to mankind as much as possible in the hereafter, they will act beyond the limits and commit unjust acts. Humans are weak creatures and cannot afford to be rich except for themselves. Allah Almighty knows and sees the attitude and behaviour of His servants. Therefore, Allah Almighty makes provision for this earth to be limited to certain rates that only human beings can bear. His abundant gift of grace was kept as a reward for those who passed the test in the hereafter. Therefore, even with these few natural resources, human has felt it enough that they have forgotten the Creator and Owner of this world, let alone that Allah Almighty bestows more of His life on this earth (al-Falimbani tt: 119). Consequently, in contemporary society, rich folks bought BMW cars to skip the zakat payment and somewhat this is relatively known as *zakat* evasion.

Although the wealth of natural resources is readily available and freely available, it cannot be used in a wasteful way and beyond the limits of life's necessities. To ensure that natural resources are becoming more and more abundant, the level of consumption based on basic needs and convenience should be taken into account. This will never be achieved if the level of consumption is based on unlimited will that leads to heart and soul damage, spiritual and physical imbalance and waste. The method of using natural resources in Islam advocates that natural resources should not be used excessively or wastefully, leading to waste (al-Furqan, 25:67 & al-An'am, 6: 141). This is also explained in the Hadith of the Prophet (PBUH), which means:

“Narrated by ‘Amru bin Syu’ayb r.a. from his father from his grandfather that the Messenger of Allah (may peace be upon him) said: Eat, drink, give alms, and dress with no pride, no arrogance and no excess (waste). Indeed, Allah loves to see the effect of His favour upon His servants.” (Narrated by Ahmad bin Hanbal, Hadith No. 6669, al-Syaybaniy, 1994: 379).

Based on the above *Qur'anic* verses, Ibn Kathir (2011) describes that Allah Almighty prohibits human beings from being extravagant in giving or spending. Allah Almighty also prohibits human beings from thinking about their families so that their needs are not being met. Al-Qurtubiy (1993b) and al-Tabariy (2009) argue that the word *al-israf* in both verses carries the meaning of *khata* (wrong) which is wrong in terms of the use of the property and therefore waste. Likewise, Ibn Kathir (2011) states the descend of the verse in al-An'am (6: 141) due to the events that occurred against Thabit bin Qays bin Syammas. He cuts down his palm, saying:

“No one came to me today except I fed him.” Ibn Kathir (2011).

Then Thabit fed until the evening until all his limbs were gone. So Allah Almighty revealed this verse. Al-Tabariy (2009) says that although the verse in this chapter is derived from the events that happened to Thabit bin Qays bin Syammas, the prohibition of waste in general. This means that Allah Almighty prohibits humans from making waste in any form (Hanapi 2012). For instance, one who buys more than one car to show off and nothing to do to commute to the workplace. Such an act is forbidden Islamically.

In the context of natural resources, from Islam and how Islam is organized is very broad and unlimited (Hanapi 2012). Consciousness exists only in physical terms and quantities (*Qur'an*, 42:27). This world's resources are guaranteed to everyone based on the provisions set by Allah Almighty (Salleh 2021). The *Qur'an* states that Allah Almighty has provided everything that man needs to live. According to Kuran (1992) and Nazeer (1981), although natural resources are vast and unlimited, Muslims' use in these natural resources should be within Islamic teaching guidelines. Nazeer (1981) argues that if the decision to use an individual is guided by Islamic norms, then natural resources are far more sufficient for humans. In other words, it is not possible to have a natural resource if humans obey the rules set by Allah Almighty regarding its use. This is in line with the word of Allah Almighty (al-Qurtubiy 1993a; Hasan 2005; Zaman 2010; Sandikci and Ger 2011; Hanapi 2012):

"O Apostles, eat of the good and lawful things and do good deeds; Indeed, I know well what you do" (al-Mu'minun, 23:51).

"O you who believe, eat of the good things which We have given you, and be grateful to Allah if you worship Him only" (Al-Baqarah, 2: 172).²

The above *Quranic* verses explain the rules regarding the use of natural resources which are *halal* and good food. Although this rule is limited to good and lawful food, it can be extended to the use of other natural resources. This is in line with the Hadith of the Prophet (PBUH), which means:

"Narrated from Abu Hurairah r.a. that the Allah's Messenger (may peace be upon him) said: O people! Allah is good. He doesn't accept anything but good things."

Verily, Allah commanded the believers as He commanded His Apostles. So Allah says:

"O Apostles, eat of the good and lawful things and do good deeds; Indeed, I know well what you do" (al-Mu'minun, 23:51).

His word again:

² There is a slight difference between the two verses of *al-Baqarah* (2: 168 & 2: 172). The verses in *al-Baqarah* (2: 168) are called *tayyiban* elections and then followed by the prohibition of following the footsteps of the devil, while in verse *surah al-Baqarah* (2: 172) is mentioned only *tayyibat* and then followed by the command to be grateful. This difference is due to the differentiation of the Bible (the intended verse) in both verses. The *Qur'an* in *Surah al-Baqarah* (2: 168) is directed to the Children of Thaqif, Khuza'ah and Mudlij who forbade themselves from eating livestock. However, pronunciation in general. It encompasses all humans. Whereas the *Quranic* verse in *al-Baqarah* (2: 172) is specific to believers (al-Tabariy, 2009 and al-Qurtubiy 1993a: 140 & 145). It is clear here that the content of a verse depends on whom the verse is directed to (Mohd Shukri Hanapi, 2012).

“O ye who believe, eat of the good things We have given you, and be thankful to Allah if you worship Him only” (al-Baqarah, 2: 172).

Next, the Messenger of Allah (may peace be upon him) spoke of a man who had travelled a long way, his hair tangled with dust, his two hands stretched out to heaven in prayer:

“Oh my God! Oh my God! While the food is illegal, the drink is illegal, the clothing is illegal, it is supplied with illegal substances, so how can its prayers be answered” (Muslim, 1015 & al-Tirmidhi, 3174).

The above Hadith describes Muslims’ need to eat clean, pure and sourced foods from halal sources. There are at least two implications of this Hadith. First, a healthy and clean diet has a direct connection with a blessing and can bring one closer to Allah Almighty. Secondly, illegal and impure food does not bring the blessing of a person away from Allah Almighty. Therefore, the use of natural resources is limited to what is lawful and good (al-Nawawi 1996; Hanapi 2012). The command to eat *halal* and sacred food in this verse of the *Qur’an* and the *Hadith* also intends to utilize all-natural resources to the best of its ability and not exceed the limits of its use.

4 Conclusion

This study provides an Islamic perspective of unlimited human wants by considering Islamic worldview in explaining Muslims’ consumption and spending. If one’s want is driven by lust and satanic influences, the trend of consumption and spending is somewhat extravagant at the expense of society at large – implying the benefits are earned by the hands of few instead of many. If one’s want is driven by piety, the consumption and spending are worked with Shariah principles to balance his well-being with others. Following al-Faruqi (1981), one who has a high level of faith tends to consider others in his personal consumption for that he is influenced to perform charitable givings – these include the voluntary ones (i.e. *sadaqah* and *waqf*) and positive ones (i.e. *zakat* and *faraid*).

Notably, the whole discussion can be summarised in four things. First, people with weak faith will have an unlimited will, while high-faith people will be able to control their appetite to remain at the level that Allah Almighty sees. Second, the better the lust and the higher the lust level, the lower and the level of usefulness. Likewise, the worse and lower the level of lust, the higher and beyond the limits of usefulness. Third, Islam accepts human beings’ needs and wants in various stages and stages from the dawn to the tahsiniyyat. However, Islam does not advocate the use of luxury goods and services beyond the limits of tahsiniyyat and beyond the limits (Oziev and Fontaine 2013: 29; Beik and Arsyianti 2015). Fourth, the natural resources created by Allah Almighty for human use are vast and unlimited, but they cannot be used in any way beyond their limits. Instead, people must adhere to the ethics and rules of use established by Allah Almighty.

Like others, we also acknowledge two limitations, which are not really addressed in the current study. First, our discussion on the issue concerned rather generic without pinpointing specific context of investigations. Future studies may extend the present study's idea to capture specific geographies to understand the trends of unlimited human wants between developed and developing Muslim countries to extend the findings. Second, our results are based on library research approach and may not offer a new viewpoint pertinent to the unlimited human wants. This is considered a drawback since the human wants are kept on changing due to individuals' level of income, education obtained and the growing digital society and economy. Given this assertion, future studies may consider empirical investigations to produce a more comparable outcome for improved inferences.

Despite these limitations, our work provides an improved understanding pertinent to unlimited human wants. For that, the inculcation of moderate and controlled consumption and spending is established to create a Muslim society, where *iqtisad* comes into play, at least.

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