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Ibn Khaldun's Thoughts on Sustainable Development

RAUDHA MD RAMLI*, ABDUL GHAFAR ISMAIL, MOHD SYAHMIR ALIAS &
NUR AIDA ATHIRAH SULAIMAN¹

ABSTRACT

The pursuit of sustainable development—balancing economic prosperity with social equity and environmental stewardship—has emerged as an imperative global paradigm in the 21st century. While often framed as a modern response to contemporary challenges, the intellectual foundations of sustainable development can be discerned in the works of earlier scholars across diverse civilisations. This paper examines the profound yet underexplored contributions of Ibn Khaldun. His magnum opus, Muqaddimah, presents a sophisticated analysis of civilisational dynamics that resonates remarkably with the current sustainability discourse. Through critical textual analysis, this study demonstrates how Ibn Khaldun's concept of 'umran (civilisation/prosperity) anticipated the three pillars of sustainable development: his theories of economic development (ma'ash), social cohesion ('asabiyyah), and environmental balance (bi'ah) offer a comprehensive framework for understanding societal flourishing and decline. The paper argues that Ibn Khaldun's cyclical theory of civilisational development, rooted in his observations of North African and Mediterranean societies, provides valuable insights into the conditions necessary for long-term sustainability—particularly his emphasis on just governance, intergenerational equity and the delicate equilibrium between urban development and ecological limits. This research enriches our historical understanding of sustainability concepts by bridging classical Islamic scholarship with contemporary sustainable development goals.

Keywords: *Economic development, Ibn Khaldun, Muqaddimah, sustainable development.*

¹**Raudha Md Ramli,*** (Corresponding Author), Ph. D. Lecturer at the Faculty of Economics and Management, Universiti Kebangsaan Malaysia, 43600 Bangi, Selangor, MALAYSIA. Email: raudha@ukm.edu.my [ORCID iD: 0000-0003-4090-017X].

-Abdul Ghafar Ismail, Ph. D. Professor at the Faculty of Economics and Management, Universiti Kebangsaan Malaysia, 43600 Bangi Selangor, MALAYSIA. Email: agibab62@gmail.com [ORCID iD: 0000-0003-2450-0168].

-Mohd Syahmir Alias, Ph. D., Lecturer at the School of Humanities, Universiti Sains Malaysia, 11800 USM Pulau Pinang, MALAYSIA. Email: syahmir@usm.my [ORCID iD: 0000-0002-8768-9888].

-Nur Aida Athirah Sulaiman, Ph. D., Researcher at the Faculty of Islamic Studies, Universiti Kebangsaan Malaysia, 43600 Bangi, Selangor, MALAYSIA. Email: aidaathirah@ukm.edu.my [ORCID iD: 0000-0002-3109-1262].

The demand for national policies that achieve sustainable development across economic, social, and ecological dimensions has intensified over the past half-century. Sustainable development has emerged as a pivotal framework for understanding global challenges and formulating solutions that improve human well-being for both present and future generations (Sachs, 2015). However, mounting scientific evidence suggests unlimited economic growth is incompatible with planetary boundaries. As Dietz and O'Neill (2013) observed, the economy functions as a subsystem of the biosphere—all economic inputs are derived from the environment, and all wastes return to it. Contemporary environmental degradation, climate disruption, and resource depletion illustrate the consequences of economic models that fail to account for ecological limits and spiritual dimensions of human existence (Kamali 2010).

Additionally, the growth of population and resource consumption leads to environmental problems, ecological crises, scarcity of natural resources, and exploitation in promoting economic growth. The earth, considered by humankind to be sacred, has now been reduced to exploitable resources. Resource-cursed countries also display rising levels of poverty and inequality, deteriorating environmental quality, institutionalised corruption, and an increased frequency of conflict and war. Current economic models fail to incorporate the effects of high-carbon growth on climate change and environmental degradation. Environmental degradation affects the whole of humanity (Kamali 2010). According to Marsuki (2009), the current debate on sustainable development has influenced social and economic human activities.

Regarding this issue, sustainable development is being introduced as an interdisciplinary and holistic concept that embraces linked concerns for economic development, environmental, and human development dimensions in the long-term viability of the existing approach. However, the idea of sustainable development is not new in Islam. For centuries, this eminent concept has existed in authentic and absolute Islamic sources, namely al-Quran and Hadith. These crises are vested in man's immoral deprivation, such as greediness, extravagance, and ignorance, which is purely based on a materialistic character that deviates from the Islamic doctrines. Islam allows the consumption of natural resources without unscrupulous destruction of the environment and ecological system. Thus, based on these issues, this article is conducted to investigate in depth the role of mankind as a servant of Allah through the vertical and horizontal relationship to Allah (*habl min Allah* and *habl min al-nas*). The vertical dimension involves the relationship between man and Allah. In contrast, the horizontal dimension consists of the relationship between man and man with nature, which involves a deep dimension of human relationships with spiritual dimensions of the heart, mind, spirit, and passion (Salleh 2002).

This paper examines the remarkable contributions of Ibn Khaldun (1332-1406 CE), the North African polymath. His magnum opus, the *Muqaddimah* (The Introduction), presents a sophisticated analysis of civilization, social organization, and governance that bears striking relevance to modern sustainability discourse. Often heralded as a precursor to contemporary historical and sociological thought, Ibn Khaldun's work has been extensively studied for its contributions to historiography, economic theory, and political science. However, the potential of his ideas to inform contemporary approaches to sustainable development remains insufficiently explored in academic literature. Ibn Khaldun's economic views form an integral part of his broader theory of society and are dispersed across the *Muqaddimah* (Simon 2020). His idea and view of *'umran*, or building a human civilization on the earth, elaborates on the concept of *i'mar al-ard*. According to Ibn Khaldun, human beings, society, and the community play a major role in building the earth and planning their development activities (Yahaya 2014). Ibn Khaldun (2005a: 67) said:

Human social organisation is something necessary. The philosophers expressed this fact by saying, 'Man is "political" by nature.' That is, he cannot do without the social organisation for which the philosophers use the technical term 'town' (polis)... This is what civilisation means. The necessary character of human social organisation or civilisation is explained by the fact that God created and fashioned man in a form that can live and subsist only with the help of food. He guided man to a natural desire for food and instilled in him the power that enables him to obtain it (Trans. Rosenthal 1967:89).

This study argues that despite its temporal and cultural distance from contemporary sustainability frameworks, Ibn Khaldun's thought provides a valuable historical perspective and conceptual toolset for addressing sustainable development challenges. By examining his ideas through the lens of modern sustainability science, we can discern essential parallels and derive insights that complement and enrich contemporary approaches. Specifically, this paper demonstrates how Ibn Khaldun's analysis of the three critical dimensions of civilisation—economic development, social cohesion, and environmental balance—anticipates the three pillars of sustainable development articulated in contemporary discourse.

The paper is structured as follows: First, it provides a historical overview of sustainable development concepts and their evolution in global discourse. Second, it examines the Islamic-based sustainable development concept, highlighting the ethical principles derived from Islamic sources. Third, it explores Ibn Khaldun's theory of civilization ('umran) and the cyclical pattern of societal development he identified in the *Muqaddimah*. Fourth, it analyzes aspects of Ibn Khaldun's thought that align with modern sustainability principles, including his views on economic justice, social solidarity, resource management, and governance. Finally, it concludes by reflecting on the value of integrating Ibn Khaldun's insights into contemporary development policies and practices, suggesting further research in this interdisciplinary field.

By bridging the historical and conceptual gap between Ibn Khaldun's 14th-century theories and contemporary sustainable development frameworks, this paper contributes to revitalizing classical Islamic thought and enriching modern sustainability discourse. It demonstrates that sustainable development, far from solely a product of modern Western thought, has important intellectual antecedents in diverse cultural and philosophical traditions, including the rich heritage of Islamic scholarship represented by Ibn Khaldun's pioneering work.

Sustainable Development Concept and History

The concept of sustainable development has evolved significantly over the past century, shaped by growing awareness of the complex interrelationships between economic growth, social equity, and environmental integrity. While the term gained prominence in the late 20th century, the underlying concerns about resource depletion, environmental degradation, and intergenerational equity have deeper historical roots.

The concept of sustainable development appeared in the 1960s as an extension of the prevalent concepts of growth and development. Originally, sustainable development emerged as a concern for the deteriorating environment, which was perceived to have been damaged by heightened industrial and growth-oriented activities that were the hallmark of the decades of development in the 1950s and 1960s (Iqbal 2003). There was growing evidence of harm caused by man in many regions of the earth. For instance, dangerous levels of water and air pollution, major and undesirable disturbance to the ecological balance of the biosphere, destruction and depletion of irreplaceable resources, illegal deforestation, harmful to people's physical, mental, and social health, particularly in the living and working environment.

Sustainable development plays a significant part in protecting the environment and avoiding harmful social and economic consequences in the global economic market. The concept of Sustainable Development has gone through various channels in the United Nations (UN) system, as shown in

Figure 1. The Concept of Sustainable Development in Various Channels of the UN System

(Source: Kamarulazizi Ibrahim, 2016)

In June 1972, the UN organised a conference on *"The Human Environment"* held in Stockholm. The conference agreed that protecting and improving the human environment significantly affects people's well-being and economic development worldwide. The Stockholm Declaration called upon governments and society to exert common efforts to preserve and enhance the human environment for current and future generations (Iqbal 2003).

Another conference organised by the UN is the World Commission on Environment and Development (WCED), which was held in 1987. UN established an independent group of 22 people from member states in developed and developing countries to identify long-term environmental strategies for the international community. The report of the WCED entitled *Our Common Future* (World Commission on Environment and Development [WCED], 1987) is widely considered to put sustainable development extensively in international development thinking. According to Elliot (2013: 9), the Commission had considered environmental concerns arising through development processes from economic, social, and political perspectives for the first time rather than solely from science-based in the previous study.

Subsequently, the UN Conference on Environment and Development (UNCED) in 1992, also known as the Earth Summit, was held in Rio de Janeiro, Brazil. UNCED followed and further expanded the 1972 UN Conference on the Human Environment. It represented the several years' result of conciliation at the highest political levels on environmental issues such as biodiversity loss, climate change, deforestation, and sustainable development to establish new cross-national policies (Conca & Dabelko 1998: 6; Haas, Levy, & Parson; Jordan 1994). Although the 1972 Stockholm Conference did not attract broad participation, media attention, or public interest, as seen in Rio de Janeiro, the fundamental discussion was the same. The Stockholm Conference was the world's first urgent response to the environmental problem in an economically, politically, and culturally divided world. Environmental concern in developed countries, particularly the acidification of the Scandinavian aquatic system, was the primary factor that led to the Stockholm Conference (Grubb, et al. 1993: 4).

These conferences provide valuable benchmarks for the evolution of global environmental politics. The contrast between Stockholm and Rio reflects many changes in the world during the intervening two decades. The first global environment summit occurred in the shadow of the Cold War, and the governments of Eastern Europe and the Soviet Union boycotted the conference after a dispute over the representation of divided Germany. Two decades later, the Rio Summit took place in the relatively optimistic afterglow of the end of the Cold War and took advantage of new opportunities for global cooperation (Conca & Dabelko 1998: 6; 2010: 4).

The three crucial trends over these decades were the tremendous growth in scientific understanding of environmental problems. The Stockholm Conference focused on air and water pollution problems, whereas Rio embraced a broader and more complex agenda. This shift reflected a changing scientific paradigm and an integrated system with complex links among the large-scale ecological systems of oceans, lands, the atmosphere, and the biosphere. The discussion at Rio, especially Agenda 21 in June 1992, is an ambitious blueprint to identify the principles of an agenda for action towards sustainable development in the twenty-first century

and beyond. The Rio Conference reflected the scientist's capacity to measure, monitor, and develop complex model processes of environmental change, combating poverty, capacity building, social justice, financial resources and mechanisms for sustainable development and changing the production and consumption patterns (Conca & Dabelko 2010: 5; Elliot 2013: 9; Iqbal 2003).

The 104 heads of state of the UN World Summit on Sustainable Development (WSSD) in Johannesburg gathered again after ten years to reinvigorate the highest political level in achieving sustainable development. According to Seyfang (2003), this summit was the fourth mega conference after Stockholm in 1972. It is considered the most inclusive summit to date, representing issues of human rights, social justice, and business accountability (Elliot 2013). From 2000 to 2015, the world leaders at the United Nations Millennium Summit agreed to shape a broader framework and vision. The UN conference and Summits adopted the United Nations Millennium Declaration, which is known as the Millennium Development Goals (MDGs) (United Nations Development Programme [UNDP], 2015a). The eight targets of MDGs emphasise holistic development that encompasses many concerns in preparing for sustainable national development in accordance with environmental, economic, and social objectives to make people's lives better. The MDGs have managed to focus the world's attention on the key challenges faced by humanity.

According to the United Nations Development Programme (UNDP) (2015a: 4-7), the overall outcomes of the MDGs are highly positive. For instance, the percentage of people facing extreme poverty has declined significantly over the last two decades. Besides that, more than half of people living in extreme poverty have dropped from 1.9 billion in 1990 to 836 million in 2015. The percentage of starving people in developing countries has fallen by almost half since 1990, from 23.3 per cent in 1990-1992 to 12.9 per cent in 2014-2016. The net enrolment rate of primary school in the developing regions has reached 91 per cent in 2015 from 83 per cent in 2000, and many more girls are in school than 15 years ago. Access to clean water sources and better sanitation have significantly improved, and progress in combating HIV/AIDS, tuberculosis, and malaria has been averted in the last 15 years.

MDGs played an essential role in spurring global community development. MDGs provided a sustainable framework for action between developing countries and a predominant concept for accessing improvements in living standards and the conditions of people experiencing poverty. Although the massive signs of progress during the past 15 years build on the achievements of MDGs, there is still a lot of incomplete business with more modest endeavours in several goals and targets. The MDGs experience will support the progress towards achieving the Sustainable Development Goals (SDGs) and guide the world's economic diplomacy in the coming generation by 2030. One of the main outcomes of UNCSD in 2012 was an international agreement to set a new global goal to guide sustainable development policy in the next 15 years (Kroll 2015; Osbon Cutter & Farooq Ullah 2015). The ultimate aim of a new set of goals in SDGs is to end poverty and hunger by 2030 (United Nations Development Programme [UNDP] 2015b).

MDGs apply largely to poor countries, with rich countries as donors. At the same time, SDGs will be universally applicable and offer significant improvements on MDGs (International Council for Science (ICSU) & International Social Science Council (ISSC), 2015: 5; Sachs 2015: 484). According to the Sustainable Development Solutions Network (SDSN) (2015) and, Sachs (2015), the world population increased from 800 million people at the start of the Industrial Revolution to 7.2 billion people in the world today. The world's population continues to rise rapidly, around 75 million people per year. There will be eight billion people by the 2020s and perhaps nine billion by the early 2040s. These billions of people are looking for economic improvement. The poor struggle to find clean and safe water, health care, shelter and a high level of well-being for a brighter future for their children (Sachs 2015). SDGs provide a comprehensive vision and framework for the evolution of all countries in the years ahead. SDGs adopt 17 goals and 169 targets and offer better coverage between the three dimensions of sustainable development: social, economic, and environmental, including good governance. Figure 2 (United Nations [UN],

2015) shows the five elements that underpin the SDGs: people, planet, prosperity, partnership, and peace.

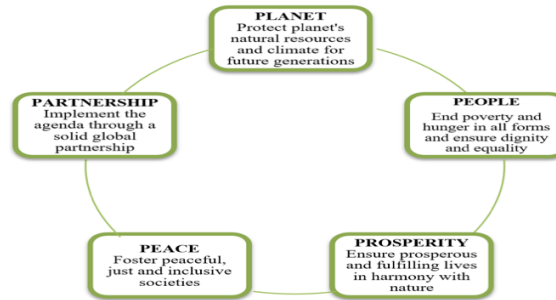


Figure 2. The Five Elements Underpinning the SDGs
(Source: United Nations 2015)

The first element portrayed by the United Nations Development Programme (UNDP) (2015b) and Sustainable Development Solutions Network (SDSN) (2015: 8-9) determined to end poverty and hunger in all dimensions and forms. This element ensures all human beings can fulfil their potential in equality and dignity in a healthy environment. The second element is prosperity. This element assures that all human beings can enjoy prosperous and fulfilling lives and that economic, social, and technological progress occurs in harmony with nature. The world must shift to sustainable consumption and production patterns that do not deplete natural resources for future generations. The third element is peace. This element is determined to nurture just, peaceful, and inclusive societies free from violence and fear. The fourth element is partnership. This element is determined to mobilise the means required to implement the agenda through the revitalised Global Partnership for Sustainable Development based on the spirit of strengthened global solidarity, focused on the needs of the poorest and most vulnerable and with the participation of all countries, stakeholders and people. The last element is the planet. This element is determined to protect the planet from degradation through sustainable consumption and production, sustainable management of natural resources, and action on climate change to support the needs of present and future generations.

Pursuing sustainable development to ensure the well-being of both present and future generations has become a global imperative. The finite nature of our planet and the mounting evidence of environmental degradation underscore the urgency of transitioning towards a more balanced and equitable model of development. While sustainable development has gained prominence in recent decades, its roots can be traced back to the profound insights of earlier thinkers. The Islamic tradition of emphasising stewardship, balance, and social justice offers a rich reservoir of wisdom for navigating the complexities of sustainable development. The 14th-century scholar Ibn Khaldun, with his groundbreaking work *Muqaddimah*, provides a particularly insightful perspective on the dynamics of civilizations and the factors that contribute to their rise and fall. His holistic approach, encompassing economic, social, political, and environmental dimensions, resonates with the contemporary understanding of sustainable development.

This article delves into Ibn Khaldun's thought, exploring its relevance to pursuing sustainable development in the modern world. By examining his insights on economic growth, governance, justice, and the role of human agency, we can glean valuable lessons for crafting policies and practices that foster a more sustainable and equitable future. The article aims to bridge the gap between classical Islamic thought and contemporary sustainable development discourse, highlighting the enduring wisdom of Ibn Khaldun's contributions.

Concept of Islamic-based Sustainable Development (IbSD)

Development emerged as the dominant theme in Islamic economics (Hasan 1995), and an Islamic-based development discipline arose in the 1970s (Salleh 2003). According to Salleh (2003: 1-3), two main factors were driving the emergence of the disciplines. First was the increased awareness among Muslims due to the revival of Islam around the late 1960s and early 1970s. As a result, Muslims' commitment towards Islam grew and became stronger. Serious efforts began to be implemented so that Islamic teaching could be practised in all aspects of Muslim life. The second factor was the various economic development crises that were escalating at that time. In summary, Muslims should have a basic knowledge of Islam, including an understanding of Islamic-based economic development, which can be practised in their life. The Islamic viewpoint on economic development should be based on the holistic view of Islamic teaching.

Hasan (1995) enlightened the concept of development in two broad aspects of its belief system: the Divine and the human. A study by Ahmad (1980) suggested four principles of Islamic development *tawhid*, namely *rububiyyah*, *khilafah* and *tazkiyyah*. According to Chapra (1993), the Islamic worldview is based on three fundamental concepts, consisting of *tawhid* or *uluhiyyah* (Oneness and Unity of God), *khilafah* (vicegerent of God) and '*adalah*' (justice). Salleh (2003) adds one more concept, *tazkiyyah*. Islamic economic development aims to achieve comprehensive and holistic welfare for people to live a balanced life in this world and the *Akhirah* (Hereafter). Khan (1991), Chapra (2009), Ibrahim, et al. (2011), Hassan (2010) and Anto (2011) described the objectives of Islamic economic development as to achieve a comprehensive welfare for people to live a balanced life in this world as well as in the *akhirah*. In other words, the Islamic development goal is to achieve *al-falah*. In contrast, Muhammad Syukri Salleh (2003) defined the ultimate aim of Islamic-based development as to achieve *mardat Allah* (Pleasure of Allah). The ones who gain the *mardat Allah* will likely have *al-falah*.

Salleh (2003) delineates seven more comprehensive philosophical foundations. They are mould, actors, timescale, framework, methods, means and ultimate aim. The mould of Islamic development is *tasawwur* (Islamic worldview), the actors of Islamic development are human beings, '*abd Allah* (servant of God) and *khalifatu'Llah* (vicegerent of God), the timescale covers three worlds of pre-birth, *al-dunya* (present) and *akhirah*. The framework is the Islamic obligatory *fard 'ayn* (knowledge of individual obligation), the methodology is the '*ibadah* (worship) of God, the means is the natural resources, and the ultimate goal is the *mardat Allah*.

The term IbSD arose from the philosophy, concept, epistemology and framework of the IbD discipline portrayed by Salleh (2003). The idea of approaching sustainable development from an Islamic perspective is not entirely new. Moreover, the existing IbSD disciplines have emerged lately to bridge the gap between the Islamic model of sustainable development and the conventional model. The present development emphasised by conventional economics focuses only on material benefits in economic, social and environmental issues despite the social outcome. The Islamic definition is more comprehensive because it acknowledges material and social positions and emphasises moral and spiritual aspects. Khaf (2002) added that the definition also provides a rationale for conducting sustainable development.

In locating the relationship between Islamic and conventional sustainable development, Hasan (2005) enlightens further that, for the most part, the definition described by the Sustainable Development Commission is in harmony with Islamic aspirations as it addresses the concept of development to mankind as a whole and not only to Muslims. The holy sources of Islam provide support for this; al-Quran and Hadith specifically mention economics, social and environmental elements that promote sustainable development, such as helping the poor and needy, enhancing social justice and capacity building at individual and societal levels, environmental issues such as conserving elements and protecting animals. Also, Islamic ontology prescribes beneficially utilising natural resources and never wasting them, as they are considered entrusted by Allah to humankind, thus implying the moral filter in economic and social life.

Al-Jayyousi (2012: 48) explored the framework for Islamic sustainability, which was developed by four elements. The elements are '*adalah* (justice), *ihsan* (excellence), *arham* (social capital) and *fasad* (limit of mischief). This development of thinking could emphasise the definition

of sustainable development from an Islamic perspective. Justice corresponds to ecological and human justice and harmony in the Universe. Hence, good and ethical governance is the cornerstone for attaining and sustaining the progress of a good life. According to Zaman and Asutay (2009), justice in Islamic terms entails giving due rights to all who are entitled under *Shari'ah*. It incorporates the rights of citizens, neighbours, parents or children and so on. It also includes more abstract ideas, such as the rights of animals and the environment. This axiom is the opposite of *zulm* or injustice. The second principle is *ihsan*. It means the inner beauty, excellence and conscious evolution of individuals, organisations and *ummah* (society). This principle also entails continuous improvement and the creation of value and knowledge for all humanity.

The third principle is *arham* (family-community values), which refers to the social networks from family to neighbourhood and the global human community. Islam teaches that all people are created from different nations and can achieve social learning and intelligence. Furthermore, according to Ahmad (2005) and, Iqbal (2004), the concept of *ukhuwwat* (brotherhood) helps individuals through the *ihsani* process to connect one person with another to create a sense of belonging and developing love, passion and justice among each other. The fourth principle is *fasad* (limit mischief and corruption), which indicates the deviation from *fitrah* (natural disposition), and the balance God created. This imbalance was attributed to human activities that do not consider ecological and ethical values. These notions from Islam can constitute new parameters for the progress of societies. Transforming Islam to a knowledge-based and diverse worldview will help ecosystems and the global community.

However, according to Rkiouak (2016), the models proposed by Al-Jayyousi (2012) lacked application and monitoring of the policy sphere. She suggested adding another pillar of IbSD to educate and create awareness of IbSD, for instance, educating youth on environmental responsibility and the preservation of religious and moral values. Laylla Rkiouak (2016) redefined the concept of IbSD through the lens of *maqasid al-shari'ah* (objectives of Islamic law), providing a framework that harmonises Islamic principles with sustainability goals. Her primary aim was to preserve the dignity of both humanity and nature for current and future generations. To achieve this, she identified five foundational pillars for sustaining human needs: social, environmental, and economic justice; natural resources and ecosystem services; social welfare; wealth and economic development; and knowledge and education. Furthermore, Wan Zakaria et al. (2024) examines how the incorporation of *maqasid al-shari'ah* principles, the Madani Framework, and the SDGs might assist Malaysia in attaining sustainable and equitable development while maintaining Islamic and universal values.

The concept of IbSD offers a comprehensive and spiritually grounded approach to development, addressing the shortcomings of conventional sustainable development models by incorporating ethical and moral considerations alongside economic, social, and environmental dimensions. In line with this framework, Ibn Khaldun (2005b: 82–83) highlights the essential role of justice in preserving civilization and sustaining societal well-being. He explicitly connects the principles of *maqasid al-shari'ah* to sustainable development, asserting:

This is what the religious law quite generally and wisely aims at in emphasizing five things as necessary: the preservation of (1) the religion, (2) the soul (life), (3) the intellect, (4) progeny, and (5) property. Since, as we have seen, injustice calls for the eradication of the (human) species by leading to the ruin of civilization, it contains in itself a good reason for being prohibited (Trans. Rosenthal 1967:312).

At its core, IbSD is grounded in the belief that all resources belong to God and that humans are entrusted with the responsibility of their stewardship (*khalifah*). This concept of trusteeship implies a moral obligation to utilize resources wisely, avoid waste, and ensure their availability for future generations. The principles of *tawhid* (Oneness of God), *khalifah* (stewardship), and *mizan* (balance) provide a framework for achieving harmony between human activities and the natural environment.

The study highlights the potential of IbSD to address contemporary challenges such as poverty, inequality, and environmental degradation. By incorporating Islamic values and principles into development strategies, policymakers can foster a more equitable and sustainable approach that prioritizes the well-being of both present and future generations. Integrating zakat, waqf, and other Islamic financial instruments can further contribute to poverty alleviation and social development.

Moreover, IbSD emphasises the importance of ethical and moral conduct in all aspects of life, including economic activities. These practices include promoting fairness, transparency, and accountability in business practices and discouraging excessive consumption and materialism. By fostering a sense of responsibility towards the environment and future generations, IbSD can contribute to a more sustainable and just world.

The study's findings suggest that IbSD offers a promising alternative to conventional development models, particularly in Muslim-majority countries. By drawing on the rich intellectual tradition of Islamic thought, including the insights of Ibn Khaldun, policymakers can develop innovative and effective strategies for achieving sustainable development goals. Integrating IbSD principles into education and public awareness campaigns can further promote a culture of sustainability and responsible resource management.

In conclusion, the concept of IbSD, as explored in relation to Ibn Khaldun's thought, provides a comprehensive and holistic approach to development that addresses the interconnectedness of economic, social, and environmental dimensions. IbSD offers a pathway towards a more sustainable and equitable future for all by incorporating Islamic values and principles.

IBN KHALDUN IN RELATION TO SUSTAINABLE DEVELOPMENT

In section three, this article successfully identified the philosophical foundations, concepts, and ultimate goals of sustainable development from an Islamic perspective. These findings are related to studies done after the emergence of economic development studies after the 1960s. In contrast, the contribution of earlier scholars, such as Ibn Khaldun, is scarcely mentioned in development studies. Many scholars have noted him as having a unique Islamic economic thought and a different worldview. How does his view shape the theory of economic development? Let us visit his work, especially concerning sustainable development goals.

His Thoughts on Economic Subjects

The intellectual legacy of Ibn Khaldun is unique among the works of Muslim thought. According to Spengler (1964) and Essid (1987), Ibn Khaldun's contributions to economic theory have been referred to as "economic thought of Islam". Ibn Khaldun's *Muqaddimah*, known as *Prolegomena*, is a model of a distinguished and remarkable work of scholarship that defined the socio-historical realities and intellectual progress of its time (Agil 2010), and it was published four centuries earlier in 1377 (Spengler 1964). The origin theory of economic growth is traced to Ibn Khaldun (Boulakia 1971). The *Muqaddimah* was the first to promulgate the economic theories put forward by Adam Smith in his *Wealth of Nations* (Agil 2008; Spengler 1964). This substantial body of economic knowledge rediscovered the virtues and the necessity of a division of labour theory in necessary and surplus labour before Adam Smith and Karl Marx, as well as the principle of labour value before Ricardo. He elaborated on a population theory before Malthus. He insisted on the state's role in the economy before Keynes, though Ibn Khaldun may not be as clear as Karl Marx and Ricardo (Boulakia 1971).

The *Muqaddimah* of Ibn Khaldun also focuses on the relationship between religious factors and the economic explanation in his ideas compared to the *Wealth of Nations* (Agil 2008). The main economic concepts discussed by Khaldunian's thought are the division of labour, economic growth, population growth, poverty, inflation, unemployment, business cycles, crime, environmental degradation, migration and urban growth and decline cities that are also economic issues and contemporary social relentless impact of modern man (Agil 2008), value, distribution,

development, money, prices, benefits of trade (Soofi 1995) and political economy (Boulakia, 1971). Ibn Khaldun's theory of economic growth is based on his theory of man and society integrated within the Islamic Weltanschauung (Agil 2008). The focus of developmental effort and the development process is man, and Islam insists the area of operation relates to man (Ahmad 2006). Ibn Khaldun's conclusions are based on actual events of his time and were moulded by the Islamic way of life (Mohammad 2010). Ibn Khaldun uses religious texts, logical reasoning, historical facts and empirical observation to explain economic problems and phenomena during his time and prove his economic propositions (Agil 2010). For instance, Ibn Khaldun (2005b:246-247) observed:

It should further be known that profit results from the effort to acquire (things) and the intention to obtain (them). Sustenance requires effort and work, even if one tries to get it and ask for it in the proper ways for getting it. God said: "Thus, ask God for sustenance." The effort to (obtain sustenance) depends on God's determination and inspiration. Everything comes from God. But human labour is necessary for every profit and capital accumulation. When (the source of profit) is work as such, as, for instance, (the exercise of) a craft, this is obvious. When the source of gain is animals, plants, or minerals, (this is not quite as obvious, but) human labour is still necessary, as one can see. Without (human labour), no gain will be obtained, and there will be no useful (result) (Trans. Rosenthal 1967).

Religion in The *Muqaddimah* is one of the factors in improving economic growth, business activity and entrepreneurial growth in formulating public policies based on business-friendliness, fairness, economic justice and freedom (Agil 2008; 2010). Current debates by Patrick et al. (2001) and McCleary and Barro (2003; 2006) believe that economics are religious matters. A study by Barro and McCleary (2003) used an international survey on religiosity for a broad panel of countries to investigate the effects of church attendance and religious beliefs on economic growth and has a two-way interaction with political economy (McCleary & Barro 2006). Religion is viewed as an independent and dependent variable. A central question in religion as a dependent variable is how economic development and political institutions affect religious participation and beliefs. The key issue in religion as an independent variable examines how religiosity affects individual characteristics such as work ethics and honesty, thereby influencing economic growth and performance (McCleary & Barro 2006).

Ibn Khaldun was the first economist to link religious orders with economic justice, economic growth and development, tax revenue and population growth (Agil 2008). Weber (1905) was among the scholars who argued that religion played a significant role in economic development. He analysed the role of Protestantism in Europe's economies during the industrialisation (Pryor 2007). Injustice to Ibn Khaldun is contrary to religion and can cause a contraction in the economy. Ibn Khaldun stressed that religion strengthens the group's feeling of unity because it creates good qualities in themselves and brings group members to share one insight. It reduces the tendency to self-interest and other reprehensible behaviour, which can cause disunity and conflict, and finally, political and economic systems failure. Khaldunian's thought discussed economic growth and development as one of the foundations for the rise and fall of civilization (*umran*) (Agil 2010; Mohammad 2010; Spengler 1964). The political and economic dimensions of civilisational decline are deeply interconnected. In monarchical societies, economic elements such as production, distribution, value creation, price determination, the role of money, and public finance become more complex (Alatas 2013). In this context, Ibn Khaldun (2005a:327-328) emphasises that the caliphate (*khilafah*) is the most effective system in serving the public interest according to religious worldview:

This makes it clear what the caliphate means. (To exercise) natural royal authority means to cause the masses to act as required by purpose and desire. (To exercise) political (royal authority) means to cause the masses to act as required by intellectual (rational) insight into

the means of furthering their worldly interests and avoiding anything harmful (in that respect). (And to exercise) The caliphate means to cause the masses to act as required by religious insight into their interests in the other world as well as in this world. (The worldly interests) have bearing upon (the interests in the other world), since according to the Lawgiver (Muhammad), all worldly conditions are to be considered in their relation to their value for the otherworld. Thus, (the caliphate) in reality substitutes for the Lawgiver (Muhammad), in as much as it serves, like him, to protect the religion and to exercise (political) leadership of the world (Trans. Rosenthal 1967).

Based on the above quote, the caliphate, as Ibn Khaldun defines it, operates by guiding the masses based on religious insight, encompassing both worldly and otherworldly interests. This type of governance illustrates the integration of economic and political concerns with religious values, a central aspect of Ibn Khaldun's economic thought. By extension, the relationship between Ibn Khaldun's thought and Islamic Sustainable Development (IbSD) is multifaceted and profound, revealing a deep resonance between the 14th-century scholar's insights and the contemporary principles of sustainable development grounded in Islamic teachings. The core tenets of IbSD, which emphasise balance, justice, and stewardship, find clear echoes in Ibn Khaldun's writings, offering a historical and philosophical foundation for this emerging field.

1. Justice and Good Governance: Ibn Khaldun's emphasis on justice (*'adl*) as a cornerstone of societal well-being and economic prosperity aligns seamlessly with the concept of justice in IbSD, which encompasses social, economic, and ecological dimensions. The scholar's assertion that injustice leads to the decline of civilizations underscores the critical role of equitable resource distribution and social cohesion in sustainable development. The IbSD framework recognizes that justice is not merely a moral imperative but also a practical necessity for achieving long-term stability and progress.
2. Human Development and Excellence: The principle of *ihsan* (excellence) in IbSD, which promotes continuous improvement and knowledge creation, resonates with Ibn Khaldun's recognition of the importance of human capital and innovation in driving economic growth. He emphasised the role of education and specialization in fostering productivity and prosperity. The IbSD framework builds upon this insight by advocating for investments in human development, including education, healthcare, and skills training, as essential components of sustainable development.
3. Social Cohesion and Solidarity: The concept of *arham* (social capital) in IbSD, emphasising strong social networks and community values, echoes Ibn Khaldun's focus on "*asabiyah*" or social solidarity as a key factor in the rise and resilience of civilizations. He argued that strong social bonds and cooperation are essential for achieving collective goals and overcoming challenges. The IbSD framework recognizes the importance of social cohesion in fostering trust, cooperation, and collective action towards sustainable development.
4. Environmental Stewardship and Balance: The principle of *fasad* (limit of mischief), which cautions against excessive consumption and environmental degradation, aligns with Ibn Khaldun's understanding of the delicate balance between human activity and the natural environment. He recognized the impact of human actions on the ecosystem and emphasised the need for responsible resource management. The IbSD framework builds upon this insight by advocating for sustainable production and consumption patterns that respect the planet's carrying capacity.
5. Integration of Spiritual and Ethical Dimensions: Ibn Khaldun's thought goes beyond the material aspects of development, emphasising the importance of moral and ethical conduct in all spheres of life, including economic activities. This emphasis resonates with

the IbSD framework, which integrates spiritual and ethical dimensions into the pursuit of sustainable development. The focus on values such as honesty, integrity, and compassion foster a sense of responsibility towards the environment and future generations.

In conclusion, Ibn Khaldun's thought provides a remarkably coherent intellectual foundation for approaches to sustainable development that integrate economic, social, environmental, and spiritual dimensions. His insights on justice, human development, social cohesion, environmental stewardship, and ethical governance offer valuable guidance for addressing contemporary sustainability challenges. By recovering and applying these principles from the Islamic intellectual tradition represented by Ibn Khaldun, we can develop more holistic, culturally rooted approaches to sustainable development that honour religious values and scientific understanding.

Ibn Khaldun's Model of Sustainable Development

The sustainable development model of Ibn Khaldun has produced several findings in terms of religion and economics; moral, social, economic, political, and historical factors in long-run development; prosperity; endogenous growth model; and planet and partnership (brotherhood).

Religion and Economics

Al-Quran introduces a wide range of ordinances on socio-economic justice in an unrelenting approach. The Holy Quran says: *"Indeed, We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Mizan that mankind may keep up justice. And We brought forth iron wherein is mighty power, as well as many benefits for mankind, that Allah may test who it is that will help Him (His religion) and His Messengers in the unseen. Verily, Allah is Powerful, Almighty"* (al-Quran, al-Hadid, 57:25).

According to Ibn Kathir (2003:64), Allah has sent down *al-kitab*, truth, and *al-mizan*, justice. Next, according to al-Qurtubiy (2005:80), *al-mizan* which also refers to justice and based on this verse, Allah calls people to implement justice in matters of *mu'amalah*. Moreover, al-Zuhailiy (2018:365) interprets this verse as referring to the constitution of the Islamic Society and the Islamic government system. Allah has sent the Messenger and the Qur'an to guide humans in administering the government in justice and truth. Al-Zuhailiy (2018:363) also stated that the *mu'amalah* process will not run in an orderly and systematic manner without the value of justice. Thus, the Quran, revealed to Muslims, became a guide for the community and leaders in implementing administrative aspects of justice and truth.

Then, Ibn Khaldun clearly and unequivocally emphasises that religion promotes justice by prohibiting unfair and unjust actions by the government. He saw a positive relationship between religion, economic justice, business motivation, economic growth, and tax revenues (Agil 2010) and a balance in human society that can be achieved based on justice (Ahmed 2002). The interdependence of states, law, humans, wealth, development and justice is the recipe for a successful economic model where the free market can thrive (Mohammad 2010). Ibn Khaldun (2005b:82) highlights the destructive impact of injustice on the fabric of civilization, asserting that it ultimately leads to its downfall. He elaborates on this idea in the following passage:

Injustice should not be understood to imply only the confiscation of money or other property from the owners, without compensation and without cause. It is commonly understood in that way, but it is something more general than that. Whoever takes someone's property, or uses him for forced labour, or presses an unjustified claim against him, or imposes upon him a duty not required by the religious law, does an injustice to that particular person. People who collect unjustified taxes commit an injustice. Those who infringe upon property (rights) commit an injustice. Those who take away property commit an injustice. Those who deny people their rights commit an injustice. Those who, in general, take property by force, commit an injustice. It is the dynasty that suffers from all these acts, in as much as civilization, which

is the substance of the dynasty, a is ruined when people have lost all incentive (Trans. Rosenthal 1967).

Thus, Ibn Khaldun has produced an unequivocal statement that religion promotes justice with public policy that prohibits unfair and unjust actions by the government. Therefore, like other developing countries, Muslim countries should seek a development strategy that would help them accelerate growth with justice and reduce instability (Muhammad Umer Chapra, 1993). Muslim countries need to rebuild an idea of classic Islamic civilisation, which includes justice, integrity, tolerance and the quest for knowledge (Ahmed 2002). Ahmed (2002) suggests that Western countries pressure Muslim governments to ensure justice and provide clean administration. According to Chapra (1993; 1995), justice makes up Islam's well-being and principal goal. The well-being of humans means a balance between materialization and spiritual needs. Chapra (1993) highlights that the development of justice could be considered to have been realized if the dictates of *khalifah* and *'adalah* are satisfied through the need fulfilment of equitable distribution of income and wealth, full employment and environmental protection.

Chapra (2006) further argue that the primary basis in Muslim society is the *Shariah* (S) (see Figure 3). Hasan (1995) asserts that there are two broad aspects in development centres: their belief systems, which are the Divine and human. The Divine Laws command the doing of good and prohibit the doing of what is evil and destructive (Rosenthal 1967; II. 142) for the good of human beings and serve their interests (Rosenthal 1967; I. 292). *Shari'ah* can only give rules of behaviour, and the political authority (G) is responsible for ensuring compliance through incentives and deterrents (Rosenthal 1967; I. 262-263). According to Ibn Khaldun, political authority has the same relationship as civilisation, and it is impossible to conceive political authority without civilisation and civilisation without political authority (Rosenthal, 1967; II. 291 and 300). One of the most important contributions of Ibn Khaldun to the theory of economic growth is his idea on the role of government and public policies (Agil 2010; Boulakia 1971; Mohammad, 2010; Chapra, 2006; Spengler, 1064). Ibn Khaldun emphasises and characterises the role of the state in development as good governance (Chapra 2006). The survival of the political authority depends eventually on the well-being of humans. This state of well-being is achieved by providing a proper environment for actualising development and justice through the implementation of the *Shariah* (Chapra 2006). Therefore, Ibn Khaldun viewed the State as accountable and transparent, responsible for its people to participate in decision-making according to the principle of *shura* (Mohammad 2010; Chapra 2006).

Moral, Social, Economic, Political, and Historical Factors in Long-Run Development

Chapra (2006) was among the first to translate the dynamic character of The *Muqaddimah* into a multidisciplinary model. The model which is mentioned in the entire *Muqaddimah* of Ibn Khaldun links all critical socio-economic and political variables including the development (g) and justice (j), sovereignty (*al-mulk*) or political authority (G), belief and rules of behaviour or the *Shariah* (S), human (*khalifah*) (N), wealth (*al-mal*) or stock of resources (W), in a circular and interdependent manner. Each variable influences the others and, in turn, is influenced by them (see Figure 3). He summarises Ibn Khaldun's views relating to the model as follows:

The development or decline of an economy or society does not depend on any one factor but rather on the interaction of moral, social, economic, political, and historical factors over a long period. One of these factors acts as the trigger mechanism and, if the others respond in the same direction, development or decline gains momentum through a chain reaction until it becomes difficult to distinguish the causes from the effect (Muhammad Umer Chapra 2006).

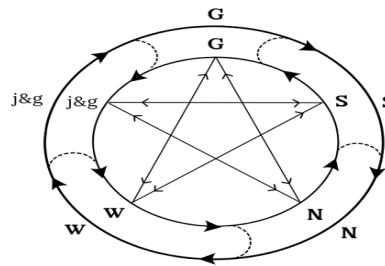


Figure 3. Interrelationship of Variables of Economic Development and the Chain Reaction
(Source: Chapra 2006)

Chapra (2006) embeds the sovereignty that includes the following items: (i) the strength of the sovereign (*al-mulk*) does not materialize except through the implementation of the *Shariah*; (ii) the *Shari'ah* cannot be implemented except by the sovereign (*al-mulk*); (iii) the sovereign cannot gain strength except through the human (*khalifah*), and (iv) the sovereign is charged with the responsibility of actualizing justice. In addition, he also adds the following items: (i) humans cannot be sustained except through development (*al-'imarah*); (ii) development cannot be attained except through justice (*al-'adl*); and (iii) justice is the criterion (*al-mizan*) by which God will evaluate humans. Mohammad (2010) simplified and reinterpreted the model by Chapra (2006). A strong economic development, according to Mohammad (2010), requires a strong economy and society, as well as human wealth, development, and justice, as shown in Figure 4.

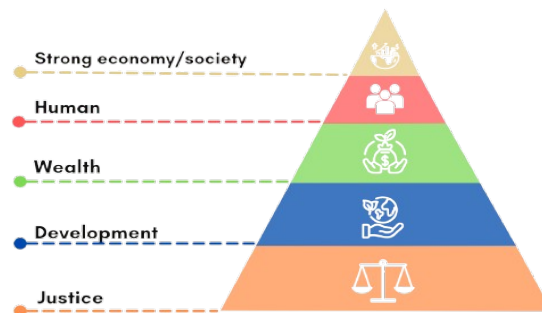


Figure 4. Core Interdependent Components of Economic Growth
(Source: Mohammad 2010)

Later, the moral element is used to construct the human being theory or theory of man (N). Humans play a central role in Ibn Khaldun's view. Humans become one of the factors in economic growth if they have the incentive to participate in the economy (Possumah et al. 2013). The rise and fall of civilizations closely depend on the well-being or misery of human beings (Chapra 2006). Humans occupy a unique position in the social and economic thought of Ibn Khaldun. He begins his analysis by referring to human nature in developing human society and civilization. The human ability to think, the sociability of human nature, aggression, and the desire for power are vital in the evolution and development of the community and are the impetus for change (Agil 2008). Ibn Khaldun (2005a: 68) said:

To man, instead, He gave the ability to think, and the hand. With the help of the ability to think, the hand is able to prepare the ground for the crafts. The crafts, in turn, procure for man the instruments that serve him instead of limbs, which other animals possess for their defence... Consequently, social organization is necessary to the human species. Without it, the existence of human beings would be incomplete. God's desire to settle the world with human beings and

to leave them as His representatives on earth would not materialize. This is the meaning of civilization, the object of the science under discussion (Trans. Rosenthal 1967).

He contends that God gives humans power in the form of the ability to think not only to achieve the requirements of life but also to fulfil a higher goal to perform his role as His *khalifah* (representative) on the earth. Ibn Khaldun sees the primary role of humans as ensuring that they do what is good and avoid what is harmful (Agil 2010), such as corruption, criminal violence, and others. Ibn Khaldun defines corruption as unethical practices of making a living, and these bad qualities become traits of character and habits for most urban humans. It has been acknowledged that corruption, criminal, and violent practices are un-Islamic and specifically condemned in Islam (Rehman and Askari, 2010). The Divine scheme of life, as enunciated in the Quran, views *fasad* (corruption) with great displeasure as it abhors *zulm* (injustice) in society (Zaman 1999).

Prosperity

The *Muqaddimah*, as noted in Agil (2010), examines the relationship between the division of labour, specialisation and wealth creation, which cause a nation's prosperity. Ibn Khaldun believes that the division of labour results in an economic surplus that generates wealth and spurs growth, which eventually leads to beneficial impacts of an increase in population, prosperity, urbanisation, advancement of scientific knowledge and technology, innovation, education, the emergence of the wealthy class and improvement in the quality of labour and skill, growth of the cities and as a source of value-added (Weiss 1995). Division of labour and specialisation is necessary for the accelerated development of any economy (Rosenthal 1967: I. 89-92). Ibn Khaldun explains how humans depend upon the division of labour and specialization and indicates a measure of wealth accumulation and protection (Chapra 2006; Spengler 1964). The greater the specialization, the higher the wealth growth (Chapra 2006). Human wealth can be gained through productivity and sustained while participating in the development (Mohammed 2010). Wealth is an incentive for humans to participate in development activities. By specialization of labour, some producers can generate surplus products and, through exports to other communities, satisfy the consumers' luxury wants, which are great deals of wealth (Soofi 1995). In this regard, Ibn Khaldun (2005b: 80) asserted that:

Civilization and its well-being as well as business prosperity depend on productivity and people's efforts in all directions in their own interest and profit. When people no longer do business in order to make a living, and when they cease all gainful activity, the business of civilization slumps, and everything decays. People scatter everywhere in search of sustenance, to places outside the jurisdiction of their present government (Trans. Rosenthal 1967).

In this passage, Ibn Khaldun argues that the prosperity of a society depends on the constant work and efforts of individuals in pursuit of their well-being. The decline in material prosperity echoes the weakening of justice in governance. This passage demonstrates his view that a civilisation's health is tied to its people's economic and social activities and the effective governance that ensures the conditions for those activities to flourish.

As shown in Figure 3, development (g) and justice (j) become the most crucial links in the chain of causation. Khaldunian's thought on the development model does not refer to economic growth (Rosenthal 1967: I. 39; II. 243-249), but it compasses all-around human development enriches the others (S, N, G, W, j and g) and contributes to the well-being or happiness of human and component to raise of civilization (Chapra 2006). According to Ibn Khaldun, the rise and fall of civilization depend on a strong State and implementation of law through institutions and the rule of law, humans, wealth, development and justice (Mohammad 2010). Economic development needs moral, social, political and demographic support, and it may not be sustainable if these supports are unavailable. The role of moral value is recognized by Ibn Khaldun (Mohammad 2010). Development with justice is not possible without moral and ethical development (Zubair Hasan 1995).

Endogenous Growth Model

In the endogenous growth model, the government can promote growth by implementing appropriate policies, and Ibn Khaldun considers economic freedom necessary to spur growth and increase government revenue (Agil 2010). Sen (1999) contended that national growth and individual incomes are vital to expanding the freedoms enjoyed by the members of society. Development should be seen as a process of expanding freedoms. However, freedoms depend on other determinants, such as social and economic arrangements and political and civil rights. Examples of these determinants are facilities for education, healthcare and liberty to participate in public discussion and scrutiny. He argues that achieving development requires the removal of poverty, tyranny, social deprivation, neglect of public services, and the machinery of repression. Amr et al. (2008) supported the statement by Sen (1999) that human development embraces the concept of human freedom, the development of the human spirit, and good governance. Khaldunian mind prefers introducing fiscal policy inclined towards moderate taxes and government spending to spur economic growth and increase revenue (Agil 2010; Chapra 2006; Nagarajan 1982). Ibn Khaldun emphasises the potential of government spending and taxation to influence the aggregate demand. Thus, the lower tax imposed by the government, government spending continues, and a market economy can be sustained (Agil 2010; Mohammad 2010).

There are several main points, as listed in Karatas (2006), of Ibn Khaldun mind on growth, political stability and the rise of the nations – (i) the establishment of private property rights and freedom of enterprise; (ii) rule of law and the reliability of the judicial system for the establishment of justice; (iii) the security of peace and security of trade routes; (iv) lower and less taxation in order to increase employment, production and revenues; (v) less bureaucracy and much smaller efficient army; (vi) no government involvement in trade, production and commercial affairs; (vii) no fixation of price by the government; (viii) a rule that does not give monopoly power to anyone in the market; (ix) stable monetary policy and independent monetary authority that does not play with the value of money; (x) a larger population and market for greater specialization; (xi) a creative education system for independent thinking and behaviour; and (xii) the collective responsibility and internal feeling for the setting up of a just system to encourage good deeds and prevent vice.

Planet

This section focuses on earth-related elements that help achieve the sustainable development target. This element concerns the protection of the planet from degradation through sustainable production and consumption, sustainable management of natural resources, and action on climate change to support the needs of present and future generations. Ibn Khaldun has realised the significant relation and effect of the ecosystem on economic growth (Mohammad 2010). In Islam, the earth's resources are meant to provide livelihood to the creatures of God. The Islamic perspective embraces that everything on earth is created for humanity and God's gift to His Vicegerent. One of the biggest blessings from Allah, which may tend to be overlooked, is the blessing of natural resources. Islam allows the consumption of natural resources without involving unnecessary damage to the earth. Islam emphasises the preservation of the environment and Allah's gift of natural resources intended for all humans (and other living creatures). Human activities in the *Shari'ah* view should support the environmental and natural systems, social and economic, for *maslahah* (well-being) in the future to achieve *mardat Allah*.

The government can achieve sustainable development and growth if natural resource wealth is managed carefully. Based on the fact that natural resources are entities entrusted by Allah to humankind, natural resources are a test to determine how far humanity can maintain their subjects and *khalifah* of Allah in using them for management and production activities. According to Mohammad (2010), Ibn Khaldun recognised humans as a vital point in the rise and fall of civilisation. Humans are trustees (*amanah*) and vicegerents (*khalifah*) to ensure harmony and balance in this world. This balance has been disturbed due to human choices, which have

resulted in overconsumption, over-exploitation, and overuse of resources. The stability of the ecosystem will be preserved as long as the natural processes operate effectively (Abdul Razak 2018:13). The Islamic ethical dimension links between theory and practice through the spiritual development element (Al-Jayyoushi 2012).

All mankind, as *khalifah*, is responsible for managing the natural resources created by Allah (Mohd Yusof & Rusdi 2015; Hanapi 2013). Salleh (2003) asserts that development actors are not just using natural resources but merely using them as a means for development and prove their servitude as a *khalifah* to Allah. In addition, Hanapi (2013) and Salleh (2003) explains that man as a *khalifah* is allowed to use the natural resources for development as an ownership or trusteeship (*amanah*). Man should remember that Allah owns all the creation, and human ownership is temporary. Mohd Yusof and Rusdi (2015) add the principle of *adalah* (justice) and trusteeship (*amanah*) to manage natural resources. Akhtar (1996) delineates three principles of natural resources management in Islam, namely *tawhid*, *khalifah* and *akhirah*. Na'iyah (2007) and Khalid (2002) complement another principle related to natural resources is balance. The principle of balance can also be traced to the principle of *tawhid*.

To conclude, sustainable development aims to meet the needs of the present without compromising future generations' ability to meet their own needs. This paper has examined Ibn Khaldun's (1332-1406 CE) contributions to sustainable development thinking through his theory of civilization (*umran*) articulated in the *Muqaddimah*. Ibn Khaldun's analysis reveals profound insights into the factors that determine the rise and fall of civilisations. His methodology, which combined religious texts, logical reasoning, historical analysis, and empirical observation, enabled him to discover economic principles centuries before their formulation in Western thought. His cyclical understanding of civilisational development provides a valuable perspective that complements contemporary sustainability frameworks. Several key principles from Ibn Khaldun's thought remain relevant for sustainable development today. First, justice (*adl*) and good governance are fundamental to economic prosperity. The Khaldunian state follows a middle path that upholds religious and ethical principles while facilitating human development.

Second, social solidarity (*asabiyyah*) is a necessary foundation for collective action and societal resilience, highlighting the importance of social capital in addressing sustainability challenges. Third, Ibn Khaldun's integration of economic analysis with moral dimensions offers a holistic approach that recognises moral decay as a root cause of economic decline—challenging purely materialistic development models. Fourth, his balanced view of the state's role in economic development emphasises the importance of institutions that protect human rights and promote justice while avoiding excessive intervention. Ibn Khaldun's framework remains relevant because it identifies patterns that transcend specific historical contexts. His insights offer an alternative to conventional economic models that often fail to integrate social, environmental, and ethical considerations. By drawing on Ibn Khaldun's Islamic intellectual tradition, policymakers can develop more comprehensive approaches to sustainable development that acknowledge human welfare's material and spiritual dimensions. The Khaldunian legacy demonstrates that sustainable development requires more than technical solutions—it demands moral and civilisational wisdom. As humanity faces complex sustainability challenges, Ibn Khaldun's insights provide valuable guidance for creating societies that can flourish across generations without depleting the material, social, and spiritual resources essential for human well-being.

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