

TOWARDS SUSTAINABLE DEVELOPMENT IN NIGERIA: LESSONS FROM AL-QARADĀWĪ'S *DAWRU 'L-QIYAM*

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Abstract

Sustainable development that ensures every citizen of a nation to have access to all requirements of sufficient standard of living is a pride of any government that accomplishes it. This has been a concern of most of the developing nations. In Nigeria, many programmes have been established and initiatives are brought to board all in attempt to actualize a sustainable development. Issues of sustainable development are parts of focus of Yusuf Al-Qaradāwī in his 440 page work titled: *Dawru'l-Qiyam*. Therefore, it is the objective of this paper to review Al-Qaradāwī's approach towards sustainable development and how it is relevant to Nigerian situations. The study, given its nature, is library based with extensive literature review. The method used is phenomenological and printed books, published journals, unpublished thesis, newspapers and internet sources were consulted on Nigerian cases. The result reveals that the Proper implementation of development plans and prevention of corrupt practices and culture of wastage are lacking in the Nigerian case. Diversification of economy to maximize advantage of all economic potentials endowed Nigeria would improve the situation.

Keywords: Sustainable development, Wellbeing, Spirituality, *Dawru'l-Qiyam*, Ethics

Introduction

Nigeria is one of the developing countries which have been long struggling for sustainable development through several attempts but yet to attain such despite the abundant natural and human resources endowed the nation. The position of Nigeria among the largest oil-producing countries has not adequately translated into socio-economic growth;¹ this has indeed given it another leading position among the poorest nations in the world.² These two opposing stands worry many individuals and organizations at local and international levels. Individuals and government as well as non-governmental organizations have been working tirelessly to indentify and find solution to problems militating against economic growth of Nigeria. Not long ago, Nigeria government articulated that by the year 2020, Nigeria will be one of the 20 largest economies in the world, able to consolidate its leadership role in Africa and

establish itself as a significant player in the global economic and political arena.³ The fact that while in 2016, four years to 2020, economic and political crises are still staring Nigerians in the face raises serious concern in the minds of many people as to the possibility of achieving the 2020 dream goals. Several suggestions have been offered on how to get there while more are still waiting.

For instance, in some other parts of the world, approaches toward sustainable development have been centered on the belief in involvement of the people in the exercise as well as having clear knowledge of environmental constraints. Parts of means to attain such development therefore include non-governmental organizations (NGOs) and community based organization (CBOs) participation, capacity building, women empowerment and population control. Another opinion advocates that injustice, corrupt leadership, excessive greed for material wealth and under utilization of resources are parts of factors that contending with sustainable development in Nigeria.⁴

Issues of sustainable development are part of focus in 440 page work of Yusuf Al-Qaraḍāwī, titled: *Dawru'l-Qiyam wa'l-'Akhlāq fi'l-'Iqtisādi'l-'Islamiy* (Roles of Values and Ethics in Islamic Economics). The author examines Islamic ethics and values expected of the producer in his production as well as the significance Islam attaches to each factor of production vis-à-vis land, capital, labour and entrepreneur. On consumption, he explains the Islamic ethics in judicious use of resources including spending in a good cause and moderation in consumption of goods. He analyses Islamic mechanism in ensuring socio-economic justice, avoidance of fraud and exploitation and consideration of less privileged ones in economic activities. The roles of state to ensure ethics and values in her economic activities and avoidance of economic and financial crimes are discussed in the light of Islamic teachings.⁵

This paper aims to look at approach of Yusuf Al-Qaraḍāwī in his work titled: '*Dawru'l-Qiyam*' towards achieving sustainable development in Nigeria. Specific objectives of this paper include: to assess Al-Qaraḍāwī approach in the said book on issues related to sustainable development; to review the current situation of Nigeria on the issues raised by Al-Qaraḍāwī and to determine relevance of Al-Qaraḍāwī's approach to the Nigerian society. The research methodology used was phenomenological. The method provides an opportunity of viewing current situations of the Nigerian economy from the Islamic ethical values.

Conceptual Meaning of Sustainable Development

Despite a wide range of uses of term 'sustainable development' by people of different background and orientation, the concept still lacks uniform interpretation. Several definitions are offered by scholars some of which are considered for the purpose of this study. Perhaps the most popular one is given by The World Commission on Environment and Development (WCED); it is defined as "the development which meets the needs of

the present without compromising the ability of future generations to meet their own needs".⁶

From socio-economic perspective, sustainable development could be described in term of structural transformation of human society from subsistence economy to urban industrialism, and to the sustained rise in productivity and its income. This must maintain manageable level of government and external debt, and avoid extreme sectoral imbalances which may damage agricultural or industrial productions.⁷ The above view has perhaps influenced Gboyega as cited by Tolu and Abe to describe the concept as follows:

It is an idea that embodies all attempts to improve the conditions of human existence in all ramifications. It implies improvement in material well-being of all citizens, not the most powerful and rich alone, in a sustainable way such that today's consumption does not imperil the future, it also demands that poverty and inequality of access to the good things of life be removed or drastically reduced. It seeks to improve personal physical security and livelihoods and expansion of life chances.⁸

The above submissions have been questioned by ecologists on the ground of its human-centeredness and total omission of non-human component of world system. They argue that neglecting non-human sectors in socio-economic perspective is continuously threatening humanity. The importance of ecological perception is evident in the fact that critical problems facing humanity in most of the industrialized nations arise from failures of ecological resilience.⁹ Economic growth must not drastically affect environmental sustainability since human existence could not be detached from ecological component of the world. It on this note that Adebayo concludes as that:

The bottom line of the concept is the efforts at improving the socio-economic and ecological status and at exploiting and processing the environment or natural resources for the purpose of improving the quality of human life in such a way that the needs of the future generations are not jeopardized.¹⁰

Al-Qaraḍāwī also tends to socio-economic perspective in his definition; he describes sustainable development as:

هو تحقيق حياة طيبة للإنسان يتذوق فيها
طعم السعادة التي ينشدها كل بشر لنفسه
ولمن يحب¹¹

It is the actualization of pleasant life in which every individual enjoys success that he seeks for himself and his beloved ones.

The phrase 'and for his beloved ones' can be considered to have favourably taken care of the phrase 'future generation' in the submission of The World Commission on Environment and Development (WCED). The phrase '*hayatu tayyibah*' (pleasant life) is perhaps taken from the verse 97 of Qur'ān 16 which is read as:

Whoever works righteousness, whether male or female, while he (or she) is a true believer (of Islamic Monotheism) Verily, to him we will give a good life (in this world with respect, contentment and lawful provision), and we shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter).

Thus the concept *tayyibat* is common in many verses of the Qur'ān to refer to satisfaction from material resources needed for human physical development. Al-Qaraḍāwī therefore argues on this premises that Islam proposes and approves sufficient standard of living where people would have access to facilities beyond basic necessities.

Although one may find himself in the midst of surplus physical infrastructures and amenities yet he does not attain well-being due to the lack of inner happiness, harmony and tranquility which material resources cannot provide. Misfortunes or terminal disease like hypertension, paralysis or Hepatitis B cancer may at times accompany wealth. For instance, many developed nations, despite their physical infrastructures and amenities and technological advancements, are yet to get rid of societal degeneration such as abuse of drug, power, authority and wealth. Vices like murder, insecurity of lives and property increase in those nations and they are yet to have corruption-free and conflict-free environment.¹² This situation is addressed in the verse below:

So let not their wealth or their children amaze you (O Muhammad); in reality Allah's plan is to punish them with these things in the life of the this world, and that their souls shall depart (die) while they are disbelievers. (Q.9:55)

The above shows the possibility of wealth to constitute source of problem. Al-Qaraḍāwī while interpreting the above verse, emphasises that the only factor, mentioned in the verses, responsible for perpetual calamity and devastating condition of those nations, despite their socio-economic status, is lack of spirituality in their concept of sustainable development.¹³

As a result, Al-Qaraḍāwī opines that the sustainable development proposed by socio-economic and ecological perspectives lack indispensable ingredient, the absence of which puts many nations unrest despite their economic prosperity. This is what he calls 'spiritual realm of well-being'. As this component goes beyond material world, it could only be afforded through uncompromising obedience to Allah and constant devotion to His service as contained in the verses below:

Those who believe (in the oneness of Allah), and whose hearts find rest in the remembrance of Allah, verily, in the remembrance of Allah do hearts find rest. (Q.13:28)

and

It is those who believe (in the oneness of Allah) and confuse not their belief with *zulm* (wrong i.e. by worshipping others besides Allah), for them (only) there is security and they are the guided. (Q.6:82)

From the above quotations, one would agree with Al-Qaraḍāwī that the spiritual development which is the brain-box of other forms of development is inevitable in the concept of sustainable development.

Therefore, Al-Qaraḍāwī maintains that for a nation to attain sustainable development, there is need to take certain steps. Those steps are discussed in his work *Dawru'l-Qiyam*. Among what he suggests are development planning, human resources development, judicious use of natural resources and eradication of corrupt practices and culture of wastage. These are focused in the subsequent sections.

Development Plan

Al-Qaraḍāwī, in what he called 'necessity of plan' (ضرورة التخطيط) opines that for a nation to attain and sustain an overall development in term of socio-economic, political and as well as religious advancement, there is a great need for development planning. He said:

لا بد من التخطيط القائم على الإحصاء الدقيق ، و الأرقام الحقيقية والمعرفة اللازمة بالحاجات المطلوبة ومراتبها ومدى أهميتها والإمكانات الموجودة، ومدى القدرة على تنميتها، والوسائل الميسورة لتلبية الحاجات، والتطلع إلى الطموحات¹⁴

It is inevitable to make a plan based on: accurate calculation and exact figures, profound knowledge of categories peoples' wants and their place of priority, available capacity and easier means of having those wants satisfied as well as anticipation for aspirations/ambitions.

This implies that a nation ought to identify its population and their needs according to their order of importance, available resources, strength and possible technical know-how as well as means to accomplish its goals and satisfy its needs.

Nigeria, right from the time of colonization, has had series of development plans geared towards a sustainable development. Those plans, as Marcellus noted, could be classified into four phases including: Colonial Era (1946-1960), Era of Fixed Term Planning (1962-1985), Era of Rolling Plan (1990-1998) and the Era of New Democratic Dispensation (1999 till date). Apart from annual budget, different commissions, boards and councils were inaugurated purposefully to map out strategies to achieve certain numbers of goals.

Within the period of fixed term plans for example, four successful plans were launched which brought about National Economic Council (NEC), Joint Planning Commission (JPC) and National Manpower Board (NMB). The plans were aimed at bringing about improvement in the living conditions of people with specific objectives like: increase in real income of the average citizen, even distribution of income among individuals and socio-economic groups, increased dependence on country's material and human resources, reduction in the level of unemployment and underemployment.¹⁵ Unfortunately, those plans yield fruitless outcome as Okojie, cited by Marcellus, remarked that:

At the end of four plan periods, the foundation for sustainable growth and development was yet to be laid. The productive base of the economy and sources of government revenue were yet to be diversified. The economy did not have its own driving force and was therefore highly susceptible to external shocks.¹⁶

The eight years of the Rolling Plan Era introduced Structural Adjustment Programme (SAP) and later Abacha vision 2010 whose aim is to provide focus for all development plans including long, medium and annual plans (budget). With the coming of the fourth republic, National Economic Direction (1999-2003)¹⁷ and, in more recent, National Economic Empowerment and Development Strategy (NEEDS) take the ground. The vision of NEEDS was clearly spelt out in the Kuru declaration as:

To build a truly African democratic country, politically united, integrated and stable, economically prosperous, socially organized with equal opportunity for all, and responsibility from all, to become the catalyst of (African) Renaissance, and making adequate all-embracing contributions, sub-regionally, regionally and globally.¹⁸

The primary objectives of NEEDS are: value reorientation, poverty eradication, job creation, wealth generation and using education to empower the people.¹⁹

In spite of the nobility of the aforementioned plans, they have significantly failed to achieve desired results as poverty remains pervasive, social infrastructure in a mess, health care still poor and power erratic as ever. Factors responsible for such failure may be traced to poor planning and monitoring of programmes, inadequate funding, corruption, poor accountability etc.²⁰ Al-Qaraḍāwī therefore opines as follows:

يجب على الأمة بالتضامن رعايتها نظراً وتطبيقها فعلاً
وبخاصة أولوا الأمر الذى ولاهم الله أمر الأمة²¹

It is an obligation on the nation to collectively monitor the plans and its implementation especially those put in the authority by Allah.

Thus, plan without implementation is as good as not plan at all.

Human Resources Development and Management

Development of a nation depends largely on the quality and quantity of its manpower and the level of economy of the nation.²² Thus without adequate investment in developing the human capital in terms of increasing knowledge, skill and other capacities needed by people of the country, the possibility of having sustainable growth in that nation might be minimal. It on this note that Al-Qaraḍāwī opines as follows:

يجب على الأمة أن تطور نظامها التعليمى والتدريبى بحيث يهيئ
لها الطاقات والكفايات البشرية المتنوعة فى كل مجال تحتاج إليه،
وأن تطور نظامها الإدارى والمالى بحيث تنمي هذه الطاقات
وتحسن تجنيدها وتوزيعها على شتى الاختصاصات بالعدل.²³

It is mandatory for the nation to develop its educational and vocational programme in such a way that it will make available the labor forces and variety of human capacities in every human need. The nation is to develop administrative and financial programmes to grow those resources and properly consolidate its capacity and justly distribute them to various disciplines.

From the above submission, it is clear that a nation like Nigeria requires facility /structure for its citizens to acquire qualitative and functional education that would cut across all aspects of human endeavour, provision of adequate training and proper management of those human resources. This opinion of Al-Qaraḍāwī is similar to a submission offered by United Nations Development Programme (UNDP) when the latter defines Human Resources Development as:

Creating an environment in which people can develop their full potentials and lead productive, creative lives in accord with their need and interests. Development is much more

than economic growth which is only a means of enlarging these choices. Fundamental to enlarge these choices is building human capabilities. The most basic capabilities for human development are to lead long and healthy lives, to be knowledgeable, and to have access to the resources needed for decent standard of living, and to be able to participate in the life of the community.²⁴

In Nigeria, many reforms and strategies are staged in order to develop its human resources to create wealth and to reduce poverty in the nation. Some of these reforms include: the establishment of Community Banks, Peoples' Banks and the liberation of the Commercial Banking sector to give access to small scale business funds.²⁵ In addition, Operation Feed the Nation (OFN), Green Revolution (GR), Mass Mobilization for Social Justice and Economic Recovery (MAMSER), Directorate of Foods, Roads, and Rural infrastructure (DFRRI), Better Life Programme for Rural Women (BLPRW), Petroleum Trust Fund (PTF), Family Support Programme (FSP) and National Directorate of Employment (NDE) were parts of attempts by the successive governments to develop the human resources and to reduce poverty in Nigeria.²⁶ With all these, the situations remain the same as those programmes yield insignificant result.

As mentioned above, part of what Al-Qaraḍāwī suggests is proper management of human resources. Human resources management (HRM) deals with discovering the talents of people and using them judiciously for the overall sustainable development.²⁷ This involves securing people in an organization and providing for their welfare to making them to be happy in the work place so as to enable them put in their best in the organization.²⁸ It is on this note that Islam encourages and promotes proper management of human resources and provision for their physical, spiritual, psychological, academic and professional needs. In maintaining human resources, Al-Qaraḍāwī highlights the following steps to be taken:

1. Provision of qualitative and functional education
2. Provision of employment opportunities
3. Provision of entrepreneurship
4. Provision of adequate training
5. Provision of in-service Training.
6. Enlightenment on time management²⁹

In the allocation of human resources, individuals should be assigned a responsibility that befits his talent and strength. The Prophet has considered appointment of unqualified candidate for an assignment as misappropriation and channel to destruction. He said:

إذا أسند الأمر إلى غير أهله فانتظر الساعة^{٣٠}

When matter is entrusted to those who are not qualified for it, then you should expect the Hour.

In Nigeria, the case is different as ascription and nepotism permeate employment chance in both private and public sectors. 'Whom you know' and 'how much you can pay' determines one's chance of securing employment, rather than merit; thus incompetent candidates occupy the space meant for well-qualified, determined and brilliant candidates.³¹ As for the brilliant ones, they wastefully exhaust their talent arguing twenty-four-seven for or against a football team in European/ Premiership league competition. They brilliantly analyze and forecast affairs and performance of 'Chelsea/Man-U' matches at the time when their mates in other part of the world are making attempt to launch their national flag in the moon.

Judicious Use of Natural Resources

Natural resources, according to Al-Qaraḍāwī, are God-gifted materials in their natural form which could be converted to wealth.³² This is similar to the definition suggested by the World Trade Report which describes natural resources as:

Stocks of materials that exist in the natural environment that is both scarce and economically useful in production or consumption, either in their raw state or after a minimal amount of processing.³³

However, deriving benefits from those resources, as observed by Al-Qaraḍāwī, depends on two major factors: knowledge and application. In other word, it requires theory and practical knowledge which involves critical study of natural phenomenon.

For a nation to attain sustainable development, Al-Qaraḍāwī calls for efficient management of all kinds of natural resources endowed such a nation in form of trust and favour given by God. He said the following as part of requirements for sustainable development:

حسن استغلال الموارد الإقتصادية والإمكانات المادية للأمة بحيث
لا تهدر شيئا منه، والمحافظة عليها باعتبارها أمانة يجب أن
ترعى، ونعمة يجب أن يشكر الله تعالى باستخدامها أحسن
استخدام^{٣٤}

Good use of economic resources and physical capacities of the nation in such a way that none of it is wasted; its preservation is considered a trust to be carefully conserved, and a favour of Allah ought to be appreciated by proper management.

Nigeria is endowed with significant agricultural, mineral, mine and forest resources. Its multiple vegetation zones, plentiful rain, surface and underground water and moderate climate allow production of food and cash crops. The mineral deposits include: tin, coal, iron ore, gypsum, kaolin, phosphates, limestone, marble and gold. Nigeria is the world

largest producer of columbite. It is the 6th among the Organization of Petroleum Exporting Countries (OPEC).³⁵ Despite these opportunities, the country is being regarded as a low income country. All indicators of social and economic development are significantly weak in the country's performance. For instance, in 2015, the country had a real Gross Domestic Product (GDP) growth rate of 6.5 per cent, industrial utilization of 45.2 per cent, and life expectancy of 47.77 per cent. There is evidence that a small proportion of the population (estimated at 20 per cent) account for up to 80 per cent of the nation's wealth.³⁶

What Nigeria lacks is good management culture. If those resources are well harnessed, fully developed and well managed, the country is capable of surmounting the problem of high rate of unemployment and poverty level.

Diversification of Economy

When a country has incomes from different sources that are not directly related to each other such as production of various exportable products or export of single product to various countries, it is said to have diversified economy. Thus, a more diversified an economy is, more stable and capable it would be in creating jobs and opportunities for the next generation.³⁷ It is from the same understanding that Al-Qaraḍāwī opines that:

ومن القيم المطلوبة في الإنتاج في ظل اقتصاد إسلامي: أن يتنوع الإنتاج ويتعدد وفق حاجات الأمة المتنوعة ومطالبها المتعددة: علمية وعملية، زراعية وصناعية، فنية ومهنية، مدنية وعسكرية. وإذا لم يتنبه الأفراد بفطرتهم ووعيهم الذاتي إلى مثل هذه الفروض الكفائية، فواجب أولى الأمر أن يخططوا لتنويع الإنتاج وتوجيهه حتى يلبي كل حاجات المجتمع المسلم ومطالبه المادية والمعنوية³⁸

Among the values aspired in production according to Islamic economics is to diversify production based on varieties of nation's needs and wants; educational and vocational, agricultural and manufacturing, professional and intellectual, civil and military. If individuals' perception and wakefulness do not notice these communal responsibilities, it becomes obligatory on the state authority to plan for economic diversification and its implementation to cater for material and spiritual needs of the Muslim community.

The above signifies that diversification of economy should be based on the needs of the community. These should include among other ones: agriculture, manufacturing, vocation, commerce, education etc.

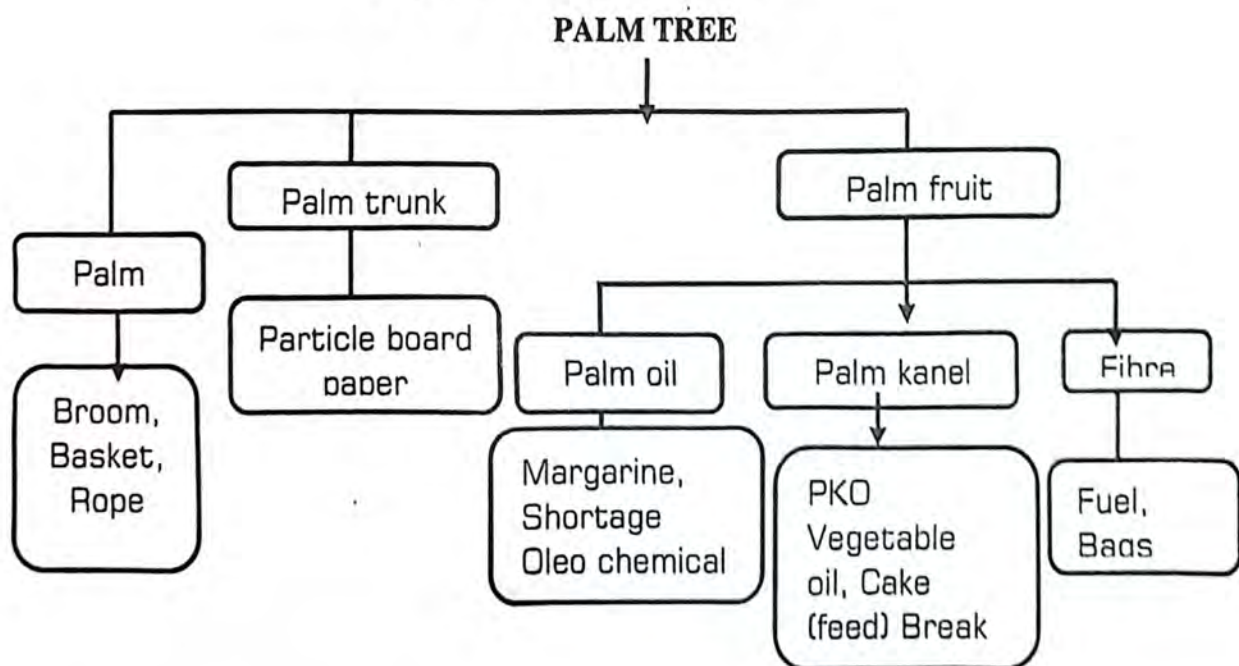
However, Nigeria is one of many countries which have long been on mono-cultural economy depending on exportation of crude oil as main source of foreign exchange

earnings. According to CBN annual report, Nigeria major sources of foreign exchange earnings are disaggregated into oil and non-oil exports. The report shows that oil accounts for over 90 percent of total export while non-oil accounts for less than 10 percent. The main components of non-oil economy are agriculture, manufacturing, services, banking and finance and telecommunication.³⁹

With Nigeria's position among the largest oil-producing countries of the world; by all standards, the country supposes to be well positioned in the communities of the wealthy nations. Despite that, Nigeria is still ranked among the poorest countries in the world characterized with high rate of unemployment, poor health service, lack of infrastructures among other poverty indicators.⁴⁰ The situation would have not been so if Nigeria maximally exploits other economic potentials in which it seem to be champion. Many attempts and campaigns are advocated in favour of meaningful economic diversification.

For example, Eboh quoting Onwualu stresses the potential of non-oil sector economy by establishing that Nigeria is the largest telecom market in Africa; the tourism industry had an expansive capacity in terms of revenue and employment generation. Direct and indirect employment in the non-oil export companies alone are estimated at over ten million.⁴¹ The agricultural sector shows the greatest promise for sustainable growth with the potentials to open various economic activities, create jobs and enhance industrialization. The figure below shows potentiality of palm tree:

Figure 1: Palm Tree Value Chart



From the above submission, Al-Qaraḍāwī agitates for both horizontal and vertical diversifications. Every sector must be judiciously and appropriately utilized. This is contrary to what Omotoye, cited by Adebayo, observed in case of Nigeria:

.... In the 1960s 'palm products, cocoa, groundnut, rubber, cotton, timber, tin etc' compete favourably with one another, in securing a big chunk of foreign exchange earnings for Nigeria, they were relegated to the background once the oil started booming owing to 1973 oil embargo. Oil, a wasteful asset, soon emerged as Nigeria's major foreign exchange earner. The fact of Nigeria being mostly agrarian economy was lost on the leaders and they also put the cart before the horse by pursuing urbanization before industrialization⁴²

Home-Based Industrialization

Al-Qaraḍāwī opines that improvement of home-based industrialization should be one of strategies for sustainable development required in the developing countries. He remarks that:

ولاسيادة حقيقية لأمة تعتمد على خبراء أجانب عنها في أخص
أمورها، وأدق شئونها وأخطر أسرارها. ولا استقلال لأمة لا تملك
قوتها في أرضها ولا تجد الدواء لمرضها ولا تقدر على النهوض
لصناعاتها ثقيلة إلا باستيراد الآلة والخبرة من غيرها. ولا أستاذية
لأمة لا تستطيع أن تبلغ دعوتها عن طريق الكلمة المقروءة أو
المسموعة أو المسورة المرئية إلا بشرانها من أهلها القادرين
عليها ما دامت لا تصنع مطبعة ولا محطة إذاعة ولا تلفاز ولا أقمار
صناعية⁴³

There is no real control with a nation that depends on foreign experts on its core issues, sensitive matters and delicate secrets. A nation that cannot produce food by itself, provide medication for its sick and develop its major industries except through importation of machine and technical-know how, has no independence. There is no leadership for a nation which cannot manage its information through readable and audiovisual media except with importation from those who possess it since it could not produce printing machine, radio and television stations and satellites.

Part of what Al-Qaraḍāwī considers necessary for sustainable development is for a nation to develop a system that would provide the needs of its citizen within its territory without depending on foreign aids. There must be centers and institutions for knowledge and research as well as resources for implementation of findings in order to provide such

needs. This would assure them full independence in all ramifications. For instance, a nation ought to build its security system without importation from foreign producers who may at any time restrict or destroy usefulness of their weapons. This assertion extends to the provision of health services; a nation which cannot provide cure for its citizens is under control of who provides it for them. Also, the nation is expected to effectively manage information and communication in all form of media effectively.

However, the situation in Nigeria is in opposite side as most products consumed in Nigerian are those imported from other countries. Whereas all what the country requires to compete with USA, Japan and other industrialized nations are readily available within her territory. Human and mineral resources as well as favorable climate are in abundance in Nigeria. With all these, the manufacturing sector is sick as its average contribution to the nation's GDP over past many years has not gone beyond 5%. During those periods, neglect coupled with corruption and policy reversals have all rendered the sector weak and its contribution to national development has been disappointingly low.⁴⁴

Waste Minimization of Economic Resources

Al-Qaradāwī, while explaining the term *mufsidun* in the verses such as: **وَلَا تَعْتُوا فِي** **وَيَسْعُونَ فِي** **الْأَرْضِ مُفْسِدِينَ** “and do not go about making mischief on the earth.” (7:74) **وَيَسْعُونَ فِي** **الْأَرْضِ فَسَادًا وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ** “and they (ever) strive to make mischief on earth; and Allah does not like the *Mufsidün* (mischief-makers” (5:64) argues that it covers both mischief among the people and abnormal use of Allah's provisions on earth.⁴⁵ This shows that Islam does not allow an atom weight of useful item to be wasted without taking maximum advantages of it. The Prophet was reported to have said:

إن الله كره لكم إضاعة المال⁴⁶

Verily Allah dislikes your resources wastage.

In addition to the above, Al-Qaradāwī opposes act of extravagance and luxurious life style of wealthy individuals while having in their midst those who are living below poverty level. He condemns expensive lifestyle of those who hold authority of the nation and considers such as a way of wasting resources that ought to be used for the masses. He laments as follows:

كان الترف في نظر القرءان من أظهر أسباب الانحلال الإجتماعي والتدمير المعنوي للأمة ولاسيما إذا كثر المترفون أو أصبحوا أصحاب السلطة... ونهى القرءان عن الاسراف في الانفاق والاستمتاع بالطيبات وأعلن أن الله تعالى لا يحب المسرفين⁴⁷

Extravagance, according to the Qur'ān perspective, is a prominent factor for societal degeneration and spiritual destruction in nation; especially when extravagant people dominate state affairs. The Qur'ān warns against extravagant

spending and excessive material satisfaction. It declares that Allah loves not the extravagant.

The expensive lifestyle of some Nigerians and the general culture of waste are alarming. Much of economic resources are flittered away such that one begins to wonder if the concept of saving and judicious use means anything to Nigerians. Natural resources and human resources are perennially wasted with no thought for tomorrow. The perplexing part is that Nigerians do not only waste, they seem to exalt the culture of waste. The present culture of wastage cuts across all segments and strata of the society without any boundary. There are some wastage indicators in Nigeria annual budget. While analyzing cost of government, Tokunbo cited by Onyishi and Innocent said:

At time poor Nigerians lacked water, electricity and quality school; budgetary proposal should reflect national soberness. The president should show strong political will by cutting down some allocations contained in the budget. These include ₦13b for local and international travels, ₦45b for stationary, magazine and newspapers, ₦17b for vehicles maintenance and furniture, ₦5b for training, ₦4b generators ₦9b for refreshment and meals ₦2.5b for computer software and ₦27b for research and development.⁴⁸

Not long ago, the Nigerian minister of petroleum, Mrs. Diezani Allison-Madueke was alleged of spending over ₦13b in two years to charter and maintain private jet.⁴⁹ Another minister, Mrs. Odua was also alleged of buying two cars with ₦225m.⁵⁰ In addition, many ethnic groups in Nigeria indulge in extravagant spending over elaborate ceremony such as wedding, naming, birthday, burial, to mention just a few.

However, with the emergence of new government in 2015, the cost of maintenance of the Presidential Villa, Abuja drastically drops in the 2016 budget to ₦4.239bn. Olalekan Adetayo reports that President Muhammadu Buhari budgets ₦3.914bn on the maintenance of the Villa this year. This is apart from another ₦282.962m he has already set aside for the General Maintenance Services of State House (Headquarters); and the ₦41.844m budgeted for General Maintenance Services of State House Operations (Vice President). The amount is tagged Annual Routine Maintenance of Villa Facilities.⁵¹

Comparing the submission of Tokunbo on the cost of maintenance of the presidential villa in the 2014 budget and the report of Adetayo on the maintenance cost of the same villa in 2016 budget, alarming disparity between the two budgets would be easily observed. Invariably, the amount allotted to the maintenance of power generator ₦4bn would be sufficient to maintain the whole presidential villa. With this development, it is clear that the concept of wastage avoidance being advocated in the work of Al-Qaraḍāwī is being imbibed by the present government even though there is room for improvement.

In addition, the position that Islam construes on luxury is the same as position it holds on extravagance. This is because the two concepts are not the same but have close relations. One may live in extreme poverty and at the same time lives an extravagant life whereas luxury is peculiar to the rich alone. Thus, extravagance is to exceed a limit. Therefore, Qur'an praises those who maintain moderate position between greediness and extravagance in their financial disposition (Q25:67). In addition Qur'an describes extravagance as part of attributes of Shaytan (Q17:26-27 and 16:29)

Corruption

Al-Qaradāwī contents with mismanagement of resources and squandering of public funds which ought to be used on project that have direct bearing on human development. He advocates as follows:

ولا تريد من رؤسائنا وامرائنا أن يكون مثل أولئك الأكابر ولكن تريد منهم أن يتقوا الله في المال العام ولا يحابوا به الأقارب والأصهار والموالين...، ولا ينفقوه على السيارات الفارهة والمكاتب الفاخرة والاستقبالات الباهرة والولائم الدسمة والأسفار المكلفة والأحفال المبالغة وغيرها...⁵²

We do not expect from our leaders to be like the dictators. We however want them to fear Allah in regard to the public fund; they should not use it to favour relatives, in-laws, supporters... and they should not spend it in purchasing expensive cars, magnificent offices, spectacular entertainment, costly ceremonies and self imposed travels and exaggerated parties and so on.

However, looking at Nigeria record on leadership and corruption; one may agree with Ogbeidi that virtually all the leaders come to power with the sole purpose of enriching themselves and their cronies rather than offering selfless service to the nation and its people.⁵³ However, any attempt to give detail account of corruption cases in Nigeria would require voluminous work.

Corruption is a widespread phenomenon and its effects are immeasurable leaving economy with an untold hardship that affects economic, political and social spheres either directly or indirectly. This has compelled successive Nigerian governments to take serious measure against corruption which include the establishment of agencies, commissions and other bodies charged with the responsibility of curbing corruption; it also involves initiatives designed to minimize corruption to the barest minimum. Some of such efforts include:

1. Economic and Financial Crime Commission (EFCC)
2. The Independence Corrupt Practices and other Related Offence Commission

- ICPC)
3. Code of Conduct Bureau (CCB)
4. Nigeria Extractive Industries Transparency Initiative (NEITI)
5. Budget Monitoring and Price Intelligence Unit (BMPIU)
6. Nigeria Investment Promotion Commission (NIPC)
7. Ethical Re-Orientation Campaign (ERC) of second republic
8. War Against Indiscipline (WAI) Bukhari/Idiagbon' regime
9. Committees on Corruption and other Economic Crime (CCEC) and War Against Corruption (WAC) of Babaginda's regime
10. War Against indiscipline and corruption (WAIC) of Abacha's regime

Other efforts include Probe Panel Commission of Enquiry and Tribunal; Money Laundering Act 2003; Advance Free Fraud Related Offence Act of 1995; Foreign Exchange Act 1995; Corrupt Practices and other Related Offence Act 2000 among others.⁵⁴

Conclusion

It would be realized from the foregoing that sustainable development is a great challenge facing the developing nations including Nigeria. Nigeria is endowed with abundant natural and human resources which ought to place the country in the front list of the developed nations. For a country with a population of over 150million people, largest producer of columbite, 6th of largest oil-producing countries and of great potentials in agricultural economy to be paradoxically counted among the 15 poorest countries raises a serious question. This unfriendly situation has called for several attempts to move the nation from where it is at present to where it ought to be among the developed nations. Many researchers have identified the problems and suggested various solutions. However, the fact that the situation persists, call for more approaches.

Al-Qaradāwī, a human right advocate and Islamic scholar and activist, has attended to many challenges facing Muslim nations. On sustainable development that would take care of every citizen, the opinion offered by him if properly implemented would go a long way in assuring a meaningful development. For instance, if Nigeria from time to time updates its development planning and follow it up with proper implementation and periodic evaluation of its progress, the situation would improve greatly.

Majority of employable human resources who are being wasted due to unemployment could be accommodated in diversified economy which Nigeria is yet to develop as against over dependence on mono-cultural economy of crude oil exportation. Functional education must be offered to boost the quality of human capital and facilities must be put in place for implementing their research findings.

Industrialization should replace importation of foreign goods so that expenditure would be reduced and employment creation ensured. Habitual culture of wastage of all kinds of

resources should be discouraged and errant individuals should be punished. All hands must be on deck until corruption which has become a norm among Nigerians is drastically reduced to the barest minimum.

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