

# Unlimited Human Wants: The Critical View from Islamic Economics Perspective

M Mohd Zulkifli<sup>1,a)</sup>, A Hanudin<sup>2,b)</sup>, W Z W Farha<sup>1,c)</sup>, A Azwan<sup>1,d)</sup>, H R Razman<sup>1,e)</sup>,  
M Mahathir<sup>1,f)</sup> and H R Ratna<sup>3,g)</sup>

<sup>1</sup>*Faculty of Entrepreneurship and Business, Universiti Malaysia Kelantan, Kampus Kota, Pengkalan Chepa, 16100 Kota Bharu, Kelantan, Malaysia.*

<sup>2</sup>*Labuan Faculty of International Finance, Universiti Malaysia Sabah, 87000 Federal Territory of Labuan, Malaysia.*

<sup>3</sup>*Commerce Department, Politeknik Ungku Omar, Jalan Raja Musa Mahadi, 31400 Ipoh, Perak, Malaysia.*

Corresponding author: <sup>a)</sup>zulkifli.m@umk.edu.my,  
<sup>b)</sup>hanudin@ums.edu.my,  
<sup>c)</sup>farha@umk.edu.my,  
<sup>d)</sup>azwan.a@umk.edu.my,  
<sup>e)</sup>razman.h@umk.edu.my,  
<sup>f)</sup>mahathir.m@umk.edu.my,  
<sup>g)</sup>ratna@puo.edu.my

**Abstract.** This study explores the assumption of unlimited human wants in Islamic economics. From the theoretical approach, this research introduces new ideas of limitless human will. Islamic economists took the assumption of unlimited human wants (AUHW) and then altered and assimilated it with Islamic elements to be regarded as the assumption of Islamic economics. The question is, does AUHW's assumption embrace Islamic economics? If suits, what are the theories of the assumption of unlimited human wants parallel to Islamic? Data used were taken from library studies. For this reason, contents and textual analyses were used. This study found that AUHW 's assertion was parallel to Islamic economics. This study explores a new approach to assessing limitless human desires in Islamic context. Our contributions are confined to this field. Future works may offer unique viewpoints on infinite human needs spanning various geographies. This study offers a new parameter for Muslims to handle Islam-based tools. This study presents a new measure of Muslims discussing of unlimited human wants.

## INTRODUCTION

Considering hypotheses, principles, philosophies and traditional economic systems, the methodology used by mainstream Islamic economists is divided into two forms. First, adaptation approach and second analytical eclectic approach. The modification-accommodation approach pioneered by [1-2] is to merge fiqh and neo-classical and thus the roots of fiqh-based neo-classical economic theory that is central to today 's mainstream Islamic economy. On the other hand, Mannan's analytical approach to eclecticism chose the eclectic method and borrowed more progressive and conventional economic traditions. This approach opts for the positive from different sources and blends it into a more populist and community-friendly approach [3-6]. It doesn't really represent the real Islamic economy. Instead, they seem to place the new Islamic economy in economics' mainstream. The explanation is clear. It is important for Islamic economy growth, and we believe interaction with the popular economy is not only appropriate but important. Then they embrace the discipline, principles and assumptions contained in the economy [7-8].

One of the beliefs that scholars believe in mainstream Islamic economics is the 'assumption of limitless human will' or (AUHW) in acronym. The AUHW's assumptions are taken into account and then exercised with Islamic elements to be called assumptions in Islamic economy. Therefore, the conventional Islamic economists' assumption

is not at odds with Islamic scholars. Centered on this situation, this paper seeks to address the question of what is the Islamic law presumption of human desire? Hence, the main aim of this paper is to define and examine AUHW 's conclusions based on Islamic values. To achieve study goals and address research questions, data sources from previous researchers were considered in the form of books, journals, proceedings, reports and other papers. These include domestic and international data points, either by Islamic economists or other academics. The essence of the research in this paper is therefore better referred to as text analysis. The approach used in this paper is material and textual analysis.

This study is significant because it discusses AUHW's misconceptions of Islamic law. This research is hoped to further strengthen the understanding of AUHW 's assumptions. This paper has four parts. The introduction already covered the first part. The previous section also includes problems, research questions, research goals, research methodologies and brief research interest. While the second section addresses describing ministry and Islamic authorities' assumptions. First, these concepts need to be elaborated so that the study of MoHB 's conclusions based on Islamic values discussed later can be well understood. The third element is discussing MOH assumptions based on Islamic values. Fourth part is last.

## **DEFINING THE ASSUMPTION OF UNLIMITED HUMAN WANTS**

Human desires or wants can be described as the fundamental desire which is part of the human genetic gift. It can be temporarily fulfilled by using suitable products in sufficient amounts or by the urge to satisfy an urge motivated by other behaviours either alone or in more complex combinations [9]. You can also describe what you want, want, want anything, want anything, want, want, want, expect, want, want, want something, want anything [10]. Raiklin and Uyar [11] split people's appetite into two needs and desires. Demand is an immediate need in order to satisfy goods and services. Desire is based on requirements [12]. Of course, the desire contains the needs, but exceeds the basic requirements to represent social and cultural status [13].

Raiklin and Uyar [11] argue that all needs and wishes belong to the area of individual consumption, the key goal of production and distribution in all economic systems. [14] argues, on the other hand, that the acquisition of goods and services by consumption must be fulfilled by both needs and preferences that contribute to preferences. While the limitless human wants apply to human desires and desires goods and services not to be met. Even if it is fulfilled, the feeling of unhappiness is resurrected in the heart over time. Likewise, people tend to switch to higher standards until lower requirements and aspirations are met [12]. In a nutshell, the impossibility of human desire, according to the context illustrated in all the meanings discussed above, requires human wants and needs that are never fulfilled with goods and services. It represents the desire or enthusiasm for goods and services in their entirety. In this article, the following definitions are used.

## **THE ASSUMPTION OF UNLIMITED HUMAN WANTS (AUHW) IN ISLAMIC ECONOMICS**

In human will, Islamic tasawur includes two dimensions of partnership. The first element of this relation is the vertical relation of "MAN-ALLAH AZZA WA JALLA." [15] argues in favor of this affirmation that our friendship with the Almighty defines the way we deal with fellow slaves, those who come. The second dimension is the horizontal dimension of the relationship. Three forms of relationships form horizontal dimensions. Firstly, "MAN-HIMSELF" partnership. Secondly, interpersonal interactions with other citizens. Thirdly, human interactions with the world including flora, fauna and other life forms. In our analysis, the economy can be divided into economic goods and services. The relationship's two dimensions can be defined as follows.

### **The Dimension of Relationship of *Habl Min Allah***

One of the components of Islamic Law is the dimension of human relations with Allah SWT. In the mainstream Islamic economy, the component of God's relationship with human will includes confidence in consumption [16-18]. Faith can lead people to products and services. People's needs and expectations are influenced by their religion [19]. This is in accordance with the word of Allah Almighty in Luqman, 31:22 and Al-Nisa, 4:125.

These Quranic verses show that Muslims can keep from doing things which go beyond their limits with their strong faith in Allah Almighty. The use of goods and services covers matters outside this cap. Muslims with a high degree of faith, for example, can regulate their wish not to surpass their limitless degree of desires. They meet the criteria for

accommodation, food and clothes. If the needs are fulfilled, those who are willing to achieve higher levels. You are going to try to fulfil your needs but not to go beyond the boundaries of your connexion to Allah [20-23]. Believers would try hard to control their will to not cross the line as seen in the hadith of Allah's Messenger (may Allah be satisfied with them). Allah's Messenger (peace be upon him) said in Sahih al-Bukhari, hadith no. 1380.

People with weak faith, on the other hand, are more likely to follow their passions for goods and services which transcend borders. Though their basic needs and expectations are still not entirely fulfilled, they seem to fulfil limitless requirements. This is due to poor trust. They have a delicate bond with Allah Almighty. When Allah's relationship is weak, man can't differentiate between the want that Allah SWT blesses and the want that He doesn't bless. You want the Allah Almighty doesn't bless is the limitless wish. Thus, people with bad confidence will still be less lustful and lawless [24-25]. Figure 1 demonstrates the situation between this degree of trust and the human will.

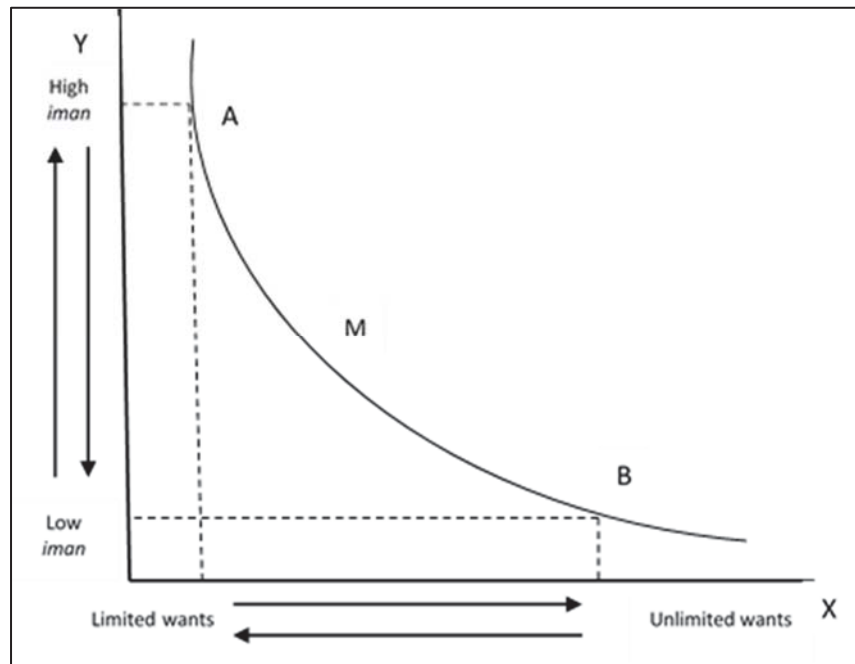


FIGURE 1. The relationship between the level of Iman dan human wants

The connexion between the stages of human belief in Allah SWT with their will to worship and goods is presented in Fig. 1. Axis Y refers to the stage of confidence and X refers also to the will of man. The M-marked curved line also applies to humans. An individual with a high degree of belief can influence the use at a low and ordinary level, that is, the normal needs and wishes as shown in item A. If you have a luxurious will, you don't cross the boundaries. Conversely, people of bad faith would have a strong effect on their use, namely the degree of will not restricted by item B. The faith-weak people are more likely to do wrong things and do things outside limits, such as the word of Allah Almighty in al-Qiyamah, 75:5-6, al-'Alaq, 96:6-7 and al-'Aadiyat, 100:6-8 [10, 20, 22, 26] and in the Hadith of the Prophet Muhammad SAW in Sahih Muslim, Hadith No. 207 and al-Jami 'al-Tirmidhi, No. Hadith: 2372. Besides, those who have weak faith are not just impatient in obtaining goods and worship, even there is no feeling of *khawf* and subsiding within them. In support of this view, the *Quran* provides the following verses in al-Baqarah, 2:40 and al-Anfal, 8:2.

People with high levels of faith have no desire to go outside their boundaries because they are often motivated by the feeling that they should do something beyond religious borders [27]. The provision of Allah SWT, big or small, is also patient and compassionate [28-29]. This is in accordance with the word of Allah Almighty in al-'Asr, 103:1-3. The degree of faith can also vary, depending on the influence of faith on them, from high to low. People who can regulate their will have a higher impact on the degree of confidence. Figure 1 also shows that, depending on the influence of faith, human will can shift from normal to transcendent. Unlimited would be the need of poor believers [30]. High-minded people would be able to regulate their ability to stay at the stage Allah Almighty sees.

## The Dimension of Relationship of Habl Min Al-Nas Self Want/Lust

The second part of the Islamic faith is habl min al-nas. The components of the min al-nas can be divided into three parts in order to research the limitless human wants. First, habl min al-nas from a personal point of view related to the wants. Second, habl min al-nas from human relations concerning consumption. Third, habl min al-nas from the point of human connection with the environment concerning natural resources. Talk min al-nas from the self-point of view is connected to the human being's inner self. In particular, does it apply to how human desire or appetite affects consumption? This second dimension of the relationship can therefore be more clearly demonstrated in Fig. 2.

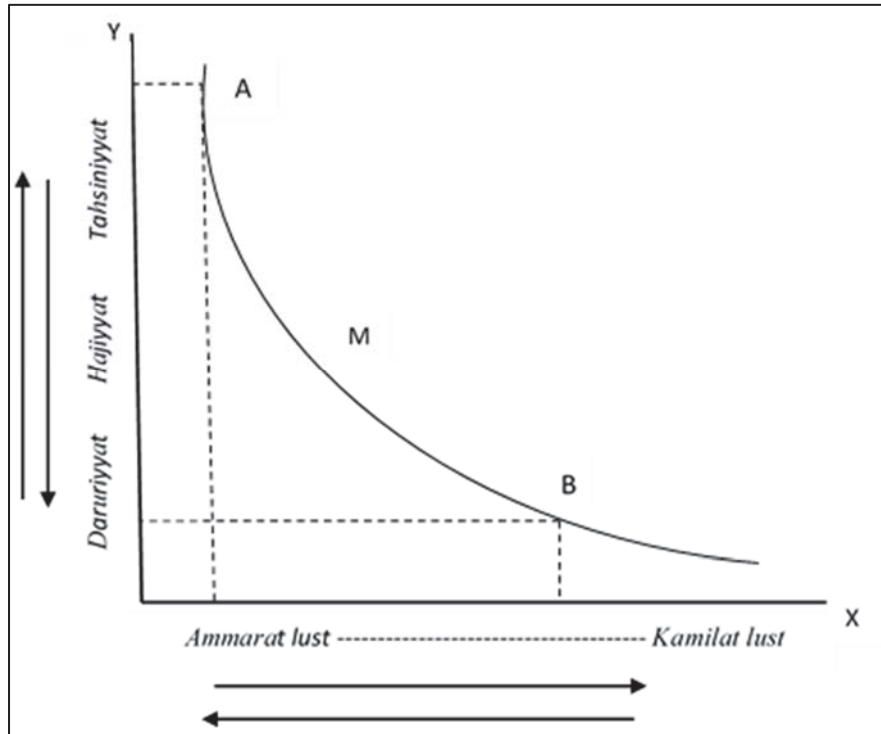


FIGURE 2. The relationship between the level of consumption and the lust level

The Y-axis in Fig. 2 represents the utility level, while the X-axis represents the appetite level. The M-marked curve refers to humans. Figure 2 shows that people with a low desire like desire, lawlessness and lust are more likely to satisfy their wishes beyond boundaries and cruelty [31-32]. Their minds are dominated by the immoral production in their heart – the shaping of actions at the expense of good. This statement corresponds to Allah Almighty 's word in Ibrahim, 14:34; al-Anbiya', 21:37; al-Kahfi, 18:54 and al-Ahzab, 33:72.

These verses explain how people tend to overrun and become cruel to themselves if they have a low self-esteem which leads to unlimited desires [22]. Consequently, on the basis of Fig. 2, when people with low energy appear to go outside the limits, the maximum level of intake is above tahsiniyyat [33]. At this point, luxury goods and services are more likely to exceed borders [34]. This condition can be demonstrated as such in Fig. 2. When evil impulses rule the throne, all goods and services requirements surpass Islam 's requirements [35-36]. But if a person can better control his passions, at least in his / her heart, people can control their level of usefulness for those who don't cross the line. If they are able to already reach the consumption level of hajjiyyat and hajjiyyat, they would be pleased with more acceptable levels of consumption such as daruriyyat and hajjiyyat as well as tahsiniyyat. This refers to Allah Almighty 's word [22, 37].

For them, goods and services are not the main goals, but their main goal is the blessing of Allah Almighty translated through the use of those goods [38-39]. The main goal of getting the pleasure of Allah SWT is also in line with the word of Allah SWT as stated in al-Nisa', 4:65, al-Taubah, 9:59 and Muhammad, 47:26. The state of those who render Allah's blessing SWT their primary target in Fig. 2 is demonstrated in the position B as well. Therefore, the greater

the appetite and the higher the lust level, the lower and the lower the consumption level can be inferred. The greater the lust level, the higher the consumption level [40].

### The Relationship Dimension of *Habl Min Al-Nas* Man To Man Consumptions

Interpersonally-related dimensions here apply to a person or a group that needs other people's products and services [30, 41-43]. Human beings cannot afford to fulfil their needs and desires for all goods and services [44-45]. They can only receive the products and services of others [46]. As such, the needs and aspirations of all goods and services have become a norm in human life [47]. Two parties are interested in this situation. Firstly, suppliers of products and services will be parties [48]. Second, buyers of the products and services will be the parties [49]. However, for the first-time producers will be buyers of products and services not manufactured by them. Similarly, second-party buyers can generate products and services that are needed by other people or communities [50-51]. Such is the interpersonal dimension which depends on the needs and desires of goods and services [52]. The need to use one another in a developing society for shared purposes. In other words, there will be three consumption levels in a well-developed community, namely *daruriyyat*, *hajiyyat* and *tahsiniyyat* [53-55]. The normal distribution will demonstrate this degree of utility, as seen in Fig. 3.

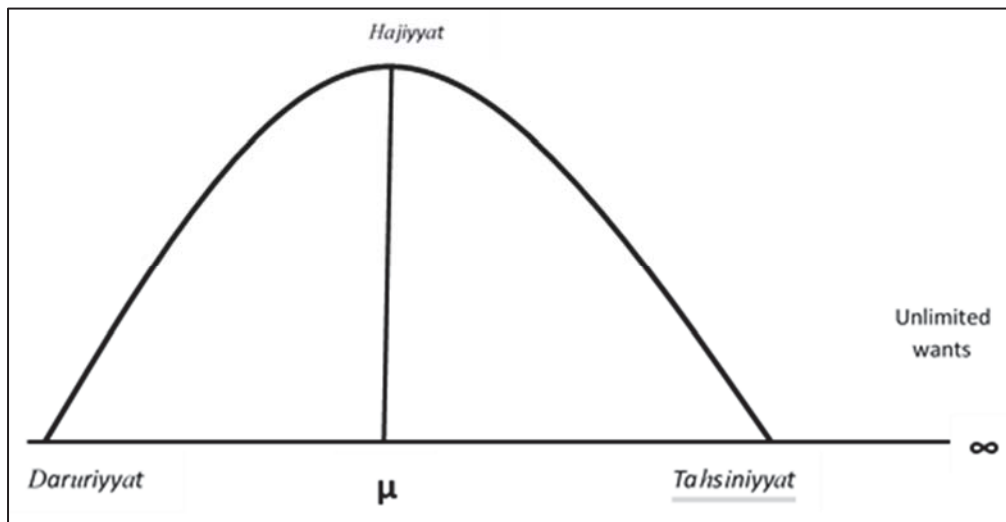


FIGURE 3. Normal distribution of consumption level

Based on the usual distribution of well-developed levels of society as shown in Fig. 3, a limited subset of companies will be included in the group of *daruriyyat* and *tahsiniyyat*. This means that the members of the society are very poor and have nothing. Many elected representatives are concentrated in a medium-lived population, the *hajiyyat* group. This normal distribution therefore represents a well-developed society's level of consumption. A thriving community is a community that operates equally and reasonably in the wake of Shariah. As society transcends the existing category of normal distribution, the degree of consumption can be limitless [56]. Then, as seen in Fig. 3, there is an unlimited state of wish. This can also establish two groups in society. Firstly, society needs goods and services outside its borders. Secondly, it is a society that provides transcendental goods and services.

Yet Islam prevents its citizens from fulfilling the demands and desires of goods and services [57]. Islam recognises the desires and wishes of people from the least to the highest levels. In the category *Tahsiniyyat* Islam still supports the use of luxury goods and services if the individual or society can and does not violate Shariah. Islam does not, however, promote the use of luxury products and services outside *tahsiniyyat*'s boundaries. Consequently, believers should definitely refrain from behaving outside the boundaries of their use of goods and services. This is in accordance with the word of Allah Almighty in *al-Ma'idah*, 5:87. This verse reminds people not to surpass the boundaries of all actions and practises and to obey their impulses and meet the demands of goods and services. These products and services are one of God the Almighty's natural resources [58]. As such, environmental exploitation should be done because the health of *ummah* needs to be strengthened by providing basic needs including housing projects to minimise poverty and squatter houses.

## The Relationship Dimension of *Habl Min Al-Nas* Environment Natural Resources

Speak to the world is one of Islam 's second elements. This component of relationship relates to the human relationship with the natural world. The availability of natural resources allows the development of goods and services to meet human needs and needs [59-60]. Allah SWT has provided humanity with ample natural resources and according to the quality set for all humans by Allah Almighty [61]. Allah SWT's natural resources are part of Allah Almighty 's ample provision of human life in the universe [20, 22]. The role of Allah Almighty as Provider of this One is, according to [62] and [63], the continuation of Allah Almighty as the Creator of the One Self of all beings. This sense that Allah Almighty provides nourishment to all living things on this planet [20]. His command covers all this clause. Tuwajiri [64] also provided that Allah Almighty would not destroy any person unless he had fulfilled the prescribed provisions of [20]. Salleh [65] taken as a package, stated that Allah Almighty supplied every creature with sustenance. However, the sustenance obtained by the animals in the form of raw materials or consumer end goods in terms of quantity is not mutually exclusive as Allah Almighty say in Al-Syura, 42:27. This verse, according to Qutb [66], shows the provision which God SWT provides in this world for human life, but in fact it is few. More so than the abundance of grace in the afternoon.

If Allah SWT expands its provision to human beings as far as possible in the following, they can act outside the limits and perform unequal conduct. Human beings are poor and cannot afford to be rich except on their own. Allah Almighty knows and sees His servants' attitude and behaviour. Therefore, Allah Almighty provides that this planet is limited to such rates that only humans can bear. His abundant gift of grace remained a reward for those who completed the examination in the afternoon. Therefore, it was enough for man, even with these natural resources, to have forgotten the Creator and Owner of this planet, not to mention that Allah, the Almighty, gives more of His presence on this earth [67]. As a result, you will find that in contemporary society, rich people bought BMW cars to skip zakat payment, which is somewhat regarded as zakat evasion. Although the rich natural resources are readily available and freely accessible, they cannot be used wastefully and beyond the limits of the necessities of existence. To ensure that natural resources become increasingly accessible, it is important to take account of consumption levels based on basic needs and convenience. This cannot be done without limitless will in terms of consumption that contributes to harm to the heart and mind, moral and physical imbalance and waste. In Islam, the natural resource use approach encourages the avoidance of unnecessary or inefficient use of natural resources, which results in waste (Al-Furqan 25:67 and Al-Anam 6:141). This is also explained in the Prophet's Hadith (PBUH) narrated by Ahmad bin Hanbal, Hadith No. 6669.

[22] explains the above verses in the Koran, that the Allah Almighty forbids people from being lavish to give or spend. Allah Almighty also bans people from worrying about their families so that their needs are not met. [20] and [68] claim that both verses contain the word *al-israf*, which is *khata* (false),

*"No One Came to Me Today Except I Fed Him."* [22].

Allah Almighty has revealed this verse. [20] says that while this verse in this chapter is derived from events occurring with Thabit bin Qays bin Syammas the prohibition of waste usually means that Allah Almighty forbids people from making waste in any form [69]. For instance, one who buys more than one car to show off and nothing to do to commute to the workplace. Such an act is forbidden Islamically.

With regard to natural resources, Islam, and how Islam is organised, it is very wide and boundless [69]. Consciousness only exists in physical and quantitative terms (Qur'an, 42:27). The resources of this universe are guaranteed for everyone on the basis of Allah Almighty's [65]. The Qur'an states that Allah Almighty has provided everything that man needs to live. Although natural resources are vast and unlimited, the use of Muslims in these natural resources should be within the guidelines of Islamic teaching [70-71]. [71] argues that if the decision to use an individual is guided by Islamic norms, then natural resources are far more sufficient for humans. In other words, it is not possible to have a natural resource if humans obey the rules set by Allah Almighty regarding its use. This is in line with the word of Allah Almighty in al-Mu'minun, 23:51 and al-Baqarah, 2: 172 [51, 69, 72-73]. The Quranic verses above clarify the rules concerning the use of halal and good food resources. While this rule is restricted to healthy and legal food, the use of other natural resources may be extended. This refers to the Prophet's Hadith (PBUH) which means:

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

Verily, as He ordered His apostles, Allah ordered the believers. So, Allah says in al-Mu'minun, 23:51.

Then the Messenger of Allah spoke of a man, who had travelled a long way, tangled his hair with dust, extending his two hands in prayer to heaven:

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

This has at least two consequences of this hadiths. Firstly, a safe, clean diet has a direct link with blessing, and will bring you nearer to Allah Almighty, secondly, food that is illegal and impure does not bring a person's blessing from the Almighty. Therefore, the use of food that is illegal and unclean does not withdraw the blessing of the Almighty. Secondly, food that is illegal and impure does not bring the blessing of a person away from Allah Almighty. Therefore, the use of natural resources is limited to what is lawful and good [69, 74]. The command to eat halal and sacred food in this verse of the Qur'an and the Hadith also intends to utilize all-natural resources to the best of its ability and not exceed the limits of its use.

## CONCLUSION AND FUTURE RESEARCH

This study offers an Islamic viewpoint on limitless human desires by taking Islamic worldview into account to understand Muslims' consumption and expenses. If you want to be motivated by desire and satanic forces, consumption and investment patterns are somewhat extravagant to the detriment of society as a whole – the advantages come from few rather than many. If piety guides one's desires, consumption and expenditure are based on Shariah principles to align one's well-being with others. Following [44] who is high in his personal consumption continues to consider others for the purpose of care – these include voluntary (i.e. sadaqah and Waqf) and constructive (i.e. zakat and faraid) donations. Importantly, four items will summarise the entire debate. First of all, people with poor faith will have an infinite will, while people with high faith will control their appetite to stay at a level that Allah Almighty sees. Secondly, the greater the desire and the higher the lust, the lower the usefulness level. Similarly, the worse and weaker the desire, the higher and higher the limits. Third, Islam accepts the needs and wants of people from dawn to tahsiniyyat in many stages and phases. Islam, however, does not promote lavish products and facilities that are above and outside the scope of tahsiniyyat [75-77]. Fourth, Allah Almighty's natural resources for human purposes are comprehensive and limitless, but they cannot be used outside their limits. Instead, people have to abide by Allah Almighty's ethics and laws of use.

Like others, we also consider two drawbacks, which in the current study are not really incorporated. Firstly, our discussion on the topic was quite general without any particular context of research being described. Future studies should expand the concept for this study to capture specific geography to understand the patterns between developed and developing Muslim countries of the limitless human desire to broaden their awareness. Secondly, our findings are based on a study methodology for libraries and do not offer a new point of view applicable to limitless human needs. This is considered a downside as human wants continue to shift due to the level of wages, education and increasing digital society and economy of individuals. With this claim, future studies might consider empirical studies to produce a more comparable result for better inferences. Despite these constraints, our work enhances understanding related to the limitless human wants and creates a Muslim culture, where iqtisad at least comes into play, through the inculcation of moderate, regulated consumption and expenditure.

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