

FIFTH BOTIN FOUNDATION WATER WORKSHOP



WATER AND FOOD CONFLICTS VERSUS COOPERATION IN A GLOBALIZED WORLD

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Session 7: An Islamic Perspective of Food Security Management

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Food security

Food security for human beings and/or a society on one hand it describes a situation in which people do not live in hunger or fear of starvation,

On the other hand the same people must have enough sustenance to allow them to grow and not only to keep them alive.

- **Food security in this paper is defined as:**
the state in which food (sustenance) is available to all members of the society,
- **in reasonable quantities** allowing enough sustenance and natural growth,
- **at all times**-all year long
- **in safe/acceptable qualities** not to cause diseases or toxicity, all the time around the year
- **and at affordable price/cost.**

Taking in consideration

- (1) the Islamic concept of change that Allah changes not the conditions of a people (including the availability of bounties and food) until they change what is in their souls - their behaviors and compliances,**
- (2) the historic successful record that the implementation of Islamic regulations led to advancements in social and material conditions (including food availability and security), and**
- (3) that Moslems representing about one-fifth of the world's population,**

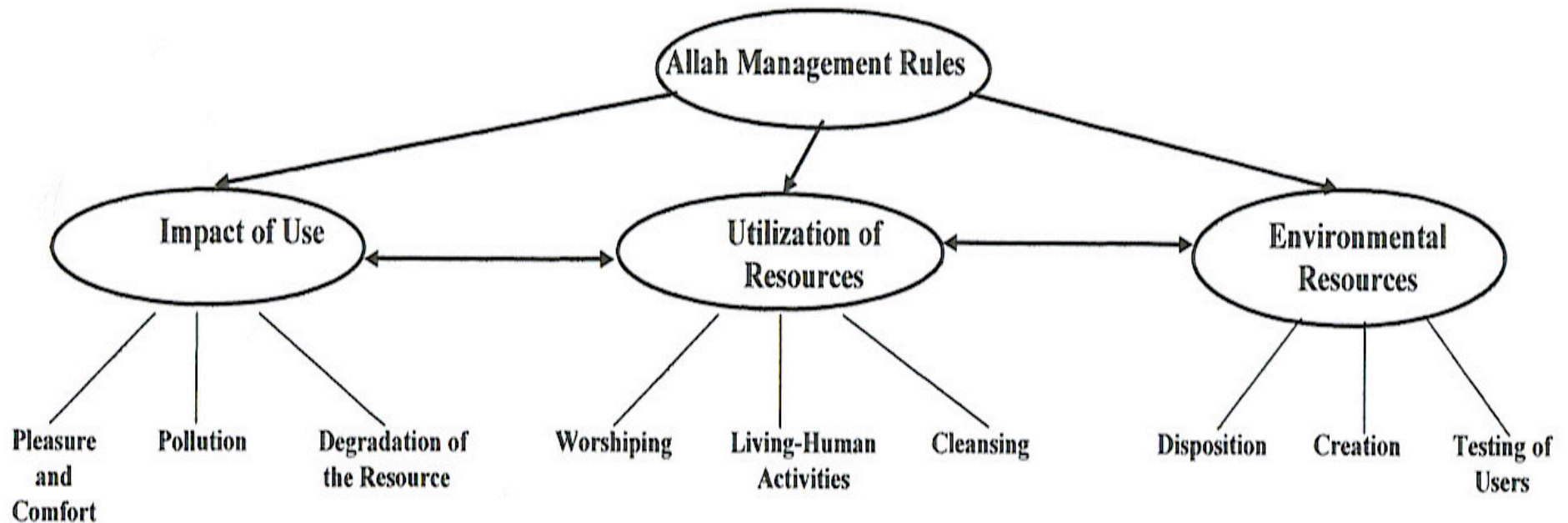
Islamic Perspectives Assimilations

The Islamic perspectives towards food security were assimilated through two steps.

The first step includes the presentation of basic Islamic concepts related to food and food security.

The second step includes the implementation of these basic concepts by Moslems in an Islamic State in their everyday life and activities to attain food security.

Islamic Approach to Environmental Management



**Applying the Islamic Approach to
Environmental Management
to
Food as an Environmental
Resource**

The Resource Creation

- As enabled mean of sustenance: good in quality easy and simple in structure that enabled creatures to use.
- Available for development and use for all creatures and for different purposes and use
- Available in sufficient measured quantities
- Manageable to change in state, shape, color, touch, structure, etc

The Resource Use

- **Moslems should work (time, energy, development, etc) for their subsistence and sustenance to sustain in this world and in the hereafter (in faith)**
- **The work issue is conditional to specific quality of work: best and righteousness deeds with quality conduct - deeds beneficial to the society**
- **Moslems in seeking for sustenance and subsistence should be within limits of their needs, using resources in specific quantities and without over spending or use**

The Potential Impacts of Resource Use

- **Destruction, Misery, Mischief**
- **Limiting Life**
- **Celebration, pleasure and Joy**
- **Unfailing**
- **Forgiveness and sustenance most generous**
- **Security and/or insecurity**

Islamic Food Related Perceptions

(1)

1. Social – Spiritual Perceptions

1.1. Charity

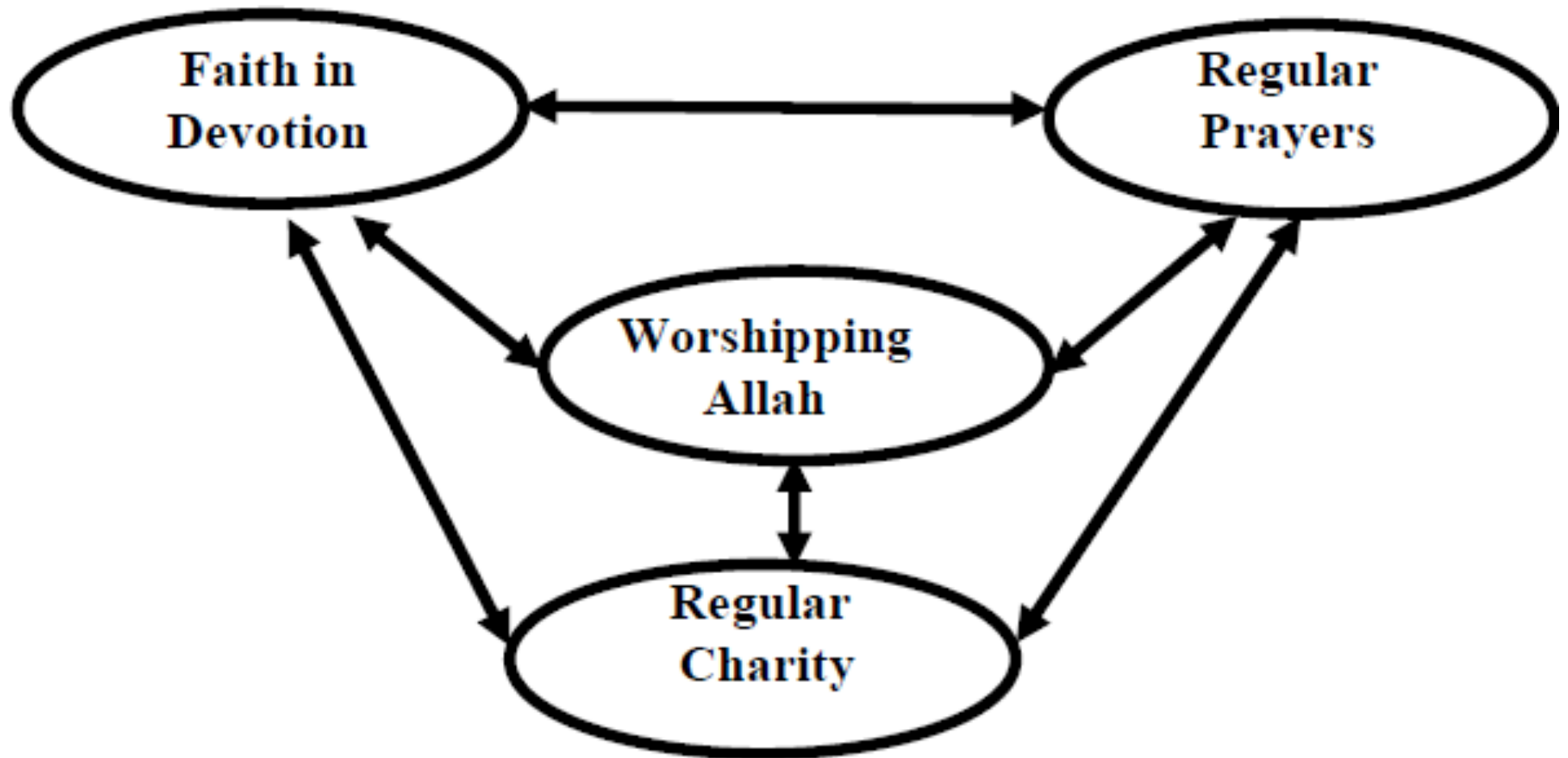
1.2. The right to food

1.3. Poor and poverty

1.4. Food and Islamic values

1.5. Fasting

Major Islamic Obligatory Principles



Islamic Food Related Perceptions (2)

2. Perception of food as a resource

2.1. Food use observance

2.2. Allowed and Forbidden Food

2.3. Food Quality, and Mischief

2.4. Food reserves and storage

2.5. Water, agriculture, and food

Islamic Food Related Perceptions

(3)

3. *Security perceptions*

In Qura'n, Allah tells us that He enlarges and restricts the sustenance/provision to whom He will/, however, this condition of sustenance change was associated in Qura'n with various accounts related either to Allah or to people:

a- accounts related to Allah

Allah knows full well all things.

He is the best of those who grant sustenance.

He does know and regard all His servants.

b- accounts related to people

Verily, in this are signs for those who believe,
but most men understand not."

Those who reject Allah will assuredly never prosper."

but the life of this world is but little comfort in the hereafter.

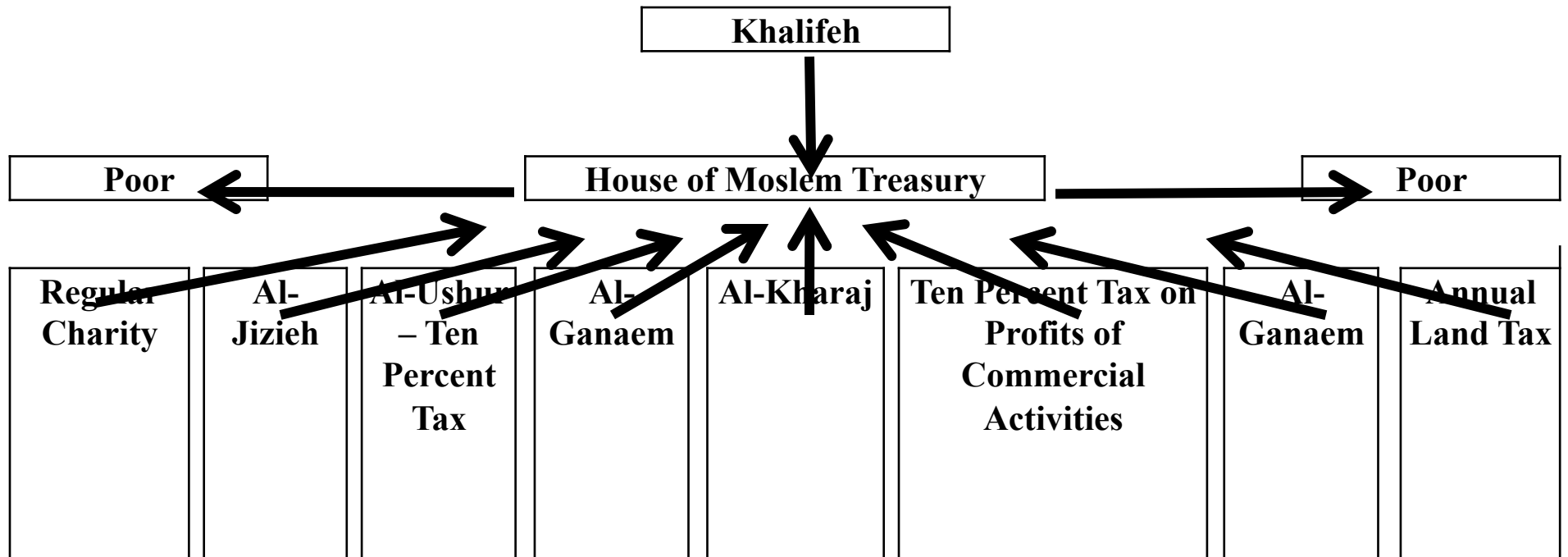
Islamic Food Related Perceptions

(4)

4. Institutional perceptions

4.1. Individual versus collective responsibility

4.2. Moslem's house of treasury



Islamic Food Related Perceptions (5)

5. *Summary of Allah's orders and commitments and Moslem's behavior*

**all individual Moslems should follow, among others,
the following directions:**

- **Work for their sustenance seeking righteous and beneficial deeds to themselves and the society including following what is allowed and get away from what is forbidden.**
- **Use clean soils, water, and other needed materials in measured ascertained quantities to produce food**

•Use or eat ,in food consumption, good - healthy and clean food.

•Mischief doing either in food production or consumption is not accepted in Islam.

•As rain is seasonal-food production is seasonal and food storage is necessary to face drought, starvation and hunger, and poverty.

•Practice regular charity on yield of all economic activities

•As possible and within individual Moslem limits, practice voluntary charity

Allah assure and/or orders all creatures including humans and Moslems the following facts and/or commitments:

- **Be assured Allah has Power and can carry out His Will.**
- **His bounties including food are given freely to all and not prevented from anyone of them**
- **Any change in sustenance or food availability (enlargement or reduction) will be a result of their deeds (righteous-good or bad-mischief).**
- **to be a Moslem, Moslems should care, be concerned, and worry about Moslem's affairs, including among others food and food availability (Qura'n 9:71).**

This care is not abstract or material (just by giving a portion of wealth or sustenance in regular or voluntary charity) it should be from heart and associated with effort and behavior (seeking the most needy-start with parents then kindred, then orphans, and other needy-giving in nice way without any bad feeling or rewards desired-secrecy is preferable-etc).

Be balanced without extremes in all measures and activities including eating. No excess or wasteful use is allowed or accepted in Islam.

One of Moslem's responsibilities towards the society is to spread peace and peace atmosphere within the society.

5. Islamic Food Security Model **assimilation**

5.1. The balance between resource availability and use:

5.2. The Harmonization between Allah's orders and Moslem's behavior

5.2.1. The top down approach

5.2.2. Institutional/administrative set-up

5.2.3. The internal control of individual Moslem

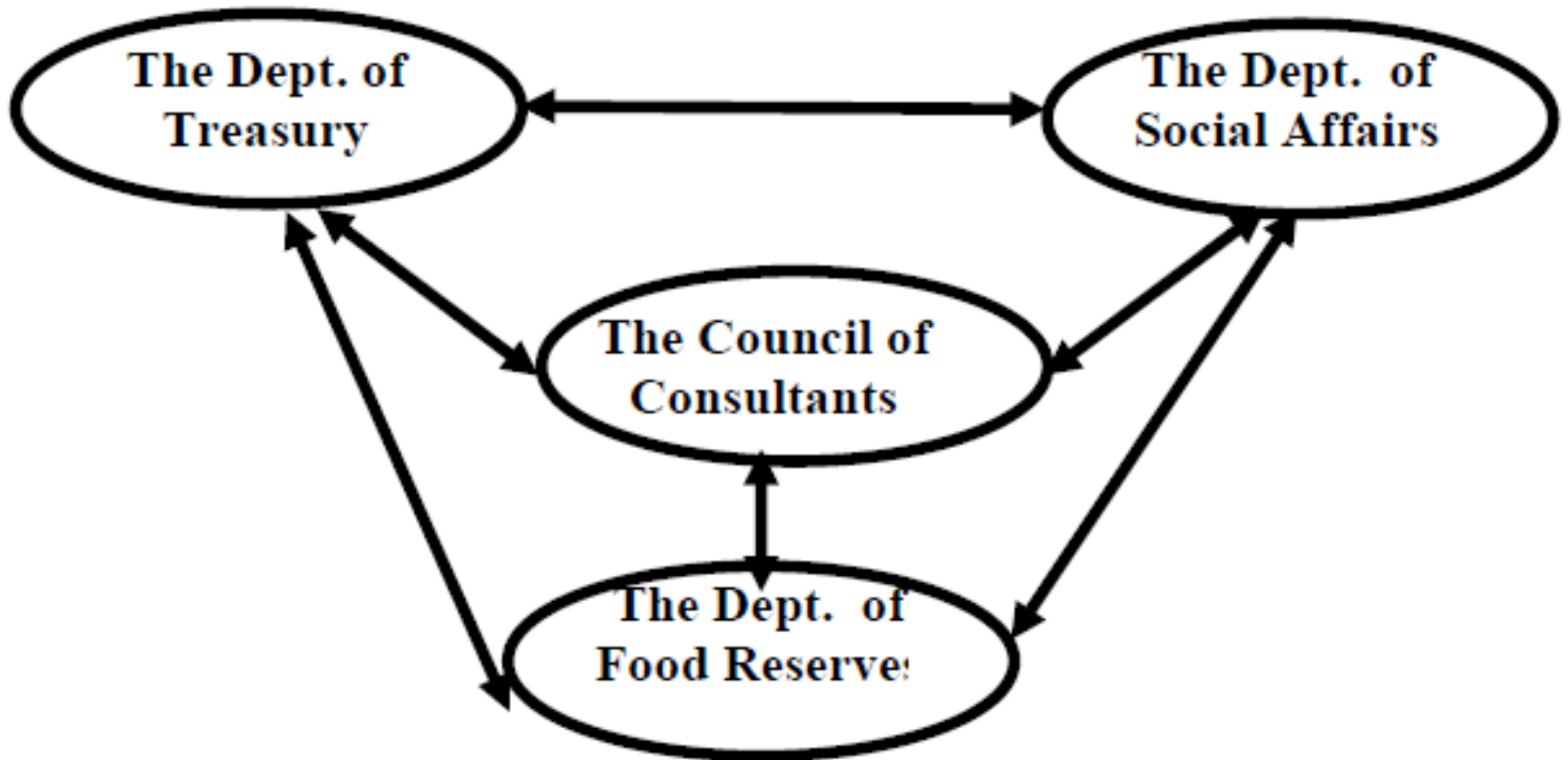
5.2.4. Equilibrium between food supply and demand

5.2.5. Food pricing

5.2.6. Temporal and spatial applicability of the model

5.2.7. The bottom up approach

Proposed Institutional Structure



6. Concluding remarks (1)

Food insecurity is becoming a major worldwide problem.

As Islam has clear concept of change, historic successes and successful record in implementation, and Moslems are approaching one fifth of world's population, food security management in Islam should not be only identified and known, but also well thought-out, institutionalized, and checked for implementation.

The Islamic approach to environmental management as applied to food found that the status of food as a resource relates to and interconnects with food use and, consequently, its impacts presented by Allah's judgment of that use.

Islamic food related perceptions including social, food as a resource, security, and institutional/administrative were discussed and detailed leading to the understanding that Islamic rules include much said on food.

Harmonization need to be fulfilled between what Allah ordered and guided and what everyday activities of Moslem should be in order to attain balanced Islamic food security management

6. Concluding remarks (2)

A top down management approach exist in Islamic State in which the main responsibility of food security fall on the State and State leadership, while every individual Moslem is responsible to work to obtain his sustenance including food.

An institutional structure to maintain the equilibrium between food supply and demand at affordable price in Islamic State was proposed. The proposed structure includes three interconnected in administration and interrelated in duties departments: Moslem treasury, food reserves, and social affairs. The three departments or funds would be governed by the council of consultants.

Treasury department is responsible for handling Moslems regular charity along with other State taxes and incomes. The food reserves department is responsible for setting policies, strategies, and action plans needed to attain the equilibrium between food demand and production and to assure the storage of needed crops with appropriate quantity and quality. The social affairs department is responsible for knowing about the society and its needs from education, employment, health, housing, transport, and others.

6. Concluding remarks (3)

Moslems are characterized by self-control from being under continuous testing and observance by Allah to behave according to his principles and to use the resources given to them by Allah in balance and in the best manner and for the most beneficial deeds possible.

The Islamic food security approach should be applicable anytime and anywhere in the world as much as the Islamic rules are maintained.

When no Islamic State exist, Moslems are still responsible as individuals to maintain the harmony between Allah's orders and their activities in every day life which include the duty to care about other Moslems. Accordingly, individual and/or grouped Moslems could move within various frontiers to improve food security within the society.

Food security as defined in this paper: the state in which food is available to all members of the society, in reasonable quantities, in safe/acceptable qualities, all the time around the year, and at affordable price could be attained in a State if Islamic regulation is implemented.

**Presentation Ended But
Learning Continues**

**Many Thanks for Your
Patience**

Any ??????????