

Economic Legislation and Safeguards For Achieving Food Security : A Study in Islamic Agricultural Economics

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Abstract:

The aim of this study is to analyse the economic legislations and safeguards established by Islamic agricultural economics to achieve food security, and to clarify their role in building an economic system capable of promoting the sustainability of agricultural production and the stability of food supplies. The study adopted an inductive approach in examining relevant Islamic legal texts and economic principles, and an analytical approach in interpreting them and identifying their economic implications. This analysis was based on an examination of Islamic legal sources and specialised studies in Islamic economics and food security. The study is foundational analytical research, aiming to shed light on the legislative and economic underpinnings of food security from an Islamic perspective.

The study concluded that Islamic economics provides a comprehensive legislative framework based on the principles of justice, the protection of wealth, the rational use of resources, the promotion of agricultural production, and the activation of solidarity and spending mechanisms. This provides effective economic safeguards for achieving and sustaining food security. The study contributes to academic discourse by offering an integrated perspective that connects Islamic economic legislation with the dimensions of food security within the framework of Islamic agricultural economics. This contributes to the development of the theoretical foundation of this field. Furthermore, the study emphasises the potential to utilise these economic principles in developing agricultural and food policies and formulating development strategies better equipped to address contemporary food security challenges.

Keywords: food security; Islamic agricultural economics; economic legislation; economic safeguards; agricultural policies.

Introduction:

In today's economic and development studies, food security has become one of the most prominent issues, due to the growing challenges posed by population growth, climate change, supply chain disruptions and global market volatility. This has made ensuring food availability, accessibility, and sustainable production a central objective of public policies for nations and international organisations. Achieving food security is no longer linked solely to increasing agricultural production; rather, it now requires a legislative and economic framework capable of regulating resource management, ensuring equitable distribution, and promoting their efficient use to guarantee the sustainability of food supplies.

In this context, Islamic agricultural economics offers a comprehensive vision of food security, based on the objectives of Islamic law to preserve life and property and achieve the public interest. It integrates economic, ethical and social dimensions in the regulation of agricultural activity and resource management. Economic legislation in Islam is not limited to regulating production processes, but extends to governing property rights, promoting agricultural investment, rationalising the use of natural resources, and establishing principles of solidarity and fair trade to enhance the efficiency of the food system and mitigate imbalances that may affect its stability and sustainability.

Studies on food security have increased, but many have focused on economic, technical or environmental dimensions, while the legislative framework of the Islamic agricultural economic system has not received sufficient attention as an integrated system capable of contributing to food security by combining economic efficiency with Sharia-based legislation. It is therefore important to examine Islamic economic legislation in light of contemporary food security challenges and to clarify its role in building an institutional framework that promotes sustainable food security. The objective of this study is to analyse the economic legislation and safeguards established within the Islamic agricultural economics, with a view to achieving food security. This will be achieved by examining Sharia texts and analysing the economic principles derived from them. The study will demonstrate the contribution of these principles to the establishment of a legislative and economic system that supports the sustainability of agricultural production and the equitable distribution of resources. It will also contribute to the development of contemporary agricultural and food policies.

Research Question:

Food security is a key theme in modern economic thought, and it also holds a prominent place in the Islamic economic paradigm. Islamic law (Sharia) includes a system of economic legislation and regulations that aim to protect resources, stimulate production, and regulate the distribution of wealth. The purpose of these laws is to contribute to achieving and sustaining food sufficiency. As the challenges facing food systems intensify, there is a growing need to examine these legislative provisions and analyse their potential to contribute to the development of an economic framework that supports food security in accordance with the principles of Islamic agricultural economics.

The central research question is therefore: What economic legislation and safeguards does Islamic agricultural economics provide for achieving food security, and how do they contribute to its sustainability and to addressing the challenges it faces?

The following sub-questions arise from this central issue:

1. What are the economic foundations and legislative frameworks that underpin the achievement of food security in Islamic agricultural economics?
2. How does Islamic economic legislations contribute to enhancing agricultural production, rationalising the use of resources and supporting the sustainability of food security?
3. What safeguards does Islamic agricultural economics provide to reduce imbalances in the distribution of resources and food?
4. To what extent can Islamic economic legislation be used to deal with current challenges related to food security?

Significance of the Research:

The importance of this study stems from the growing concern over food security in light of the economic, environmental, and geopolitical challenges affecting global food systems. This has created a growing need to develop legislative and economic frameworks that support sustainable production and ensure the efficient management of food resources is also a key factor. The study is also significant because it examines economic legislation in Islamic agricultural economics as a regulatory framework that combines economic efficiency with Sharia-based principles. The aim is to contribute to the enrichment of scientific studies related to food security. From a practical standpoint, the study offers insights that can be utilised in the development of agricultural and food policies and in applying Islamic economic principles to strengthen and sustain food security.

Research Objectives:

This research aims to achieve the following objectives:

- To establish the concept of food security in the context of Islamic agricultural economics and to clarify its legal and economic foundations.
- To analyze Islamic economic legislation that contributes to achieving food security and promoting its sustainability.
- To elucidate the economic safeguards established by Islamic agricultural economics to support agricultural production, rationalize resource utilization, and promote equitable food distribution.
- To clarify the role of solidarity and expenditure mechanisms in supporting food security and reducing food insecurity.
- To highlight the potential for drawing on Islamic economic legislation in the development of contemporary agricultural and food policies.

Previous Studies:

The issue of food security in the Islamic economy has attracted the attention of researchers; however, most studies have addressed it from partial perspectives—whether from the standpoint of agricultural policies, Islamic financing instruments, or maqasid dimensions—without focusing on economic legislation as an integrated framework for achieving food security. Among these studies are the following:

A study by Aris Noor Fazreen Mohammed and Rahman Asmaa Abdul Rahman, titled: *The Implementation of Food Security Policy in Malaysia: A Study from an Islamic Economics Perspective*, which examined Malaysian food security policies in light of Islamic economics. It concluded that government agricultural policies represent an important tool for achieving food sufficiency when they are consistent with Islamic principles, though the study focused more on the Malaysian experience than on the theoretical foundations of Islamic economic legislation itself.¹

A second study by Dauasa Jarita and Idris Zera Zuryana, titled “Food Security and the Islamic Perspective: A Systematic Literature Review, reviewed scientific studies on food security from an Islamic perspective and concluded that previous research has focused primarily on the four elements of food security (availability, accessibility, stability, and

utilization), while highlighting the need for more in-depth studies addressing the legislative and institutional frameworks of the Islamic economy in this field.²

In a more specialized context, a study by Sulaeman and Sri Herianingrum, and Husnul Mirzal, titled “Exploring the Potential Role of Green-Oriented Islamic Agricultural Financing in National Food Security: Empirical Insights from Indonesia, examined the impact of sustainability-oriented Islamic agricultural financing on enhancing food security. It concluded that Islamic agricultural financing has a positive impact on supporting production and food security; however, its focus was limited to the financing aspect and economic measurement without examining the economic legislative framework governing food security in the Islamic economy.³

The contribution of this study is that it addresses economic legislation as the regulatory framework for achieving food security in the Islamic agricultural economics, by analyzing the Sharia texts and economic safeguards for agricultural production, resource management, distributive justice, and the sustainability of food security, in order to provide a more comprehensive, foundational, and analytical treatment of this topic.

Scope of the Study:

The scope of this research is limited to identifying the economic legislation and safeguards established by the Islamic agricultural economics to achieve food security through an analysis of relevant Islamic legal texts and economic principles, with a focus on their role in enhancing agricultural production, ensuring resource sustainability, and achieving food stability, through sharia-based and economic analytical approach of the principles and mechanisms that can be utilised in the development of contemporary agricultural and food policies within the framework of Islamic economics.

Research Methodology:

The study adopted an inductive approach by examining Islamic legal texts and economic principles related to food security in Islamic agricultural economics, It also employed an analytical approach to analyse these texts, derive their economic implications, and clarify their legislative dimensions, while utilizing a deductive approach to identify the economic safeguards underpinning the Islamic vision for achieving food security and linking them to the agricultural reality and contemporary challenges.

Section One: The Conceptual Framework of Food Security:

First: The Concept of Food Security in Islamic Economics:

The term “food security” was not commonly used in this form by early Islamic jurists, as it is a term coined in contemporary economic literature; therefore, defining its concept requires referring to modern terminology before explaining its legal basis.

Food security is defined as: the ability of the Islamic society to consistently provide its members with sufficient and religiously permissible food, relying on the development of resources, local production, and social solidarity in a manner that ensures relative independence and safeguards the interests of the ummah⁴. This definition highlights the distinctiveness of the Islamic perspective by adding the elements of religious permissibility, sustainability, and solidarity, in addition to sufficiency and stability.

It is also defined as: enabling all members of society to have continuous access to sufficient, safe, and nutritious food, in accordance with the objectives of Sharia regarding the preservation of life and human dignity, through the rational use of resources and the achievement of distributive justice⁵. Although this definition discusses the concept within the framework of development and economic justice rather than providing an independent technical definition, its content represents the Islamic economic perspective on food security.

Food security in Islamic economics is also defined as: the state in which local food self-sufficiency is achieved, or the extent to which a country maintains a certain stock of basic foodstuffs to which it can resort when needed⁶.

It also refers to ensuring a stable supply of the usual level of halal food required for the community's consumption at any given time, and is defined as: maintaining the standard of living to which the Islamic community has become accustomed; however, if the community is experiencing economic hardship, the supply of food must be guaranteed at the necessary level⁷.

Based on these definitions, it is clear that the concept of food security centers on ensuring the availability of sufficient and safe food for all members of society and the ability to access it in a continuous and stable manner. However, the Islamic perspective goes beyond this concept to encompass broader dimensions; it is not limited to achieving food availability, but also pays attention to its quality, safety, and the fact that it is halal and lawful, in addition to encouraging the development of food resources, their proper utilisation, and their protection from waste and loss, in order to fulfill the objective of preserving life and to align with the objectives of Islamic law.

Second: Types of Food Security:

Food security is classified into several types or levels depending on the perspective from which it is viewed, the most well-known of which are as follows:

1- Household food security: This refers to a household's ability to consistently provide sufficient and safe food for all its members, such that it meets their minimum essential nutritional needs in terms of quantity and quality, taking into account varying needs based on age, weight, nature of activity or work, and physiological condition—particularly for pregnant and lactating women. This type of food security is achieved through the availability of food in the markets and the ability to access it at affordable prices, along with sufficient income and liquidity to enable the family to meet its nutritional needs⁸.

2- Regional Food Security : This refers to the ability of countries in a specific region, through cooperation and integration among themselves, to ensure the continuous availability of food to meet the minimum nutritional needs of their populations over a specified period of time. This requires that food policies take into account the specific characteristics of each country in terms of priorities, available resources, and consumption patterns, in a manner that optimises the use of regional production potential and makes agricultural integration and joint production a fundamental pillar for supporting the food security of households and communities within the region⁹.

3- National Food Security : This refers to a country's ability to ensure the continuous availability of sufficient and safe food for its population by balancing the supply and

demand for food commodities while maintaining appropriate price levels, and the ability to address shortages or crises through strategic reserves and effective food policies. Achieving national food security depends on a set of key variables, foremost among which are the volume of domestic production, import and export flows, and the efficient management of food stocks to enhance the stability of food supplies at the national level¹⁰.

4- Global Food Security: This refers to the capacity of the global food system to ensure the availability of sufficient and safe food for the entire population, while enabling them to access it equitably and sustainably in a manner that meets nutritional needs at the national, regional, and international levels. Achieving global food security depends on a set of fundamental pillars, the most important of which are the development of global agricultural production, the management of strategic food reserves, the efficiency of international marketing and trade systems, the equitable distribution of food resources, and the improvement of income levels to enhance the ability of individuals and nations to obtain food¹¹.

Third: The Importance of Food Security in Islam:

The importance of food security in Islamic law is evident in the great care it devotes to the preservation of life and the maintenance of the essentials of life. Its concern is not limited to the provision of food but extends to ensuring its sustainability, quality, and equitable access. Among the most prominent manifestations of this importance are the following:

1. Food is a divine gift to all humankind: There is no doubt that food is among the greatest blessings that God Almighty has bestowed upon His creation, for it is the foundation of human survival and the continuation of life, and this blessing extends to all people, regardless of their beliefs or circumstances—Muslims and non-Muslims, the righteous and the wicked—and indeed to all living creatures. For Allah, the Exalted, has not made differences in religion or belief a barrier to benefiting from His provision and sustaining life through it, in accordance with His words: **“So when Our command came, We saved Ṣāliḥ and those who believed with him, by mercy from Us, and [saved them] from the disgrace of that day. Indeed, it is your Lord who is the Powerful, the Exalted in Might.”** Hud:66

2. Food is a blessing from Allah that calls for reflection and gratitude: Food is considered one of the greatest signs pointing to the marvelous creation of Allah, the Exalted, and the perfection of His creation, for it manifests the splendor of composition, the diversity of forms, the pleasant taste, the fragrant aromas, and the harmony of colors—all of which inspire in the soul feelings of contemplation and admiration for the greatness of the Creator, Glorified be He. Consequently, the Holy Qur’an calls upon humanity to examine their food closely and reflect on how it comes into being and its diversity; among plants, some are eaten for their roots, others for their stems, and still others for their leaves or fruits, Yet all of them sprout from the same soil and are watered by the same water—a scene that embodies the greatness of divine power and the unity of divine providence (¹²). Thus, food is a sign that calls for reflection and a blessing that calls for gratitude, for gratitude to Allah, the Exalted, is the cause for the preservation and continuity of blessings, and the path to their increase. Allah, the Exalted, says: **“And it is He who sends down rain from the sky, and We produce thereby the growth of all things. We produce from it greenery from which We produce grains arranged in**

layers. And from the palm trees—of its emerging fruit are clusters hanging low. And [We produce] gardens of grapevines and olives and pomegranates, similar yet varied. Look at [each of] its fruit when it yields and [at] its ripening. Indeed in that are signs for a people who believe.” *Al-An’am*: 99

3. Elevating the acquisition and production of food to the level of worship: One of the prerequisites for the continuation of life, the fulfillment of the mission of stewardship on earth, and the bearing of the trust that Allah, the Exalted, has entrusted to humankind is that humans enjoy physical well-being and bodily strength; for it is through these that one is able to fulfill one’s duties toward one’s Lord, oneself, and one’s community. Since these objectives can only be achieved through the provision of sufficient food, the pursuit of its production and security acquires, in the Islamic worldview, the status of an obligation; based on the fundamental principle: **“Whatever is necessary for the fulfillment of an obligation is itself an obligatory”**¹³. Therefore, the Holy Qur’an calls for the utilization of the earth’s resources, the discovery of its bounties, and the benefit from the blessings that Allah has placed within it. It thus makes work and production—and foremost among these, food production and the pursuit of obtaining it—acts through which a servant draws closer to Allah, the Exalted, due to what they achieve in terms of cultivating the earth, sustaining life, and building nations and civilizations. **God Almighty says: “And to Thamud [We sent] their brother Salih. He said, ‘O my people, worship Allah; you have no deity other than Him. He has produced you from the earth and settled you in it, so ask forgiveness of Him and then repent to Him. Indeed, my Lord is near and responsive.’”: (61)**

4. Affirmation of the Principle of Sharing Agricultural Natural Resources: One manifestation of Islam’s concern for food security is its affirmation of the principle of sharing the natural resources upon which the agricultural process depends, as these are fundamental to the sustainability of food production. This is evidenced by the saying of the Prophet, peace be upon him: **“Muslims are partners in three things: water, pasture, and fire.”**¹⁴ This prophetic guidance emphasises the importance of making basic resources available and preventing their monopolisation in order to achieve the public interest and enhance food security. Furthermore, food abundance and people’s access to it contribute to cementing the values of solidarity and harmony among members of society and strengthening the bonds of love and compassion¹⁵, which leads to social cohesion and the promotion of unity and stability.

Fourth: The Dimensions of Food Insecurity and Its Effects from an Islamic Perspective:

1. Economic Dimensions: When a country is unable to meet the basic food needs of its population from its own resources, it will be forced to rely on external sources to secure food, which places an increasing financial burden on the balance of payments and limits the economy’s ability to achieve sustainable development. If this situation persists, the state’s ability to finance capital and investment imports—including the resources needed to develop the agricultural sector and its supporting services—may decline. This exacerbates dependence on foreign markets for food and increases debt, which may ultimately lead to the need to seek food aid from foreign countries and organisations.¹⁶

2. Political Dimensions: The effects of food insecurity are not limited to economic aspects but extend to the political sphere, as food may become a tool of pressure used by exporting countries to advance their interests and force importing countries to make concessions or adopt certain political positions. Excessive reliance on food imports restricts the margin of independence in political decision-making, particularly for developing countries, given the monopolistic power that some nations may wield in global food markets. Consequently, the issue of food transcends its economic dimension to become a matter of sovereignty closely linked to political security and national stability¹⁷, as affirmed by the Qur’anic guidance in **the words of the Almighty: “And [mention] when Abraham said, ‘My Lord, make this a secure city and provide its people with fruits—whoever of them believes in Allah and the Last Day.’ [Allah] said, ‘And whoever disbelieves—I will grant him enjoyment for a little; then I will force him to the punishment of the Fire, and wretched is the destination.’” Al-Baqarah (126)**

3. Social Dimensions: The social impacts of food insecurity extend to undermining the stability of rural communities, as the decline in agricultural activity and the resulting drop in income lead to increased migration from rural areas to cities in search of employment opportunities and a better standard of living. This disrupts the demographic balance and negatively affects agricultural development¹⁸. For this reason, it is crucial to adopt effective policies to support rural development and the agricultural economy, and to improve the incomes of farmers and agricultural workers in order to raise their living standards and enhance the stability of the population in rural areas, thereby supporting the achievement of sustainable food security.

Section Two: Mechanisms and Policies Supporting Food Security in the Islamic Agricultural Economics

Islamic law has established the foundations of an integrated economic system based on well-established principles and sound rules that have contributed to building a society capable of achieving self-sufficiency, dignity, and empowerment; reducing poverty and hunger; and freeing itself from forms of economic dependency. Within this framework, a set of pillars emerges that have contributed to consolidating food security and supporting its foundations; the most important of these can be outlined as follows:

First: Commitment to the Priorities of Food Security Objectives: The provision of basic agricultural products necessary for human life is considered one of the objectives on which there is broad consensus among jurists and scholars of Islamic economics; for it is closely linked to the fulfillment of the objectives of Islamic Sharia, foremost among which is the preservation of the five essential categories: religion, life, intellect, lineage, and wealth. Scholars have unanimously agreed on the obligation to safeguard and protect these essentials and to place them at the forefront of the objectives that must be considered, giving priority to essentials over necessities, and to necessities over improvements in cases of conflict:

1- **Essentials:** These are the matters without which people’s lives cannot function properly and upon which the preservation of the five essential interests depends. This is achieved by establishing their foundations, reinforcing their principles, and repelling anything that might undermine or harm them. If these essentials are disrupted, the order of life is disrupted, and the

interests of people in this world and the Hereafter are lost. Examples include the provision of food, clothing, and other basic necessities of life ⁽¹⁹⁾.

Based on this teleological perspective, food ranks among the necessities; for the preservation of life and the continuation of existence depend on it, which requires working to provide it in sufficient quantities to all members of society—or at least to ensure a minimum level of sufficiency for them. This is best achieved through the development of agricultural production based on local resources and the promotion of self-sufficiency to reduce excessive reliance on imported products and the resulting food and economic dependence. Therefore, the provision of agricultural products that contribute to the preservation of life and mental well-being is achieved by providing the following:

— **Nutritious and varied staple foods**, whether of plant or animal origin, which are considered essential for the preservation of life and mental well-being due to their content of essential nutrients required by the human body, such as carbohydrates, proteins, fats, vitamins, and minerals. The more these elements are available in a balanced manner in the diet, the higher the level of public health²⁰ and the more human physical and mental capacity is enhanced. Therefore, the religious duty requires Muslims to take care of their diet and ensure that their bodies' needs for various nutrients are met in order to preserve their health and well-being and protect them from disease and weakness²¹. Furthermore, a healthy diet contributes to enhancing a person's efficiency and capacity for work and productivity, particularly in the agricultural sector, and enables them to fulfill their responsibilities toward their Lord and society—which is consistent with the objectives of Islamic law in preserving life and fostering the development of the earth.

- **Providing safe drinking water** : Water is an indispensable element in achieving food security, as humans depend on it directly for drinking, and agriculture relies on it heavily for crop production and livestock rearing—and thus for food provision. Therefore, ensuring the availability of water suitable for drinking and other uses is one of the fundamental pillars of preserving life and fulfilling the objectives of Sharia; it also contributes to the sustainability of agricultural production and the enhancement of food security.

— **The provision of clothing**, as it is one of the basic necessities without which human life cannot be sustained; it protects one from heat and cold and preserves one's health and dignity, thereby contributing to the objective of preserving life. A significant portion of the raw materials for this clothing is derived from agricultural production, whether from plant sources such as cotton or from animal sources such as wool and fur. This highlights the importance of developing the agricultural sector in providing one of life's basic necessities²², in addition to its role in achieving food security and strengthening the foundations of sustainable development.

— **Provision of housing necessities**; housing and related furnishings and equipment are necessities that contribute to the stability of human life and the preservation of human dignity. Providing them requires the careful management of agricultural and environmental resources, particularly the development of forests to produce the timber needed for construction and furniture manufacturing, as well as the conservation of natural pastures on which livestock raising depends for the production of wool, hair, and other raw materials used in home

furnishings. The Holy Qur'an has referred to these blessings and the elements they embody for a dignified life, as Allah says: **“And to Allah belong the best names, so invoke Him by them. And leave [the company of] those who practice deviation concerning His names. They will be recompensed for what they have been doing.”**Al-Nahl (80)

— **Providing essential medicines;** medicines are fundamental to preserving life, and a significant portion of them relies on medicinal plants and the active compounds they contain, which are used in the manufacture of numerous pharmaceutical preparations. This highlights the importance of cultivating and preserving medicinal plants, as well as developing their use in the production of appropriate medicines for various diseases to contribute to the protection of human health and the fulfillment of one of the essential objectives of Islamic law.

2- Necessities: These are the benefits required to alleviate hardship and distress from people, such that their absence does not result in the disruption of the five fundamental functions, but rather causes people distress and hardship²³. Therefore, Islamic law has prescribed a set of rulings and practices that fulfill this objective, such as dispensations in certain acts of worship, qirad (interest-free loans), musaqat (sharecropping), savings, and other measures intended to facilitate matters and alleviate hardship.

In applying this maqasid-based approach to food security, the focus is not limited to providing the necessities that sustain human life, but extends to improving the means of production and facilitating access to these necessities, thereby alleviating hardship for individuals and enabling them to achieve a better standard of living²⁴. Therefore, developing agricultural production through the use of modern techniques and technology is considered one of the most important means of achieving this objective, given its contribution to increasing productivity, improving product quality, and rationalizing the use of resources—rather than relying solely on traditional methods or expanding production inputs without improving their efficiency.

This also applies to water resource management, whether in terms of domestic consumption or the use of water for agricultural irrigation, through the adoption of modern technologies—such as the construction of dams, the use of pumps, and the development of irrigation systems—which contribute to rationalizing water consumption, increasing agricultural production, and facilitating production processes.

This objective is also achieved in the clothing sector by expanding the production of natural fibers and diversifying their sources, rather than relying only on cotton and linen, in order to meet the needs of society and provide multiple alternatives. In the housing sector, this is reflected in the development of industries linked to forest resources through the cultivation and conservation of forests to ensure the supply of timber needed for construction and furniture manufacturing, and to expand options for their sustainable use. In the field of medicine, this is achieved by cultivating medicinal and aromatic plants and allocating suitable areas for their cultivation, as well as establishing laboratories, research centers, and specialized facilities to extract active ingredients and manufacture medicines²⁵, in order to contribute to enhancing pharmaceutical security alongside food security.

3- Tahṣīniyyāt (Embellishment): These refer to adopting good customs and noble morals and improving the quality of life beyond what is strictly necessary or required; their absence does

not lead to the disruption of daily life or cause hardship, but rather results in the loss of perfection, refinement, and beauty²⁶. Examples include: Purity beyond what is obligatory, drawing closer to Allah the Exalted through supererogatory acts of worship and charity, and everything else that falls under the category of ease and refinement.

Applying this to the field of food security, improvements are manifested in enhancing the quality and variety of food products and refining their characteristics to meet consumers' tastes and needs while preserving their safety and nutritional value. This is achieved by employing the latest scientific and technological advances in the development of agricultural production, such as the development of plant varieties and animal breeds, and by utilizing biotechnology and genetic engineering techniques that are permissible under Islamic law, provided their safety and harmlessness are established²⁷.

This level also extends to improving the quality of water resources through the construction of water purification plants and seawater desalination facilities, as well as the development of irrigation and drinking water technologies to enhance water use efficiency and conservation. It also includes enhancing forest and livestock resources, improving methods for their management and development, and producing higher-quality varieties, which contributes to the diversification of agricultural products, supports their economic and nutritional value, and achieves higher levels of well-being and quality of life.

This means that needs complement necessities; and improvements represent a complementary tier to needs; the purpose-based framework is founded on the integration and hierarchy among these three levels, and the loss of improvements does not result in an imbalance in necessities or needs, which confirms that necessities represent the foundation upon which all other legitimate interests are built⁽²⁸⁾. Therefore, Islamic law's approach to organizing interests according to this hierarchy has endowed the Islamic economic system with a balanced methodology for prioritizing and allocating resources.

Based on this approach, efforts and resources should be directed first toward fulfilling necessities, then needs, and finally embellishment, which ensures the proper allocation of resources and the achievement of the public interest. This order takes on particular importance in the realm of food security, as priority must be given to providing the basic food needs that sustain human life and health before expanding into areas of improvement and embellishment, in accordance with the objectives of Islamic law and the requirements of sustainable development.

Second: Adopting advanced scientific and technological methods that are appropriate from an Islamic perspective

Islamic civilization witnessed remarkable development in the field of agriculture, as agriculture transcended its status as a traditional craft to become a science based on knowledge and methodology, thanks to the contributions of Muslim scholars in developing irrigation, land reclamation, and agricultural engineering techniques, as well as their authorship of numerous specialized works on agricultural sciences. This paved the way for what is known in historical studies as the "Islamic Agricultural Revolution"²⁹. This reflects Islam's recognition of the importance of utilizing science and harnessing human knowledge to develop the earth and serve the interests of humanity.

Accordingly, benefiting from contemporary scientific and technological achievements within the bounds of Sharia regulations is considered a legitimate means of enhancing agricultural production and achieving food security; These technologies should be optimally utilised to serve humanity and meet its basic needs, foremost among which is the provision of sufficient and safe food to ensure a dignified and stable life.

Therefore, the adoption of modern agricultural technology has become a strategic choice for addressing the challenges facing the agricultural sector, such as population growth, water scarcity, climate change, and declining productivity; This can only be achieved by strengthening the capacity for agricultural technology transfer and localization, and by supporting scientific research and innovation in agricultural fields to contribute to the development of production, improve its efficiency, and enhance food security within the framework of the objectives of Islamic law.

Among the modern approaches are the following:

1- Smart Agriculture: Modern agricultural technology encompasses a range of smart techniques that leverage digital and engineering advancements at various stages of the agricultural process to automate agricultural activities, enhance resource efficiency, increase productivity, improve product quality, and promote the sustainability of agricultural production. Among the most prominent of these techniques are the following:

1-1- Precision Agriculture: Precision agriculture is one of the most prominent applications of modern agricultural technology, as it relies on the use of Global Positioning System (GPS) technology, remote sensing, and geographic information systems (GIS), along with smart sensors and advanced irrigation systems, to collect and analyse data and monitor soil and crop characteristics—such as soil moisture, temperature, and nutrient levels—enabling highly precise management of agricultural operations. This approach contributes to the rational use of water, fertilizers, and pesticides³⁰, increases production efficiency, and reduces costs and environmental impacts. This is consistent with the objectives of Islamic law, which calls for the sound investment of resources and the avoidance of extravagance and waste, in accordance with the principle of stewardship and the development of the earth.

2-1- Hydroponics: Hydroponics is a modern agricultural technique that involves growing plants in nutrient-rich water solutions or in inert growing media without the need for agricultural soil. This technique is characterized by rational water consumption, increased fertilizer efficiency, and higher productivity, and the ability to farm in environments with limited arable land³¹. From the perspective of Islamic economics, this technique is considered a legitimate means of achieving food security provided it adheres to Sharia regulations and contributes to improving agricultural production, pest control, and maximizing the use of resources, without causing actual harm to human health or the environment; in compliance with the principle of “**no harm and no reciprocated harm**,” and in fulfillment of the objectives of Sharia in preserving life, property, and the development of the earth³².

3-1- Genetically Modified (GM) Crops: This technology relies on genetic engineering to develop plant varieties characterized by their ability to resist diseases and pests, tolerate harsh environmental conditions, and improve yield and quality. Corn, soybeans, and cotton are among the most prominent crops to which this technology has been applied³³, Biological

methods are also used, including vaccines and biological preparations designed to protect plants from diseases and pests³⁴, which helps boost agricultural production and reduce reliance on chemical pesticides. From an Islamic perspective, it is permissible to utilise these technologies provided that they are proven to be safe, free from harm to humans and the environment, and serve the public interest, in accordance with the objectives of Sharia to preserve life, property, and the development of the earth.

1-4-Smart Irrigation Systems: This technology relies on automated control systems that use data on weather conditions, soil moisture levels, and crop water requirements to accurately determine the appropriate amounts of water and irrigation schedules³⁵. This system helps rationalize water consumption, increase water use efficiency, improve crop productivity, and reduce operating costs, which enhances the sustainability of agricultural production and aligns with the objectives of Islamic law that call for the prudent use of natural resources, the avoidance of waste, and the achievement of sustainable agricultural development.

1-5-Smart Robots (Agricultural Robots): Agricultural robots are among the most prominent applications of artificial intelligence in the agricultural sector. They are equipped with sensors and computer vision systems that enable them to detect pests and diseases affecting crops early on and address them before they spread, which helps reduce agricultural losses. They can also monitor soil moisture and automatically control the operation of irrigation systems, turning them on and off according to the actual needs of the crops. This leads to rationalizing water consumption³⁶, increasing water use efficiency, and improving agricultural productivity. The use of these technologies is consistent with the objectives of Islamic law regarding the sound investment of resources, the prevention of waste, and the achievement of sustainable agricultural development.

Accordingly, the use of modern agricultural technologies to achieve food security must take into account the realities of Islamic societies and their economic, environmental, and social needs, and must be carried out within the framework of Sharia guidelines and the requirements of sustainable development. This does not mean neglecting traditional agricultural technologies or underestimating their value; rather, it requires preserving and developing them and drawing on their accumulated expertise, while integrating them with modern technologies whenever this is most effective in increasing production efficiency, rationalizing resource use, and achieving food security in a balanced and sustainable manner.

2- Prospects for Utilizing Agricultural Technology to Achieve Food Security: Although innovation and agricultural technology represent a fundamental pillar in addressing food security challenges, they do not, on their own, constitute a sufficient solution to the global food crisis; achieving food security requires adopting an integrated approach in which the efforts of various stakeholders are combined, with governments playing a pivotal role in building an ecosystem that supports agricultural innovation by creating a legislative and institutional environment that fosters collaboration among technology companies, research centers, universities, and startups, with the aim of contributing to the development of innovative and sustainable solutions to the problems of hunger and food shortages. Investments should also be directed toward developing food value chains at all stages, while identifying highly competent entities and institutions and empowering them to contribute to the implementation of national

and international strategies aimed at mitigating the food crisis and achieving sustainable food security, through:

2-1- Enhancing the role of agricultural research to increase agricultural production: Agriculture in many developing countries, particularly in Africa and South Asia, faces a clear technological gap in the field of agricultural innovation; Despite evidence confirming the high economic returns on investment in research and development—and the resulting support for economic growth and the acceleration of knowledge transfer and dissemination—spending on agricultural research remains limited, Furthermore, many local universities and research centers have not kept pace sufficiently with rapid scientific and technological developments. It is therefore essential that governments and policymakers work to reverse this trend by providing an environment supportive of innovation and scientific research, based on a set of factors, most notably:

A. Promoting integration between scientific and production institutions: This can be achieved by strengthening cooperation among universities, research centers, and production institutions to ensure the rapid transfer of research findings and innovations into practical applications and their conversion into products, services, and productive technologies, as well as coordinating scientific research programs and collaborating with regional and international research centers to facilitate the exchange of expertise, develop scientific and technical capabilities, and accelerate the transfer of appropriate technology ⁽³⁷⁾.

B. Developing Human Resources in the Field of Agricultural Research: This is achieved by training specialized personnel in applied agricultural research and providing a suitable scientific and professional environment that supports the stability of researchers and the continuity of their research activities, thereby contributing to improving the quality of scientific outputs and facilitating the transfer of research findings to practical applications in the agricultural sector ⁽³⁸⁾, Furthermore, the development of human capital in research leads to the establishment of a scientific and technical base capable of producing solutions that meet the needs of Islamic societies, thereby contributing to the development of local technical capabilities and reducing dependence on imported agricultural technology.

C. Increasing investment in agricultural research and development: This is achieved by allocating sufficient financial resources to support scientific research and by providing specialized laboratories, technical infrastructure, and the modern scientific equipment necessary to conduct research and develop agricultural innovations.

D. Developing a technological strategy aligned with the needs of Muslim communities: This strategy should be based on leveraging available technology through adaptation, technology transfer, and manufacturing licenses ⁽³⁹⁾, while developing and refining it to produce local technical solutions that take into account the economic, social, and environmental specificities of each community and achieve greater technical independence and sustainable agricultural development.

2-2. Adaptation of Imported Technology: Investment in agricultural scientific research is a key factor in adapting imported technology to the requirements of the local agricultural sector by evaluating and developing transferred technologies in line with environmental, economic,

and social characteristics. This role is reflected in a number of core functions, most notably (40).

A. Identifying technical directions for the agricultural sector: This includes setting priorities regarding agricultural technologies suitable for production, identifying areas that require the development of new technologies, and designing agricultural systems and mechanisms that ensure the efficient use of agricultural resources and meet the growing demand for food.

B. Developing agricultural technologies that meet local needs: This is achieved by producing and adapting technical solutions that align with agricultural development requirements in accordance with available scientific and economic capabilities, thereby supporting improvements in production, management, and marketing across all stages of agricultural activity.

C. Developing integrated agricultural production systems: This requires integrating research findings related to various production processes into integrated agricultural systems applicable at the crop or agricultural region level, which necessitates strengthening cooperation among researchers, agricultural extension workers, production institutions, and farmers to ensure the transfer of knowledge into practical application and improve production efficiency.

Accordingly, the effectiveness of agricultural technology in fulfilling its functions depends on the existence of a research system capable of supporting the development of the agricultural sector and maximizing the use of natural resources based on scientific principles, as development experiences confirm that the adoption of modern agricultural technology contributes to raising productivity and achieving more sustainable rates of agricultural and economic growth, making it one of the fundamental pillars of comprehensive development. The success of this approach is also linked to investment in human capital, the development of scientific and innovative capabilities, as well as supporting scientific research, knowledge transfer, and the application of that knowledge in various fields of development. This, in turn, improves the quality of life and raises living standards, while reinforcing the right to knowledge, learning, and development. This approach is consistent with the objectives of Islamic law, as it serves to preserve the public interest, foster urban development, and ensure a dignified life, in accordance with the words of the Almighty: **“And He has subjected to you whatever is in the heavens and whatever is on the earth—all from Him. Indeed in that are signs for a people who give thought.”** Al-Jathiya (13)

Third: Rationalizing Food Consumption in Light of the Principles of Islamic Economics:

Food consumption is linked to behavioral patterns and cultural values that govern how individuals relate to food in terms of quantity and quality, and it is also influenced by imported consumption practices. Within the framework of Islamic economics, food consumption is subject to a set of Sharia regulations aimed at achieving balance and moderation to curb extravagance and waste, and ensuring the rational use of available resources. This approach is consistent with the principle of stewardship (al-istikhlaf), which establishes human responsibility for the sound management and investment of resources in a manner that achieves the objectives of urban development and sustainable development.

1- Guidelines For Food Consumption in Islamic Economics: Food consumption is defined by two patterns, namely⁴¹ :

1-1- The Qualitative Guideline: This guideline is based on restricting food consumption to what Islamic law has permitted as “good and wholesome” (al-Tayyibat) and avoiding what it has prohibited as “harmful and impure” (al-Khabaith), for the purpose of achieving the objectives of preserving life and health and ensuring the safety and quality of food consumption. Adherence to this principle is considered one of the Sharia-based determinants of consumer behavior in the Islamic economy, as it links food choices to compliance with Sharia provisions, as indicated by the noble verse in which Allah, the Exalted, says: “And recite to them, [O Muhammad], the news of him to whom We gave [knowledge of] Our signs, but he detached himself from them; so Satan pursued him, and he became of the deviators.” Al-A’raf (175).

1-2- Quantitative Guideline: This guideline concerns regulating the amount of food consumption to achieve a balance between meeting actual needs and the sound management of resources. In Islamic economics, it is based on a set of principles, the most prominent of which are:

a. Prioritization of Consumption: Consumption in Islamic economics is based on observing a hierarchy of priorities, such that necessities take precedence over wants, and wants take precedence over luxuries. This is of particular importance in the areas of food and medicine due to their connection to the preservation of life, This principle also extends to directing surplus resources—after basic needs have been met—toward helping meet the needs of the needy, which supports the objectives of social solidarity and is endorsed by Islamic texts, as stated by the Prophet, peace be upon him: “**A believer is not one who eats his fill while his neighbor is hungry beside him**” (⁴²).

B. Curbing Extravagance, Waste, and Excessive Consumption: Islamic economics prohibits patterns of consumption that exceed the limits of necessity or lead to the waste of resources, given their economic, social, and environmental consequences. Modern consumption patterns, fueled by commercial marketing tactics and the expansion of consumer credit, have contributed to an increased tendency toward unplanned purchases and the acquisition of goods that exceed actual needs⁴³, which may lead to higher rates of food waste, resource depletion, and increased financial burdens on individuals. Therefore, Islamic economics focuses on rationalizing consumption and linking it to genuine needs in a manner that ensures the efficient use of resources and supports the goals of food security and sustainable development.

This approach is **supported** by a number of Islamic legal guidelines that call for moderation in consumption and prohibit extravagance and wastefulness, as these are behaviors that lead to the squandering of resources and undermine the efficiency of their utilization. The Holy Quran has established this principle in the words of Allah: **Al-A’raf: 31**

The Prophetic tradition also confirms this meaning, as evidenced by the words of the Prophet, peace be upon him: “**No man fills a container worse than his stomach. A few morsels that keep his back upright are sufficient for him. If he has to, then he should keep**

one-third for food, one-third for drink, and one-third for his breathing .”⁴⁴ This guidance establishes the principle of moderation in eating.

The Prophetic Sunnah also emphasizes the importance of preserving food and minimizing waste at various stages of its production and consumption by encouraging people to make use of it and not to waste it or leave it exposed to spoilage. This is consistent with the requirements of sound food resource management and the reduction of food waste. In this context, the Prophet, peace be upon him, said: **“If any of you drops a morsel of food, he should remove the dirt from it and eat it, and not leave it to the devil. He ordered that the bowl should be scarpd off, saying: ‘ You do not know which part of your food contains the blessing .’”⁴⁵** This guidance reflects the value of preserving blessings and consuming them wisely, in line with the goals of food security and sustainability in the Islamic economy.

C. The Prohibition Against Stinginess and Parsimony in Consumption: The Islamic approach to consumption is based on the principle of moderation, rejecting both excess and stinginess, and ensuring that spending remains within balanced limits that satisfy needs without extravagance or waste of resources. The Holy Qur’an refers to this principle in the words of Allah: “And [they are] those who, when they spend, do so not excessively or sparingly but are ever, between that, [justly] moderate.” **Al-Furqan:67**, which establishes a legal guideline directing consumer behavior toward the rational use of resources.

Rationalizing food consumption is closely linked to achieving food security; moderation in consumption and curbing excess and waste help reduce unnecessary demand for food, improve the efficient use of food resources, and alleviate pressures on the production and supply system. Furthermore, promoting a culture of rational consumption within families and society fosters efficient management of food resources⁴⁶ , which supports the sustainability of food security and ensures the optimal use of available resources.

Fourth: The Ethical and Spiritual Dimensions of Rationalizing Economic Behavior and Achieving Food Security

The value system plays an important role in guiding economic behavior, as achieving food security is not linked only to material and productive factors but is also influenced by the values and ethical norms that govern patterns of resource management, distribution, and consumption. The absence of an ethical dimension in economic activity may lead to negative practices, including the unfair exploitation of resources and the prioritisation of individual interests at the expense of the public interest, which may affect the equitable distribution of food and the sustainability of food resources⁴⁷ .

In contrast, Islamic economics is based on the integration of material and ethical dimensions, where economic practice is linked to a set of Sharia rulings and ethical principles that govern economic behavior, including adherence to the rulings on what is permissible (halal) and impermissible (haram), the fulfillment of social responsibility, and consideration for the interests of society⁴⁸ , These values serve as a guiding framework for the use and management of food resources in a way that strikes a balance between meeting individual needs and preserving the public interest.

In light of this, achieving food security from an Islamic perspective is not limited to providing the means of production and developing agricultural technologies; rather, it also

requires the establishment of ethical and spiritual values that guide the various stages of food-related activity, from production through to consumption⁴⁹. Among the most prominent of these values that contribute to supporting food security are:

1. Faith in God and Its Impact on Achieving Food Security: The Islamic economy is characterized by the integration of ethical and value-based dimensions with economic activity, as it does not view production, investment, and consumption as material practices separate from religious principles, but rather links them to a set of Sharia-based guidelines that direct human behavior in dealing with resources and wealth. Belief in God Almighty is considered one of the fundamental pillars of this approach, as it instills a sense of responsibility in the use of resources and links economic activity to objectives that achieve the public good and social justice.

The Holy Qur'an has linked faith and adherence to God's law to the good and prosperity that societies achieve. Among the verses that illustrate this is the following: **"And if only they had upheld [the law of] the Torah, the Gospel, and what has been revealed to them from their Lord, they would have consumed [provision] from above them and from beneath their feet. Among them are a moderate community, but many of them—evil is that which they do."** Al-Ma'idah: 66. The Holy Qur'an also explains the connection between faith and righteous deeds and the attainment of security and empowerment, in His words: **"Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me. But whoever disbelieves after that—then those are the defiantly disobedient."** An-Nur:55[.

It is understood from these texts that the Islamic perspective on security is not limited to the material aspect, but is also linked to the integrity of individual and collective behavior, which is reflected in the management of resources and the achievement of social stability. As for the abundance of material resources in some societies in the absence of moral constraints, this does not necessarily indicate the achievement of security in its comprehensive sense, as it may be accompanied by negative consequences linked to poor distribution, lack of sustainability, or distorted consumption patterns.

2. Trust in God and Its Impact on Rational Economic Behavior: Trust in God does not mean neglecting material causes or disregarding available means; rather, it is based on combining the pursuit of causes with reliance on God Almighty to achieve results. This concept is reflected in economic behavior through the instillation of the values of work, production, and the sound investment of resources, while recognising that causes do not operate independently of the will of God Almighty. The Prophetic Sunnah has clarified this meaning in the words of the Prophet, peace be upon him: **"If only you relied on Allah the way you should, He would provide for you as He provides for the birds—they set out hungry in the morning and return with full bellies in the evening"**⁵⁰. This hadith indicates that reliance on Allah is coupled with striving and exerting effort, which is consistent with the

objectives of Islamic economics based on responsible resource management and the achievement of economic and food security.

3. Spending in the Cause of Allah: In the Islamic perspective, spending represents one of the mechanisms that contribute to achieving social balance and the redistribution of resources, as it is linked to the devotional and ethical dimensions and reflects the individual's responsibility toward society. The Holy Qur'an describes spending as an act that results in reward and recompense. Allah, the Exalted, says: **"And others traveling throughout the land seeking [something] of the bounty of Allah."***Al-Muzzammil: 20*

The Prophetic tradition has also emphasized the importance of charity and giving to support those in need, as evidenced by the words of the Prophet, peace be upon him: **"Seek out the weak for me, for you are only provided for and granted victory because of your weak ones"**⁵¹. Spending encompasses various areas, including supporting education, caring for vulnerable groups, and meeting basic needs, which contributes to strengthening social solidarity and reducing poverty and deprivation, and indirectly reflects on the stability of society and improves its ability to address challenges related to food security.

4. Seeking Forgiveness, Remembrance of Allah, and Supplication, and Their Role on Fostering Moral Responsibility: Acts of worship that come from the heart and are expressed verbally—such as seeking forgiveness, remembrance of God, and supplication—represent an aspect of the value system in the Islamic worldview that helps guide human behavior and strengthen one's relationship with the Creator, which in turn is reflected in one's conduct across various spheres of life, including the economic sphere. Reflecting on these meanings helps instill the values of gratitude, responsibility, and mutual support, and encourages individuals to treat resources—including food—as a trust that requires sound management and use. As stated in the Sunnah, the Prophet (peace be upon him) said: **"Indeed, Allah is pleased with one who eats some food and praises Him for it, or drinks some drink and praises Him for it."**⁵² It follows from this hadith that thanking Allah, the Exalted, for His blessings—including the blessings of food and drink—is not merely a verbal act of worship, but rather a value of faith that reinforces a sense of responsibility toward these blessings and encourages making good use of them without wasting them. This aligns with the objectives of food security in Islamic economics by fostering a culture of resource conservation, rationalizing consumption, and recognizing that food is a blessing that requires gratitude and sound stewardship. These values contribute to spreading a culture of generosity, giving, and taking the initiative to help those in need, thereby supporting mechanisms of social solidarity and helping to reduce instances of food insecurity within society.

Section Three: Islamic Avenues of Expenditure and Their Role in Supporting and Sustaining Food Security:

Islamic legislation is distinguished by its realism and its ability to take into account the diversity of individuals' social and economic circumstances, as it acknowledges the natural disparity in capabilities and resources while establishing mechanisms that ensure a degree of social balance and meet the basic needs of the underprivileged. In the Islamic framework, the family, society, and the state have played complementary roles to ensure social solidarity and

uphold human dignity through a set of Sharia obligations and spending mechanisms aimed at redistributing a portion of resources and serving the public interest.

The theory of stewardship (al-istikhlaf) serves as a framework for regulating the relationship between humans and wealth and resources by combining individual responsibility, societal responsibility, and the state's role in managing public funds to mitigate the effects of economic inequality and promote social solidarity⁵³. This is achieved through a set of Sharia provisions and ethical values that encourage both obligatory and voluntary spending and direct it toward achieving social and economic objectives, including supporting vulnerable groups and ensuring access to food. The following is an overview of the most prominent areas of Islamic spending—both obligatory and voluntary—and their role in supporting food security, with a focus on their economic dimensions without delving into the details of their jurisprudential rulings:

First: The Economic Function of Agricultural Zakat in Achieving Food Security: Zakat is considered one of the most important tools for solidarity and the redistribution of wealth in the Islamic economy. It is prescribed on wealth that reaches the legally defined threshold (nisab) to strike a balance between the individual's right to own property and society's right to utilize a portion of that wealth for the benefit of eligible groups. This principle is based on the words of Allah: **(Al-Baqarah: 219)**, where the concept of “surplus” refers to what exceeds one's basic needs. This is consistent with the Islamic legal guidelines that make zakat obligatory on growing wealth when its conditions are met. Consequently, zakat helps channel a portion of the financial surplus of those who are able toward eligible groups to establish distributive justice and mitigate the effects of poverty and need.

The Holy Quran has specified the recipients of zakat in the words of Allah: **“Zakāh expenditures are only for the poor and for the needy and for those employed to collect [zakāh] and for bringing hearts together [for Islām] and for freeing captives [or slaves] and for those in debt and for the cause of Allah and for the [stranded] traveler—an obligation [imposed] by Allah. And Allah is Knowing and Wise.” At-Tawbah:60**

The importance of prioritizing the poor and needy among the recipients of zakat lies in the fact that it aims to address the basic needs of the most vulnerable groups, including food needs. Thus, agricultural zakat plays an economic and social role by supporting access to food, reducing social disparities, and promoting solidarity, thereby contributing to the foundations of food security within society:

1- The Impact of Agricultural Zakat on Income Redistribution: Agricultural zakat automatically works to restore economic balance through two main channels⁵⁴:

1-1- Narrowing the Income Gap: Withholding a portion of the surplus agricultural production from owners and investors and directing it to the destitute reduces levels of economic inequality and ensures a subsistence level for these vulnerable groups.

1-2- Stimulating Effective Aggregate Demand: The poor, by their nature as consumers, tend to spend most of their income on basic goods; therefore, transferring Zakat funds to them will increase their purchasing power, which in turn leads to increased demand for local agricultural food products—benefiting the agricultural market as a whole.

2. The Role of Agricultural Zakat in Supporting Development Processes: Zakat is not limited to temporary consumption support (food or cash); rather, it serves as a catalyst for sustainable development in rural areas through contemporary mechanisms, including:

2-1. The Shift from Consumption to Production (Ownership of the Means of Production): In Islamic economics, zakat is not limited to providing temporary aid to those eligible; rather, it aims to achieve self-sufficiency and transition beneficiaries from dependence on aid to the ability to produce and earn a livelihood⁽⁵⁵⁾. From this perspective, the impact of zakat is not limited to meeting the basic needs of the poor but extends to their economic empowerment by providing the means of production that enable them to generate sustainable income and integrate into economic activity, thereby contributing to the reduction of poverty and unemployment.

In the agricultural sector, zakat institutions can channel a portion of their resources toward financing productive assets for eligible groups, such as providing livestock, beehives, or agricultural equipment, or establishing small-scale irrigation networks that serve low-income farmers, whether on an individual or cooperative basis. This form of economic empowerment transforms beneficiaries from aid recipients into productive agents⁵⁶, thereby supporting agricultural production, raising income levels in rural areas, and contributing to food security and its sustainability.

2-2—Repayment of Farmers' Debts from the Debtors' Share: The “share of the debtors” is one of the mechanisms provided by Zakat to address financial distress arising from causes beyond individuals' control, including natural disasters that farmers may face, such as droughts and floods, or sharp fluctuations in agricultural commodity prices, which lead to the accumulation of debt necessary to sustain agricultural activity. Allocating a portion of Zakat funds to this group helps alleviate the burden of debt, enables farmers to continue production, and reduces their exit from agricultural activity⁵⁷, thereby supporting the stability of agricultural production and preserving the sustainability of food security.

2-3. Reducing Rural Migration and Promoting Agricultural Stability: Zakat can help reduce rural migration by providing a solidarity-based safety net and financing mechanisms that support the establishment and development of small-scale agricultural projects to improve living conditions in rural areas and provide more stable economic opportunities. This helps retain the agricultural workforce and reduce its migration to cities, thereby supporting the continuity of agricultural activity and increasing the sector's productive capacity, which positively impacts the achievement and sustainability of food security.

Second: The Family Maintenance System and Its Role in Supporting Food Security: Maintenance payments are among the mechanisms adopted by Islamic law to ensure that the basic needs of family members are met, and they are based on legitimate grounds, most notably marriage, kinship, and ownership⁵⁸. The maintenance system plays a complementary role to the inheritance system, as the financial rights arising from kinship after death are balanced by an obligation to provide for relatives in need during their lifetime, thereby realizing the principle of family solidarity⁵⁹. The Holy Qur'an has mandated maintenance in a number of passages, including the verse in which Allah says: **“Upon the father is the mothers' provision and their clothing according to what is acceptable.”** Al-Baqarah:233,

The Prophetic Sunnah also clarifies the order of priority in spending. The Prophet (peace be upon him) said: “Start with yourself and give charity to it ; then give it to your family. If anything remains after your family, then give it to your close relatives; if anything remains after your close relatives, then give it to such and such.”⁶⁰

These laws contribute to building a social safety net that begins with the family before responsibility is transferred to society and the state, thereby mitigating the effects of poverty and destitution and ensuring the provision of basic needs—foremost among them food—for those who are unable to provide for themselves. When relatives are unable to fulfill their maintenance obligations or there is no one legally obligated to do so, the responsibility for care passes to the state in accordance with the provisions of Islamic jurisprudence to ensure the continuity of social protection. Thus, the maintenance system constitutes one of the tools that supports food security by strengthening family solidarity, reducing economic vulnerability, and minimizing the likelihood of individuals experiencing food insecurity.

Third: Voluntary Charitable Giving and Its Role in Supporting Food Security: Voluntary charitable giving is one of the means by which Islam supports the social solidarity system, by encouraging individuals to spend beyond their obligatory financial obligations to help meet the needs of the most vulnerable groups, foremost among which are food needs⁶¹ , Islamic texts have given special attention to providing food, as Allah, the Exalted, says: **“And they give food in spite of love for it to the needy, the orphan, and the captive.”** ^{Al-Insan: 8.} The Holy Qur’an also condemns turning a blind eye to the call to feed the needy, as Allah, the Exalted, says: **“Indeed, he did not used to believe in Allah, the Most Great, Nor did he encourage the feeding of the poor.”**^{Al-Haqqah: 33–34}

These verses highlight the importance of feeding the needy in the Islamic social system, as a means of alleviating poverty and hunger. The Prophetic Sunnah also reaffirms this meaning, as the Messenger of Allah, peace be upon him, said: **“O people, spread peace, feed others, maintain tie of kinship, and pray at night while people are asleep; you will enter Paradise in peace.”**⁶² , From an economic perspective, voluntary charity contributes to expanding the social safety net and enhancing the ability of vulnerable groups to access food, thereby supporting food security and mitigating the effects of economic vulnerability.

In this context, it is clear that financial legislation in Islamic economics—particularly obligatory and voluntary expenditure instruments—constitutes an integrated system for supporting food security through the redistribution of resources, the provision of social protection, the empowerment of vulnerable groups, and the promotion of social solidarity, thereby contributing to the achievement and sustainability of food security.

Conclusion:

This study concludes that economic legislation in the Islamic agricultural economy represents an integrated system based on the objectives of Sharia to preserve life and property and achieve the public interest, and that it combines legislative, economic, and ethical dimensions in addressing food security issues. The role of these laws is not limited to regulating financial relations but extends to guiding production, consumption, and the distribution of resources to contribute to building a more balanced and sustainable food system. The study also showed that achieving food security from an Islamic perspective is not linked to

agricultural production alone, but rather is based on the integration of agricultural policies with a system of values, mechanisms of social solidarity, and tools for the redistribution of wealth, thereby enhancing the efficiency of resource investment and reducing poverty and food insecurity.

The study reached a number of conclusions, the most important of which are:

- Economic legislation in Islam provides a comprehensive framework for addressing food security issues by combining the stimulation of agricultural production with sound resource management, rationalizing consumption, and activating mechanisms of social solidarity to achieve a balance between economic efficiency and social justice.
- Achieving food security in an Islamic economy is based on an interconnected system of economic, ethical, and value-based principles, whereby the effectiveness of each element depends on its integration with the other elements, rather than being viewed as a standalone measure.
- The conservation of natural resources, investment in agricultural scientific research, and the adoption of appropriate modern agricultural technologies are essential requirements for enhancing agricultural productivity and achieving sustainability, which is consistent with the objectives of Sharia regarding the development of the earth and the proper utilization of its resources.
- Rationalizing food consumption and reducing waste and food loss constitute a complementary pillar to policies aimed at increasing production, as food security is linked not only to the abundance of resources but also to the efficiency of their management and the equity of their distribution.
- The instruments of expenditure in the Islamic economy—whether obligatory, such as zakat and mandatory expenditures, or voluntary, such as sadaqah, donations, and bequests—play an important economic and social role in expanding social safety nets, empowering the most vulnerable groups, and mitigating the effects of poverty, thereby supporting the stability and sustainability of food security.
- Utilizing Islamic economic legislation to address contemporary food security challenges requires its implementation within modern policies and institutions that accommodate economic and technological transformations and link Sharia provisions with the requirements of sustainable agricultural development.

Conversely, the study revealed that the implementation of these laws faces a number of challenges, most notably the inefficiency of some institutions responsible for managing solidarity mechanisms, a decline in investment in agricultural research and innovation in a number of Islamic countries, as well as the growing impacts of climate change and global market fluctuations—factors that call for the development of more integrated agricultural policies inspired by the principles of Islamic economics while simultaneously benefiting from scientific and technological advancements.

The findings of this study open up avenues for future research focused on developing applied models for integrating Islamic economic instruments into contemporary agricultural policies and measuring their impact on food security and rural development indicators using quantitative methods and comparative studies among Islamic countries.

Based on the foregoing, the study recommends the following:

- Develop legislative and institutional frameworks that enable the use of Islamic economic tools—particularly zakat, waqf, and Islamic finance—to support agricultural development and improve the efficiency of food security systems, in line with contemporary economic and technological changes.
- Strengthen integration among scientific research institutions, the agricultural sector, and decision-makers, in a manner that contributes to the localization of appropriate agricultural technology, enhances the efficiency of natural resource management, and achieves food security within the framework of sustainable agricultural development guided by the objectives of Islamic law.

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