

Islamic Guiding Principles for Sustainable Development
A Case Study of International Islamic School (IIS), IIUM
Prinsip Panduan Islam bagi Pembangunan Berkekalan
Kes Kajian International Islamic School (IIS), UIAM

Muhammad Amanullah*

Abstract

Sustainable development is a term that signifies development for the well-being of both present and future generations of humans. It has become universal concern of all the modern nations. Yet, a set of comprehensive conditions or guiding principles for sustainable development is yet to be devised. Islam has guiding principles of sustainable development. By analysing the related Qur'anic verses and Prophetic *ahadith*, this paper intends to develop a set of comprehensive guiding principles of sustainable development so as to make them beneficial for governments and organizations which really want to maintain sustainable development for both present and future generations. This study, in addition, intends to conduct a survey to determine whether the complex of International Islamic School (IIS) under International Islamic University Malaysia (IIUM) fulfils these principles or not. This paper concludes that in Islam sustainable development requires balance between present and future life; and between worldly life and life hereafter.

Keywords: Sustainable Development, Present, Future, Islamic Guiding Principles, IIS.

Abstrak

Pembangunan berkekalan adalah istilah yang melambangkan pembangunan untuk kesejahteraan kedua-dua generasi manusia masa kini dan masa depan. Ia menjadi

* Professor in the Department of Fiqh and Usul al-Fiqh, IIUM

masalah bagi semua bangsa moden. Namun, syarat berkomprensif atau prinsip panduan bagi pembangunan berkekalan masih belum dicipta. Islam mengandungi prinsip panduan pembangunan berkekalan. Dengan menganalisis ayat-ayat al-Quran yang terkait dan hadis-hadis Rasul (saw), kajian ini bertujuan untuk membentuk satu set prinsip panduan yang lengkap untuk pembangunan berkekalan supaya ia bermanfaat kepada kerajaan dan organisasi yang benar-benar mahu mengekalkan pembangunan yang berkekalan untuk kedua-dua generasi masa kini dan masa depan. Disamping itu, kajian ini bertujuan untuk menjalankan kajian bagi menentukan sama ada International Islamic School (IIS) di bawah Universiti Islam Antarabangsa Malaysia (UIAM) memenuhi prinsip-prinsip ini atau tidak. Kajian ini menyimpulkan bahawa pembangunan berkekalan dalam Islam memerlukan keseimbangan kehidupan antara masa kini dan masa depan; dan antara kehidupan dunia dan kehidupan akhirat.

Kata Kunci: Pembangunan Berkekalan, Masa Ini, Masa Depan, Prinsip Panduan Islam, IIS.

Introduction

Sustainable development is one of the most significant and widely-accepted principles of development on the earth. Scholars from both east and west focused attention to this issue. They have developed certain principles and method of application of sustainable development. It seems Muslims have not paid attention to it. Islamic conditions for sustainable development have, therefore, not been developed yet. For Muslims there cannot be sustainable development without considering the guidelines given by Allah and His Messenger (s.a.w.). Allah says: “*I have not created jinns and humans but to worship Me*” (51: 56). Worshipping Him is not confined to mere devotional rites; it rather extends to guidelines given by Him to be followed by His servants in all aspects of life. Allah has explained that the worldly life is transient and the life in the hereafter is permanent. Therefore, any development that concentrates only on worldly affairs and has nothing to do with the life hereafter is not considered an Islamic sustainable development. The researcher believes

that Islamic guidelines for sustainable development can be derived from the verses of the Qur'an, *ahādīth* of the Prophet (s.a.w.), and well established Islamic principles and legal maxims. This paper is divided into three sections: (1) Concept of Sustainable Development, (2) Islamic Conditions for Sustainable Development, and (3) A Case Study of International Islamic School (IIS), IIUM.

Concept of Sustainable Development

The concept of sustainable development became famous in the beginning of nineties of the last century especially following the Earth Summit in Rio de Janeiro in 1992 when most of the governments supported this concept.¹ In order to achieve sustainability, Agenda no. 21 was declared in this first Earth Summit. In order to review the progress of the Earth Summit 1992, another summit was held in 1997 in Kyoto, Japan. Then UNCED (UN Conference of Environment and Development) organized “World Summit on Sustainable Development” in Johannesburg, South Africa in 2002.² Criticizing the concept of sustainable development in the West, Azad maintains that it is void of a moral dimension. Therefore, in adding this dimension, he proposed the definition of sustainable development as “Sustainable development means the balance among social development, economic development and environmental development

¹Jean-Luc Bourdages, “Sustainable Development: Conditions, Principles and Issues” (N. C.: Parliamentary Information and Research Service, Library of Parliament, Parliament of Canada, 1997), p. 3. See <http://www.parl.gc.ca/content/lop/researchpublications/bp458-e.htm> retrieved on 22-11-2013.

²Abul Kalam Azad, “Rootless Western Models of Development” in *Perspective* (June 2011), p. 41.

resulting from moral development.”³ Although this definition is better than those other definitions which are void of a moral dimension, it still has some problems, i.e. the important idea of sustainability is not clearly mentioned in it. Likewise, although morality has a close relationship with Islamic guidelines, it may differ from religion to religion. Therefore, this definition cannot be accepted as an Islamic definition of sustainable development. An Islamic definition could be: “Sustainable development is the development that maintains a balance between the present and the future life, between the worldly life and the life hereafter, and covers all aspects of human life in the light of the guidelines given by Allah”.

The literature on sustainable development could be divided into three types. First, the literature written from the conventional viewpoint i.e., an article entitled “Sustainable Development: Conditions, Principles and Issues” written by Jean-Luc Bourdages for the members of Canadian Parliament. This article highlights some conditions and principles for sustainable development from the conventional perspective.⁴ Bāṣil al-Bustānī has written a book entitled *Jadaliyyat Nahj al-Tanmiyyah al-Bashariyyah al-Mustadmah Manābī’ al-Takwīn wa Mawānī’ al-Tamkīn*⁵ on different aspects of sustainable development from the conventional viewpoint. Likewise, Khabābah ‘Abd Allah and Bū Qarah Rābih have written the third section of their book entitled *Al-Waqā’i’ al-Iqtiṣādiyyah: al-‘Awlamah al-Iqtiṣādiyyah—al-Tanmiyyah al-*

³Ibid.

⁴Bourdages, “Sustainable Development: Conditions, Principles and Issues.”

⁵Bāṣil al-Bustānī, *Jadaliyyat Nahj al-Tanmiyyah al-Bashariyyah al-Mustadmah Manābī’ al-Takwīn wa Mawānī’ al-Tamkīn* (Beirut: Markaz Dirasat al-Wahdah al-‘Arabiyyah, 2009).

*Mustadamah*⁶ on some aspects of sustainable development from the conventional perspective. The second type of literature has been written on different aspects of sustainable development from Islamic viewpoint. Among this type is a book entitled *Islamic Perspectives on Sustainable Development* edited by Munawwar Iqbal.⁷ Although the title indicates Islamic perspectives, the whole book does not concur with its title. Rather, some articles are on Islamic perspectives, while some articles are on sustainable developments pursued by some Muslim countries. An article entitled “Sustainable Development: Islamic Dimension with Special Reference to Conservation of the Environment” has been written by Abdul Haseeb Ansari, Parveen Jamal and Umar A. Oseni.⁸ The authors have focused on the environmental dimension of the sustainable development from Islamic point of view. A number of articles have been written in Arabic on sustainable development from the Islamic perspective and have been presented by a number of authors in an international conference on sustainable development.⁹ The third type of literature with us is

⁶Khabābah `Abd Allah and Bū Qarah Rābih, *Al-Waqā`i` al-Iqtisādiyyah: al-`Awlamah al-Iqtisādiyyah—al-Tanmiyyah al-Mustadamah* (Alexandria: Mu`ssasat Shabab al-Jami`ah, 2009).

⁷Munawwar Iqbal, ed. *Islamic Perspectives on Sustainable Development* (New York: Palgrave Macmillan, 2005).

⁸Abdul Haseeb Ansari, Parveen Jamal and Umar A. Oseni, “Sustainable Development: Islamic Dimension with Special Reference to Conservation of the Environment” in *Advances in Natural and Applied Sciences* (6:5, 2012), pp. 607-619.

⁹For example, Būḍiyāf `Abd al-Malik and `Antar Butiyārah, “Dawr al-Bu`d al-Akhlāqī fī Ta`zīz Muqawwimāt al-Tanmiyyah al-Mustadamah min Manzūr Islāmī”; Šāliḥah `Āshī, “Al-Tanmiyyah al-Mustadamah fī al-Manhaj al-Islāmī”; Ahmad La`mi and Amal Rahman, “Ishkālīyyat al-Tanmiyyah al-Mustadamah fī al-Aqtār al-`Arabiyyah: Ru`yah Islamiyyah”; **Al-Multaqā al-Duwalī ḥawla Muqawwimāt Taḥqīq al-Tanmiyyah al-Mustadamah fī al-Iqtisād al-Islāmī**, organized by Quelma University on 03-04 December 2012.

written on the evaluation of the conventional sustainable development and its comparison with Islamic viewpoint on sustainable development. Among this type of literature is an article entitled “Sustainable Development: An Evaluation of Conventional and Islamic Perspectives,” written by Abd al-Raḥmān Yousrī.¹⁰ A number of other articles on this type of comparison are written in Arabic and presented by a number of authors in an international conference on sustainable development.¹¹ Most of these literatures have focused on different aspects of sustainable development from different perspectives.

Islamic Conditions for Sustainable Development

These conditions may be divided into conditions related to the belief and religious practices, those related to the personal and familial dimension, those related to the social dimension, those related to the economic dimension, those related to the environmental dimension, those related to the knowledge and intellectual dimension, and those related to the administrative and political dimension.

A. Conditions Related to the Belief and Religious Practices

¹⁰Abd al-Raḥmān Yousrī, “Sustainable Development: An Evaluation of Conventional and Islamic Perspectives”, presented in **Al-Multaqā al-Duwalī ḥawla Muqawwimāt Taḥqīq al-Tanmiyyah al-Mustadamah fi al-Iqtisād al-Islāmī**, organized by Quelma University on 03-04 December 2012.

¹¹For example, Mūsā Raḥmānī and Fatūm Hū Hū, “Al-Mas’ūliyyah al-Ijtīmā’iyyah bayna al-Ru’yah al-Islāmiyyah wa al-Ru’yah al-Waḍ’iyyah al-Mu’āṣirah wa Dawruhā fi al-Tanmiyyah al-Mustadamah”; Muhammad Ya’qūbī and Mas’ūd Mayhub, “Al-Tanmiyyah al-Mustadamah: Taqyīm li al-Fikr al-Waḍ’ī wa Ru’yah Islāmiyyah”, Presented in **Al-Multaqā al-Duwalī ḥawla Muqawwimāt Taḥqīq al-Tanmiyyah al-Mustadamah fi al-Iqtisād al-Islāmī** **Al-Multaqā al-Duwalī ḥawla Muqawwimāt Taḥqīq al-Tanmiyyah al-Mustadamah fi al-Iqtisād al-Islāmī**, organized by Quelma University on 03-04 December 2012.

1. In order to be successful in this world and the life hereafter, a Muslim must have correct belief. Allah says: “*By the (token of) time (through the ages), verily human being is in loss except those who have [correct] faith and do righteous deeds....*” (103: 1-3).
2. Besides correct belief, a Muslim also must try to do good deeds by obeying the commands of Allah and His Messenger (s.a.w.). In the verse mentioned above (103:1-3), Allah declared observing good deeds as an important condition for human being to be saved from being lost. In another verse He says: “*Verily those who say; ‘Our Lord is Allah,’ then maintain istiqāmah, the angels descend on them [from time to time and tell them]: ‘Do not be afraid, do not be sad, and have good tidings of the Paradise for which you were used to be promised.’ We are your protectors in this life and in the Hereafter*” (41: 30-31). In another verse He says: “*Verily those who say: ‘Our Lord is Allah,’ then maintain istiqāmah, they will not have any fear and they will not be sad. They are the people of the Paradise. They will be there permanently as a reward for what they used to do [good deeds].*” (46: 13-14). The Prophet (s.a.w.) said to his one of his Companions, Abū ‘Amr: “Say: ‘I believed in Allah,’ then maintain *istiqāmah*.”¹² According to Imām Nawawī, *istiqāmah* means to obey continuously all commands of Allah in all aspects of life.¹³ The

¹²Al-Nawawī, Abū Zakariyyā Yaḥyā bin Sharaf al-Dimashqī, *Riyād al-Ṣāliḥīn* (Beirut: Mu’assat al-Risalah, 1991), p. 82.

¹³Al-Nawawī, *Riyād al-Ṣāliḥīn*, p. 82.

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meaning of doing good deeds and obeying Allah's commands continuously is also found in the phrase "*Mā Kānū Ya 'malūn*" (What they used to do) at the end of the above verse.

3. All Muslims in a society or organization should continuously try to establish the five daily obligatory *ṣalāh*, besides keeping the society free from obscene and bad deeds. Allah says: "*And establish regular prayer (ṣalāh) because surely the ṣalāh restrains from obscene and forbidden deeds*" (29: 45).
4. Choosing *wasatīyyah* (middle path) is advised by Allah and his Messenger (s.a.w.). Allah says: "*Thus, We made you an Ummah justly balanced, so that you might be witnesses over the nations*" (2: 143). According to this verse, unnecessary exaggerations are not accepted in Islam.
5. There should be an attempt to keep the society free from prohibited activities such as gambling, obscene deeds, etc. as much as possible. This is because these deeds ruin the good character of people. Allah says: (1) "*And He [Allah] forbids all obscene and forbidden deeds*" (16: 90); (2) "*Don't come closer to obscene deeds*" (6: 151); and (3) "*Verily those who love spreading of obscene deeds among the believers, they will have painful punishment in this world and in the Hereafter*" (24: 19).
6. Ethics and moral values should be upheld. Important among them are as follows:
 - i. Trustworthiness (*amānah*) should be maintained. Allah says: "*Verily Allah commands you to render back your*

Trusts (amānah) to those to whom they are due” (4: 58).

The Prophet (s.a.w.) says: “Signs of a hypocrite are three: when he talks he lies, when he promises he violates it, and when he is given a trust he betrays it.”¹⁴

ii. Promises, agreements, contracts, etc. should be fulfilled.

Allah says: (1) “*O you who believe, fulfill your contracts*” (5:1); and (2) “*Fulfill (every) agreement/promise because (every) agreement will be asked for [on the Day of Judgment]*” (17: 34).

iii. Fraudulent actions are totally prohibited. The Prophet (s.a.w.) says: (1) “The one who cheats us is not one of us”¹⁵; (2) “Don’t increase the price of a good among you to deceive others”¹⁶; and (3) “Verily the Prophet (s.a.w.) forbade increasing the price of a good to deceive others.”¹⁷

B. Conditions Related to the Personal and Family Dimension

1. Cleanliness should be maintained. Ablution, taking bath, cleaning of dresses, using *miswāk* (tooth brush) are necessary deeds. Washing hands and mouth before and after eating is encouraged in Islam. These are leading factors for good health. Members of a society cannot contribute perfectly to sustainable development without good health. The Prophet

¹⁴ Al-Nawawī, *Riyāḍ al-Ṣāliḥīn*, pp. 131-132.

¹⁵ Al-Nawawī, *Riyāḍ al-Ṣāliḥīn* p. 599.

¹⁶ Al-Nawawī, *Riyāḍ al-Ṣāliḥīn*, p. 600.

¹⁷ Al-Nawawī, *Riyāḍ al-Ṣāliḥīn*, p. 600.

(s.a.w.) says: (1) “Cleanliness is half of the faith”¹⁸ ; (2) “If I did not consider it difficult for my community, I would command them to use tooth brush (*siwāk*) at the time of each *ṣalāh*”¹⁹ ; and (3) “Toothbrush is a tool to clean mouth that causes satisfaction of the Lord.”²⁰

2. Parents should try to raise their children and all family members righteously because if they (children) become righteous, the family will be righteous. They will contribute to making of a righteous society.²¹ Allah says: “*O you who believe, save yourselves and your families from a Fire whose fuel is men and stones*” (66: 6). The Prophet (s.a.w.) says: “Every one of you is a caretaker and every one of you is responsible for his caretaking. A leader is a caretaker [and he is responsible for his caretaking]; a man is a caretaker for his family members [and he is responsible for his caretaking]; a woman is a caretaker for the house and children of her husband [and she is responsible for her caretaking]. Every one of you is a caretaker, and every one of you is responsible for his caretaking.”²²
3. Parents should try to teach all types of good deeds to their children. The Prophet (s.a.w.) says: “Instruct your children to

¹⁸Al-Nawawī, *Riyāḍ al-Ṣāliḥīn*, p. 430.

¹⁹Al-Nawawī, *Riyāḍ al-Ṣāliḥīn*, p. 472.

²⁰Al-Nawawī, *Riyāḍ al-Ṣāliḥīn*, p. 473.

²¹The Prophet (s.a.w.) says: “When a human being passes away, there is no more addition to his good deeds except through three tasks: continuing charity, useful knowledge, and a righteous child who does supplication for him.” See Al-Nawawī, *Riyāḍ al-Ṣāliḥīn*, p. 404.

²²Al-Nawawī, *Riyāḍ al-Ṣāliḥīn*, pp. 166, 171.

establish *ṣalāh* (prayer) while they are seven years old, and hit them for it while they are ten years old, and separate them from their beds.”²³ Since training of *ṣalāh* should start from the age of seven, training for all other good practices and deeds should also begin from the same age.

4. Children should behave nicely with their parents so that a nice and comfortable environment is prevails at home, which will contribute to making the society a place of peace. Allah says: “Worship Allah, and do not associate anything with Him, and behave nicely with your parents.” (4: 36).

C. Conditions Related to Social Dimension

1. The Prophet (s.a.w.) asked: “Do you know who is a bankrupt? The (Companions) replied: ‘A bankrupt among us is the one who possesses neither any *dirham* [i.e. money] nor any [beneficial] goods.’ Then he said: ‘A bankrupt in my community is the one who will appear on the Day of resurrection with *ṣalāh*, fasting and *zakāh*, but at the same time he had insulted someone, falsely accused someone [with committing *zinā*], consumed wealth of someone, shed blood of someone, or had beaten someone. Then some of his good deeds will be distributed among those he had harmed. If his good deeds are exhausted before payment of all these rights, a portion of the sins of these people will be taken from them and will be placed on him. Then he will be thrown into the Hellfire.”²⁴

²³Al-Nawawī, *Riyāḍ al-Ṣāliḥīn*, P. 171.

²⁴Al-Nawawī, *Riyāḍ al-Ṣāliḥīn*, p. 141.

2. Justice and fairness must be maintained and injustice and oppression must be avoided. Allah says: “*Verily Allah commands [you to do] justice.*” (16: 90). In a *ḥadīth qudsī* Allah says: “O my servants, I forbade oppression for Myself, and I made it forbidden for you. So you should not oppress each other.”²⁵ Justice is so important that a just ruler will be among those seven categories of people who will be under the shade of the throne of Allah on the Day of Judgment.²⁶ Those who establish justice in this world will be on the pulpits of light on the Day of Judgment. The Prophet (s.a.w.) says: “Verily those who establish justice in their judgment, among the members of their families and in what they are responsible for, will be near Allah [on the Day of Judgment] on pulpits of light.”²⁷ Another importance of justice is that it causes the one who establishes justice to receive the love of Allah: “*And establish justice because Allah loves those who are just.*” (49: 9). This justice and fairness should be maintained among the citizens of a country, between the government and its citizens, among members and employees of all organizations, companies and institutions, among countries of the world and also between present and future generations.
3. The Prophet (s.a.w.) also says: “A perfect Muslim is the one from whose tongue and hand other Muslims remain safe.”²⁸

²⁵ Muslim, see al-Nawawī, *Riyad al-Salihin*, p. 92.

²⁶ Al-Nawawī, *Riyāḍ al-Ṣāliḥīn*, pp. 310-311.

²⁷ Al-Nawawī, *Riyāḍ al-Ṣāliḥīn*, p. 311.

²⁸ Al-Nawawī, *Riyāḍ al-Ṣāliḥīn*, p. 138.

Remaining safe means to be free from harm that might be inflicted either by hands or verbal expression.

4. Society should help those who need help. It should have a charity system for the sake of Allah to help the needy and the poor. Helping the needy is not an option for Muslims; it is rather a collective obligation for the society. Helping poor people through the payment of *zakāh* is an individual duty for those Muslims who are capable of doing so. *Zakāh* is considered to be an important pillar of Islam. Allah says: “*And pay zakāh.*” (2: 43). Here the word “Pay” (*addu*) signifies absolute command of Allah, it proves that the payment of *zakāh* is not an option; rather, it is a duty. The Prophet (s.a.w.) says: “A believer for another believer is like a brick of a building strengthening each other.”²⁹ This strengthening cannot be accomplished without helping those who need help. The Prophet also says: “The one who is not merciful to other people, Allah will not be merciful to him.”³⁰ He says: “As long as a person is fulfilling the need of his brother, Allah will be fulfilling his need. And the one who releases a Muslim from an anxiety, Allah will release him from an anxiety of the anxieties of the Day of Resurrection.”³¹
5. Relationship among the members of a society or institution or organization or party should be amicable and full with mutual respect, nice behavior, trust, help, love and affection. Absence

²⁹Al-Nawawī, *Riyād al-Ṣāliḥīn*, p. 142.

³⁰Al-Nawawī, *Riyād al-Ṣāliḥīn*, p. 143.

³¹Al-Nawawī, *Riyād al-Ṣāliḥīn*, p. 145.

of these good qualities in any society or organization hinders development. Allah says: “*And behave nicely with your parents, relatives, orphans, poor people, neighbors who are kin and neighbors who are strangers, the companion by your side, the traveler, and what your right hands possess.*” (4: 36). The Prophet (s.a.w.) says: “A Muslim is a brother of another Muslim. He neither betrays his brother, nor tells him a lie, nor stops from helping him. For every Muslim, prestige, wealth and blood of other Muslims are forbidden. Piety is here [in the heart of every Muslim]. Humiliating a Muslim brother is enough for a person to be bad.”³² In another *hadith*, he says: “A Muslim is brother of another Muslim. He neither oppresses his brother, nor hands him over to an enemy.”³³ In a third *hadith*, he says: “Anyone of you does not have perfect faith unless he loves for his brother what he loves for himself.”³⁴ In a fourth *hadith*, he says: “He is not one of us who does not show mercy/affection to our younger ones and does not render honor to our older ones.”³⁵

6. Every Muslim has some rights over other Muslims. In order to create a sustainable and good society, these rights should be fulfilled. The Prophet (s.a.w.) says: “A Muslim has five rights over another Muslim: replying the greeting (*salām*), visiting a patient, following funeral procession, accepting in-

³²Al-Nawawī, *Riyāḍ al-Ṣāliḥīn*, p. 145.

³³Al-Nawawī, *Riyāḍ al-Ṣāliḥīn*, p. 145.

³⁴Al-Nawawī, *Riyāḍ al-Ṣāliḥīn*, p. 146.

³⁵Al-Nawawī, *Riyāḍ al-Ṣāliḥīn*, p. 191.

vation, and replying the one who sneezes and says: ‘*Al-Hamdu li-Allah*’ (All praise is due to Allah) by saying ‘*Ya-rhamuka Allah*’ (May Allah be merciful to you).³⁶ In another *ḥadīth* the Prophet (s.a.w.) says that these rights are six by adding “providing advice to one who seeks it.”³⁷ In another *ḥadīth*, he adds two more rights, i.e., helping someone to fulfill his oath to doing something and helping an oppressed person.³⁸ All together these are eight rights that should be fulfilled by each other in Muslim society.

D. Conditions Related to Economic Dimension

1. Sources and materials should not be wasted.
2. All capable members of society should strive for the betterment of economic conditions as a person, as a group and as a government.
3. Those who need to earn money should try to earn it through lawful means and also should try to spend it for lawful purposes. Earning lawfully and spending for lawful purposes are so important that these two aspects will be among five aspects for which everyone will be asked on the Day of Judgment. The prophet (s.a.w.) says: “The two feet of a servant could not move [from his standing position on the Day of Judgment] until he would be asked about his life: how did he pass through it?; about his knowledge: what did he do with it?;

³⁶ Al-Nawawī, *Riyād al-Ṣāliḥīn*, p. 146.

³⁷ Al-Nawawī, *Riyād al-Ṣāliḥīn*, p. 146.

³⁸ Al-Nawawī, *Riyād al-Ṣāliḥīn*, p. p. 146-147.

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about his wealth: from where did he earn it, and for what did he spend it?; and about his body: for what did he use it?.”³⁹

4. Public property should be dealt with sincerity and trust. In Islam public property is considered to be Allah’s property. The Prophet (s.a.w.) says: “Verily some people interfere in Allah’s property unduly. They will enter the Hellfire on the Day of Resurrection.”⁴⁰
5. The system of usury should be gradually abolished. Any economic system that is based on usury is void of the blessings of Allah. Allah says: “*And Allah permitted trade and forbade usury.*” (2: 275). He also says: “Allah will deprive usury of all growth, but will give increase for deeds of charity.” (2: 276). The Messenger of Allah (s.a.w.) cursed the one who receives usury and the one who gives it.⁴¹

E. Conditions Related to the Environmental Dimension

1. A development work should not be harmful for the environment. Any development work should try to avoid polluting still water. The Messenger of Allah (s.a.w.) forbade urinating in still water.⁴²

- F.** A developer, whether it is a government, company, institute or individual, should be careful about the surrounding air, water, land, etc. They should try to avoid polluting them. The Prophet (s.a.w.) says: “Belief has more than sixty or seventy branches.

³⁹Al-Nawawī, *Riyāḍ al-Ṣāliḥīn*, p. 213.

⁴⁰Al-Nawawī, *Riyāḍ al-Ṣāliḥīn*, p. 142.

⁴¹Al-Nawawī, *Riyāḍ al-Ṣāliḥīn*, p. 612.

⁴²Al-Nawawī, *Riyāḍ al-Ṣāliḥīn*, p. 659.

The first among them is saying “*Lā Ilāha illa Allah*” (There is no God except Allah). And the last among them is to remove harmful objects from the path.”⁴³ “Harmful objects” mentioned here include stone, thorn, mud, ash, any dirt, etc.⁴⁴ It also can include other harmful things such as industrial waste, smoke, etc. The path mentioned in this *ḥadīth* can include big roads, small roads, paths or even all those parts of the land where a man can go or needs to go. In other words the environments surrounding any human community should be free from things that can harm them.

G. Conditions Related to the Knowledge and Training Dimension

1. Controlled freedom of expression should be there in the society.
2. Everyone is to be knowledgeable about their own rights.
3. Everyone is to be knowledgeable about their duties toward Allah, themselves, environment, and others.
4. Everyone should act according to gained knowledge. Allah says: “*O you who believe! Why say that which you do not? Grievously odious is it in the sight of Allah that you say that which you do not*” (61: 2-3).
5. Ethics of learning and teaching should be followed.
6. A righteous workforce should be developed through a concerted and continuous effort because it is very important for

⁴³Al-Nawawī, *Riyād al-Ṣāliḥīn*, p. 318.

⁴⁴Al-Nawawī, *Riyād al-Ṣāliḥīn*, p. 318.

keeping any institution, business or even government on the right track.

7. In order to develop new products and better systems, research should be continuous.
8. Training should be continuous.

H. Conditions Related to the Administrative, Policy Making and Political Dimension

1. A stable governing system should be there.
2. There should be a good system in place. The Prophet (s.a.w.) says: “The one who introduces in Islam a good practice [or system] he will receive its reward and the rewards of those people who will observe it after him without any decrease of his rewards. But the one who introduces a bad practice [or system] in Islam he will carry its burden or sin and burdens of those who will observe it after him without any decrease of their burdens or sins.”⁴⁵ Since the introduction of a bad system or practice causes the carrying of the heavy burden mentioned in the *ḥadīth*, introduction of a good system should be an obligation.
3. Any system, rule or practice that is harmful for individuals and society or institutions should not be introduced. If any individual or an authority does so, according to the above *ḥadīth*, he commits a sin. Not only that, he will also carry the burdens and sins of those people who will observe it after him.

⁴⁵ Al-Nawawī, *Riyād al-Ṣāliḥīn*, p. 120.

4. Public interest should be upheld over the personal one, if any contrast occurs.
5. Conflict of interest should be avoided.
6. Responsibility of every member of a government, organization, or institute should be determined. Everyone should try to perform his/her responsibility accordingly.
7. The system of accountability should be there. Every member of any organization should be accountable for his actions.
8. Disobeying the rules and regulations is harmful for the one who does it. It is also harmful for all other members of a society. Therefore, subordinates, whether they are teachers, students, laborers, employees, administrative officers, members of the parliament or citizens of a country should obey their superiors through abiding by the rules and regulations. Allah says: “*O you who believe, obey Allah, and obey the Messenger and those charged with authority among you*” (4: 59). Obeying “those who are in charge of affairs” mentioned in this verse includes obeying all different types of responsible persons along with obeying all rules and regulations imposed by them for the interest of the public. The Prophet (s.a.w.) says: “The one who obeys me surely obeys Allah, the one who disobeys me surely disobeys Allah, and the one who obeys the leader surely obeys me and the one who disobeys the leader surely disobeys me.”⁴⁶

⁴⁶Al-Nawawī, *Riyād al-Ṣāliḥīn*, p. 314.

A Case Study of International Islamic School (IIS), IIUM

A comprehensive study of IIS in light of all guidelines and conditions discussed above is so broad that it is not possible to be conducted within the scope of this paper. Likewise, it is not possible to cover both the primary and secondary sections of IIS. Therefore, the researcher decided survey IIS secondary only. These facilities are: building and location of IIS Secondary, main gates, roads and their security, class rooms, office rooms, library, book shop, computer labs, science labs, *muşallā*, bath rooms, parking lots, football field, lights and air conditioning, cafeteria, swimming pool and environment inside and outside of the School. In order to get a better idea about these facilities, the researcher prepared 65 questionnaires regarding the facilities and distributed among 120 persons in the IIS Secondary community. He received back 108 sets of the questionnaires with answers of the respondents. Due to some irregularities he had to reject eight and accepted only 100.

Among 100 respondents 15 are teachers of IIS secondary, six are administrative officers and the rest 79 are students of IIS secondary. Among these students one is an ex-IIS secondary student, one is from grade seven and the rest are from grades 10 and 11. Sixty-one of them are males and 39 females. One of them is 12 years, 78 of them are between 15 to 20, five of them between 21 to 30, eleven of them 31 to 40, one is 41-50, and four are 51 and above. Twenty-five of them have been in IIS for less than a year, 18 of them for two years, 14 for three years, 12 for four years, six for five years and 25 for more than six years. The researcher's analysis is as follows:

Building and Location of IIS Secondary

		Strongly Disagree	Disagree	Agree	Strongly Agree	Total Marks (%)
1	Its location is in a comfortable and strategic place.	10	11	54	25	100%
2	Placing it with other schools in one campus does not cause any problems.	46	20	15	19	100%
3	Things necessary for both students and staff are available within the vicinity.	7	36	38	19	100%
4	Increase of students and staff numbers in future has been considered.	11	27	46	16	100%

The first statement states: “Its location is in a comfortable and strategic place.” Fifty-four respondents agree with the statement, while 25 of them strongly agree with it. On the other hand, 11 of them disagree and 10 strongly disagree with it. The statement no. two is: “Placing it with other schools in one campus does not cause any problems.” Fifteen agree and 19 strongly agree with the statement; while 20 disagree and 46 strongly disagree with it. The third says: “Things necessary for both students and staff are available within the vicinity. Thirty-eight agree and 19 strongly agree with it; while 36 disagree and seven strongly disagree with it. The final statement is: “Increase of students and staff numbers in future has been considered.” Forty-six agree and 16 strongly agree with it; while 27 disagree and 11 strongly disagree with it. According to these answers, IIS’s location is very good, but placing it with other schools in one campus is considered problematic.

Main Gates, Roads and Their Security

		Strongly Disagree	Disagree	Agree	Strongly Agree	Total Marks (%)
1	Gates are built in a way that they do not cause traffic problems.	28	31	22	19	100%
2	Streets by the gates are wide enough to accommodate traffic of so many vehicles in the morning and in the afternoon.	29	34	25	12	100%
3	Streets by the gates are wide enough to accommodate traffic of so many vehicles in the morning and in the afternoon.	30	24	29	17	100%
4	Traffic lights manage to control the traffic in the morning and afternoon.	29	21	30	20	100%
5	Roads are safe and in good condition.	9	24	46	21	100%

With regards to the main gates, roads and their security, the first statement is: "Gates are built in a way that they do not cause traffic problems." Twenty-two agree and 19 strongly agree with it; while 31 disagree and 28 strongly disagree with it. Secondly, "Streets by the gates are wide enough to accommodate traffic of so many vehicles in the morning and in the afternoon." Twenty-five agree and 12 strongly agree with it; while 34 disagree and 29 strongly disagree with it. Thirdly, "Streets by the gates are wide enough to accommodate traffic of so many vehicles in the morning and in the afternoon." Twenty-nine agree and 17 strongly agree with it, while 24 disagree and 30 strongly disagree with it. Fourthly, "Traffic lights manage to control the traffic in the morning and afternoon." Thirty agree and 20 strongly agree with it; but 21 disagree and 29

strongly disagree with it. Finally, “Roads are safe and in good condition.” Forty-six agree and 21 strongly agree with it; while 24 disagree and nine strongly disagree with it. According to these answers, position of the main gates and surrounding streets is not good enough.

Class Rooms

		Strongly Disagree	Disagree	Agree	Strongly Agree	Total Marks (%)
1	Classrooms are neat and well maintained.	22	24	35	19	100%
2	Classrooms are well equipped.	17	29	27	27	100%
3	Sitting arrangement is separate for boys and girls.	9	6	26	59	100%
4	Doors and windows are in good condition.	21	27	31	21	100%

Regarding the statement “Classrooms are neat and well maintained”, Thirty-five agree and 19 strongly agree with it; while 24 disagree and 22 strongly disagree with it. With the statement “Classrooms are well equipped”, twenty-seven agree and another 27 strongly agree with it; but 29 disagree and 17 strongly disagree with it. The statement, “Sitting arrangement is separate for boys and girls”, received the response that twenty-six agree and 59 strongly agree with it; while six disagree and nine strongly disagree with it. Lastly, the statement “Doors and windows are in good condition”, was responded with thirty-one agreeing and 21 strongly agreeing with it; while 27 disagreed and 21 strongly disagreed with it. According to these answers, the condition of IIS Secondary class rooms is acceptable but not very good, except the sitting arrangement which is considered excellent (and is thus Islamic).

Office Rooms

		Strongly Disagree	Disagree	Agree	Strongly Agree	Total Marks (%)
1	Office rooms are neat and well maintained.	2	9	30	59	100%
2	Office rooms are well organized.	3	7	33	57	100%
3	Office rooms are well equipped.	7	11	34	48	100%

Primarily, with the statement “Office rooms are neat and well maintained”, thirty agree and 59 strongly agree; while 9 disagree and 2 strongly disagree. Next, with the statement “Office rooms are well organized”, thirty-three agree and 57 strongly agree with it; while 7 disagree and 3 strongly disagree with it. Then, with the statement “Office rooms are well equipped”, thirty-four agree and 48 strongly agree with it, while 11 disagree and 7 strongly disagree with it. According to these answers, the condition of the office rooms of IIS Secondary is excellent.

Library

		Strongly Disagree	Disagree	Agree	Strongly Agree	Total Marks (%)
1	Reasonable numbers of books for every subject are available.	31	25	27	17	100%
2	It is comfortable as a reading place.	6	10	36	48	100%
3	It is well equipped.	18	18	34	30	100%
4	A good system of book borrowing is maintained.	15	17	41	27	100%
5	Enough tables and chairs are there for both boys and girls.	8	10	32	50	100%

For the statement “Reasonable numbers of books for every subject are available.” Twenty-seven agree and 17 strongly agree; while 25 disagree and 31 strongly disagree. “It is comfortable as a reading place” has Thir-

ty-six who agree and 48 who strongly agree with it; while 10 disagree and 6 strongly disagree with it. Thirdly, with “It is well equipped”, Thirty-four agree and 30 strongly agree, and 18 disagree and 18 others strongly disagree. The fourth statement is “A good system of book borrowing is maintained.” Forty-one agree and 27 strongly agree with it; but 17 disagree and 15 strongly disagree with it. Lastly, with “Enough tables and chairs are there for both boys and girls”, Thirty-two agree and 50 strongly agree with it; while 10 disagree and eight strongly disagree with it. Based on these answers, the condition of the IIS secondary library is acceptable, but there is room for improvement.

Book Shop

		Strongly Disagree	Disagree	Agree	Strongly Agree	Total Marks (%)
1	Books are available in sufficient amount at the beginning of the school year.	25	42	23	10	100%
2	Prices of the books and exercise books and other items are reasonable.	42	33	17	8	100%
3	Uniforms are available at the beginning of the school year.	18	28	32	22	100%

Regarding the statement “Books are available in sufficient amount at the beginning of the school year”, only twenty-three agree and 10 strongly agree with it; while 42 disagree and 25 strongly disagree with it. For “Prices of the books and exercise books and other items are reasonable.” only seventeen agree and 8 strongly agree with it; while 33 disagree and 42 strongly disagree with it. “Uniforms are available at the beginning of the school year” has Twenty-two respondents who agree and 22 who strongly agree with it, while 28 disagree and 18 strongly disagree with it.

Thus, the researcher opines that the condition of the book shop is not good. It requires a certain amount of improvement.

Computer Labs

		Strongly Disagree	Disagree	Agree	Strongly Agree	Total Marks (%)
1	Enough computers are available for the students.	6	12	34	48	100%
2	Latest software is being used.	17	30	29	24	100%
3	Use of Internet is governed by Islamic etiquettes.	9	12	41	38	100%
4	Computer labs are neat and well maintained.	6	10	38	46	100%

For the statement “Enough computers are available for the students”, Thirty-four agree and 48 strongly agree with it; while 12 disagree and 6 strongly disagree with it. Additionally, the statement “Latest software is being used” has Twenty-nine respondents who agree and 24 who strongly agree with it; while 30 disagree and 17 strongly disagree. Furthermore, “Use of Internet is governed by Islamic etiquettes” has forty-one who agree and 38 who strongly agree with it, while 12 disagree and 9 strongly disagree with it. The statement “Computer labs are neat and well maintained” has thirty-eight who agree and 46 who strongly agree with it; however 10 disagree and six strongly disagree with it. From these responses, it can be said that with the exception of using latest software, the computer lab of IIS Secondary is considered to be very good. However, improvement is recommended in the area of using the latest software.

Science Labs

		Strongly Disagree	Disagree	Agree	Strongly Agree	Total Marks (%)
1	Science labs are well equipped.	7	10	39	44	100%
2	They are properly used for scientific experiments.	7	19	33	41	100%
3	These labs are neat and well maintained	5	17	42	36	100%
4	Safety of students is maintained.	5	10	40	45	100%

The first statement, “Science labs are well equipped” has thirty-nine respondents who agree and 44 who strongly agree with it; while 10 disagree and seven strongly disagree with it. The second statement “They are properly used for scientific experiments” has thirty-three who agree and 41 strongly agree with it; while 19 disagree and seven strongly disagree with it. The third statement, “These labs are neat and well maintained” has forty-two who agree and 36 who strongly agree with it, while 17 disagree and five strongly disagree with it. The fourth statement, “Safety of students is maintained” has forty who agree and 45 who strongly agree with it; nonetheless 10 disagree and five strongly disagree with it. This response shows that the condition of science labs is very good.

Muṣallā

		Strongly Disagree	Disagree	Agree	Strongly Agree	Total Marks (%)
1	The <i>musalla</i> is big enough to accommodate staff and students during prayer time.	20	27	31	22	100%
2	It is neat and well maintained.	14	20	38	28	100%
3	Ablution area is clean and functioning.	15	13	41	31	100%
4	Sitting arrangement for boys and girls is separate.	9	2	25	64	100%

In response to the statement “The *muşallā* is big enough to accommodate staff and students during prayer time” thirty-one respondents agree and 22 strongly agree with it; while 27 disagree and 20 strongly disagree with it. For “It is neat and well maintained,” thirty-eight agree and 28 strongly agree with it; while 20 disagree and 14 strongly disagree with it. Responding to statement no. three “Ablution area is clean and functioning,” forty-one agree and 31 strongly agree with it, while 13 disagree and 15 strongly disagree with it. Fourthly, for “Sitting arrangement for boys and girls is separate” twenty-five agree and 64 strongly agree with it; nevertheless only two disagree and 9 strongly disagree with it. The response shows that the condition of the *muşallā* is very good.

Bath Rooms

		Strongly Disagree	Disagree	Agree	Strongly Agree	Total Marks (%)
1	Bath rooms are clean and maintained regularly.	62	19	16	3	100%
2	Bath rooms’ doors are in a good condition.	59	24	14	3	100%
3	Water supply is good.	31	20	24	25	100%
4	Toilets and their flushing system are functional.	58	22	11	9	100%

For the statement “Bath rooms are clean and maintained regularly” sixteen agree and only three strongly agree and 19 disagree and 62 strongly disagree with it. Secondly, for the statement “Bath rooms’ doors are in a good condition” fourteen agree and only three strongly agree with it; while 24 disagree and 59 strongly disagree with it. “Water supply is good” has Twenty-four respondents who agree and 25 strongly agree with it, while 20 disagree and 31 strongly disagree with it. Last, the

statement “Toilets and their flushing system are functional” has eleven respondents who agree and nine strongly agree with it and 22 who disagree and 58 who strongly disagree with it. These responses demonstrate that the condition of the bath rooms of IIS Secondary is very bad. It requires an intensive improvement.

Parking Lots

		Strongly Disagree	Disagree	Agree	Strongly Agree	Total Marks (%)
1	Parking lots are well organized.	18	20	44	18	100%
2	Enough parking lots are there for teachers and guests.	25	30	33	12	100%
3	Parking lots are neat and well maintained.	19	22	38	21	100%
4	School buses and vans have their own parking space.	32	25	22	21	100%

Responding to “Parking lots are well organized”, forty-four agree and 18 strongly agree, although 20 disagree and 18 strongly disagree with it. In answering “Enough parking lots are there for teachers and guests”, thirty-three agree and 12 strongly agree with it; while 30 disagree and 25 strongly disagree with it. For the statement “Parking lots are neat and well maintained” thirty-eight agree and 21 strongly agree with it, whereas 22 disagree and 19 strongly disagree with it. Fourthly, the statement “School buses and vans have their own parking space” has twenty-two respondents who agree and 21 who strongly agree with it; on the other hand 25 disagree and 32 strongly disagree with it. These answers prove that the condition of the parking lots is average. Nevertheless, school buses and vans should have good parking lots in a safe area.

Football Field

		Strongly Disagree	Disagree	Agree	Strongly Agree	Total Marks (%)
1	Area of the football field is big enough to accommodate students.	10	12	27	51	100%
2	It is comfortable for playing.	26	18	31	25	100%
3	Grass and ground are well maintained.	33	28	27	12	100%
4	Proper coordination is maintained between all the schools for using the field.	26	21	32	21	100%

Regarding “Area of the football field is big enough to accommodate students” twenty-seven respondents agree and 51 strongly agree with it, and 12 disagree and 10 strongly disagree with it. Secondly, “It is comfortable for playing” has thirty-one who agree and 25 who strongly agree, even though 18 disagree and 26 strongly disagree with it. Responding to “Grass and ground are well maintained” twenty-seven agree and 12 strongly agree with it, although 28 disagree and 33 strongly disagree with it. Next, “Proper coordination is maintained between all the schools for using the field” has thirty-two who agree and 21 who strongly agree with it; however 21 disagree and 26 strongly disagree with it. Based on this, the condition of the football field is not that bad. However, it needs improvement in maintaining its ground and grass.

Lights and Air Conditioning

		Strongly Disagree	Disagree	Agree	Strongly Agree	Total Marks (%)
1	All class rooms and staff rooms have working air conditioning.	11	16	36	37	100%
2	Electricity and air conditioning are regularly maintained.	12	20	36	32	100%
3	During off hours electricity is not wasted.	9	24	35	32	100%

Concerning the statement “All class rooms and staff rooms have working air conditioning” thirty-six agree and 37 strongly agree with it whereas 16 disagree and 11 strongly disagree with it. Following that, “Electricity and air conditioning are regularly maintained” has thirty-six who agree and 32 who strongly agree with it. Even so, 20 disagree and 12 strongly disagree with it. For “During off hours electricity is not wasted” thirty-five agree and 32 strongly agree with it, while 24 disagree and 9 strongly disagree with it. Hence, it can be concluded that although the condition of lights and air conditioning is good, there is room for improvement.

Cafeteria

		Strongly Disagree	Disagree	Agree	Strongly Agree	Total Marks (%)
1	The cafeteria is neat and well maintained.	27	32	24	17	100%
2	Sitting arrangement for boys and girls is separate.	11	10	27	52	100%
3	Healthy foods and drinks are supplied.	33	31	25	11	100%
4	Enough tables and chairs are there to accommodate students and staff of all schools.	27	20	31	22	100%

As for the statement “The cafeteria is neat and well maintained”, twenty-four agree and 17 strongly agree with it, and 32 disagree and 27 strongly disagree with it. The statement “Sitting arrangement for boys and girls is

separate” has twenty-seven who agree and 52 who strongly agree with it; while 10 disagree and 11 strongly disagree with it, Subsequently, the statement “Healthy foods and drinks are supplied” has twenty-five respondents who agree and 11 who strongly agree with it. Contrastingly, 31 disagree and 33 strongly disagree with it. Finally, “Enough tables and chairs are there to accommodate students and staff of all schools” has thirty-one who agree and 22 who strongly agree with it; but 20 disagree and 27 strongly disagree with it. Therefore, with the exception of separate sitting arrangement for males and females, the condition of the cafeteria is not very good. It requires improvement.

Swimming Pool

		Strongly Disagree	Disagree	Agree	Strongly Agree	Total Marks (%)
1	Swimming pool, showers and changing areas are clean and well maintained.	28	28	29	15	100%
2	Water is changed regularly.	24	18	34	24	100%
3	Privacy for both boys and girls is maintained when in use.	8	12	25	55	100%
4	Lifeguard is present when students swim.	10	8	30	52	100%
5	Proper coordination is maintained between the schools to use the swimming pool.	10	10	37	43	100%

Firstly, for the statement “Swimming pool, showers and changing areas are clean and well maintained” twenty-nine agree and 15 strongly agree with it; while 28 disagree and other 28 strongly disagree with it. For the statement “Water is changed regularly” thirty-four agree and 24 strongly agree with it; while 18 disagree and 24 strongly disagree with it. Next, for “Privacy for both boys and girls is maintained when in use” twenty-

five agree and 55 strongly agree with it, while 12 disagree and eight strongly disagree with it. For the fourth statement, “Lifeguard is present when students swim” thirty agree and 52 strongly agree with it; but eight disagree and 10 strongly disagree with it. Fifth, the statement “Proper coordination is maintained between the schools to use the swimming pool” has thirty-seven who agree and 43 who strongly agree with it, although 10 disagree and other 10 strongly disagree with it. Consequently, the condition of the swimming pool is very good in certain areas. However, it requires improvement in changing the water more frequently and keeping it clean.

Environment inside and outside the School

		Strongly Disagree	Disagree	Agree	Strongly Agree	Total Marks (%)
1	Drainage system inside the school and in surrounding areas is functioning and well maintained.	13	15	48	24	100%
2	Garbage containers are cleaned regularly.	12	27	31	30	100%
3	Floors and walls are in good condition and well maintained.	17	25	33	25	100%
4	Ceilings are not leaking.	26	21	32	21	100%
5	The building infrastructure is safe and does not harm the school community and neighborhood.	14	14	36	36	100%

In response to “Drainage system inside the school and in surrounding areas is functioning and well maintained” forty-eight agree and 24 strongly agree with it. Meanwhile, 15 disagree and 13 strongly disagree with it. “Garbage containers are cleaned regularly” has thirty-one who agree and 30 who strongly agree with it. However, 27 disagree and 13 strongly disagree with it. The third statement says: “Floors and walls are in good

condition and well maintained.” Thirty-three agree and 25 strongly agree with it, while 25 disagree and 17 strongly disagree with it. “Ceilings are not leaking” has thirty-two who agree and 21 strongly agree with it; nonetheless, 21 disagree and 26 strongly disagree with it. Fifthly, “The building infrastructure is safe and does not harm the school community and neighborhood” has thirty-six who agree and another 36 who strongly agree with it; meanwhile 14 disagree and other 14 strongly disagree with it. Thus, the environment inside and outside of the school is good, but ceilings should be maintained in a way that leaking does not occur.

Conclusion

Sustainable development is the development that maintains a balance between present and future life and between worldly life and the life hereafter and covers all aspects of human life and the environment in the light of the guidelines given by Allah. The case study of IIS was not an attempt to investigate all the conditions discussed in the article. Rather, it is related to only a small part of it i.e. the safety, cleanliness, benefit, suitability, usefulness, etc. of IIS secondary facilities. The following findings need to be highlighted:

- a. IIS location is very good, but placing it with other schools in one campus is considered problematic.
- b. Position of the main gates and surrounding streets is not good enough.
- c. The condition of class rooms is acceptable but not very good.
- d. The condition of the office rooms is excellent.
- e. The condition of the library is acceptable, but there is room for improvement.

- f. The condition of the book shop is not good. It requires a sufficient amount of improvement.
- g. The computer lab is very good. However, improvement is recommended in using the latest software.
- h. The condition of science labs is very good.
- i. The condition of the *muşallā* is very good.
- j. The condition of the bath rooms of IIS Secondary is very bad. It requires a high amount of improvement.
- k. The condition of the parking lots is medium. School buses and vans should have good parking lots in a safe area.
- l. The condition of the football field is not that bad. However, it needs improvement in maintaining its ground and grass.
- m. The condition of lights and air conditioning is good, but still there is room for improvement.
- n. The condition of the cafeteria is not very good. It requires improvement.
- o. The condition of the swimming pool is very good in certain areas. However, it requires improvement in changing water more frequently and keeping it clean.
- p. The environment inside and outside of the school is good, but ceilings should be maintained in a way that leaking should not be there.