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Governance of Common-Pool Resources between Elinor OSTROM's Approach and the Principles of the Islamic Economic System

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Abstract:

The rational management of natural resources shared by a number of individuals (common-pool resources (CPRs)) is one of the most important conditions of life for current and future generations. It is also considered a blessing that must be thanked for by preserving it. Economic studies have been interested in the subject of shared resources in order to reach a method that helps preserve them from depletion. Among the recent studies, we find the Elinor OSTROM approach, which focuses on the behavioral and moral aspect of man that Islam has called for for thousands of years. This study aims to try to compare Elinor OSTROM's principles in managing shared resources and the principles of Islamic economics, as the study found a great deal of similarity between them.

Key words: common-pool resources (CPRs), governance, Elinor OSTROM, the Islamic economic system.

I. Introduction

The economic problem is the cornerstone of economics because its effects extend to all social, political, and security fields, and at the partial and international levels, and express the inability of the individual or society to satisfy all its increasing and diverse needs due to limited resources.

In the capitalist system, which is based on the principle of individual freedom in practicing economic activity and private ownership of the means of production, the personal profit incentive, which is based on innovation and risk, is considered the driving force for individuals. It believes that resources should be privatized and owned by individuals, because in the absence of ownership, resources will be exploited excessively. As for the socialist system, it believes that the cause of the economic problem is the contradiction between the forces of production of a social nature and the relations of production of a private nature. Therefore, it believes that in order to protect common-pool resources (CPRs) from depletion

and deterioration, they should be owned by the state, because the latter is able to impose laws and regulations to protect them (Pigou 1920).

The classical view of Western economics sees the cause of the economic problem as the stinginess and insufficiency of natural resources. According to Malthus, there is an imbalance between population growth, which increases geometrically, and the continuous depletion of resources. Therefore, man must take as much as he can from resources without taking into account their condition, which leads to their depletion.

While the Islamic system believes that there is no scarcity, Where God says "Is not Allāh sufficient for His Servant (Az-Zumar, verse 36), And also "And He gave you from all you asked of Him" (Ibrāhīm, verse 34), and "and amply bestowed upon you His favors apparent and unapparent (Luqmān, verse 20), and "And in the heaven is your provision and whatever you are promised. (Adh-Dhāriyāt, verse 20)" Rather, there is a scarcity related to man's succession on earth and the necessity of his striving to earn his living. Needs are the incentive for economic activity, on the one hand. On the other hand, the scarcity is related to his selfishness, which leads to his greed and aggression against nature, which causes its deterioration and depletion.

Despite all the serious attempts of economic theory within the framework of the ideas of the capitalist and socialist system to solve the problem of the insufficiency of natural resources and protect them from depletion, they were of no use, as neither public nor private ownership was consistently able to solve the problems related to natural resources.

In 2009, the world was surprised by the emergence of a new approach within the framework of the new institutional economy, adopted by the American economist and Nobel Prize winner in the same year, Elinor OSTROM, as she created a new type of good governance that she believes can be applied to preserve natural resources shared by a number of individuals and resolve issues related to them in a satisfactory manner among their users. This American largely agrees with the principles of Islamic economics in the good governance of natural resources.

Elinor OSTROM agrees with Islamic law that the protection of natural or shared resources is linked to the behavioral and spiritual aspects of individuals, and is related to the concept of human stewardship of the earth and his responsibility to develop and preserve it, and that the problems and crises related to its depletion and waste are crises stemming from the greed and avarice of the beneficiary, as each beneficiary deals with these resources on the basis of achieving the greatest personal benefit without thinking about the public interest or the condition of the resource itself, and the biggest problem is that all beneficiaries think in the same way and thus follow the same behavior, which causes a real tragedy for these resources and thus the crisis of depletion occurs.

In light of the above, the features of the problem of this study crystallize, which can be formulated in the following pivotal question:

To what extent do Elinor OSTROM's ideas in the rational management (Governance) of common-pool resources (CPRs) conform to the principles of the Islamic economic system?

a. study objectives: The objectives of this study are:

Analyzing the gaps between traditional economic theories and their management of common-pool resources (CPRs) ;

Exploring the principles of the Islamic system in managing shared natural (common-pool resources);

"Identifying common-pool resources (CPRs) and comparing Elinor Ostrom's approach with the Islamic economic system in managing them efficiently."

b. Study Structure:

this paper consists of 5 main sections including the introduction. Section 2 General concepts related to common-pool resources (CPRs). Section 3 common-pool resources (CPRs) in the Islamic system. Section 4 Principles of governance of common-pool resources (CPRs) between Elinor OSTROM's ideas and the Islamic economic system. Section 5 conclusion.

II. General concepts related to common-pool resources (CPRs)

II. 1. Definition of economic resources:

There are many concepts of economic resources, perhaps the most important of which is the definition of Paul Samuelson (1989). According to him, economic resources are everything that humans use to achieve a benefit or to satisfy a certain desire, directly or indirectly, and are always linked to a certain value or a specific price, and include three groups: natural resources, human resources, and the environment surrounding the Earth, represented by the atmosphere.

II.2. Classifications of economic resources: There are several classifications of economic resources according to several criteria, we will classify them according to their first appearance as a term (according to their historical development) as follows: (OSTROM, BEYOND MARKETS AND STATES: POLYCENTRIC GOVERNANCE OF COMPLEX ECONOMIC SYSTEMS, 2009, p. 02):

1. Resources were classified according to Paul Samuelson (1954) into two types, based on two criteria:

- **The possibility of excluding beneficiaries or not:** This means the possibility of excluding current and potential competitors from benefiting from the resource.
- **The degree of competition between users of the resource.**

The resources according to the two previous criteria are as follows:

- **Public resources:** are resources that are characterized by the difficulty of excluding individuals or preventing them from benefiting from them, as no matter how much an individual consumes of them, it does not limit the consumption of other people. They are also characterized by a weak degree of competition between beneficiaries, meaning freedom of access to the resource. Examples include: air, peace and security in society, national defense, fire protection, etc. (OSTROM, TYPE OF GOOD AND COLLECTIVE ACTION, p. 03)
- **Private resources:** are resources that are characterized by the possibility of excluding individuals or preventing them from benefiting from them, such as: not paying for them (in the case of consumption), and the consumption of this type of resource by one individual limits or affects the consumption of other individuals, examples of which are: food, clothing, cars, etc.

2. Buchanan (1965) added a new type of resource - according to the same criteria presented by Paul Samuelson - called club resources, which are defined as those resources provided by groups of individuals in the form of associations, private organizations and clubs, where these resources are characterized by the possibility of excluding non-members from benefiting from the resources they provide, and there is no competition between members at least until a state of crowding is reached, examples of which are: cinemas, television and services provided by social or religious clubs to their members, and it can be said that the best example of club resources is the European Union.

3. In light of the theoretical and experimental research conducted by Elinor OSTROM on resources, she proposed a new type called "**common-pool resources (CPRs)**", and made some modifications, which are as follows (OSTROM, BEYOND MARKETS AND STATES: POLYCENTRIC GOVERNANCE OF COMPLEX ECONOMIC SYSTEMS, 2009, p. 04):

- a. Replaced the term "competition in consumption" with the term "competition in use";
- b. Conceived competition in use and the possibility of exclusion as varying in a strong (high) or weak, low (easy) or high (difficult) range, respectively, instead of conceiving them as either present or non-existent;
- c. Added a new type of resource, which is common-pool resources (CPRs), examples of which are water networks, forests, fisheries, irrigation systems, and all resources that are of great importance to the survival of humans on this earth.

II.3. Definition of common-pool resources (CPRs) : common-pool resources (CPRs) can be defined as follows (Elinor OSTROM, 1994, p. 07):

- Common-pool resources (CPRs) are natural resources owned by a large number of individuals. The exploitation of these resources often creates competition, which leads to problems of overuse and depletion, resulting in their degradation and destruction. Among

the types of these resources are: pastures, groundwater basins, lakes, irrigation systems, fisheries, forests, etc.

- These are resources that are characterised by the difficulty of excluding current or potential beneficiaries, and are characterised by a strong degree of competition between their users, as exploitation by one individual affects the exploitation of other individuals.

Thus, we note that common-pool resources (CPRs) are similar to private goods in the criterion of competition (an increase in a user reduces the total number of units available to other beneficiaries of the common resource), and similar to public goods in the criterion of the possibility of excluding beneficiaries (the inability to prevent someone from benefiting from the common resource), and this is what makes their management very complex.

After defining economic resources and their classifications, this can be summarized in the following table:

Table No. 01: Classification of Economic Resources

		Competitiveness level among resource beneficiaries	
		high	weak
Possibility of excluding competitors	Hard	Common resource: such as: groundwater basins, lakes, irrigation systems, fisheries, forests, etc	Public resources: such as: peace and security in society, national defense, knowledge, fire protection, etc.
	Easy	Special resources: such as: cars, clothes,	Club resources: such as: theatres and private clubs.

Source: (Elinor OSTROM, 1994, p. 07).

- If the exploitation of a particular individual does not limit the exploitation of other individuals, then competition is weak. For example, the exploitation of a lighthouse light by a boat does not deprive other ships of lighting. If the exploitation of a particular individual limits the number of units available to other individuals, then competition is strong, such as fishing.
- If there is a possibility to prevent individuals from benefiting from the resource, then the possibility of exclusion is easy, but if there is no possibility to prevent them, then the possibility of exclusion is difficult.
- The Islamic economy is consistent with this division of economic resources, but the philosophy that drives the Islamic system is completely different from the positivist

philosophy. Under the capitalist system, the individual seeks to achieve his personal interest, and through this pursuit, the public interest is automatically* achieved. The capitalist system built economic activity on personal interest and on the mutual benefit between the individual and society and the mechanism of the price system such as supply and demand (Masalma, 2009, p. 22). As for the Islamic system, it considers economic activity as worship and work to draw closer to God, and takes into consideration the interests of others. Anas, may God be pleased with him, reported that the Prophet, may God bless him and grant him peace, said, "None of you truly believes until he loves for his brother what he loves for himself." Thus, the direction of the capitalist system is altruistic, while the direction of the capitalist system is self-interested and utilitarian.

In the socialist system, the state is the owner of money and economic resources and its agent, and no one has the right to dispose of them except through the state's authorization to him through specific laws and rules. As for the nature of the Islamic system, it is consultative.

The common-pool resources (CPRs) in the Islamic economy are of common ownership, which is the ownership of an individual of a relative, unspecified part of a specific asset, as a result of others sharing ownership with him without separation. It is as if each part of the asset is owned by each partner according to his percentage of ownership in the asset, such as a person owning half a house or a tenth of it, which is what the jurists call the common share in the property, due to the prevalence of this relative part and its spread in all parts of the owned asset. Common ownership is divided into two parts (Al-Bar, 1984, p. 51):

- Divisible common property: It is what can be used after division in the same way that was intended before division, such as ownership of a certain percentage of the profits of an investment project, ownership of a share of agricultural land.
- Indivisible common property: It is the property that cannot be used after division in the way that was intended for it before it.

II.4. Definition of governance of common-pool resources (CPRs) :

According to Elinor OSTROM, governance of common-pool resources (CPRs) refers to the process of preparing, planning, implementing, and monitoring rules for access and exploitation of common-pool resources (CPRs) of all kinds.

It is a set of laws, regulations and decisions that aim to achieve the protection and sustainability of common-pool resources (CPRs) by involving their actual users by choosing appropriate and effective methods.

III. common-pool resources (CPRs) in the Islamic system:

Since the time of the Messenger, may God bless him and grant him peace, Islamic law has been concerned with the environment in general and natural resources in particular, as Islam considers man and the environment to be an integrated whole. God has made man a caliph on earth and has entrusted him with the responsibility of legitimate caliphate, as God Almighty said: And when your Lord said to the angels, "Indeed, I will make upon the earth a successive

* Adam Smith says in this regard: "We do not expect the baker or the butcher to do us a favor with dinner, but we expect it from their consideration of their own interest. We do not address their humanity, but their love of themselves. We do not speak of our necessities, but of their own gain."

authority." [17] They said, "Will You place upon it one who causes corruption therein and sheds blood, while we exalt You with praise and declare Your perfection?" [18] He [Allāh] said, "Indeed, I know that which you do not know." To contribute to the development of the earth with goodness and to preserve it by striving to meet his needs while considering its capacity, as he made environmental preservation a form of gratitude for God's blessing and established a great reward for it. According to Islamic law, the relationship between humans and the environment and natural resources is governed by two principles (al-Qaradawi, 2001, p. 23):

1. Principle of Divine Subjugation:

The principle is based on the belief that the true owner is Allah (God) Almighty, and the role of humans is limited to acting as Allah's stewards over this ownership within the boundaries of use and development for which they have been entrusted. Allah explicitly stated in the Holy Quran that humans have the right to benefit from resources based on the principle of stewardship to fulfill their desires, as Allah says, "It is He who created for you all of that which is on the earth" (Surat Al-Baqarah, verse 29), He also said "And He has subjected to you the night and the day and the sun and the moon, and the stars are subjected by His command. Indeed in that are signs for a people who reason. And it is He who has subjected the sea that you may eat from it tender meat and extract from it ornaments which you wear and you see the ships plying through it and that you may seek of His bounty and perhaps you will be grateful." (Surat An-Nahl, verse 12-14), He also said "Have you not seen that God has subjected to you whatever is on the earth and the ships that sail through the sea by His command? And He holds back the sky from falling upon the earth except by His permission. Indeed, God is to the people Kind and Merciful." (Surat Al-Hajj, verse 65).

God Almighty has indicated that man's quest to own resources is innate and to benefit from what God has provided for him, as He said, "And you love wealth with an intense love" (Surat Al-Fajr, verse 20). It is worth noting that this ownership is not absolute, but rather linked to a specific function and social purpose, and it has the right to be cared for and preserved from depletion, as He said, "Eat of its fruit when it bears fruit and give its due on the day of its harvest" (Surat Al-An'am, verse 141). He also said, "O you who have believed, spend from the good things which you have earned and from that which We have produced for you from the earth" (Surat Al-Baqarah, 267).

2. **Moderation officer:** The right of man to benefit from natural resources is conditional upon his moderation in their use and consumption, and in preserving and developing them. Thus, they are a trust. Man plays an important role in the environment, as everything in it is subject to him, and he must deal with it in a way that does not contradict God's laws in His creation or God's rulings in His law. He takes from it and gives to it, and takes care of its right so that it may give him his right.

Thus, we notice that Islam linked subjugation with moderation, as the relationship between man and the environment and its resources is a relationship of harmony, and thus

the dealing between natural resources and man is a relationship of taking (benefiting from them) and giving (preserving them and contributing to their development), neither excess nor neglect, nor extravagance nor stinginess, as God Almighty made the characteristic of consumption one of the characteristics of believers, as He said: “And those who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those extremes” (Surat Al-Furqan, verse 67), “O children of Adam, take your adornment at every mosque, and eat and drink, but be not excessive. Indeed, He does not like those who commit excess” (Al-A’raf 31). Especially for non-renewable resources that are depleted by continuous consumption, so their consumption must be rationalized (Al-Faqih, p. 23).

III. 1. Verses indicating the benefit and preservation of natural resources from the Holy Qur’an:

The Holy Quran is full of terms, verses and names of Surahs related to natural resources. God Almighty named some Surahs after natural resources, such as: Al-Baqarah, Al-Ankabut, Al-Nahl, Al-Naml, Al-An’am, Al-Fajr, Al-Asr, Al-Shams, Al-Qamar, Al-Najm, Al-Dharyat, etc. Among the verses that mentioned natural resources and their use, we mention:

- “He has created grazing livestock for you; in them is warmth and [numerous] benefits, and from them you eat.” Until the Almighty’s saying: “And it is He who has subjected the sea for you to eat from it tender meat and to extract from it ornaments which you wear, and you see the ships plying through it and that you may seek of His bounty and perhaps you will be grateful.” (Surat An-Nahl, verses 5-14).

- “It is Allah who created the heavens and the earth and sent down water from the sky and brought forth thereby fruits as provision for you and has subjected to you the ships to sail through the sea by His command and has subjected to you the rivers and has subjected to you the sun and the moon, both constantly pursuing their courses and has subjected to you the night and the day and has given you of all you have asked of Him. And if you should count the favors of Allah, you could not enumerate them. Indeed, man is a disbeliever.” “They are indeed unjust and ungrateful.” (Surat Ibrahim, verses 32-34)

- “Have you not seen that Allah has subjected to you whatever is in the heavens and whatever is on the earth and has completed His favors upon you, both apparent and hidden? And among the people is he who disputes about Allah without knowledge or guidance or an enlightening Book.” (Surat Luqman, verse 02);

- “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.” (Surat Al-Jathiya, verse 13);

- “And the grazing livestock He has created for you; in them is warmth and [numerous] benefits, and from them you eat.” (Surat An-Nahl, verse 5);

- “And indeed, in livestock there is a lesson for you. We give you to drink from what is in their bellies - between excrement and blood - pure milk, palatable to drinkers.” (Surat An-Nahl, verse 66);

- “And God has made for you, from your houses, a place of rest, and has made for you, from the hides of livestock, houses which you find light on the day of your departure and the day of

your settlement, and from their wool and their fur and their hair, furniture and provisions for a time." (Surat An-Nahl, verse 80);

- "It is He who sends down water from the sky for you; from it you drink, and from it come the trees in which you pasture [your plants]." (10) He causes to grow for you thereby the crops, the olives, the palm trees, the grapevines, and from all the fruits. Indeed in that is a sign for a people who give thought. (11)" (Surat An-Nahl, verses 10-11)

- "And from the fruits of the palm trees and the grapevines you take intoxicant and good provision. Indeed in that is a sign for a people who give thought." They understand. (67) And your Lord inspired the bee, saying, "Take your dwellings in the mountains and in the trees and in what they build. (68) Then eat from all the fruits and follow the ways of your Lord made easy for you." There emerges from their bellies a drink of varying colors in which is healing for people. Indeed in that is a sign for a people who give thought. (69)" (Surat An-Nahl, verses 67-69)

- "And it is He who subjected the sea to "That you may eat from it tender meat and extract from it ornaments which you wear, and you see the ships plying therein, and that you may seek of His bounty; and perhaps you will be grateful." (Surat An-Nahl, verse 14) Among the verses that prohibit the depletion of natural resources and urge their preservation are:

- "Corruption has appeared on land and sea because of what the hands of people have earned so that He may let them taste some of what they have done that perhaps they will return." (Surat Ar-Rum, verse 41)

- "Eat and drink, but be not excessive. Indeed, He does not like transgressors." (Surat Al-A'raf, verse 31)

- "And give the relative his right, and [also] the needy and the traveler, and do not spend wastefully." (Surat Al-Isra, verse 26)

III. 2. Prophetic hadiths indicating the benefit and preservation of natural resources from the Prophetic Sunnah:

- The Messenger, may God bless him and grant him peace, made preserving natural resources part of faith, saying: "Faith has sixty-odd branches, the highest of which is the statement, 'There is no god but God,' and the lowest of which is removing something harmful from the road." The most prominent legal principle for protecting the environment is "No harm, no foul" (Malik bin Anas Abu Abdullah Al-Asbahi, 2013, p. 745)

- Allah's Messenger may God bless him and grant him peace said, "There is none amongst the Muslims who plants a tree or sows seeds, and then a bird, or a person or an animal eats from it, but is regarded as a charitable gift for him." (Fath Al-Bari, 1987, p. 135);

- On the authority of Abdullah bin Amr, on the authority of the Messenger of God, may God bless him and grant him peace, he said: "There is no person who kills a small bird or anything larger for no just reason, but Allah, the Mighty and Sublime, will ask him about it." It was said: "O Messenger of Allah, what does just reason; mean?" Her said: "That you slaughter it and eat it, and do not cut off its head and throw it aside.")Al-Nasa'i ' (489، صفحة 2006

- Anas ibn Malik reported that the Prophet, may Allah bless him and grant him peace, said, "If the Final Hour comes while you have a shoot of a plant in your hands and it is possible to plant it before the Hour comes, you should plant it.")al-Shaibani(191 صفحة ،

IV. Principles of Governance of Common-pool resources (CPRs) between Elinor OSTROM's Ideas and the Islamic Economic System

We will compare the principles presented by Elinor OSTROM) OSTROM, GOVERNING the COMMONS: The Evolution of Institutions for Collective Action, 2010, p. 192) with the principles of Islamic economics in managing common-pool resources (CPRs) , as the latter are derived from the legislative texts of the Holy Qur'an and the Sunnah of the Prophet, and from the general understanding of the opinions of jurists. Through this axis, we aim to know the extent to which the principles of the new institutional economy, which includes the latest scientific findings in the management of natural resources shared between a number of individuals (Elinor OSTROM's approach), are compatible with the principles of the Islamic system. Elinor OSTROM has provided the overall scheme for governance of shared resources and left out the details, which vary depending on the type of resource, the type of individuals, and the nature of the relationship between them, because these factors are essential to the successful management process:

1. Elinor Ostrom considers the beneficiaries of common-pool resources (CPRs) as a local rganization with its own entity, rules, resources used, and specific individuals. This entity establishes rules that everyone must adhere to. It is crucial to consider the details of these rules, as even very small changes in the adopted rules can influence the behavior of the actors and have significant consequences for the overall management of common-pool resources (CPRs) . Additionally, the users affected by the established rules can collectively modify them, and this process does not require the intervention of any external authority.

This principle is in accordance with Islamic law, which calls for concluding contracts between parties and determining the rules and conditions of work under the condition of Satisfaction* and we can see this through the following verses:

- "O you who have believed, do not consume one another's wealth unjustly but only [in lawful] business by mutual consent." (Surat An-Nisa, verse 29);
- "O you who have believed, fulfill [all] contracts." (Surat Al-Ma'idah, verse 1);

* The Holy Quran requires that this principle be available in concluding deals and contracts.

- “O you who have believed, when you contract a debt for a specified term, write it down. And let a scribe write it down between you in justice. And let no scribe refuse to write as Allah has taught him. So let him write, and let the one upon whom the debt is dictate. And let him fear Allah, his Lord, and not withhold from it anything.” (Surat Al-Baqarah, verse 282)

Establishing these rules facilitates monitoring, punishment and distribution later on.

2. Monitoring and progressive sanctions: Members must be able to monitor the behavior and actions of each user by themselves and punish members who violate the rules set by the group, It is also preferable to use a gradual system of penalties. Elinor OSTROM has observed through her experiments that the penalty is directly proportional to the degree of seriousness of the violations. Minor violations are rarely implemented, and if implemented, they are minor and their value is largely symbolic. It is worth noting that within this principle, Elinor OSTROM indicated the existence of two types of individuals: individuals who cooperate with conditions, and individuals who cooperate with punishment. The first type are individuals who are ready to start cooperative work if they see others doing the same. It is worth noting that within this principle, Elinor OSTROM indicated that there are two types of individuals: individuals who cooperate with conditions, and individuals who cooperate with punishment. The first type are individuals who are ready to start cooperative work if they see others doing the same, and this increases their confidence that they are not fools, and they will continue to do so as long as a sufficient percentage of individuals participate in the same. Therefore, the compliance of this type of individuals depends on the extent of compliance of other individuals, while the second type does not adhere to the conditions except when they are punished.

Islamic law calls for enjoining good and forbidding evil, as the Messenger of God, may God bless him and grant him peace, said: " Whosoever of you sees an evil, let him change it with his hand; and if he is not able to do so, then [let him change it] with his tongue; and if he is not able to do so, then with his heart and that is the weakest of faith " This is what Elinor OSTROM pointed out regarding the importance of monitoring people and forbidding them through a system of gradual punishments.

This principle also forces individuals to curb selfishness and waste of resources, which leads to depriving others, and over time instills in them a spirit of altruism and love of good for the individuals involved with them, As the Messenger of God, may God bless him and grant him peace, says: "None of you believes until he loves for his brother what he loves for himself", This principle also encourages the inculcation of positive behaviors among group members, and therefore each individual is responsible for respecting the rules and protecting resources, The Messenger, may God bless him and grant him peace, told us about this when he said “All of you are guardians and are responsible for your wards” This makes it easy to apply the principle of reward or punishment.

3. Elinor OSTROM points out the necessity of justice and equality in benefiting from the common resource among individuals, as this justice is linked to the extent of individuals’ contribution to the maintenance and cleaning of the resource as well as the extent of commitment to the laws established between them. The Islamic religion urges justice and

equality. God Almighty says: “And among those We have created is a nation who guide with the truth and dispense justice thereby” (Surat Al-A’raf, verse 181), and He also said: “And do not deprive people of their due rights and do not commit abuse on the earth, spreading corruption” (Surat Ash-Shu’ara, verse 183). This principle is consistent with the rule of " No reward without ris", which means that an individual is burdened with duties and burdens in proportion to the privileges and rights he takes***.

4. Elinor OSTROM emphasizes the need to recognize the legitimacy of the local organization by the central authorities, and the possibility of the latter’s intervention in cases of extreme necessity, without hindering the role played by the local organization, as its goal is organizational guidance and not control. Elinor OSTROM adds that there is no harm in this organization being embedded within a larger organization to gain legitimacy from it, adding that leadership figures who are widely respected within local communities, such as village mayors, have a very important role in exploiting common-pool resources (CPRs) in a way that ensures their sustainability.

This principle is in accordance with Islamic law, which calls for the intervention of the guardian in order to protect the interests of the subjects and ensure the optimal functioning of organizations, where the intervention is within the limits of bringing benefits and removing harm and is not absolute intervention. The intervention may be within the limits of guidance or in cases of extreme necessity.

This principle is consistent with Islamic law, which calls for the intervention of the guardian in order to protect the interests of the subjects and ensure the optimal functioning of organizations. Where the intervention is within the limits of bringing benefits and preventing harm, and is not absolute intervention. and Intervention may be within the limits of guidance or in cases of extreme necessity.

We will mention two stories that happened during the time of the Messenger, may God bless him and grant him peace, that support the same idea.

- The Messenger's (peace be upon him) intervention to reclaim the salt mine of Ma'rib from Ibn Hamal. This intervention was because the salt mine was a public resource that required little effort to exploit. The purpose of the intervention was to ensure that public resources were used fairly and returned to the community.
- The Story of Bilal al-Muzni’s Land There is also a narration about Umar ibn al-Khattab (may Allah be pleased with him) intervening to reclaim the land that the Prophet Muhammad (peace be upon him) had granted to Bilal al-Muzni. The reason for this intervention was that Bilal was unable to cultivate or benefit from the land. Umar ibn al-Khattab (may Allah be pleased with him) applied the principle that those who receive a grant or property should be capable of using it effectively. If they are unable to do so, the grant may be returned to the community or given to someone who can utilize it effectively.

5. Elinor OSTROM emphasized that the essence of effective management of common-pool resources (CPRs) is the element of communication and the degree of mutual trust and respect between the individuals involved. She says that the secret behind the success of

most places in the world in managing their resources was due to the cohesion of their communities. For example, the management of irrigation systems in Indian villages suffers from ethnic conflicts, and thus Elinor OSTROM was unable to find a way to manage the common-pool resources (CPRs) owned by the local Indian) OSTROM, GOVERNING the COMMONS: The Evolution of Institutions for Collective Action, 2010, p. 92) community. These qualities are encouraged by the Islamic religion, which seeks to establish good human relations.

6. Elinor OSTROM emphasizes the importance of teamwork and the participation of all individuals benefiting from the resource, as they coordinate with regard to the times of teamwork (regarding the maintenance and cleaning of the resource), and the participation of all parties in rights and duties is a necessary element to embody this principle, and essential for fair division later, as it is unreasonable for some to participate without others, and then everyone benefits equally or is held accountable in the same way, and thus Elinor OSTROM in some way indicates the necessity of embodying the phenomenon of social solidarity, and our true religion urges individuals to cooperate with each other to achieve the good life, as Islam considers any development effort to be a struggle for the sake of God.

v. conclusion

Islamic law has organized relations between people, as it has organized the relationship between man and his environment for more than 14 centuries, and has established principles for the rational management of common-pool resources (CPRs) between a number of individuals. In return, Elinor OSTROM has conducted a large number of experimental studies on a number of shared resources in several countries of the world, and based on the results of the studies, she established eight principles (in 2009) that are completely consistent with those established by Islamic law, taking into account the degree of trust, communication, and human relations between individuals. We can see this consistency through:

- Elinor OSTROM agrees with the Islamic economic system that the success of governance of common-pool resources (CPRs) depends on the moral and spiritual values of individuals; Creating a balance between man and his environment Developing thinking and environmental knowledge , and making him aware of the interactive relationship between him and the environment, and that neither can continue without the other;
 - Elinor OSTROM agrees with the Islamic economic system in the fair distribution of common-pool resources (CPRs) in proportion to the extent of individuals' contribution to preserving the resource and the extent of commitment to the rules established jointly;
- The success of governance of common-pool resources (CPRs) depends on the ethical values of the individuals who share natural resources.

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