

Minimalism, Simplicity and Sustainability: An Analysis of Prophetic Lessons and Contemporary Practices

Mohamed Miras

*Darul Huda Islamic University, Chemmad, Department of Islamic
Economics and Finance*

Abstract

Minimalism, simplicity, and sustainability are closely connected concepts. In economics, minimalism reflects an ethical stance that values simplicity and avoids wasteful resource use. Behaviorally, it denotes a lifestyle centered on owning only essentials and minimizing material consumption, fostering a peaceful life. Societal adoption of minimalism promotes sustainable environmental growth by relinquishing overconsumption and resource depletion. The Prophet Muhammad (PBUH) exemplifies minimalism through his modest lifestyle, self-sufficiency, and advocacy for environmental protection, aligning with contemporary minimalist values. His teachings criticize greed and overconsumption, emphasizing a simpler life and the pursuit of satisfaction without extravagance. Hence, This study explores the alignment between modern minimalism and the Prophet's historical advocacy, examining their shared principles and relevance to sustainability.

Key words: *Minimalism, Simplicity, Sustainability, Overconsumption and, extravagance*

1.1 Introduction

Minimalism is a philosophical attribute that advocates for owning fewer possessions and relinquishing all unnecessary things. In other words, it is a conscious decision to live with less material possessions, and refrain from excessive materialism and consumerism. Minimalism is characterized by several factors as it's intentional, freedom, less stress and expenditure and counter-cultural. In contemporary world, the economy is working on a consumerist basis where people are more inclined to buy more things and multiply their possessions. In consequence, the amount of wastage is growing day by day. According to a report given by World Bank, currently, 1.3 billion tonnes of municipal solid waste is generated in the world every year and this is expected to increase to 2.2 billion

tonnes by 2025¹. Dan Harris, author of '10 % happier', once reclaims "people are out on a hunt to buy, to own things then ending wrapped up and miserable just for materialist possessions"². In fact, Consumerism is more than satisfying the people, it produces, psychologically, more anxiety and greed in human beings. Meanwhile, 'living with less' creates space for your passions, relationships, health, and mental well-being and it further reduces the stress and anxiety associated with clutter (Angela, 2023). In contemporary world, by analyzing the positive effect of minimalism, most people are encouraged to adopt minimalism in order to sustain a peaceful lifestyle. In the western philosophy, minimalism has become a recent trend both in design and lifestyle. Since the advent of industrial revolution, people are incentivized to adopt minimalism as a reaction to the consumerist mentalist rooted in European culture. Religious narratives mostly encourage on the adoption of minimalism as the basis of all religions form the non-attachment of worldly belongings and spiritual attribution. In islam, the minimalism is represented a 'Zuhd' which advocates for the abdication of worldly possessions as much as possible. The prophetic lifestyle is a moderate (wasat) form of minimalism, consuming the essential elements needed for life.

Minimalism not only benefits a particular person, but the usufruct can be derived by the society at whole. For example, if one person adopts minimalist lifestyle, the overconsumption and wastage that may be produced by one person can be avoided. Similarly, if the same is adopted by the whole, he entire universe can be changed until a sustainable future can be acquired. This is why, mahatma Gandhi, once told, "Live simply so that others may simply live".

The term 'minimalism' in modern world is largely associated with art and design; it is considered as one of the significant architectural models in contemporary world. In lifestyle, minimalism is often represented as 'live with less'. Japanese author Marie Kondo made minimalism an instagrammable lifestyle choice in her book 'The Life-Changing Magic of Tidying Up: The Japanese Art of Decluttering and Organizing'. Her "KonMari Method" proposes a step-by-step process of keeping only those belongings that "spark joy". This study shall be limited to brief out the minimalism, in lifestyle and philosophy, while the relevant expression of minimalism in art and architecture is not the subject of this study.

1.2 Methodology

The study utilizes a qualitative approach, relying primarily on secondary data sources. The data collection process involves:

1. Quran and Hadith: Quran and Hadith are intended to be primary sources in Islam. The study incorporates both Quran and Hadith for data collection.

2. Library Texts: Books and publications from reputable libraries are consulted to provide foundational knowledge

3. Research Articles: Peer-reviewed journal articles and website reviews and publications are analyzed to gather current research findings, trends, and critical discussions on the topic.

4. Video Lectures: the video lecture series are employed when reviewed provide further clarity on specific topics.

The collected data is examined to form a comprehensive understanding and to address the research objectives.

1.3 Literature Review

The concept of minimalism is not limited to Islam. It's also present in other religious ethos and contemporary practical versions too. Based on a search results on google scholar, about 23k results showed, the researcher analyzed 10 to 20 closely related articles to the subject. The focus of the studies aligns mostly with how minimalism is a pathway to attain environmental protection, reduction of waste accumulation by bringing in the concept of environmental cycle 'reduce, recycle and reuse'. and improving personal well-being. . (Jennifer, 2020) uses minimalism and simplicity is a pertinent tool for long-term happiness.

A number of explanations have been proposed for the relationship between minimalism and sustainability. One key perspective posits that minimalism directly supports sustainability by reducing overall consumption and waste (van Zanten et al., 2016). (Marie Seferian & Schnaubelt, 2021) proposes sustainable minimalism, which is an eco-friendly perception on minimalist lifestyle. Beyond Islam, all religions advocate for minimalism. (Rathour et.al) analyzes Indian minimalism which forms the basis for Minimalism in the religion of Hinduism. Christianity also observes minimalism on a good ethical lifestyle to retain sustainable growth. Islam also observes minimalism suits to a Mu'min, using the word 'zuhd'.

Currently, there are several articles that detail the relation of prophetic teachings with contemporary practices of minimalism and sustainability. Literature varies on how minimalism is associated with Islamic ethos, minimalist lifestyle of the prophet, Zuhd and Modern Minimalist concepts. (Umm Ahmed) presents prophetic verses on the concept of minimalism. a general search on google shows that, most of the studies rely on the convergence of Islamic Minimalism and how modern Minimalism

adheres to the concept of zuhd or minimalism prescribed in Quran and Islamic narrative. (Firdoos Wani, 2023) analyzes three Islamic teachings that seem prerequisites for minimalism; do not compare, no impulsive buying and focus on spiritual well-being, mindfulness, and detachment from material possessions. (Mehtab, 2023) discovers teachings of Islam, intertwined with simple lifestyle of Prophet Muhammad ﷺ, in the new concept of minimalism being practised in this postmodern era. (Sajwani, 2020) analyzes how materialism can be shackled by adopting minimalism from the angle of Islamic teachings. (Ahmed, 2023) clarifies deeply the synergy between Islam and Minimalism, based on prophetic verses, he further stresses also on the concept of zuhd in Islam, emphasising the need for Muslims to maintain a sense of detachment from the material aspects. (Farid Dingle, 2020) discusses zuhd, or asceticism, highlighting how prophet practiced minimalism to prioritize spiritual goals over material possessions. It emphasizes moderation in consumption and the use of worldly pleasures as means to serve higher spiritual purposes which it later defines as 'active minimalism'. (Yulianti, 2021) brings minimalism in Quranic narrative, deriving the concept of minimalism from different ayats along with their explanation of munasaba. A Number of studies analyze the prophetic teachings on environmental protection and sustainable future (Alamin, 2024), (Azman, 2024), (Heba, 2022), and (Labeeb et.al, 2022) in which they find the discussions related to the implications of prophetic words and practices on environmental protection, quite similar to contemporary practices on sustainable development.

Hence, this study is a contribution to the existing literature, focusing more on the minimalist and simple lifestyle of the prophet and how it adheres to the contemporary values of sustainability. The study brings various discussions on prophetic hadiths, life events that point out to minimalist lifestyle and how this minimalism can bridge the road to sustainable future. The study also brings additional insights into sustainable lessons of the prophet.

1.4 The Interconnection of Minimalism and Sustainability

Simplicity is a common factor of minimalism. Leading a minimalist life leads to a sustainable future. Sustainability, in fact, can't be brought unless minimalism is adopted properly. What we do in a minimalist lifestyle? We practice to live with less. Sustainability means to preserve natural resources for both the present and future generations. Consumerism has led to several ethical issues in contemporary world; consumerism led to the depletion of natural resources, pollution of the Earth and waste accumulation. The way the consumer society is working is not sustainable.

Sustainability means to allowing humans and nature to coexist in harmony for the long term. The fundamental idea of sustainability is rooted in minimalization of the resource consumption in order to reserve them for future generation. The natural resources are finite. A society can't deplete them for their own consumption. This thought made the authority person to think of a way where can be put a balanced consumption in between of the utilization of the resources by present and future generations. The initial concept of sustainable development was introduced in 1972 and was well embraced as a vision recognizing the interconnectedness of social, economic, and environmental issues.

Sustainable development is composed of three pillars: economic, environmental, and social – also informally known as profits, planet, and people. Sustainable future can't be brought without limiting the proper allocation of these resources. Sustainable developments and Maqasid Sharia have a perfect correlation. The five principles of Maqasid Shaira; Protection of Faith or religion (din), Protection of Life (nafs), Protection of Lineage (nasl), Protection of Intellect ('aql) and Protection of Property (mal) can be properly aligned with principles of Sustainable Development Goals. The Quran says the universe is created in due proportion and measurement (Al-Quran, 54:49) and that the resources are sufficient for human consumption as long as the world exist, if it is managed wisely and Quran sees human as the viceregent of God (Khaleefa) on earth who are obliged to maintain and optimize the resources in proportional manner.

Obviously, Sustainable future can be brought by adopting minimal lifestyle by a large population. Islam always puts emphasis on minimalist philosophy. Islam, often referred to as a central tendency, aligns with minimalism's core principle of simplicity. Rather than a religious doctrine, islam stresses on living in this world like a traveller in this world where you should consume only the essentials (Ahmed, 2023). Islamic minimalism is a holistic approach towards adopting a simple life in order to prioritize what truly matters. Let's now understand the concept of minimalism in a large context.

1.5 The Concept of Minimalism in Islam

Minimalism in islam does adhere to the concept of zuhd. Zuhd As defined by some scholars, it's 'asceticism', while others preferred 'abstinence' as a more suitable term for it that encompasses meaning of early zuhd (plural for zāhid) more appropriately. Through zuhd, one can attain abstinence from material possession and come against the consumerist approach⁶. In fact, one of the major issues in contemporary ecological

nature is Overconsumption which is the main driver behind fueling waste production. As Allah states in quran ‘O Children of Adam! Dress properly whenever you are at worship. Eat and drink, but do not waste. Surely He does not like the wasteful.’ (Al-A’raf, verse 31).

Basically, there are several identical factors behind both the conceptions of minimalism and Zuhd in Islamic narrative. Both emphasize on simplicity and detachment and get ridding out of all luxuries and extravagant possessions (Shirazi, 2023). Al-Ghazali considered excessive consumerism to be the cause of moral and spiritual damage in society⁷. So, to resolve the excess consumerist approach rooted in contemporary society, minimalism is considered is the best which aligns to the principles of zuhd in Islam. He advocates to find happiness in simplicity.

Secondly, Both Minimalism and Zuhd also promote the idea of contentment and gratitude. In Islam, qana’ , means, (satisfaction with what possessed), has a great importance. Islam always advocates to be self-sufficient and self-assured in the possessions one has. Zuhd encourages us to be content with what we have and to avoid the desire for more. Both concepts recognize that true happiness and contentment come from within, not from buying several unnecessary things. While, comparison with other or always thinking a competitive mentality, reduces our happiness and self-satisfaction. The prophet advocated his companions not to compare their lives with that of others. Instead, the key to contentment is focusing on those who own lesser things than us. Islam promotes to look someone who’s lower than, not those who are above us.

Minimalism and zuhd also have bring similar concept in terms sustainability. The long-term impact of both ideas aligns with bridging a sustainable ecosystem in the entire world. In contemporary world, everyone wishes to consume the maximum utility that can be derived from luxurious things and adds extra possessions until the status of a person is calculated based on his collective value of possessions. The consumerist approach accumulates wasteful objects in this world. Regarding this inequality, the concept of zuhd brings in renouncing attachment to worldly pleasures and denying desires of one’s soul is found in the essence of being a stranger or traveller in this world.

When everyone takes the same path of zuhd at its minimum level, having adequate possessions, and relinquishing excessive or unnecessary items from his life shall help bridge the road to sustainable future. As mentioned earlier, the Quran brings three ayats on the promoting sustainable future of this earth: “And I did not create the jinn and mankind except to worship

me” (51:56); “I am setting on Earth a vicegerent (khalīfa)” (2:30); and “And that to your Lord is the final return” (53:42).⁹ All these ayats imply to the responsibility of manhood to protect the nature in order to bring sustainable natural development. Maqasid-shaira, the five basic principles of Islam (protection of faith, protection of life, protection of intellect, protection of family and protection of wealth) relies on sustainable growth of worldly possessions.

1.6 The Prophetic Lifestyle: An Exemplar of Minimalism

The prophet is a perfect example of practicing a moderate form of minimalism and maximalism. He lived a life of simplicity, that can be adopted by anyone of religion or non-religious who wants to reduce his desire over worldly possessions. He had not possessed any luxurious goods; he often distributed his gifts and charities among the fuqara of medina. It doesn't mean prophet dislikes those who live in luxuries, but, the prophet advocates to be wealthy man, by being generous and giving his wealth to those in need in order to bring a balanced growth in overall economy of the society. Th daily routine of the prophet is characterized by several factors; Moderation, fragulity, de-clutter the inessentials and mindful consumption. The principle of wasatiyyah (moderation) is clearly reflected in the prophetic lifestyle, food habits and consumption of natural resources.

Besides, despite being a person of influence and leadership, the personal assets of the prophet limited to fewer possessions; An armor, Bow and arrow, Spear and shield, three robes (used on account of jihad), staff and a glass bowl which are essential for a human to live (Ahmed). The house of the prophet comprised only few rooms attached to the mosque. His mattress has been characterized by “a piece of tanned skin stuffed with palm fibres”¹⁰. At the time of his death, the Prophet ﷺ wore a sheet and a thick lower garment. Amr bin Al-Harith narrates, “[When he died] the Messenger of Allah ﷺ did not leave a dinar or a dirham or a male or a female slave. He left only his white mule on which he used to ride, and his weapons, and a piece of land which he gave in charity for the needy travelers.” (Bukhari 4,461). The Quran describes the prophetic life as the good example for a human being to follow, as he imitates a life of moderation. Several prophetic verses denote literally to the inclusion of minimalism in our day-to-day life.

The prophet says once, “If I had gold equal to the mountain of Uhud, it would not please me that anything of it should remain with me after three nights (i.e., I would spend all of it in Allah's Cause) except what I would keep for repaying debts.” (Sahihal Bukhari). The prophet shall have nev-

er left behind a simple piece of money as for his future savings; he distributed most of his wealth or money among the needy until he keeps only the essential things in life. It's even reported that Prophet Muhammad (PBUH) used to eat one third of his fill. His stomach would always be one third empty and one third would be water and one third would be the actual food. This is what actually the prophet teaches in terms of the consumption of food (Firdous, 2023).

There are key principles of prophetic minimalist lifestyle;

- ▶ Simplicity in clothing and lifestyle - Prophet Muhammad is known as a simple figure in his clothing and lifestyle.
- ▶ Reducing waste and excess usage - Prophet Muhammad taught not to waste anything, including food and water, and not to take more than necessary.
- ▶ Sharing and caring for others - Prophet Muhammad cared deeply about the condition and needs of others, and often shares with those less fortunate.
- ▶ Prophet Muhammad taught to pay attention and take care of our environment and surroundings.
- ▶ Focus on happiness and inner satisfaction - Prophet Muhammad taught to focus on happiness and inner satisfaction, not just on material or worldly pleasures.

1.7 The Prophetic Perception on Consumerism

Consumerism lies at the opposite of minimalism. Consumerism often associated with the overconsumption of depletion of natural resources. Consumerism encourages people to buy more and more. In contemporary world, both environmental degradation and waste accumulation are the consequences of consumerism rooted in modern society. People change their lifestyle, fashion, and food culture in favor of the recent trends replacing the old versions. This leads to the accumulation of waste generation, water crisis, deforestation and animal cruelty and nowadays, environmental degradation is a major threat to the sustainable economy. The concept of 'refreshment' is a byproduct of consumerism while minimalism often promotes 'recycle and reuse'.

Islam demotivates consumerism. in Arabic, the word 'israf' and 'thabzeer' are used in place of excessiveness. There are several verses where Prophet annihilates us the excess consumption of any resources, in our daily habits. The Quran, always warns us against 'israf' and he tells, one of the primary prayers of humans may be to reduce their habitat of excessiveness¹¹. Allah explicitly said his hate towards 'the extravagant'.

Human needs can be summarized in three heads, ‘Zaruriyath, hajjiyath and thahsiniyath’¹². prophet tells us to limit our needs and wants to zaruriyath and hajjiyath lest, that are unnecessary things in our life shall be nipped in the bud. He always understates on the ‘extravagance’ of worldly possessions. He also advises us to give what left in our pocket in one day earnings as the prophet used to donate the surplus money to the poor section. But, he doesn’t demotivate not earn money; but, he advises to make money more and give to the needy after complete our necessary needs and wants.

1.8 The Prophet, Minimalism and Sustainable Environment

Our world is prone to environmental degradation in various forms. The major factor of environmental degradation is humane like modern urbanization, industrialization, overpopulation growth, deforestation. Today, different kinds of human activities to fulfill their greed and win the competition are the main reasons for environmental degradation. In this time, the prophetic teachings on minimalism and sustainable protection of natural resources are quite noteworthy. As Quran states, men are the viceregent of god on earth. Man is obliged to preserve the nature,

It’s obvious that the prophet has sensed the potential benefits of minimalism and now, it has become the focus of the contemporary studies. Through minimalism, prophet inspired the lessons of sustainability and environmental protection by adopting minimalist lifestyle. There are several events that represent the sustainable practices prophet continued. Even in times of doing ablution, prophet reminded us not to use the water extravagantly. Abdullah ibn Amr reported: The Messenger of Allah (peace and blessings be upon him) passed by Sa’d while he was performing ablution. The Prophet (peace and blessings be upon him) said, “What is this extravagance?” Sa’d said, “Is there extravagance with water in ablution?” The Prophet (peace and blessings be upon him) said, “Yes, even if you were on the banks of a flowing river.” (Sunan Ibn Majah 425). The prophet used only one mudd of water, equal to 0.688 liter to take ablution; Anas (r) narrates, “The Prophet ﷺ used to take a bath with one Sa’ up to five Mudds of water and used to perform ablution with one Mudd of water”. Through these verses, the prophet instructs his companions to control water consumption even it’s in excess.

The Agricultural production, a major component of Sustainable development, is also promoted in Islam. Prophet gives several motives to start farming. Prophet has promised to give tidings of paradise to a person who lived here as a farmer. Similarly, the Prophet said that when a person sows

the seeds and grows crops, many creatures get benefited from the crops and the tree and if any of birds, animals or any creatures eat from that tree, it will benefit to the planter in hereafter. Even at the time of battle, he instructed his companions to not destroy the natural vegetation of place.

All these incidents imply to the importance of agriculture in prophetic life. Today, agricultural production is one of the main factors in sustainable development. During 2011–2021, global TFP grew at an average of just 1.14 percent annually. Sustainable Development Goals, adopt agricultural production strategies for farming and livestock production. SDG2 focuses on ending hunger, achieving food security and improved nutrition and promoting sustainable agriculture.

1.8.1 Animal Protection

Minimalism often sustains both plant and animal protection. Generally, Animal protection forms the basis of Islamic natural vegetation process. In Quran, several chapters are named after some animal names like Al-Baqara, An-naml, An-Nahl. Prophetic lifestyle reminds us of protection of Animals and birds. The story of a thirsty dog, and the grace of a man for that dog by giving water from a well and at the end of this narration, the prophet praises her and promises heaven in hereafter. Once, The Prophet also saw an ant colony which we had burned and he said, “Who burned this?” We said that we did it. The Prophet said, “No one should punish with fire except the Lord of the fire.”(Sunan Abi Dawud 5268).

Another Incident, Suraqah ibn Ju’shum reported: I asked the Messenger of Allah (peace and blessings be upon him) about a lost camel who comes to drink from my cisterns that I had prepared for my own camels. “Will I be rewarded if I give it some water to drink?” The Prophet (peace and blessings be upon him) said, “Yes, in every living being with a warm liver is a reward for charity.” (sSunan Ibn Majah 3686).

Mu’awiya ibn Qurra reported that his father said: A man said, “O Messenger of Allah, I was going to slaughter a sheep, and then I felt sorry for it (or sorry for the sheep I was going to slaughter).” He said twice, “Since you showed mercy to the sheep, Allah will show mercy to you.

These are few examples of prophetic promotional statements on the protection of animals. The prophet throughout his life was compassionate towards animals, treated them properly. Animals are part of natural vegetation and their protection is mandatory in current scenario. There are several animals being extinct due to actions of human beings. Islamic values does adhere to animal welfare at its maximum level.

1.9 Conclusion and Key Findings

Minimalism has in fact brought a new perspective into the lifestyle in this contemporary world. Minimalism made people think that human's greed can never be fulfilled until he conquers the whole world. One's status and his social position is measured on his personal belongings and possessions. This consumerist approach led to the waste accumulation in this world. To balance the worldly possessions, the prophetic minimalist approach, intertwined with middle and moderation choice, has become more suitable to sustain a balanced lifestyle. The prophet's life that represents simplicity, moderation and minimal use of resources is a perfect paradigm for contemporary minimalist lifestyle and can bridge a path to sustainable future together. Based on this study, the key findings of this research include

- ▶ Prophetic minimalism is an active minimalism, which in contrast to modern approach to minimalism, brings a moderate choice in order to avoid any excess or luxurious consumption

- ▶ Simplicity is subset of minimalism and is key to prophetic life. Simplicity is what sought to be key driver of human happiness. When your lifestyle is simple, it brings wealth and prosperity.

- ▶ Prophetic minimalism also makes a way for sustainable living practice. It's obvious when people adopt minimalism, we can achieve a sustainable future and modest lifestyle in nearest but, adhering the market sentiments.

- ▶ The interconnection of minimalism and sustainable future is very close. Both can produce a positive impact socially and psychologically.

In a nutshell, prophetic minimalism suits to the current lifestyle and can work as a solution faced by contemporary society. It prescribes to live in peace, simple and thus weaves a happy and harmonious environment.

Bibliography

- ▶ Aminu Umer, U., & Khamid, F. (2012). GREEN AND SUSTAINABLE DEVELOPMENT IN AN ISLAMIC PERSPECTIVE. Researchgate.

- ▶ Avais, A. (2023, November 24). The Simple Lifestyle of Prophet Muhammad. Medium. Retrieved September 2, 2024, from <https://medium.com/@ammar.awais/>

the-simple

lifestyle-of-prophet-muhammad-b40a973eb060

► Becker, J. (2024, May 13). What is minimalism? Becomingminimalist. <https://www.becomingminimalist.com/what-is-minimalism/>

► Carver, C. (n.d.). How To Become A Minimalist: A Little Guide To Living with Less. bemorewithless.com/beginner-minimalist/

► Defriono, I., Kholiq Zaini, S., Ahmad, Fadlun Nawal, A., & Moulidin Hidayath, A. (2023). Zuhd and Minimalism in a Consumerist Society : Exploring Al-Ghazali and Fumio

Sasaki's Thoughts. *PERADABAN JOURNAL OF RELIGION AND SOCIETY*, 2(2), 151

163.

► Gilius, D. (2020, September 24). Why We Need More Minimalist Muslims. *Themuslimvibe*. Retrieved September 3, 2024, from <https://themuslimvibe.com/community/why-we-need>

more-minimalist-muslims

► Hasan, N. H. (2022). Islam and Ecological Sustainability: An Exploration into Prophet's Perspective on Environment. *Social Science Journal for Advanced Research*, 2(6), 15–21.

<https://doi.org/10.54741/ssjar.2.6.4>

► Horn, A. (2023, August). Embracing Minimalism: How to Reduce Waste and Find Happiness. *Earthhero*.

► Majeed, K., & Yasmin Latif, S. (2020). Forty Green Hadithes: Sayings of the Prophet on Environmental Justice and Sustainability.

► Mohamed Omer, S., & Jalal Khan Chowdury, A. (n.d.). Islamic Ethics of Waste Management towards Sustainable Environmental Health. *International Islamic University Malaysia*.

► Muhammed Madani, M. (n.d.). تنسلاو نأرقلا عوض يف ريذبتلاو فارسلا ميرحت. *Islamonline*.

► Qaudhari, H. (2021). A Comparative Study Of Minimalist Lifestyle And The Islamic Practice Of Simple Living. *Cifia Global Journal*, 2.

► Qureshi, N. (2024, April 4). Reclaiming Zuhd: Embracing Minimalism in a Wasteful World. *Muslim Climate Watch*.

► Rathour, A., & Mankame, G. (n.d.). Decluttering the Future: An Analysis of Indian Minimalism. *International Journal of Policy Sciences and Law*, 1(3).

► Sajwani, M. (2020, May 4). Minimalism' – An Islamic Notion. *Linkedin*. <https://www.linkedin.com/pulse/minimalism-islamic-notion-muhammad-sajwani>

► Singh, J., & Singh, Dr., Rao. (2021). Minimalism: a step towards peaceful living. *ASIAN JOURNAL OF SCIENCE AND TECHNOLOGY*, 12(1).

► The synergy between Minimalism and Islam. (2023, October 9). *Utrujj*. Retrieved September 2, 2024, from <https://www.utrujj.org/the-synergy-between-minimalism-andislam/#:~:text=Islam%2C%20often%20referred%20to%20as,their%20lifestyle%20with%20Islamic%20values>

► Yulianti, N. H. (2021). THE CONCEPT AND APPLICATION OF THE MINIMALIST LIFESTYLE ON QURAN PERSPECTIVE. *Taqaddumi Journal of Quran and Hadith Studies*, 1(2), 33–45. <https://doi.org/10.12928/taqaddumi.v1i2.4559>