PRINCIPLE OF SUSTAINABLE DEVELOPMENT WITH THE ISLAMIC PRINCIPLE OF ENVIRONMENTAL PROTECTION AND MAQASID SHARIA.

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Principle of Sustainable development with the Islamic Principle of Environmental Protection and Maqasid Sharia.

Introduction

This assignment examines comparison between the Principle of Sustainable Development with the Islamic environmental protection principles, and the implementation of Maqasid Sharia. Moreover, it examines theories of PSD, and in conclusion, it explores how sharia contributes to protecting the environment.

The Concept of Principle of Sustainable Development (PSD).

The principle of Sustainable development isn't a new concept; the Brundtland Commission introduced it in 1987. For the protection of the environment, which is thought to be fragile because of human actions, against overuse, M. Sommer Villa's perspective on sustainable development asserts that human activity does not always have a good impact on the environment and that an absence of discipline can cause the delicate balance between humans and the environment to be disturbed.[1]

Municipal and regional laws are necessary to be passed to make sure that the sustainable development principle is used both nationally and international level. Although the preservation of the environment served as the fundamental principle of the notion of sustainable development, it is also important to note that this concept is interdisciplinary and has three essential components: economic, social, & ecological.[2]. Kofi-Annan, Former U.N. General Secretary, outlined five application areas for the sustainable development principle. These include biodiversity, energy & electricity, water, agriculture, and healthcare. former Indian Prime Minister Indira Gandhi declared at the 1972 Stockholm Conference unambiguously that

[1] Kielin-Maziarz, J. (2013). *Concept of sustainable development in European Union Law* (in Polish). Lublin: Wydawnictwo KUL, pp. 35-48; 81-94.

[2] Adamczyk, J., Nitkiewicz, T. (2007). *Programming of sustainable development of enterprises* (in Polish). Warsaw: PWE, p. 11-42.

freshwater, air, earth, soil, plants, trees, and living organisms must be preserved precisely because they are valuable natural resources for future generations.[3]

Gro Harlem Brundtland (1987) defined this principle as" Progress that meets the demands of the present without sacrificing the ability of future generations to satisfy their own needs is known as sustainable development.[4]

Rachel Emas, Florida (2015) as well defines sustainability as "progress that meets current needs without compromising future generations' ability to meet their own needs." The primary objective of sustainable development (SD) principle is to keep the environment and economy stable in the long run. This can only be accomplished by understanding the economic and environmental decision-making mechanisms.[5].

The Sustainable Development Principal Dimensions

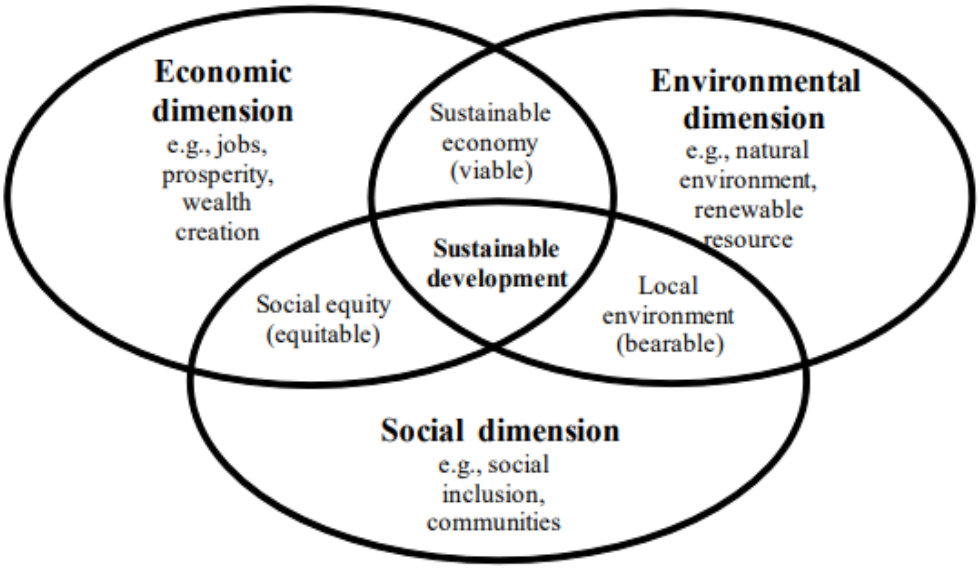
The following simple image, which shows three smaller circles symbolizing social, economic, and environmental advancement, is a common way to illustrate sustainable development.

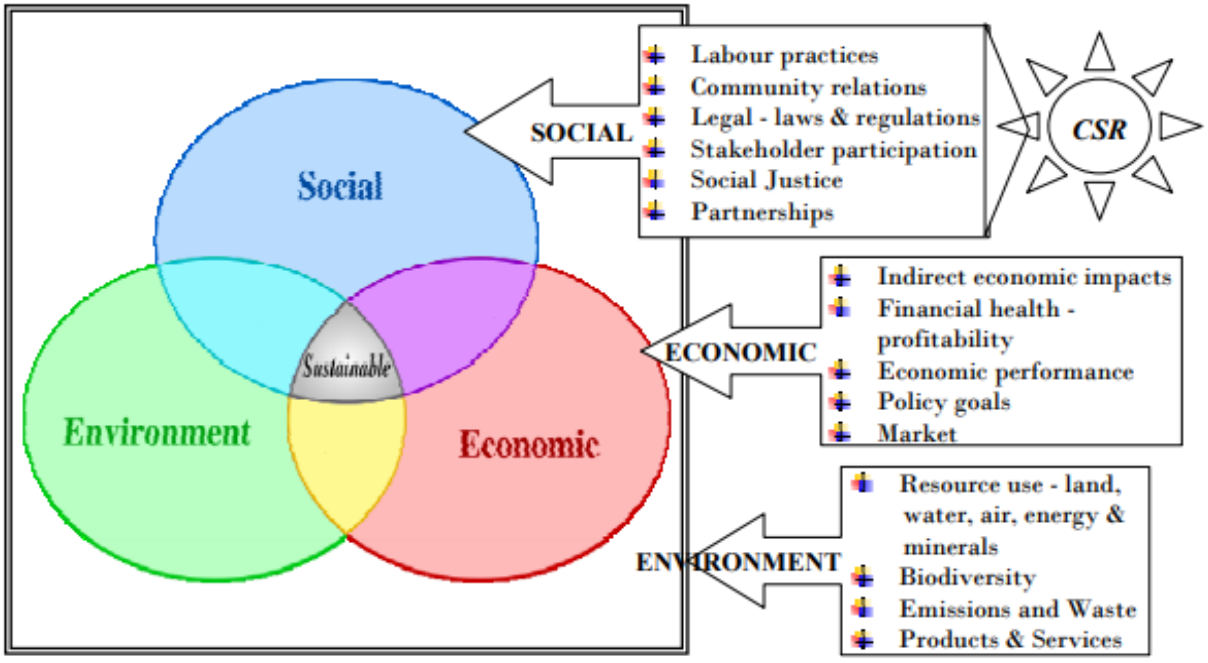
[3] Kavita, Assistant Professor Institute of Law Kurukshetra. *Sustainable Development, Guiding Principles And Values* retrieved legalservicesindia.com/article/1641/Sustainable-Development, -Guiding-Principles-And-Values.html.

[4] Keeble, B. R. (1988). The Brundtland Report: "Our Common Future." *Medicine and War, 4*(1), 17–25. https://doi.org/10.1080/07488008808408783.

[5] Rachel Emas, Florida International University (2015) *The Concept of Sustainable Development: Definition and Defining Principles p- 2.*

Figure 1. Dimensions of sustainability. Based on [12].





(Adapted from: Elkington 1998, p. 73, Labuschange et. al 2006, p. 3, Elliot 2006, p. 13)

Figure 3: Three Dimensions of Sustainable Development

The principle of the Social Dimension

A socially viable system that is crucial should establish these areas, including access to justice, sufficient availability of public facilities, such as health care and education, equality of gender, in the line of employment opportunities and political stability.[6] Rejection of poverty, unemployment, and racism that oppresses women and causes disparity between the community are the key elements of social progress goals. Additionally, the principles allow people to pursue higher education, discover their culture, live in line with their religion and culture, and look for employment.[7]

The Economic Dimension

The approach to economics focuses on effective resource utilization., the profitability and competitiveness of the food division, and its involvement to people.[8] An economically sustainable system can generate products and public services indefinitely, preserve reasonable foreign debt, and avoid excessive sectoral disparities that negatively impact agricultural and manufacturing production.[9]

The Environmental Dimensions

Environmental Protection is a vital component of sustainable development. Most countries have passed environmental protection legislation to ensure sustainable growth inside their borders. To promote sustainable development, an effective mechanism for environmental protection is required. Appropriate safeguards of the environment impact the lowest members of society the utmost; the challenges of protection of the environment are frequently based on unsuitable use of water supplies, forestry, agriculture, industrial, electric energy, and other factors. Consequently, actions in these sectors are necessary to ensure that the natural resources of the environment are

[6] Jonathan M. Harris (200) Global Development and Environment Institute, Tufts University Basic *Principles of Sustainable Development p-8.*
[7] Mohammad Tahir Sabit Haji Mohammad, Ph.D. (2010) *Principles Of Sustainable Development In Ibn Khaldun's Economic Thought p-11.*
[8] Philip Leat, Cesar Revoredo-Giha and Chrysa Lamprinopoulou (2011) *Scotland's Food and Drink Policy Discussion: Sustainability Issues in the Food Supply Chain. P-5.*
[9] Jonathan M. Harris (200) *Basic Principles of Sustainable Development p-8.*

not degraded. In general, the environmental dimension relies on the effective maintenance of the Natural resource and the safety of the environment. [10].

The Islamic principle of environmental protection

The Qur'an and Sunna establish several fundamentals influencing man's attitude toward the environment. Fitra (Creation), tawhid (Unity of God), khalifa (vicegerency), Mizan (balance), and creation are vital principles that seem to guide Muslims in how they interact with their environments.[11]

Tawhid (The Unity of God) Principle

Tawhid is the initial declaration of the oneness of the Creator, and everything else follows. It is the strongest example of the unity of all of creation and the interconnectivity of the natural system, of which humans are a necessary feature. Tawhid is the conviction in Allah Alone as God and Lord and the recognition of His Kingship and divine power to Him Alone. Several Qur'anic verses assert this doctrine..[12]

[10] Kavita, Assistant Professor Institute of Law Kurukshetra. *Sustainable Development, Guiding Principles And Values* retrieved legalservicesindia.com/article/1641/Sustainable-Development, -Guiding-Principles-And-Values.html.

[11] Riad Galil (2019*) Islamic Principles In Dealing With The Environment* Retrieved http://www.khaleafa.com/khaleafacom/islamic-principles-in-dealing-with-the-environment

[12] Gada, M. Y. (2014). Environmental Ethics in Islam: Principles and Perspectives. *World Journal of Islamic History and Civilization*, *4*(4), 130–138.



Retived From www.youtube.com/islamiclessonsmadeeasy.

Allah mention in the Quran, *"To Him belongs whatever is in the heavens, and the earth all obey His will, and it is He who originates Creation... (Qur'an 30:25).*

Another ayah, *"And your Ilah (God) is One Ilah [ilahun wahidun] (God — Allah), La Ilaha Illa Huwa (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful" [al-Baqarah 2:163].*

Khilafah (Vicegerency)

The principle of Khalifah related that Man is Allah's representative on earth. Allah designed man to submit to his will in every element of existence. He has provided him with the moral and physical resources necessary to carry out his duties on earth. The Shari'ah requires using these resources effectively and equitably to enhance the quality of life. [13]

[13] Akhtar, M. R. (1996). Towards an Islamic approach for environmental balance. *Islamic Economic Studies, 3*(2).

(We said): 'David, we have made you a caliph in the earth. Judge with justice among people and do not yield to your own preference in case it should lead you from the Path of Allah. Indeed, a terrible punishment awaits those who stray from the Path of Allah because they forget the Day of Reckoning. ' Surah Shad: (26).

When your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will you place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know that which you do not know." al-Baqarah (30).

Principle of Mizan (Blanche)

Islam encourages its adherents to always strike a balance between their struggle for temporal achievement and success in the afterlife. This notion is called al-Mizan, which translates to "scale." It is principally articulated in verses seven through nine of the Ar-Rahman chapter of the Quran, where the word al-Mizan appears three times. According to several exegetics scholars, this term indicates to justice. Thus, the formation of the world is founded on the principles of justice and equilibrium, and men are obligated to protect justice.[14]

[14] Bustamam, Ummi Salwa Ahmad;Dali, Nuradli Ridzwan Shah Mohd; Ramli, Nur Aina; Kamarudin, Nurshuhada; Othman, Katijah; Ismail, Zulamizan; Haris, A., Bustamam, U. S. A., Mohd, D. N. R. S., Nur Ainna Ramli, N. K., Othman, K., Ismail, Z., & Haris, A. (2019). Kampong Cooperatives Development and Sustainability from Mizan Principles: A Case Study at Negeri Sembilan. *Malaysian Journal of Co-Operative Studies*, *15*, 29–46.



The figure shows the principle of Mizan Retrieved: https://www.islamandihsan.com/

This principle has been stated in the Quran many times. Here are some of the verses belonging to the Mozan (Scale).

We will set up the scales of justice on the Day of Judgment, so no soul will be wronged in the least. And 'even' if a deed is the weight of a mustard seed, We will bring it forth. And sufficient are We as a 'vigilant' Reckoner ***(Al-Anbiya, 21:47).***

Indeed, we sent Our Messengers with clear proofs, and We sent down with them the Scripture and the Balance that may establish the people justice. And We sent down [the] iron, wherein (is) power mighty and benefits for the people, and so that may make evident Allah (he) who helps Him and His Messengers, unseen. Indeed, Allah (is) All-Strong All-Mighty. Ayah al-Hadid (57:25).

Principle of Creation

Fitra is the pure state, a state of inherent goodness. It suggests that everything in Creation has a capacity for excellence, the deliberate manifestation of which belongs to humanity's responsibility.[15]

Allah said in Quran, *"So He completed them as seven firmaments in two Days, and He assigned to each heaven its duty and command. And We adorned the lower heaven with lights, and (provided it) with guard. Such is the Decree of (Him) the Exalted in Might, Full of Knowledge. Fussilat(41:12).*

Principle of Trustsheep

Allah is the legitimate owner of all things. Humans must use them appropriately. After acquiring them, he is expected to operate as a trustee and profit from them under the Trust's conditions. In any event, he cannot squander resources.[16] Muslims must conserve the environment and grow it by maintaining a healthy balance. Protecting nature and the earth, including its people, and cultivating it to the fullest extent compatible with sustainability necessitates disseminating the Islamic values of justice, truth, good deeds, and humility so that the Khalifah's concerns extend to all.[17].

Indeed, We (God) offered the Trust to the heavens &the earth, and the mountains & they declined to bear it and feared it; but man [undertook to] bear it. Indeed, he was unjust and ignorant. (Quran, 33:72

Maqasid Sharia on Environmental Protection

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[15] Timmerman, P. (2015). *Editor-in-Chief. October*.

[16] Ashtankar, O. M. (2016). Islamic perspectives on environmental protection. *International Journal of Applied Research*, *2*(1), 438–441.

[17] Kamla, R., Gallhofer, S., & Haslam, J. (2006). *Islam, nature, and accounting: Islamic principles and accounting for the environment. Accounting Forum*, *30*(3), 245–265. https://doi.org/10.1016/j.accfor.2006.05.003

The idea that Allah is the universe's Creator and Preserver underlies the Islamic viewpoint on environmental protection. The universe and everything in it were made by intelligence (hikmah). It is determined by God's will. what these factors' exact sum, amount, and quality are Every variable fulfils its respective purpose. Allah has given everything a purpose that needs to be realized. Shariah's objective is to promote everyone's welfare, which includes preserving their faith, humanity, intelligence, progeny, and prosperity. Anything that protects these five species and promotes the public's interest is preferred..[18]

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." ***Sahih*** *(Al-Albani) Book 27, Hadith 479).*

Preservation of Water

In the Quran, water plays an essential role in providing life. God describes how He generates energy through water and sustains it through streams, rain, rivers, and seas, which serve as habitats for numerous species.[19]

"And Allah has sent down rain from the sky and given life thereby to the earth after its lifelessness. Indeed, in that is a sign for a people who listen" Surat An-Nahl [16:65].

By how he performed the ritual ablution, the Prophet (Mohamed SCW) shows the "rational approach to sustainable water use." Even though we have access to a river, we must use water sparingly when performing wudu (ablution). This excellently exemplifies the notion of water conservation.[20]

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[18] Yaakub, S., & Nik Abdullah, N. A. H. (2020). Towards Maqasid Shariah in Sustaining the Environment Through Impactful Strategies. *International Journal of Islamic Business*, *15*(1), 36–45. https://doi.org/10.32890/ijib2020.5.1.2

[19] Ibid 438–442.

[20] Jennifer Dargin (2020) *Water Conservation in Islamic Teachings P-1* Retrieved https://www.ecomena.org/water-conservation.

"Do not waste even if performing ablution on the bank of a fast-flowing large river" (Al Tirmidhi).

Allah said in the Quran, "*O children of Adam! ... eat and drink: but waste not by excess, for Allah loves not the wasters." (Surah 7:31)".*

The Prophet (PBUH) supported the plantation of trees, which were regarded as good deeds. This hadith evidence this:[21]

"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." (Bukhari).

The below: - Hadith demonstrates that Islam refutes the unjustified destruction of trees and plants. According to Abdullah ibn Habashi, the Prophet Muhammad (SAW) said:

"He who cuts a lote-tree [without justification], Allah will send him to Hellfire." (Abu Dawud).

Allah's Messenger (ﷺ) said while encouraging people to plant trees, "*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 " (Sahih al-Bukhari 2320 Vol. 3, Book 39, Hadith 513).* [23]/

Conclusion

Islam does in fact regard the protection of the environment and its resources as a key principle.. As humans, we are stewards of all of creation, including the land, air, water, plant life, and animal life. A healthy and clean environment must be established and maintained, free of all forms of pollution and mistreatment, in conformity with Islamic teachings and the traditions of the Prophet (Peace Be Upon Him) regarding to the preserving o the environment. To preserve efficient and effective resource utilization, Islam promotes a balance between economic and social development on the one hand, and environmental considerations on the other. Islam places a strong emphasis on the need for better living conditions, better public health care, and the preservation of natural equilibrium. Islamic ideals and sustainable development have an usually good impact.

21 Fatima Al-Banna (2020) *Islam and Environmental Protection* https://www.ecomena.org/islam-environment/.

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5. Rachel Emas, Florida International University (2015) *The Concept of Sustainable Development: Definition and Defining Principles p- 2.*
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8. Philip Leat, Cesar Revoredo-Giha and Chrysa Lamprinopoulou (2011) *Scotland's Food and Drink Policy Discussion: Sustainability Issues in the Food Supply Chain. P-5*
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13. Akhtar, M. R. (1996). Towards an Islamic approach for environmental balance. *Islamic Economic Studies*, *3*(2).
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19. Jennifer Dargin (2020) *Water Conservation in Islamic Teachings P-1* Retrieved https://www.ecomena.org/water-conservation.
20. Fatima Al-Banna (2020) Islam *and Environmental Protection* https://www.ecomena.org/islam-environment/.