

Sustainability of Natural Resources in Islamic Jurisprudence

Mohammed Ali G. Zuraib¹

Abstract

Islam promotes goodness in both the worldly life and the afterlife, aiming to establish an ideal human society that embodies moral, health, and social integration. It emphasizes environmental care and offers guidance on preserving it for the benefit of present and future generations. As stewards of the Earth, humans are tasked with maintaining environmental balance, as ordained by a divine measure. Therefore, environmental protection is a collective responsibility. (al-Qarafi, 2009). Islamic law addresses environmental sustainability through research and legal analysis, structured into an introduction, preface, three main topics, and a conclusion. An introduction that includes a general introduction to the research, a statement of its importance, objectives, questions. Following that are three chapters: the first one addresses developmental rehabilitative care for the environment, the second discusses preventive legislation for environmental protection, and the third encompasses methodological guidelines and jurisprudential principles regarding the subject matter. Then the conclusion and the results, followed by the sources and references.

Keywords: Sustainability, Natural Resources, Islamic Jurisprudence

INTRODUCTION

The teachings of Islam emphasize environmental stewardship and responsibility. The Qur'an underscores humanity's role as stewards of the Earth, cautioning against environmental degradation. In Surah Al-Baqara (30): God appoints humans as successors on Earth, raising concerns about corruption and bloodshed.

Prophet Muhammad further emphasized environmental care, stating that faith encompasses preserving the environment and removing harmful obstacles (Hadith). Islamic jurisprudence and ethics advocate for environmental preservation and sustainability. (Al-Sarkhasi, 1993)

Thus, this study aims to explore Islam's stance on environmentalism.

The Importance of the Research and Its Objectives

Emphasizing the significance of environmental preservation as advocated by Sharia law.

Playing a role in establishing boundaries and regulations distinguishing acceptable from unacceptable actions that impact the environment.

Presenting a series of illustrations from the heritage blog underscoring its focus on environmental conservation, which predates many contemporary principles.

Demonstrating Islam's tolerance and its commitment to safeguarding communal welfare, including endeavors aimed at preserving human dignity through environmental stewardship.

Research Questions

Is environmental preservation a concern within Islamic Sharia?

To what extent does jurisprudential legislation play a role in defining legitimate versus illegitimate encroachments on the environment?

How does the heritage blog emphasize environmental issues?

In what ways does Islam's tolerance manifest through its protection of public welfare and human dignity?

¹ Ph. D in Sharia, Associate Professor of Jurisprudence, Sharia Department, College of Sharia and Fundamentals of Religion, Najran University, Najran, Saudi Arabia. E-mail: mazurib@nu.edu.sa, ORCID: <https://orcid.org/0009-0003-0859-2127>

RESEARCH METHODOLOGY

In this research, I followed the method of induction, analysis, and deduction.

Taking care of attributing the verses contained in the research by mentioning the name of the surah and the number of the verse, with the graduation of the hadiths contained in the research as possible.

Referring to the most prominent sayings considered in the matter. The presentation of the dispute shall be according to the jurisprudential trends in it, without delving into the investigation of the issue and the gathering of evidence and objections.

INTRODUCTORY INTRODUCTION

Islamic teachings emphasize the Muslim's duty to cherish and preserve the environment entrusted to them by God. Verses from the Quran highlight the Earth's provisions and blessings, urging gratitude and responsible stewardship. For instance, Surah Al-Mulk (15) emphasizes the Earth's submission to humans and encourages them to tread upon it gently and consume its sustenance. Similarly, Surah An-Nahl (14) and (81) underscore God's gifts of the sea, mountains, and protective clothing, all of which necessitate appreciation and proper utilization. (Al-Sarkhasi, 1993)

These texts collectively emphasize humanity's responsibility to nurture and safeguard the environment, recognizing it as a divine trust. In return for this stewardship, humans are expected to act as honorable successors, utilizing Earth's resources sustainably and in accordance with Islamic jurisprudence.

This research aims to delve into the intersection of Islamic principles and environmental stewardship. It emphasizes the significance of understanding terms such as "development" and "environment" within an Islamic context. "Development" entails care, attention, and improvement, while "environment" encompasses the habitat conducive to life, both in linguistic and scientific terms.

Within the framework of Islamic legislation, this study examines the practical implications of Sharia principles in environmental conservation. By exploring jurisprudential matters, it seeks to elucidate the Islamic perspective on environmental stewardship and its role in preserving God's creation. (al-Qarafi, 2009)

The First Topic: Developmental Remedial Care.

Islamic teachings emphasize environmental care and stewardship as a fundamental responsibility bestowed upon humankind by God. This duty entails distinguishing between actions that promote reform and those that lead to corruption. Environmental legislation within Islamic principles encourages actions that preserve and protect nature, promoting cleanliness, hygiene, and the responsible use of resources.

Cleanliness and Hygiene: Islamic teachings emphasize the importance of cleanliness in various aspects of life, including personal hygiene, food safety, and public spaces. Sharia legislation advocates for practices such as ablution, grooming, and maintaining cleanliness in public areas. The Prophet Muhammad's teachings highlight the significance of cleanliness in rituals such as Friday prayers, as well as personal hygiene practices like using toothpicks and trimming nails. (Al-Qurtubi, 2004)

Land Revival and Ownership: Islamic principles encourage the revival of dead land through cultivation and development. The Sharia grants ownership rights to individuals who reclaim and develop such land, promoting stewardship and responsible land management. The Prophet Muhammad emphasized the importance of land cultivation and rewarded those who initiated such efforts.

Plant Cultivation: Sharia principles urge the cultivation of plants and trees, emphasizing their benefits to humans, animals, and the environment. The Prophet Muhammad encouraged planting trees and crops, highlighting the spiritual rewards associated with such actions. He also forbade the cutting down of trees without just cause, promoting environmental conservation.

Animal Welfare: Islamic teachings emphasize mercy and compassion towards animals, prohibiting their torture and mistreatment. The Prophet Muhammad urged the protection and care of animals, rewarding acts of

kindness towards them. Sharia legislation prohibits the harming of animals without valid reasons and encourages the humane treatment of all living creatures. (Jalal al-Din al-Suyuti , 1990)

Overall, Islamic environmental ethics promote responsible stewardship of the Earth's resources and emphasize the interconnectedness of humanity with the natural world. By adhering to these principles, Muslims can contribute to the preservation and sustainability of the environment for future generations.

The Second Topic: Preventive Legislation.

In the realm of proactive preventive care, Islamic teachings emphasize individual and communal responsibilities to maintain cleanliness, hygiene, and prevent contamination. Here are some key aspects:

Individual Personal Matters

Food and Drink Hygiene: Islamic legislation promotes cleanliness in food and drink consumption. Proactive measures include covering vessels and tying water skins to prevent contamination. The Prophet Muhammad advised closing doors during meals and extinguishing lamps before sleeping to avoid contamination by unseen entities.

Food Prohibitions: Islamic law prohibits the consumption of impure or harmful substances. The Quran and Hadith specify forbidden foods and emphasize dietary restrictions to maintain health and purity.

Safety Precautions: The Prophet Muhammad instructed his followers to secure their homes at night and extinguish fires before sleeping to prevent accidents and maintain safety. (Al-Qurtubi, 2004)

Common and Public Affairs

Water Purity: Water, essential for purification, must be kept clean and uncontaminated according to Islamic teachings. Prohibitions include urinating in stagnant water and bathing in one's urine to uphold water purity.

Quarantine and Disease Prevention: Islamic jurisprudence advocates for quarantine measures during disease outbreaks to contain infections and prevent their spread. The Prophet Muhammad instructed against entering or leaving plague-stricken areas and advised maintaining distance from infected individuals to safeguard public health. (Abi Hanifa al-Numan, 1999)

Environmental Care: Islamic principles extend beyond human health to encompass the well-being of all living beings. The Prophet Muhammad prohibited bringing sick animals among healthy ones to prevent the spread of disease, highlighting the importance of environmental health and protection.

In conclusion, Islamic legislation emphasizes proactive preventive care in both personal and communal settings to uphold cleanliness, hygiene, and public health. By adhering to these principles, individuals and communities can mitigate health risks and preserve the well-being of themselves and the environment.

The Third Topic: Methodological Features and Jurisprudence

The principles outlined for environmental stewardship in Islamic jurisprudence can be categorized into five axes:

Do No Harm: This principle prohibits actions that cause harm or damage to individuals, public hygiene, or natural resources. It encompasses maintaining personal and public cleanliness, as well as adhering to preventive legislation to safeguard environmental integrity. (al-Qarafi, 2009)

Bringing Benefits and Warding off Harm: This rule addresses conflicts between actions that may benefit individuals but pose harm to the environment. Priority is given to preventing harm, even if it means sacrificing individual interests. For instance, the prohibition of establishing factories or waste disposal sites near residential areas balances individual benefits with environmental protection.

Consideration of Public Ownership: Public ownership of the environment necessitates adherence to rules governing disposal and usage. Individuals must avoid causing harm or corruption while benefiting from public

resources. Ownership and disposal are intertwined but regulated by legal and customary norms. (Jalal al-Din al-Suyuti, 1990)

Arbitration of Treaties: Agreements and treaties aimed at environmental preservation are upheld as part of customary law. Adherence to international agreements and cooperation with non-Islamic entities for environmental conservation are encouraged, as long as they align with Islamic principles of justice and righteousness.

These principles emphasize the importance of collective responsibility, environmental ethics, and cooperation in safeguarding the environment. By integrating Islamic principles with contemporary environmental practices, individuals and communities can work towards sustainable development and preservation of natural resources. (Abi Hanifa al-Numan, 1999)

Concept of stewardship and the principle of utilization. Human succession on Earth entails a profound responsibility towards the environment, as humans become its custodians. They are tasked with its upkeep, development, and protection, acting as trustees over it. This duty of stewardship necessitates that humans utilize the environment responsibly, in accordance with the trusts bestowed upon them. Hence, God rewards humanity by granting them access to all resources within the environment: the earth, the sky, the air, the inanimate elements, plants, animals, and everything that originates from or descends upon the earth. Numerous verses in the Qur'an, such as the one in Surah Al-Baqara (29), highlight this divine provision: "It is He who created for you all of that which is on the earth. Then He directed Himself to the heaven, [His being above all creation], and made them seven heavens, and He is Knowing of all things." The use of the word "lam" (for you) in the verse emphasizes that these resources are provided for humanity's benefit. This underscores the inherent permissibility and purity of these resources, as they are granted to humanity as a token of gratitude from the Divine. (Al-Sarkhasi, 1993)

CONCLUSION AND RESULTS

Here are condensed recommendations based on your text:

Preserve Earth's resources as a human necessity and religious duty.

Support Islamic laws promoting positive environmental behaviors.

Foster environmental awareness to ensure a safe planet for future generations.

Recognize humanity's responsibility in maintaining the environment as part of worship.

Utilize scientific research to educate religious leaders and the public on environmental protection.

Study Islamic environmental legislation for practical application in modern contexts.

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