

The Kingdom of Saudi Arabia's Forest Development and Protection in Light of the Sharia and the Provisions Pertaining to Statutory

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Abstract

Islamic law, or Sharia, pays close attention to all issues that are beneficial to people's religious and secular lives. The laws of the Kingdom, especially those concerning the preservation and growth of forests, are taken from the writings of the Sharia because the foundation of the Saudi Arabian constitution is the Qur'an and the Sunnah. Based on the main statutory sources, which are the texts of the Qur'an and the Sunnah, as well as the enacted statutory provisions on the forests, this paper demonstrates how the Saudi Arabian government has prioritized the development and protection of the forests, and how the statutory provisions in the Kingdom are an extension of the Sharia.

Keywords: Forests Development, Hadith, Qur'an, Saud Arabia, Shari'ah, Statutory Provisions

INTRODUCTION

The earth was created for human advantage and perfectly beautified as a result of the Creator's favoritism toward humanity, ensuring that human needs and wants would always be met. The Almighty God stated in the Qur'an, "He Who has perfected everything which He has created," that the elements of the environment, particularly the woods, are unquestionably part of what beautifies the planet [Al-Sajdah, Q 32 v 7].

The Shari'ah texts, with its goals, generalizations, restrictions, absolutes, and implied meanings, as well as its maxims and objectives, all highlight the need to develop the environment in general and the forests in particular because doing so will inevitably help achieve the planet's primary goals. Furthermore, as the Qur'an and the Sunnah served as the foundation for the Kingdom of Saudi Arabia's constitution, regulations have been passed to address many aspects of the environment in general and the preservation and growth of forests in particular. Thus, the Kingdom's Vision 2030 also included several programs and initiatives for forests in the Kingdom of Saudi Arabia and the Green Middle East, and the Ministry of Agriculture established the "Strategy and National Forestry Plan in the Kingdom of Saudi Arabia." Additionally, the National Center for Vegetation Development was founded to oversee the management of rangelands, forests, and national parks as well as the conservation of plant genetic resources and vegetation outside of protected areas in their entirety, as well as the fight against desertification. The Center is involved in a number of initiatives, such as the initiative to increase the Kingdom's capacity to prepare for and lessen the severity of droughts. The Centre has also hired drones and monitoring patrols to keep an eye out for encroachments. preventing unlawful activities on the forests, as well as for tracking down and capturing those responsible so that the proper legal action can be taken against them in accordance with the Environmental Law. On March 21, the Center also takes part in the International Day of Forests.

The researchers decided to write this paper, "Forest Development and Protection in Light of the Shari'ah and the Statutory Provisions in the Kingdom of Saudi Arabia," in order to shed light on the attention given by the texts of the Shari'ah and its maxims and objectives to all that is capable of facilitating the benefits of all creatures in general and the forests in particular, as well as the attention of the Saudi regulator to this issue from the perspective of the country's constitution regarding the protection of the environment's components in general and the forests in particular.

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RESEARCH IMPORTANCE AND ITS RATIONALE

Apart from the previously mentioned points, the significance of the subject and its reasoning can be comprehended from the following:

Highlighting how the Islamic Shari'ah places a high value on the growth and preservation of forests.

Highlighting how the Shari'ah addresses a certain aspect of life in a complete manner.

- Stressing how desirous the Islamic Shari'ah is to preserve all that will beautify and protect the earth.

Emphasizing how the Kingdom of Saudi Arabia's statutory provisions prioritize the growth and preservation of forests.

Stressing the Saudi regulator's reliance on the nation's constitution, which was founded on the Qur'an and the Sunnah.

RESEARCH OBJECTIVES

Contributing to the spread of knowledge regarding the importance of forest development and preservation.

Emphasizing the Kingdom of Saudi Arabia's responsibility for the preservation and growth of the forests.

Emphasizing that the statutory provision provides legal support for the preservation and growth of forests, extending the provisions of Shari'ah.

- Outlining the constitutional and regulatory distinctions between the Kingdom of Saudi Arabia with regard to the development and preservation of its forests.

RESEARCH LIMITATIONS

The constraints of the study are limited to the prohibitions included in the Qur'an and the Sunnah, as well as the Saudi legislation concerning trees.

RESEARCH PROBLEMS

What question best captures these issues in a concise manner?

How did the writings of Shari'ah explain the growth and preservation of the forests?

Does the Kingdom of Saudi Arabia's constitution prioritize the preservation and growth of its forests?

Has the Kingdom of Saudi Arabia passed legislation designed expressly to promote and safeguard its forests?

What role does Saudi Arabia play in the preservation and growth of the forests?

LITERATURE REVIEW

On the subject of forests and the environment and its elements, there is a wealth of academic literature available, whether in the shape of scholarly studies or other works. The current research, however, differs from earlier work by establishing a connection between the general and specific texts of the Shari'ah and the existing statutory provisions in the Kingdom of Saudi Arabia, and the subject of forest development and protection.

RESEARCH METHODOLOGY

The study employed the simple inductive method in conjunction with the descriptive method based on the derived observations. This was accomplished by carefully examining the most important Shari'ah texts pertaining to the research topic as well as the current legal provisions in the Kingdom of Saudi Arabia concerning the preservation and growth of forests.

RESEARCH PLAN

Two subjects, a preamble, and an introduction made up the research.

The Introduction, which is the present section, includes the significance of the subject, its justification, its goals, the challenges and constraints of the research, a review of the literature, the research methodology, and its schedule.

The Introduction: Outlining the research topic's terminologies and discussing the importance of forests under the following topics.

First issue: Outlining the Kingdom of Saudi Arabia's statutory provisions and the concept of Shari'ah.

Question 2: What Does the Term "Forests" Mean?

Issue Three: Highlighting the Significance of the Forests and Its Space and Types In the Kingdom Of Saudi Arabia.

The first topic is highlighting the texts that support forest protection and development. The second topic is highlighting the legal provisions' texts that support forest protection and development.

The research's most important conclusions and suggestions are included in the conclusion.

PREFACE

The Qur'an and the Sunnah serve as the foundation for the Kingdom of Saudi Arabia's constitution, which also serves as the basis for the nation's executive regulations, which are intended to protect the nation's interests and citizens' safety in accordance with the principles and goals found in these texts. Article One of the Basic Law of Governance in the Kingdom of Saudi Arabia (1992) makes this clear when it says, among other things, that the Kingdom of Saudi Arabia is an independent Arab Islamic State. Islam is its religion. The Book of Almighty Allah, the Magnificent Qur'an, and the Sunnah (Traditions) of the Prophet (PBUH) comprise its constitution. The Kingdom of Saudi Arabia recognizes Arabic as its official language. Article Seven of the same law states that the Book of Allah and the Prophet Muhammad's (PBUH) Sunnah serve as the primary sources of authority for the Kingdom's laws, including this one.

The Qur'an and Sunnah texts that support the development and protection of forests, either broadly or specifically, absolutely or restrictedly, expressly or implicitly, are what this study interprets as Shari'ah scriptures. "The word 'text' (naṣṣ) at times is used to mean the texts of the Qur'an and the Sunnah, whether the connotation of the text is definitive or just apparent, and this is the meaning of whoever said: the texts [of the Shari'ah] are meant to address the rulings of the actions of the legally liable persons," declared Ibn 'Aimiyah, a well-known Islamic authority of the Middle Ages who died in 1328.

The following succinctly describes the Kingdom of Saudi Arabia's statutory regulations regarding the growth of its forests and their preservation:

The Pastures and Forests Law, promulgated on October 29, 1425 AH, by Royal Decree No. M/55.

The Ministry of Agriculture published the National Strategy and Action Plan for Forests in the Kingdom of Saudi Arabia, which was approved by the Council of Ministers in Resolution No. 306 dated 12/23/1426 AH for the period 1426–1446 AH. The strategy is roughly 177 pages long.

The Environment Law, which went into effect on July 10, 2020, or 11/19/1441 AH.

ISSUE TWO: DEFINITION OF THE TERM “FORESTS”

The word "forest" in Arabic is called "gābah" (plural: gābāt), which literally translates to "a place with thick and interwoven plants." The term "gayyaba," which means to conceal anything from view, is the etymological root of the Arabic word for forests. The reason for this name is that woods conceal what is within them from view (Ibn al-Athīr, 1979).

The word "gābah" (forest) was used in the narration of Ṣaḥīḥ Bukhārī in the hadith concerning the construction of the Prophet's (PBUH) pulpit. Sahl bin Sa'd al-Sā'idī was reportedly approached by some individuals who were unsure of the type of wood used to make the pulpit. In response, he said, "By Allaah, I know which wood it was, I have seen it the first day it was made, and the first day the Prophet (PBUH) sat on it." "Instruct your

carpenter servant to make some woods for me on which I will be sitting whenever I address people," the Prophet (PBUH) sent to a woman among the Ansār (natives of Madinah), whose name Sa'd mentioned. He followed her instructions, making the wood from a tamarisk tree he found in the forest. He then brought it, and the Prophet (PBUH) gave the order for it to be placed here. Later, I saw the Prophet (PBUH) praying on it. When he had finished he faced the crowd and said, "Oh people, I did what I did so that you can imitate and learn from my prayer" (Bukhārī, no. 917, Muslim, no. 544, Ibn Ḥajar, 1960, M. Ashraf, 1996). He performed the takbīr (praising of God) while standing on it, bent while standing on it, then moved backwards and prostrated on the foot of the pulpit. As stated by Ibn Ḥajar (d. 1449), "al-Gābah is the name of a village in Baḥrain and a place in the 'Awālī area in Madīnah towards the direction of the Levant; its origin is from any interwoven group of plants" (1960, 2: 399).

Technically speaking, a forest is described as "a group of plantations formed from a type or different types of trees or plants, or weeds, either uniform or mixed, with a plant volume not less than 10%, whether the group is natural or planted" in Article One of the Pastures and Forests Law. Another way to describe it would be as "the government-owned lands, including the villages' forests, where trees or plants grow naturally or where the government plants with the aim of protecting the soil and watershed and for the protection of the environment."

ISSUE THREE: HIGHLIGHTING THE SIGNIFICANCE OF THE FORESTS AND ITS SPACE AND TYPES IN THE KINGDOM OF SAUDI ARABIA

Due to their extensive, direct, and indirect effects on both human and animal life, forests are extremely important. Many wild creatures, particularly those that are rare, call forests home. When forests are present in a given area, the temperature there will be more favorable. Additionally, forests absorb large amounts of various air pollutants, such as carbon dioxide (CO₂) from the atmosphere and release oxygen (O₂) during photosynthesis. A hectare of forest can absorb between 220 and 280 kg of CO₂ and release 180 to 240 kg of O₂. Furthermore, green spaces help absorb and purify dust, with one hectare of forest filtering approximately 18 million cubic meters of air annually. Additionally, green spaces can hold 40–80 suspended particles and help reduce the number of solid air pollutants around cities and industrial areas by 100–1000 times. Finally, dense forests and trees help reduce wind speed, which raises dust and reduces pollution by 40%. Lastly, they help intensify clouds and increase the likelihood of precipitation, especially in high altitude areas.

The forests have persisted in providing the necessary pastures for domestic and wild animals that transform plants into meat and dairy products fit for human consumption. They also allow pastoral plants to flourish in an appropriate environment, offer shade and habitat to animals, and fulfill other essential and superfluous needs for human survival.

Additionally, the forests are important for the growth of tourism since they are one of the primary sources of environmental tourism, which is one of the fastest-growing industries in the current decade. This helps the communities surrounding the forests by generating more employment opportunities (SNFP, 2005).

The Kingdom of Saudi Arabia is endowed with a diverse landscape and a variety of forest types. These natural treasures may be found in relatively small amounts throughout the Kingdom, but they represent a wealth of historical significance. In addition, the Kingdom experiences a range of climate systems, from a harsh climate in its interior continental regions to a humid climate in its western highlands, due to its unique topography and various air currents, such as the summer monsoons that bring heavy rain to its southwest to the dry winds from Central Asia in the winter and the Mediterranean winds in the spring. Due to all of these factors, there is a great diversity of plant species; in the rainy regions, trees, shrubs, and perennial plants are common, while in the dry regions, either annual crops are grown or there is no greenery at all. In all, 142 plant families, or 2243 plant species, have been identified across the Kingdom. While forest areas occupy just around 2.7 million hectares, or 1.2% of the entire area of the Kingdom, natural pasture plants cover 171 million hectares to feed little under 13 million heads of domestic animals in addition to the wild animals. This represents 71% of the total area of the Kingdom. While pasturelands are dispersed throughout the majority of the Kingdom, forests

are primarily located in the southwest on the Sarawat mountain range, with a smaller number being found in the valleys and meadows of other sections of the Kingdom.

The Kingdom of Saudi Arabia is home to a variety of natural forest types, the majority of which are found in the hilly regions that stretch from the Aseer Mountains in the south to the Hejaz Mountains in the north. These mountains range in height from 1000 meters to over 3500 meters as they head south toward Abha. The region's humid climate, which receives more than 300 mm of rain spread out over the course of the year, promotes tree development, which in turn helps to soften the surrounding air by lowering evaporation and preserving high relative humidity. The gradient is followed by the distribution of tree species, which are classified into the following groups based on their various configurations:

A - Juniper Forests

At an elevation of over 2000 meters, dense forests of evergreen wild trees grow on the peaks and heights of the Hejaz and Aseer mountains. The Phoenician juniper trees dominate in the north, while the Greek juniper trees dominate in the Aseer regions in the south. However, the two species coexist in some areas of Taif, which are distinguished by overlapping air currents. Growing alone at high elevations, juniper blends in with wild olive "Al-Atm" up to 1700 meters in elevation. It coexists with numerous other plant species.

B- Wild Olive Forests «Al-Atm»

The black trees of Al-Atm dominate this area and give it its overall aspect. They are evergreen broad-leaved woods that grow at an altitude range of 1,500–2,000 meters.

At the summit of this location, Al-Atm is home to juniper trees that reach a height of 1700 meters above sea level. After that, there is another set of trees that grow in a similar manner, and on these heights, certain cold-resistant biting species of the genus *Acacia* start to develop.

C - Forests in Low-Altitude Mountains

The height of deciduous forests ranges from 1000 to 1500 meters above sea level. They are made up of various plant groups, which are medium dense at the edge of the Al-Atm forests. These plant groups then spread less densely towards the inner plateaus, where acacia and balsam dominate the vegetation. The density of the trees increases with this composition, particularly the acacia and balsam groups, along with some associated species like dill and tabaq. With an extent of 2,150,000 hectares, or around 80% of the total forest area in the Kingdom, these mountain forests in the cold and semi-cold zone make up the vast majority of the Kingdom's woods.

D - Semi-Warm Forests

Over an estimated 130,000 hectares, groups of trees grow in distinct forms on the valley floors and slopes of the western side of the Sarawat Mountains, extending from the Tihama to the shore of the Red Sea. The most significant varieties include arak shrubs, some varieties of balsam, al-Samr, al-Salam, and al-Sarh. Approximately 5% of the Kingdom's natural forests are made up of this group.

E- Swamp Forests and Pastoral Valleys

These trees are scattered across the Kingdom, growing along the banks of valleys, in swamps, and in other wet regions. The types of these trees vary depending on the soil and climate of the area. Arak, lote tree, aurate, al-Ghada, tamarisk, acacia, and numerous other pastoral tree and shrub species can be found in these woodlands.

F- Shura Forests (Mangroves)

Shura forests are found in many tidal areas along the Arabian Gulf and Red Sea coasts. They are made up of alder trees, which are rare on the Arabian Gulf shore and in small numbers along the Red Sea shore, and Shura trees, which are thought to be the dominant and most widespread species. Although the majority of these trees are found at the mouths of freshwater valleys, which carry soil rich in silt and organic matter to their mouths on the sea and the Gulf, stimulating wildlife and camel grazing in such areas, these trees are resistant to saline conditions and are submerged in sea water. The majority of the Shura forests stretch from Jazan in the south to Al-Wajh and Duba in the north, along the coast of the Red Sea, between latitudes 25 and 27. This kind of

forest covers an area of 2000–6000 hectares. It is found in the Arabian Gulf shore as well, however it is not as concentrated as it is along the Red Sea coast.

The artificial (cultivated) forests are a matter of concern for the Kingdom of Saudi Arabia. With the exception of the southwest, the Kingdom is distinguished by its large expanses and distinct environmental diversity. Its settings are typically marked by drought and a dearth of forest cover. Increasing the size of forests was once necessary to prevent sand from encroaching, to safeguard farms from temperature fluctuations and wind speed reductions that would otherwise cause evaporation and transpiration, and to prevent soil erosion from heavy rainstorms that result in severe downpours and surface erosion. It was also necessary to plant trees in cities and villages and set aside areas for picnics and refreshments in order to enhance the standard of living in residential areas. To address these issues, the Ministry of Agriculture launched the afforestation, forest improvement, sand sequestration, and sand dune stabilization program in 1962. The project involved sand encroachment on a 25-km front in the Eastern Province, which destroyed residential areas and agricultural lands along its width of 220-1000 meters. The sand encroachment occurred at a rate of 25–30 hectares per year in the Al-Ahsa Governorate. The project was deemed successful despite its small cultivated area of 1560 hectares, which was planted with 11 million seedlings and cuttings in the shape of four sand bumpers parallel to the main bumper. Once the purpose for which it was established was achieved, it was transformed into a national park. The Ministry started planting forest trees in 1966 on a few natural areas that had lost their vegetation cover. Some fast-growing species were employed in this project. As of 2000, there were 56 locations that were under cultivation, with over a million seedlings planted there. In the context of the yearly Tree Planting Week or through separate initiatives, the Ministry of Agriculture collaborated with the Ministry of Municipal and Rural Affairs to reforest streets in cities and villages. Over 13 million saplings were supplied by the Ministry of Agriculture between 1988 and 2000, just for the weeks when people planted trees.

A million seedlings can be produced annually in the several greenhouses the Ministry of Agriculture has set up around the Kingdom. The Ministry intends to build five central greenhouses to meet the Kingdom's demand for forest seedlings.

TOPIC ONE: HIGHLIGHTING THE SHARĪAH TEXTS THAT JUSTIFY THE DEVELOPMENT AND THE PROTECTION OF THE FORESTS

Nothing was created for the sake of humans; rather, everything was made with a specific purpose and lofty goals in mind. Almighty Allah stated: "And everything with Him is by due measure." Everything was created with predestination, perfection, and a specific gauge. In his interpretation of [Ar-Ra'd:8], Al-Bagawī (d. 1122) stated that the verse means that something has a special predestination that prevents it from escaping and will always catch up with it (Al-Bagawī, 1999, 4: 298). The Almighty Allah also stated that the heavens and the earth were not created aimlessly. And He said, "And We did not create the heaven and earth and that between them in play," [Sād:27]. That is the assumption of those who disbelieve, so woe to those who disbelieve from the Fire.[Al-Anbiyā':16].

Therefore, since it is evident that God did not create anything in vain and that these creatures include the various elements of the environment, including the forests, it is necessary to give careful consideration to the Sharī'ah texts pertaining to the growth and preservation of these forests. This is because the attainment of the goals that prompted the creation of these forests, which ultimately benefit humanity, depends on them. God said, "It is He who made the earth tame for you - so walk among its slopes and eat of His provision - and to Him is the resurrection" [Al-Mulk:15]. The Sharī'ah passages have recommended taking advantage of what God has provided and enabled without taking them lightly. "He -Most High- mentioned His grace on His creatures on making the earth stable and subservient for them and taming it for their benefit," according to Ibn Kathīr (d. 1373), who interpreted the verse. "He made it a stable planet that does not extend or disturb, due to the mountains He had created there, and He the waters created there, and the pathways, and the benefits and places for the crops and the fruits [to grow]" (Ibn Kathīr, 1999, 8: 179).

"And cause not corruption upon the earth after its reformation," declared the All-Powerful Allah as well. [Al-A'rāf:56] The Almighty Allah created the earth and ensured that it was suitable for all creatures, including trees,

valleys, and other natural features. Ibn 'Atiyyah (d. 1146) included the following in his interpretation of the verse: "Al-Ḍahāk (d. 684) said: It means do not corrupt the clean water and do not cut a fruitful tree out of corruption" (Ibn 'Atiyyah, 1997, 2: 410).

Almighty Allah also declared, denouncing those who commit corruption on earth, "And when he departs, he endeavors to bring about corruption throughout the land and destroy animals and crops." Furthermore, Allah detests corruption. "Such hypocrite has no mission other than corrupting the earth, and destroying the vegetation where crops and fruits are grown, and animals that are essential to human life," Ibn Khathīr (d. 1373) remarked [Al-Baqarah:205] (Ibn Kathīr, 1999, 1: 564), The verse was revealed, according to Ibn Al-Sam'ānī (1997), because of al-Ahknas al-Thaqafī's actions, which included hacking a donkey to death and burning a plantation. The verse refers to al-Ḥarth as a plantation and al-Nasl as the animal's offspring.

Additionally, while cautioning against abusing His favors, Almighty Allah stated, "Ask the Children of Israel how many signs of evidence We have given them." And once it has come to him, whoever trades Allah's favor [for unbelief], then truly, Allah will punish severely [Al-Baqarah:211]. These and other scriptures emphasize the necessity of using God's favors in nature wisely and abstaining from corrupting them, as well as the fact that such corruption will not portend well. One of the most important of these favors is the green cover that comes in the form of plants and trees, and for this reason, Almighty Allah said, "And we have sent down from the sky, rain and produced thereby categories of various plants," listing his favoritisms towards the creatures. Almighty Allah then said, "Eat [therefrom] and pasture your livestock" [Tā-ha:54], which means, for your food and fruit, and for your animals for their sustenance, green and dry. Then Allaah said, "Indeed in those are signs for those of intelligence." [Tā-ha:53] means: various plants from crops and fruits, sour and sweet, and all others. [Tā-ha:54].

The Prophetic Sunnah, in the generality and specifics of its express connotations or its absolute and the restricted, have all pointed to what will ensure the development and protection of the forests. In a similar vein, the texts of the Qur'an have justified the development and protection of the forest in the generality of its express and implied connotations, in the interest of humanity and for safeguarding their necessities, needs, and the complementary of both, and whatever will bring them luxuries, and so on.

To that end, al-Bukhārī (d. 870) includes a chapter on the virtue of sowing seeds and planting edible trees in his *Ṣaḥīḥ*, along with the words of Almighty Allah, saying things like, "And have you seen that [seed] which you sow? Are We the ones growing it, or are you the one making it grow? After quoting the Prophet (PBUH) as saying, "There is none among 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" (Al-Wāqī'ah:63–64), he continued. (Muslim, no. 1553; Bukhārī, no. 2320). Furthermore, Ibn Ḥajar (d. 1449) stated in his commentary on the ḥadīth that "the ḥadīth encourages the development of the earth and shows the virtue of planting and sowing seeds" (Ibn Ḥajar, 1960, 4: 5).

The Shāri'ah texts abundantly encourage planting whatever is beneficial until the Final Hour. One of the narrations supporting this interpretation is the account of Imām Aḥmad (d. 855) in his *al-Musnad* regarding the ḥadīth of Anas bin Mālik (d. 709), who related that the Prophet (PBUH) said: "If the Final Hour comes while one of you has a shoot of a plant in his hand, he should plant it" (Aḥmad, no. 12902, Al-Albānī, 1995: 9).

In addition, the Sunnah's texts not only explicitly encouraged the growth of forests but also cautioned against their corruption or destruction. Ibn Ṭāwūs (d. 750) narrates from his father that the Prophet (PBUH) forbade the destruction of trees because they provide safe havens for animals during droughts (Abdur Razāq, no. 9378). This ḥadīth is a clear prohibition against the careless felling of trees because, like humans and animals, green trees are living beings.

Based on the testimony of 'Alī bin Abī Ṭālib (d. 661), who asserted that whenever the Messenger of Allah led an army of Muslims against the unbelievers, he would say, "Go ahead in the Name of Allah." He then cited the ḥadīth, which contain the following verses: "Do not kill a child, nor a woman, nor an old man; do not block any spring; do not destroy any tree except the one that keeps you from fighting; do not mutilate any human

being or animal; do not partake in betrayal or theft from war booties." (Al-Baihaqī, no. 18155, who stated: "There are weaknesses and omissions in this chain. even though it can be merged in light of the injunction therein and the supporting evidence). Because of this, how much more should this commandment apply to Muslim lands if it is intended to be obeyed on the enemy's territory during a war?

Furthermore, according to 'Abdullāh bin Ḥabashī, who related the story of the Prophet (PBUH), "Whoever cuts a lote-tree will have his head dipped in the Hell-Fire" (Al-Albānī, no. 6476, and verified by Abū Dāwūd, no. 5239) was mentioned. When asked what this short Ḥadīth meant, Abū Dāwūd (d. 889) answered, "This is a succinct ḥadīth, and it means whoever cuts the lote-tree in the desert which is being used as shade by the passers-by, and the animals, out of recklessness and injustice and without any justifiable grounds in doing so, such person will have his head dipped in the Hell-Fire" (Abū Dāwūd, N.D, 4: 361).

In the same way that the Sunnah's texts have specifically mentioned the growth and preservation of forests, other texts also make reference to these topics in general terms or with implied implications. These texts include the ḥadīths that Ibn Mājah (d. 886) reported based on the words of 'Ubādah bin al-Ṣāmit (d. 655), who cited the Prophet (PBUH) as saying that "there should be neither harming nor reciprocating harm" (Ibn Mājah, no. 2340, al-Albānī, 1985, no. 896). It is indisputable that encroaching on forests by destroying them or failing to protect and develop them constitutes harm to the environment and its components, whether to humans, animals, or plants. The ḥadīth is general, warning the Prophet (PBUH) against inflicting any harm.

'Abdullāh bin Mas'ūd (d. 650), who related the Prophet (PBUH) to have said: "Truly, Allah is beautiful, and He loves beauty," is also reported by Imām Muslim (d. 875) in these scriptures. The generality of the ḥadīth includes a certain beauty that is brought about by giving forests and their development enough attention. Allah is the most knowledgeable.

TOPIC TWO: THE DEVELOPMENT AND PROTECTION OF THE FORESTS IN LIGHT OF THE STATUTORY PROVISIONS IN SAUDI ARABIA

The Pastures and Forests Law, issued by Royal Decree No. M/55 dated 10/29/1425 AH, and the Strategy and National Forestry Plan in Saudi Arabia, issued by the Ministry of Agriculture, are among the laws that were enacted with this goal in mind. The Kingdom of Saudi Arabia places a high value on forests, which is why it has passed laws for everything that would develop and protect the forests. As authorized by Resolution No. 306 dated 12/23/1426 AH, the Honorable Council of Ministers for the years 1426–1446 AH (2005–2025) came next. This allowed for the inclusion of all environmental components. The Environment Law was then issued on 11/19/1441 AH, which corresponds to 07/10/2020.

The Saudi regulator's statutory rules considered both the growth and preservation of forests as well as the harsh punishments meted out to anyone who infringe upon or intrude upon them by causing harm in any manner.

Article Twelve, which states that "it is not permissible to own the lands of forests, pastures, and national, wild, and geological parks, in any manner of disposal that transfers ownership," is one of the provisions of the Environment Law. Additionally, the document stated in the second paragraph that "encroachment on forest lands, grasslands, national, wild, and geological parks is not permissible, whether by expansion or creation."

The article makes it clear that the Kingdom of Saudi Arabia is committed to the growth and preservation of forests, and that it would take all necessary measures to prevent private ownership or any kind of encroachment.

The Environment Law's Article Fifteen states that "A license must be obtained in accordance with what the regulations specify" for the reclamation and levelling of agricultural lands and vegetation lands. Article Sixteen states that "it is prohibited to engage in any activity or work within the lands of the vegetation without obtaining a permit or license, according to the regulations." The Saudi regulator did not make the reclamation of forest lands communal, but rather limited it to certain restrictions.

As stated in the article's text, "Anything that may harm the be detrimental to the vegetation or undermine the natural balance therein is prohibited, especially the following." This is a clear prohibition against any actions that could be detrimental to the forests or green vegetation, including cutting, grazing, or undermining their

appearance by leaving waste in them. The Environment Law of Saudi Arabia was written to specifically prohibit these actions in order to protect the forests:

Chopping down trees, bushes, herbs, or plants; digging them up, moving them, or removing any part of their bark, leaves, or other coverings; or dealing in their soil.

Leaving rubbish inside them, burying it, burning it, or discarding it somewhere else than where the competent authority has specified. - Starting fires inside them anywhere other than where the competent authority has designated for that reason.

Destroying their moveable or fixed facilities; - Chopping down or destroying the fences that the appropriate authorities erected within; - Tampering with their border or directional signs.

Grazing during times and locations that the relevant authorities has forbidden. - Allowing any species of animal that is invasive or foreign to the forest.

"It is prohibited to produce local firewood or charcoal, or to transport, store, sell, or promote any of them without obtaining a permit or license, as determined by the regulations," the Environment Law's text added.

The purpose of the forest statutes was not to be retained in the files; rather, all of these laws were transformed into implemented processes that were documented in the Vision 2030, with field procedures being conducted, such as:

To safeguard forests from logging violations, the Ministry of Agriculture prepared executive rules on the Environment Law. Vision 2030 identified a number of projects and efforts in this respect, such as Green Saudi Arabia, Green Middle East, and other manifestations of a strong interest in the woods.

On July 19, 1440 AH, the Council of Ministers issued Decision No. (417), which established the National Center for Vegetation Cover Development and Combating Desertification, oversaw the management and investment of national parks, rangelands, and forests, preserved plant genetic resources, and combated desertification in all of the Kingdom's environments. In terms of forests and vegetation cover generally, this Center is also implementing Vision 2030. The Center has undertaken a number of initiatives, such as:

Establishing patrols to guard and keep an eye on parks and forests in the Aseer region. Five locations are covered by more than 100 patrols, and five drones are also being used. The goal is to monitor and identify any encroachments or violations of the vegetation cover, apprehend those responsible, and take appropriate action in compliance with the Environment Law's executive regulations.

In keeping with the Kingdom's interest in reducing the effects of desertification and drought through the expansion of afforestation projects and the rehabilitation of degraded vegetation sites, the Center has also launched a project for works on the initiative to develop the capacity to prepare for drought and mitigate its severity in the Kingdom. This initiative falls within the initiatives of the National Transformation Program to achieve Vision 2030. taking part in the March 21 International Day of Forests.

CONCLUSION

The previous paper demonstrated the need for forest development and protection by examining the concepts and generalities found in Sharī'ah texts. It also discussed the significance of green spaces in general and forests in particular, as well as the role played by Saudi Arabian laws in promoting and safeguarding these natural resources.

The laws of the Kingdom of Saudi Arabia have been formed as an extension of its constitution, based on the Sunnah and the Qur'ān, which are considered appropriate for all eras and locations.

The inclusion of such statutory processes for the development of the environment in general and forests in particular in the nation's Vision (2030) further establishes that the Saudi regulator has converted the statutory texts into practical procedures for implementation. Vision 2030 encompasses a number of initiatives, such as the Green Middle East and the Saudi Green Initiative.

In order to prevent desertification, save plant genetic resources and flora outside of the Kingdom's protected regions, and oversee the administration and investment in rangelands, forests, and national parks, Saudi Arabia has also established Centers.

Patrols have been established by Saudi Arabia to guard and keep an eye on parks and forests throughout the Kingdom.

As part of the National Transformation Program's initiatives to achieve Vision 2030, the National Center for Vegetation Cover Development and Combating Desertification addresses the development of vegetation and combats desertification. One example of this is the initiative to build Saudi Arabia's capacity to prepare for and mitigate the severity of droughts.

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