

Article

## The Concept of Ḥimāya and its Contemporary Relevance in Environmental Protection Under Shariah Law

Manswab Mahsen Abdulrahman <sup>1,\*</sup> , Onikosi Ahmeed Adedeji <sup>1</sup> ,  
Mohd Saiful Anwar Bin Mohd Nawawi <sup>2</sup>

<sup>1</sup>Islamic University in Uganda, Mbale, Uganda

<sup>2</sup>Malaya University, Kuala Lumpur, Malaysia

\*Corresponding author's email: [manswab@iuiu.ac.ug](mailto:manswab@iuiu.ac.ug)

### Abstract

Environmental protection occupies a central position in contemporary global discourse. Therefore, the escalating global environmental crisis necessitates the exploration of all ethical and legal resources, including Islamic religious traditions. It argues that Islamic law offers a comprehensive ethical and legal framework for environmental stewardship. Hence, this study provides a juristic analysis of mechanisms for environmental protection embedded with Islamic jurisprudence for ecological preservation known as Ḥimāya al-bī'ah. It further analyzes the jurisprudential tools of maqāsid al-shari'ah (objectives of Islamic Law) and siyāsah al-shar'iyah (public policy) in promoting sustainable resource management and preventing environmental degradation. The study adopts doctrinal and analytical research methodologies anchored on primary sources- the Qur'an and Sunnah, supported by classical juristic interpretation. The study demonstrates that Islamic law not only prohibits ecological harms but imposes moral and legal duty upon individuals and states to maintain environmental balance (mīzāb). It demonstrates how these mechanisms can be operationalized to address modern environmental challenges. The study concludes that the integration of Islamic juristic principles into modern environmental policies can provide a holistic and ethical grounded framework for achieving sustainable development in Muslim societies and beyond.

**Keywords:** Islamic environmental ethics; Himāyat al-bī'ah; juristic analysis; environmental.

Received: 10 November 2025

Revised: 23 December 2025

Accepted: 17 March 2026

Copyright: © 2026 by the author.

This article is an open access article distributed under the terms and conditions of the [Creative Commons Attribution \(CC BY\) license](https://creativecommons.org/licenses/by/4.0/).

## Шариғат құқығы тұрғысынан қоршаған ортаны қорғаудағы химая тұжырымдамасының мәні мен қазіргі өзектілігі

### Аңдатпа

Қоршаған ортаны қорғау бүгінгі жаһандық күн тәртібінің орталық мәселелерінің бірі болып отыр. Әлемдік экологиялық дағдарыстың тереңдеуі барлық этикалық және құқықтық ресурстарды, соның ішінде исламдық діни-құқықтық дәстүрлерді қайта қарастыруды талап етеді. Мақалада шариғаттағы Химайа аль-бийә ұғымына негізделген экологиялық сақтаудың құқықтық тетіктеріне фикһтық талдау беріледі. Сондай-ақ мақасид әл-шариғат (шариғат мақсаттары) және сияса аш-шариаға (қоғамдық саясат) құралдарының табиғи ресурстарды тұрақты басқарудағы және экологиялық бұзылулардың алдын алудағы рөлі қарастырылады. Зерттеу әдіснамасы Құран мен Сүннетке сүйенген доктриналық және аналитикалық тәсілді қамтиды, оны классикалық фикһ интерпретациялары толықтырады. Нәтижесінде ислам құқығы экологиялық зиянды ғана тыйым салмайтыны, сонымен қатар жеке тұлғалар мен мемлекетке экологиялық тепе-теңдікті (мизан) сақтауға қатысты моральдық әрі құқықтық міндет жүктейтіні айқындалады. Мақалада осы тетіктерді заманауи экологиялық сын-қатерлерді шешуге бейімдеу жолдары көрсетілген. Қорытындысында исламдық құқықтық қағидаларды қазіргі экологиялық саясатқа кіріктіру мұсылман қоғамдары мен одан тысқары аймақтар үшін орнықты дамуға негізделген тұтас әрі этикалық жүйе қалыптастыра алатыны дәлелденеді.

**Түйін сөздер:** исламдық экологиялық этика; химая әл-бийә; құқықтық талдау; экологиялық.

## Концепт химая и его современная актуальность в сфере экологической защиты в рамках шариатского права

### Аннотация

Охрана окружающей среды занимает центральное место в современной глобальной повестке. Усиливающийся экологический кризис требует обращения ко всем доступным этическим и правовым ресурсам, включая исламские религиозно-правовые традиции. В статье проводится фикх-правовой анализ механизмов экологической защиты, основанных на концепции химайа аль-бийа в исламской юриспруденции. Дополнительно рассматривается роль инструментов мақасид аль-шариа (цели шариата) и ас-сияса аш-шариа (общественная политика) в обеспечении рационального использования природных ресурсов и предотвращении экологической деградации. Методология исследования опирается на доктринальный и аналитический подходы с использованием первоисточников – Корана и Сунны – в сочетании с классическими фикховыми интерпретациями. Показано, что исламское право не только запрещает нанесение экологического вреда, но и возлагает на личности и государство морально-правовую обязанность поддерживать экологическое равновесие (мизан). В работе демонстрируются пути практической реализации данных механизмов для ответа на современные экологические вызовы. В заключении подчеркивается, что интеграция исламских правовых принципов в современные экологические политики способна сформировать целостную и этически обоснованную модель устойчивого развития как в мусульманских обществах, так и за их пределами.

**Ключевые слова:** исламская экологическая этика; химайа аль-бийа; правовой анализ; экологический.

## Introduction

The contemporary world stands at an environmental an environmental precipice grappling with an unprecedented crisis characterized by climate change, biodiversity loss, population and resource depletion (Miao & Nduneseokwu, 2025). The dominant anthropocentric and materialistic paradigms that have long guided global development have proven insufficient and often detrimental, in fostering a sustainable relationship with the natural world (Adelman, 2018). In this critical context, there is a growing intellectual and practical turn towards exploring alternative worldviews and ethical systems that can offer robust frameworks for ecological stewardship (Bennett et al., 2018). Among these, the Islamic tradition, with its comprehensive legal and ethical system, presents a profound and largely untapped reservoir of principles and practical mechanisms for environmental protection. Almighty Allah created human beings then ordered them to stay on the earth (Al Rifai, 2016). Concerning this, Qur'an states: "He is the One Who has made the earth a place of settlement for you" (Qur'an, 2:22) in another verse, He appointed mankind as a successor: "Remember when your Lord said to the angels, "I am going to place a successive human authority on earth" (Qur'an, 2:30). To fulfill his role, man must obey the commands of Allah and refrain from prohibitions, one of which is the duty of preserving the environment. This responsibility is emphasized in the verse: "Eat and drink of Allah's provisions, and do not go about spreading corruption in the land" (Qur'an, 2:60). These verses clearly demonstrate that Almighty Allah has created human beings not only to exist on the earth, but to populate it. However, the word environment is not clearly mentioned in the Qur'an and Hadith, the concept is embedded through references to the earth and all that surrounds and sustains it (Al-Zuhayli, 2010, p. 4). The environment is the set of natural and social systems in which humans live with other living organisms from which they derive their sustenance and in which they carry out their activities (Kumar, 2018, p. 314). Based on this, Islam has legislated the protection, preservation, development and care of the environment.

In Islamic faith, the environment has a prestigious position, as it enjoys a high status and continuous care within the framework of a belief that links this world with the hereafter, and making the reward of the hereafter a fruit of worldly work and makes environmental protection activities among the deeds that bring one closer to God. In regard, the Prophet Mohammad (SAW) said: "Faith has over seventy branches, the most excellent of which is the declaration that there is no god but God, and the humblest of which is the removal of what is injurious from the road. And modesty is a branch of faith" (Al-Tirmidhi, 1996, Hadith 1957). In addition, there are so many legislative verses that emphasize the protection, preservation, development and care of the environment. On the other hand, so many verses warn against environmental abuse and corruption; among them are follows: "A man came across a thorn in the road and said, 'I will remove this thorn so that it does not harm a Muslim man'. For that reason, he was forgiven" (Al-Bukhari, 1997, Hadith 196). Another prophetic word: "Avoid two habits which provoke cursing". The Companions said: "What are those things which provoke cursing?" He said, "Relieving on the thoroughfares or under the shades where people take shelter and rest" (Muslim, 1915, Hadith 269). Furthermore, the Qur'an states that Almighty Allah has created space, land, trees, seas and other aspects of the environment are pure, healthy, beneficial, beautiful and pleasing to the eyes. "Have they not then looked at the sky above them: how We built it and adorned it with stars, leaving it flawless? As for the earth, we spread it out and placed upon its firm mountains and produced in it every type of pleasant plant" (Qur'an, 50:6-7). Islam is keen to maintain a beautiful and pleasant environment, free of anything that would detract from its beauty and splendor (Kolmek, 2025). To maintain this beauty, Islam has enacted certain laws that contribute to this including: (i) It combats desertification by encouraging the cultivation of land, regeneration, and reclamation, as well as planting of trees to prevent it from remaining barren and arid. Concerning this, the Prophet (SAW) said: "Whoever cultivates land that belongs to no one has a greater right to it" (Al-Bukhari, 1993, Hadith 2210). (ii) He also encouraged farming so that the land would not remain barren and unprofitable. – It forbids the cutting of trees because cutting them down affects the beauty

of the environment and deprives people and animals of their benefits. The Messenger of Allah (SAW) said: “Do not cut down trees, for they are a protection for livestock during drought” (Al-Ṣanʿānī, 1983, Hadith 9209).

The research problem is that environment degradation has become one the common challenges facing human society, caused pollution and the depletion of natural resources. Though, governments and international organization have many efforts to govern these challenges, the situation continues to become worse especially in the third world country. In Islamic teaching, the concept of *ḥimāya* (protected zones or reserves) was used as an instrument to safeguard natural resources, preserve biodiversity, and regulate human intervention with the environment. The objective of the study is to examine the concept of *ḥimāya* within Islamic legal framework, its fundamentals, and its historical applications. It also aims to provide recommendations for integrating Islamic principle, particularly *ḥimāya*, into modern environmental policies and sustainable development programs to safeguard living things. The research is significant because it is demonstrating how Islamic legal heritage can contribute to management of the natural resource and environmental conservation. Finally, this research seeks to answer the following question: What is the meaning of *ḥimāya*, and it what ways environment can be protected under Islamic law?

By addressing this question, the study contributes to the body of knowledge through providing information on environmental protection in sharia law. Furthermore, it serves as a valuable reference for researchers, practitioners, and stakeholders concerned with contemporary issues affecting natural resources, preserving biodiversity and the environment. Finally, this article is structured into four sections. The first section provides the concept and historical roots of *ḥimāya* and Importance of environmental protection in Islamic worldview. The second section outlines the research methodology, while the third section reviews of classical Islamic sources (Qurʾan, Sunnah, fiqh works) on environmental stewardship. It is also, will discuss *ḥimāya* as a legal and social institution in Islamic history. Its application during the Prophet’s time and later Islamic states, juristic rulings supporting protection of land, water, forests, and animals, and how the concept aligns with or complements modern environmental protection policies (conservation, climate change mitigation, biodiversity protection), including practical application of *ḥimāya* in modern Muslim societies. The final section presents the study’s conclusions and recommendations.

### Materials and Methods

This article employs a qualitative method that is strongly rooted in Islamic Sharia sources. The study relied on doctrinal comparative and analytical approaches, seeking to understand the concept and historical roots of *ḥimāya* and importance of environment protection as it developed within Islamic tradition to evaluate it is applicability to modern environmental protection frameworks. By focusing on the Qurʾan, Sunnah and Muslim jurist’s statements, the study offers textual and comparative analysis of *ḥimāya* considering contemporary environmental issues. The primary sources of information for this study are the Qurʾan, Sunnah. Muslim jurists’ statements across the schools of thoughts. It also, examines relevant legal sources that focus on the conservation of communal resources, the prohibition of waste, and stewardship of the land. Additionally, these materials are supplemented by using Islamic legal maxims, public welfare (*maṣlaḥa*) and intent of Shariah will be applied for environmental preservation. On the other hand, secondary sources of information will be gathered from Islamic environmental ethics, eco-theology, sustainable development, reports and case studies and international environmental law. These will be used for comparative dimension, highlighting similarities and differences in ecological protection. The method of information analysis is mixture between legal text interpretation, thematic, and comparative study. Islamic sources like Qurʾānic, Sunnah and Juristic statements are evaluated through content analysis to derive a legal basis and ethical principles. The findings of this research are then arranged thematically, focusing on

earth preservation, wildlife protection and communal welfare. The scope of the research is based on Shariah law, with contemporary environmental issues restricted to contexts where Shariah has an influence and relied on legal tradition analysis. Although the study focuses on doctrinal and theoretical aspects, it offers important insights relevant to global discussions on environmental issues.

### Results and Discussion

The significance of studying the environment is very important due to the advancement of technology, industries, and destructive weapons of war. This has led to the emergence of pollution and increased its danger, exposing thousands and millions of people to death caused by chronic diseases and epidemics that also affect crops, fruits and animals. The environment refers to the set of natural, physical, chemical, biological, and social conditions capable of influencing living organisms and human activities (Al-Ṣabbārīnī Ḥamad, 1984, p. 14). The Qur'an uses word *Ardh* (earth) instead of environment (Al-Miskan, 2012, p. 19), referring to the place where the people live, including its mountains and valley, plants and animals, as well as planets and celestial bodies around it (Hijab Mohammad Munir, 2003, p. 13). The word earth is more precise and specific expression than the technical term environment. The Earth used as framework for integrated ecological systems that provide the conditions necessary for the survival of humans and other living organisms (Al-Dunyah, 2001, p. 24). The word earth appears in the Qur'an 545 times. Among the verses is, "And when it is said to them, "Do not cause corruption on the earth", they say, "We are but reformers" (Qur'an, 2:11). Another verse states, "He has produced you from the earth and settled you in it" (Qur'an, 11:61). Abubakar Jasas commented in his book that Almighty Allah mentioned earth because Adam was created on it and all people originated from Adam (Al-Jaṣṣās, 1994, p. 213). And whoever follows the verses of the Qur'an will find that is more concerned with the environment. it shows the extent of this concern, and the Qur'an's describes many previous nations as corruptors on earth, even though their behavior towards the environment was not harmful.

In Islam the word "environment" refers to everything that surrounds human life, including air, water, soil, plants, and animals (Ahmad Janduni, 1995, pp. 45–78). Islamic law considers the environment part of the trust that Almighty Allah has entrusted to mankind. Therefore, it is necessary for human beings to strive for its development, and preservation. Islam encourages the protection of the environment from any harm or corruption and considers it among necessities of life. Islam considers them to be harmful to the human being. Islam emphasizes the preservation of the environment and all its elements, which represent the balance of creation and the importance of maintaining this natural balance. The Holy Qur'an mentions this principle in many places, emphasizing the necessity of preserving this balance as part of the Islamic faith. In addition, Islam urges the development of the earth as a legal duty, commanding humankind to strive for reform, construction and the elimination of corruption. Allah (SWT) says, "He is the One who produced you from the earth and settled you on it. So, seek His forgiveness and turn to Him in repentance" (Qur'an, 11:61). It is understood from this verse that human being has a major role in the development and preservation of the Earth. It is also prohibited for them to behave in a way that causes corruption or pollution, and it is necessity to cooperate in preserving the environment, because corruption and pollution of the earth violate Shariah law.

In Islam, the human being is closely linked to the environment and is a successive on earth. Allah (SWT) has honored him with this responsibility, saying: "And it is He who has made you successors on the earth" (Qur'an, 2:30). This role as a successor requires human to respect and preserve the environment, as over-exploitation or encroachment upon it is a violation of the commands of God and His Messenger (Abdallah Shahatah, 2001, p. 17). Almighty Allah requires people to be completely obedient and kind to their Creator. He also required them to act with goodness and honesty when they interact with the environment and maintain a sense of accountability and responsibility in dealing

with it. This supports monotheism and makes the belief in God reflected in behavior and actions that are governed by limits and disciplined by environmental principles, with the aim of pleasing Allah (SWT) and seeking His pleasure. So, whoever plants a tree and eats an animal or bird from it, he is charity (Muslim, 1955, Hadith 1552).

Furthermore, Islam urges humans to be moderate and not wasteful with all resources. Almighty Allah says: “And eat and drink but be not excessive. Indeed, He does not like those who commit excess” (Qur’an, 7:31). This principle applies to water, food, energy, and agriculture, and ensures the continuity of resources for future generations. Islam also emphasizes the protection of living creatures. The Prophet Mohammad (SAW) said: “He who does not show mercy will not be shown mercy”, (Abd al-Bāqī, 1986, p. 103) a hadith that applies to all living creatures. The Prophet Mohammad (SAW) also forbade cutting down trees except for necessity and commanded care for agriculture even during times of war, encouraging people to avoid harming the environment and to preserve resources. In addition, the environment in Islam is considered a trust in the hands of humans, which must be preserved and not polluted. Almighty Allah says: “Do not cause corruption on the earth after it has been set in order” (Qur’an, 7:56), warning against harming or encroaching upon natural resources. Exploiting nature is permissible, but within the limits of sustainability and regeneration. Agriculture, hunting, and water use are all permissible, provided they are moderate and do not harm the environment. Finally, from this perspective, it becomes clear that the relationship between humans and the environment in Islam is an integrated one based on balance, compassion, and responsibility. Humans are part of nature, not above it. It is their duty to protect and preserve it, utilizing its resources without excess or harm, so that the environment remains fit for human life and for all other creatures.

Based on the previous discussion, environment areas are numerous and diverse, as follows; (a) The human environment: This is the built environment created by humans because of their interaction with the surrounding environment in which they live (Khalifah & al-Shāyjī, 1999, pp. 280–294). This area refers to the human being himself. Islamic considers the care of the human environment from the two perspectives: the physical aspect and the spiritual aspect (al-Kaylānī, 2014, p. 1212). It urges the preservation of bodily cleanliness in both psychological and material dimensions. In this regard, the prophet Mohammad (SAW) said, “Tell me, if there were a river at the door of one of you in which he washed five times daily, would any of his filthiness remain?” When he received the reply that none of it would remain, he said, “That is like the five times of prayer by which God obliterates sins” (Al-Nawawī, 2007, p. 307). Also, Allah (SWT) says, “Successful indeed is the one who purifies their soul, and doomed is the one who corrupts it!” (Qur’an, 91:9–10). These verses demonstrate the importance of maintaining physical or spiritual hygiene. (b) The natural environment comprises everything that surrounds humans, including the earth, sky, and the living and non-living elements within them, its care, preservation, and protection are not solely responsibility of humans, though they play an important in its continuity. Islamic law has prescribed practical measures to address various related challenges. Through the Islamic concept of the environment previously explained, the Qur’an references multiple environmental elements, including the sky (Qur’an, 21:32; 13:2; 50:6), the earth (Qur’an, 21:30; 41:11; 7:54), water (Qur’an, 21:30; 50:9), plants (Qur’an, 2:261; 6:99), animals (Qur’an, 6:38; 24:45; 40:79–80), and air or winds (Qur’an, 22:65; 16:10–11; 15:22), describing them as divine signs for human reflection. On the other hand, the contemporary concept for the environment, which refers to the natural environment consists of several elements: (i) The lithosphere, which includes the earth’s crust with its various components, the valleys and mountains above it, and the rocks and minerals stores in its depths. (ii) The hydrosphere, all the water on earth, including oceans, rivers, lakes, groundwater, and ice on which life on earth depends. (iii) The atmosphere, which contains a large mixture of gases of great importance, and multiple functions all of which contribute to protecting life on earth. (iv) The biosphere consists of all living organisms on Earth and is categorized into producers (such as plants), consumers (such as animals), and decomposers (including bacteria

and fungi). Therefore, the environment can be classified into living and non-living. Living things have the characteristics of growth, movement, and sensation. They feed, breathe, and reproduce. These include birds, animals, and plants. As for non-living things, they are natural elements and components such as water, air, and earth (Dhahir, 2009, p. 22). Human beings use the environment in a daily life for construction, water usage and other activities, which may cause wastage and pollution.

Ecosystems are naturally balanced unless they are subject to an emergency. They are internally and externally balanced with other systems and elements in a precise and integrated manner. Recognized this divine balance, Islam's approach to environmental conservation is summarized in the following pillars: (i) The estimation means that the environment was created precisely, and this image is evident and manifested in the creation of materials and elements in limited quantities and precise proportions, and the creation of everything with measure and calculation. Allah (SWT) says, "Indeed, we have created everything, perfectly preordained" (Qur'an, 54:49). Another verse, "And with Him everything is determined with precision" (Qur'an, 13:2). The ecosystem designed and created by God as an integrated ecological unit. It consists of living and non-living organisms in a specific place, interacting with each other according to a precise and balanced dynamically, and they continue to perform their role in sustaining life. An ecosystem consists of four key elements: a biotic component (non-living nature) and the functional roles of production, consumption, and decomposition. These elements embody a state of balance, and each system represents a distinct and balanced environment, such as seas, forests, and lakes. If a change occurs in the conditions surrounding an ecosystem, its form may change. However, an environment containing a diversity of plants and animals resists these changes and strives to maintain its balance. Isn't this evidence of the precision of creation and the wisdom and power of the Creator? Allah (SWT) says: "He created each thing and determined it with [precise] determination" (Qur'an, 25:2). (ii) The balance: The environment was created in balance system, with a wonderful integrated system, in which no element dominates another. Each element performs its function without failing in any of its roles. This is affirmed in many verses of the Quran, including the Almighty's statement: "As for the earth, we spread it out and placed upon its firm mountains, and caused everything to grow there in perfect balance. And We made in it means of sustenance for you and others, who you do not provide for. There is not any means of sustenance whose reserves We do not hold, only bringing it forth in precise measure. We send fertilizing winds and bring down rain from the sky for you to drink. It is not you who hold its reserves" (Qur'an, 15:19–22). One of the forms of balance that Almighty Allah created in the environment is the stability of the amount of water on the Earth's surface, as this water evaporates and then returns to it again. It is known that water vapor rising from the seas and oceans is carried by the winds, condenses, and combine, creating an electrical discharge. Rain begins to fall, causing rivers and valleys to overflow. Almighty Allah says: "He sends down water from the sky, and the valleys flow according to their capacity" (Qur'an, 13:17). This water may settle and become stored underground, forming groundwater. When rain falls, every living creature on Earth drinks from it, just as the Earth itself absorbs it. Rain cannot be controlled; it eventually seeps from living things and the Earth back into the rocks, and the cycle begins again. This reflected the following verse: "And you are not its keepers" (Qur'an, 15:22). That is, we cannot prevent it from descending or ascending except in the form of water vapor. Whatever water the Earth loses in the form of vapor is quickly returned to the sky, restored in the form of rain. (iii) The protection means that the environment was created and preserved to ensure the continuity of this system and to protect it from external interference that would disrupt, diminish, deteriorates, or even causes the collapse this system. Allah (SWT) says: "And your Lord is Guardian over all things" (Qur'an, 21:32). The earth and the heavens are preserved. God Almighty said: "And We made the sky a protected ceiling." Allah (SWT) says: "Indeed, God holds the heavens and the earth lest they cease to exist" (Qur'an, 35:41). Allah (SWT) preserved the stars and planets in their positions, so that they would not collide with each other. He preserved the earth with protective systems, the first of which is the balance and stability of its orbit by means of the gravitational pull of the sun, the centrifugal force resulting from its rotation, and other cosmic forces. All these forces ensure the stability of the earth in its

orbit so that it does not slip away or wander into space. Allah (SWT) says: “So God is the best guardian, and He is the most merciful of the merciful” (Qur’an, 12:63). One of the forms of ecological balance is the system of cycles of elements and materials, as natural elements are exposed to consumption, deficiency, increase and abundance, which disturbs ecosystems. These disturbances often occur because of human activities and affect ecosystems either directly or indirectly. These environments may involve animal, plant or microorganisms that reflect the extent of the disturbance. (iv) The environment: The earth belongs to Allah (SWT), and human being is its trustee, so he benefits from it. It is a trust, and Allah (SWT) has entrusted it to him. Almighty Allah says: “To Allah belongs the dominion of the heavens and the earth. He creates what He wills” (Qur’an, 42:49). Another verse from Qur’an: “Blessed is He in whose hand is the dominion, and He is over all things competent” (Qur’an, 57:2). Almighty Allah has entrusted man with His kingdom, made him a trustee over His resources, and obligated him to treat it as a trustee, so he does not pollute its air, defile its water, or spoil its crops. (v) The environment was created for humanity, made subservient to it, and humanity is its steward, enjoying its bounties and delighting in its beauty. The Almighty prepared the earth to fulfill the concept of stewardship. There are many manifestations of subservience mentioned in the Holy Quran in numerous verses, including the Almighty’s saying:

“It is Allah Who created the heavens and the earth and sends down rain from the sky, causing fruits to grow as a provision for you. He has subjected the ships for your service, sailing through the sea by His command, and has subjected the rivers for you. It is Allah Who created the (Al-Zuhayli, 2010) heavens and the earth and sends down rain from the sky, causing fruits to grow as a provision for you. He has subjected the ships for your service, sailing through the sea by His command, and has subjected the rivers for you. He has also subjected for you the sun and the moon, both constantly orbiting, and has subjected the day and night for you. And He has granted you all that you asked Him for. If you tried to count Allah’s blessings, you would never be able to number them. Indeed, humankind is truly unfair, totally ungrateful” (Qur’an, 14:32–34).

But man refuses to do anything but spread corruption on earth and destroy crops and livestock. Almighty Allah says: “And when he turns away, he strives throughout the land to cause corruption therein and destroy crops and livestock” (Qur’an, 2:205).

Environmental degradation is the transformation of beneficial components into harmful pollutants, thereby diminishing their role in sustaining life (Barbier, 1987, pp. 101–110). Another definition of environment degradation is any quantitative or qualitative change affecting natural resource in the environment, such as air, water, food, or soil, altering their properties or disrupting their balance to a degree that adversely affects the organisms that use them, primarily humans (Abdulkarim, 1996, p. 28). There are many types of pollutants: (a) Natural pollutants, which result from natural components of the environment, without human intervention, such as gases and dust ejected by volcanoes. (b) Emergent pollutants, which are formed as a result of human innovation and technological developments and discoveries in the environment, such as those arising from industries, nuclear explosions, and means of communication and transportation. (c) Biological pollutants, which are organisms that exist in an inappropriate place, time, or quantity. They cause disease in humans, plants, and animals, or damage facilities established by humans, such as viruses and bacteria, which spread through water and air and cause disease in living organisms. (d) Chemical pollutants, such as gases emitted from fires, factories, cars, volcanoes, and pesticides of all kinds, as well as fine particles from asbestos factories and liquid chemicals, which have negative effect on all elements and components of the environment, harming living organisms through the air they breathe, the water they drink, and the food they eat. (e) Physical pollutants, including noise and radioactive waste from nuclear reactors, which pose a serious danger to humans, as they may cause cancer, damage the human central nervous system, lead to infertility and fetal death, harm the reproductive system, cause birth defects, and affect the human lungs, liver, and kidneys.

Islam agrees with the view that the cause of pollution is corruption, which is represented by the deviation of human behavior from the truth, by exceeding the legitimate limit, and by departing from the correct path that Almighty Allah has established. This is the reason for pollution in all its forms and the disasters that result from it. In this regard, Allah (SWT) says: “Corruption has spread on land and sea as a result of what people’s hands have done” (Qur’an, 30:41). Islam warns against corruption of the earth after Almighty Allah perfected it, whereby human beings were ordered to live on it, obey commands of Allah, and avoid what He has forbidden. In this regard, Islam advocates everything that will cause environmental degradation and prescribes taking measures to reduce pollution and protect the environment. Islam has put in place several measures, including faith-based, advisory and legislative approaches to safeguard environment, as outlined below:

(a) Faith-based approach: Islam has made the protection of environment from pollution part and parcel of Islamic creed and considers its violation a breach of Islamic theology. Furthermore, Islam warns against destruction and devastation. The prophet Mohammad (SAW) said: “Iman has sixty odd or seventy odd branches. The uppermost of all these is the Testimony of Faith: ‘La ilaha illallah’ (There is no true god except Allah) while the least of them is the removal of harmful object from the road. And shyness is a branch of Iman” (Al-Nawawī, 2007, p. 125). He regarded the removal of harm from the road- which is a form of confronting pollution and a means of purifying and cleaning the environment-as a branch of faith and an integral part of it. This faith-based approach is clearly evident when it links the extent of a person’s faith and righteousness with the goodness or corruption of his environment, making the true cause of environmental problems and pollution the injustice and corruption of man and his distance from the path of Almighty Allah (SWT).

Hence, the stern prohibition against causing corruption on earth was revealed, and Allah Almighty threatened the corruptors with a bad outcome and severe punishment. Allah Almighty said: “And do not cause corruption on the earth after its reformation. That is best, if you are believers” (Qur’an, 7:85). Ibn Ad-Dahhak said: “Do not bury or cover up springs, meaning do not bury them, do not cover them, and do not cut down fruit-bearing trees to cause harm” (Ibn Attiyah, 1993, p. 410). Allah Almighty has made it clear that corrupting the environment and destroying its crops and livestock is the act of tyrants and criminals whose hearts have not embraced faith. This is indicated by Allah’s statement describing the corruptors on earth: “And when he turns away, he strives throughout the land to cause corruption therein and destroy crops and livestock. And Allah does not like corrupters” (Qur’an, 2:205). Mujahid explaining the meaning of the verse: “The oppressor causes corruption on the earth, but Allah withholds rain, destroying crops and livestock” (Al-Qurṭubī, 2002, pp. 18–20). The Messenger of Allah (SAW) said: “As for the wicked slave, the people, the land, the trees, and the animals are relieved from him” (Al-Urāmī, 2009, Hadith 1960).

One of the most eloquent verses that accurately describes the state of the Earth in our present age-after corruption has spread to all environmental resources because of man’s deviation from the truth, his transgression of the limits of Islamic Shariah, and his deviation from the correct belief and the upright path established by Allah is expressed in the Almighty’s saying: “Corruption has appeared throughout the land and sea because of what the hands of people have earned so He may let them taste some of what they have done that perhaps they will return” (Qur’an, 2:2). The commentators differed in explaining what is meant by corruption. Some said it means drought, vegetation loss, and loss of blessings. Al-Qaradawi explained that corruption means the destruction of inhabited areas, the killing of living things, the pollution of pure resources, the squandering of energies, the depletion of resources without necessity or benefit, and the disruption of benefits, and the means of obtaining them (al-Qaradawi, 2001, p. 68).

One of the features of the faith-based approach to environmental protection is the close connection between a person’s faith, his righteousness of his environment. The more faith, piety,

and righteousness a person has, the more righteous, prosperous, and blessed his environment will be. This is evident in the Almighty's saying: "And if only the people of the towns had believed and feared Allah, we would have opened upon them blessings from the heaven and the earth, but they denied, so we seized them for what they used to earn" (Qur'an, 7:96). Allah the Almighty encouraged the unbelievers to believe in Him and establish His religion, and He, Glory be to Him, undertakes to sustain their lives, provide livelihood, and improve their environment. Allah (SWT) says: "And if only they had upheld the Torah and the Gospel and what was revealed to them from their Lord, they would have consumed from above them and from beneath their feet. Among them is a moderate community, but many of them - evil is what they do" (Qur'an, 5:66).

On the other hand, He linked a person's unbelief with the corruption and disorder of his environment. The more a person increases in his injustice and misguidance, the more his environment becomes corrupt, unstable, and destroyed. Allah the Almighty said: "And Allah presents an example: a city which was safe and secure, her provision coming to her in abundance from every location. But she denied the favors of Allah. So, Allah made her taste the garment of hunger and fear for what they used to do" (Qur'an, 16:112).

This is an example that Allah the Almighty gave to the people of Mecca, as their land was a land of security and abundant livelihood, with crops and trees. When the prophet Mohammad (SAW) came to them calling them to worship Allah alone, they denied him and disbelieved in Allah (SWT). So, Allah changed their condition and clothed them in the garment of hunger and fear instead of security because of their disbelief and denial. Allah (SWT) says: "Indeed, we have tested those Meccans as We tested the owners of the garden - when they swore they would surely harvest 'all' its fruit in the early morning, leaving no thought for Allah's Will, Then it was struck by a torment from your Lord while they slept" (Qur'an, 68:17-20).

This statement describes the condition of the people of Mecca when Allah, afflicted them with famine and hunger because of their denial and disbelief. The situation resembled that of the people of a certain garden whom Allah had honored with various types of palm trees, crops and fruits. When the time for harvest came, they resolved not to give nothing to the poor. In response, Allah (SWT) sent fire upon their garden, burning the trees and destroying the fruits, as recompense for their evil intentions in depriving the poor of the rights had decreed from them. Allah (SWT) says: "And those cities - We destroyed them when they wronged, and We made for their destruction an appointed time" (Qur'an, 18:59). Due to immoral actions, societal conditions deteriorate, leading to the withholding of essential provisions and widespread emergence of illness, calamities, and diseases spread. Evidence of this is:

"O Muhajirun, there are five things with which you will be tested, and I seek refuge with Allah lest you live to see them: Immorality never appears among a people to such an extent that they commit it openly, but plagues and diseases that were never known among the predecessors will spread among them. They do not cheat in weights and measures, but they will be stricken with famine, severe calamity and the oppression of their rulers. They do not withhold the Zakah of their wealth, but rain will be withheld from the sky, and were it not for the animals, no rain would fall on them. They do not break their covenant with Allah and His Messenger, but Allah will enable their enemies to overpower them and take some of what is in their hands. Unless their leaders rule according to the Book of Allah and seek all good from that which Allah has revealed, Allah will cause them to fight one another." (Al-Albānī, 2000, p. 621). In addition, Allah (SWT) says, "That is because Allah would not change a favor which He had bestowed upon a people until they change what is within themselves. And indeed, Allah is Hearing and Knowing" (Qur'an, 8:53).

Allah (SWT) has informed us that He does not change the blessings He bestows upon anyone until the person changes what is within himself. He replaces obedience to Allah with disobedience, gratitude with ingratitude, and the means of earning His pleasure with those leading to His wrath. Indeed, if

someone turns from disobedience to obedience, Allah will replace punishment with well-being. One of the consequences of sins is the removal of the blessing livelihood. Sins and transgressions also cause various forms of corruption on the earth, water, air, crops, fruits, and dwellings.

These points indicate that the environmental crisis facing the world is fundamentally rooted in a spiritual and moral crisis. The departure of many people from the teachings of Islam-which protect the environment, preserve human health, and promote ecological balance-has contributed to the spread of pollution in their societies. Trafficking in carcinogens, dealing in spoiled food deals, and environmental tampering have become a quick way for those with weak faith to gain huge profits. Moreover, major powers are creating environmental problems driven by motives of control, domination, and subjugation of poor and developing countries. Several studies published by the International Union for Conservation of Nature and Natural Resources (IUCN) further underscore the importance of environmental protection. They emphasize that environmental legislation in Islamic societies, rooted in the faith of the nation and reflecting its intellectual and cultural heritage, can be more effective in mitigating environmental degradation (Dhahir, 2009, p. 43). It is well known that linking environmental issues to an individual's faith and beliefs encourage greater responsibilities and commitment to improving the environment.

(b) Advisory approach: The advisory methodology encompasses all measures that protects the environment from corrupting factors and keeps it safe and suitable for life. It is based on the directives found in the Quran and the Sunnah, as well as the promises of reward in the hereafter, which encourage kindness towards the environment, respectful interaction with it, and prioritization of public interests over private ones. It also warns people against harming the environment and its components or abusing them, due to the grave sin, serious consequences, and dangers such actions entail, threatening both individuals and society with hardship and harm. This guiding methodology encompasses everything surrounding humans, animals, plants, air, and inanimate objects, working to care for and preserve them because they share life with us. Islamic Sharia came introduced both incentives and deterrents to create a beautiful and fruitful balance in people's hearts. Leaders must convey these texts and guidelines to all segments of society, so that they lead to awareness and enlightenment, guiding everyone to the right path in dealing with the environment with kindness and a focus on improvement. The advisory approach focuses on three aspects:

(i) Encouraging the utilization and investment of environmental resources.

Islamic law has always encouraged the utilization and investment of all environmental resources and their components. For example, God Allah (*SWT*) says: "The example of those who spend their wealth in the cause of Allah is that of a grain that sprouts into seven ears, each bearing one hundred grains. And Allah multiplies the reward even more to whoever He wills. For Allah is All-Bountiful, All-Knowing" (Qur'an, 2:261). Al-Qurtubi, in his commentary on this verse, states that it serves as evidence of the importance of agriculture, which is among the most essential occupations for people. He further explains that farming and other related activities are considered a collective obligation, meaning that the ruler should compel people to engage in them, as well as in planting trees and other similar endeavors. The verse emphasizes the importance of cultivating crops and working to increase their yield, so that a single ear of grain can produce a hundred grains, which are essential for the sustenance of humans, animals, and birds. It also indicates that the land is a source of economic wealth that should be cared for and invested in the best possible way (Al-Qurṭubī, 2002, p. 262). On the other hand, the prophet Mohammad (*SAW*) said, "If the final hour arrives while one of you has a palm shoot in his hands and he is able to plant it before the Hour arrives, the, let him plant it" (Al-Bukhārī, 1960, p. 168). This great hadith encourages positivity, optimism, and perseverance. It teaches that good deeds are commendable even in the final moments of life. The main message is that a Muslim should continue working and striving to serve people and develop the earth, even if the end seems very near, and should not despair or stop working.

Regarding water, the prophet Mohammad (SAW) advised people to take care of water, keep it clean, and use it wisely. Among the many several hadiths on this matter are the following: “None of you must pass water into standing water that is not flowing, then wash in it” (Ibn ‘Abd al-Rahmān, 2006, p. 21). As we know, standing water that is not flowing contains bacteria and microbes from human being; therefore, it can become a source of disease. Medical research affirms that Schistosomiasis parasite, which it originates from humans, can multiply rapidly when introduced into stagnant water. The prophet Mohammad (SAW) said, “Muslims have common share in three (things); grass, water and fire” (Al-Mizzī, 1992, p. 338). This means that these essential natural resources are common property among Muslims, and no one is allowed to monopolize them or prevent others from benefiting from them- especially in uncultivated lands that are not owned by anyone. This hadith is considered evidence of the principle of sharing in the basic necessities of life.

In term of land reclamation, cultivation, plantation the prophet Mohammad (SAW) said the one who activate it will belong to him. “If anyone makes a barren land productive, then it belongs to him” (Al-Taymī, 2021, p. 217). The aforementioned hadiths clearly demonstrate Islam’s emphasis on utilizing the land and the obligation to benefit from and cultivate it through planting and farming. This is due to the numerous benefits it provides to all living creatures, including humans, birds, and animals, who benefit from its fruits and grains to sustain their lives. Furthermore, the planter receives reward and merit, as he earns virtue and charity for everyone who eats from what he has planted. The prophetic teachings emphasized the importance of preserving the lives of animals and birds, especially those from which benefit is derived. The Prophet, peace and blessings be upon him, said:

“While a man was walking, he felt thirsty and went down a well and drank water from it. On coming out of it, he saw a dog panting and eating mud because of excessive thirst. The man said, ‘This (dog) is suffering from the same problem as that of mine. So, he (went down the well), filled his shoe with water, caught hold of it with his teeth and climbed up and watered the dog. Allah thanked him for his (good) deed and forgave him.’ The people asked, ‘O Allah’s Messenger (SAW)! Is there a reward for us in serving (the) animals?’ He replied, ‘Yes, there is a reward for serving any animate’ (Al-Sharjī, 2009, p. 310).

Regarding air and wind, the Prophet’s guidance included calling for the preservation of the air and protecting it from all types of pollutants and foul odors, and keeping it clean, pure, beneficial, and harmless. Among the most prominent of these hadiths are: ‘A’isha said she used to perfume the Prophet with the sweetest perfume she could find until she saw the perfume shining on his head and beard (Aḥmad ibn Ḥanbal, 2001, Hadith 6163). Another Hadith, Jabir reported God’s Messenger as saying, “If anyone eats of this offensive tree (garlic or onion) he must not approach our mosque, for the angels are harmed by the same things as men” (Al-Tabrizī, 1985, Hadith 707). The Prophet Mohammad (SAW) prohibited someone from attending the mosque because of smell of garlic and onion. So, what about the odors from smoking, factories, reactors, and other things that are harmful to human health? Undoubtedly, prohibiting them is even more important and necessary.

(ii) The Call for Moderation and Balance in the Consumption of Environmental Resources: Moderation and balance represent an authentic Islamic approach and a fundamental principle of Islamic law, distinguishing the Muslim nation from other nations. It is a moderate nation in its beliefs, worship, and dealings, as Almighty Allah says: “And thus We have made you a moderate nation” (Qur’an, 2:143). Similarly, Islam advocates moderation and balanced in dealing with the environment and its resources. Islamic teachings, therefore, call for moderation in the consumption of environmental resources, avoiding excessive use and extravagance both of which constitute wastefulness and profligacy. This principle is clearly reflected in the Quranic verses and Hadiths, most notably: “And eat and drink, but be not excessive. Indeed, He likes not those who commit excess” (Qur’an, 20:81). Give to close relatives their due, as well as the poor and needy travelers. And do

not spend wastefully. The prophetic traditions have come to support and clarify the principle of moderation in the consumption of environmental resources: The Messenger of Allah passed by Sa'd when he was performing ablution, and he said: 'What is this extravagance?' He said: 'Can there be any extravagance in ablution?' He said: 'Yes, even if you are on the bank of a flowing river'" (*Abd al-Bāqī, n.d., Hadith 425*). Al-Shawkani explained that the hadith indicates the disapproval of wasting water during washing and ablution and emphasizes the desirability of moderation—a matter upon which is a consensus (*Al-Shawkānī, n.d., p. 250*). If there is such strictness concerning water consumption during ablution, how much more serious is the waste of water in daily life, where it is often spilled in the streets through negligence, while many people are deprived of this blessing? Water scarcity remains one of the world's most pressing problems, causing numerous conflicts at the individual, community, and state levels. Another Prophetic Hadith states "A human being has never filled any vessel which is worse than his own belly" (*Al-Ḥamd, 1982, p. 221*). This prophetic guidance, which emphasizes the preserving human health and protecting from diseases resulting from overeating, clearly reflects the consequences of excess and depletion of environmental resources that the world is currently faces. Some nations discard vast amounts of leftover food in landfills, while others lack even a morsel to stave off hunger and death.

(iii) Warnings and Threats against Harming the Environment: Religious texts contain warnings and threats against damaging or harming the environment. They express disapproval, condemnation, and divine anger, and threaten severe punishment in the fire of Hell on the Day of Judgment. This is illustrated by the words of Almighty Allah: "And when he goes away, he strives throughout the land to cause corruption therein and destroy crops and animals. And Allah does not like corruption" (*Qur'an, 2:205*). What is being witnessed in some countries today is the use of nuclear, chemical, toxic and radioactive weapons—killing women and children, destroying homes and buildings, annihilating crops, livestock and birds, and polluting the water and air. Among the Prophet's Hadiths "If anyone cuts down a tree, God will lower his head in hell" (*Al-Tabrīzī, 1985, Hadith 2970*). Another hadith "A woman was punished on account of a cat which she kept shut up till it died of hunger. She did not feed it or let it out so that it might eat things creeping on the earth" (*Al-Tabrīzī, 1985, Hadith 1903*). Anyone who reflects on these texts will recognize the severity of the warnings against harming the components of the environment, including plant and animal life. Cutting down trees and uprooting plants is a form of corruption, as it deprives people of fruits, grains, shade and shelter. This also applies to cutting down forest trees without considering and assessing the resulting disruption to the environmental balance. Similarly, the wanton killing of animals and birds without any benefit, or torturing and imprisoning them until they die, is prohibited. Islam forbids harming the environment because its consequences ultimately harm humanity itself.

(c) Legislative approach: Islamic legislation come to prevent harm to the environment, and harming the environment through pollution contradicts the essence of Islamic law, which calls for the preservation of the five essential necessities: religion, life, progeny, intellect, and property. Islam commands us to refrain from harming the environment, even by simply removing an obstacle from the road. How much more so, then, does it forbid polluting its water, air, soil, and vegetation? It also contradicts Allah (*SWT*) command to cultivate and improve the earth. Environmental degradation and pollution threaten human life, leading to the death of many people worldwide from hunger and thirst due to the depletion of water, plant, and animal resources. Environmental damage poses a serious threat to the continuation of future generations, depriving them of what they need for their growth, sustenance, and survival. It is also known that environmental degradation through the cultivation of drugs leads to the corruption of the intellect, which is why Islam prohibits intoxicants and narcotics. Furthermore, environmental damage harms property, which encompasses everything a person owns and strives to acquire and possess. The land is property, the trees are property, the animals are property, and so on (*Clarke, 1890, pp. 199–211*).

Protection of the environment is an Islamic duty for everyone, Islamic law has included many mechanisms, activities, procedures, and controls that work to fulfill this duty. These mechanisms are diverse (Hisbah, Qadha), some of which relate to protecting the environment and its resources from harm, damage, corruption, pollution, excessive depletion, extravagance, wastefulness, frivolity, and misuse of resource for purposes other than human need and benefit. This is achieved by prohibiting behaviors that are harmful to the environment, which constitute preventive or negative measures. These mechanisms aim to guide individual behavior towards protecting the environment and its components from all the aforementioned harms. Other mechanisms focus on utilizing the environment and its resources by developing, increasing, improving, and restoring them-encouraging and promoting behaviors that are beneficial to the environment. These are positive measures aimed at guiding individual behavior towards developing and investing in the environment, making it sound, clean, suitable, fruitful, and productive for the benefit of present humanity while preserving it for future generations. Some mechanisms and procedures are also regulating both types of behavior – the developmental and protective aspects of human interaction with the environment – in practical, real-world manner, to determine the extent to which individuals comply with the directives and legislation established by Islamic law for environmental protection (Biglan et al., 2012, p. 257).

Finally, whoever causes harm on earth by polluting it, depleting natural resources, or damaging the ecosystem deserves legal or Shariah-based punishment, depending on the nature of their act. Financial penalties, such as fines and compensation for damages to the environment and society, may be imposed as a deterrent to the offender and others, and to uphold the principle of environmental justice. The punishment may even extend to imprisonment or a ban from engaging in the activity that caused the harm, if the act was intentional or repeated in a manner demonstrating disregard for the rights of others and the safety of the general environment. In some cases, the punishment may take a disciplinary or corrective form, such as requiring the offender to repair the damage they caused or participate in cleanup, and tree-planting campaigns, as a practical atonement for the harm inflicted. In Islamic law, harming the environment falls under the category of “corruption on earth”, which God has forbidden, and is subject to the discretion of the ruler according to the principle of “punishment as deemed necessary to achieve the public good and prevent harm” (Kamali, 2016, p. 323). Thus, the penalties resulting from violating environmental protection regulations are not merely material sanctions, but rather a comprehensive system aimed at safeguarding God’s creation, protecting humanity from the consequences of its recklessness and negligence, and reinforcing the principle that preserving the environment is an act of worship and an aspect of civilized behavior before it is a legal obligation.

### **Findings**

- Environmental Protection as a legal obligation (*Fard*): The analysis concluded that *Ḥimāyah al-bī'ah* is not merely a moral virtue but a collective religious duty (*Fard kifāyah*). It is a directive requirement of the stewardship (*Kifālah*) and trust (*Amānah*) mandated by God. Failure to protect the environment constitutes a violation of divine law.
- Integration with the Higher Objective of Shariah (*Maqāsid*): Environmental protection is foundational to achieving all five essential *Maqāsid*. It’s directly necessary for preserving life (*al-Nafs*), intellect (*al-‘Aql*) through clear air and water, progeny (*al-Nasl*) through a healthy future, and wealth (*al-Mal*), through sustainable resources. Ultimately, a degraded creation impedes the ability to worship and recognize God, thus harming the preservation of religion (al-Din).
- The legal personhood of Nature: Islamic jurisprudence implicitly recognizes the intrinsic rights of nature. The concept that all creation “glorifies God” and the Prophetic injunction to show kindness to “the one who has a living soul” external ethical consideration beyond humans. This

establishes a theocentric legal standing for ecosystems, where harming the environment is a sin (*ithm*), regardless of immediate human cost

- The Efficacy of Classical Legal Mechanisms: The study finds that classical fiqh tools are highly applicable today. The prohibition of waste (*Israf*) provides a powerful legal basis for combating overconsumption and pollution, while the prohibition of *fasād* (corruption on earth) directly criminalizes large scale environmental damage. The institution of *Himā* serves as a ready-made model for creating national parks, forest reservism and marine sanctuaries
- The primacy of Prevention (Sad al-Dharā'i): Islamic law emphasizes blocking the means to an evil. This principle mandates a precautionary approach to environmental policy. Any activity with a high risk of significant environmental damage even if the benefit is seemingly immediate, should be restricted or banned to prevent future harm
- Reinterpretation of ownership and Usufruct (*Intifā*): the findings confirms that while humans may own or use resources, this is a usufructuary right, not absolute ownership. All resources are ultimately owned by God (*Māl Allah*). Therefore, ownership is conditional upon responsible use (*tasarruf bi-shart al aql*) prohibiting exploitation that leads to depletion or degradation.

### Conclusion

In conclusion, the juristic analysis of Himmah al- biah within Islamic fiqh reveals a sophisticated and holistic system for environmental protection that is both timeless and urgently relevant. The principles of stewardship (*Kifaalah*), trust (*Amaanah*), and pursuit of public welfare (*Maslaha*) provide an un-shakable ethical foundation, while specific legal mechanisms translate this theology into actionable law. The prohibition of *israf* (waste) and *fasaad* (corruption) establishes a clear legal boundary for human interaction with the natural world, while concepts like Hima offer a classical model for modern conservation areas. This analysis affirm that environmental protection is not merely an ethical suggestion in Islam but a legal obligation (*fard*), integral to the faith's higher objectives of preserving religion, life, intellect, progeny, and wealth, and by extension, the very planet that sustain them all. Therefore, the Islamic juristic tradition does not merely contribute to the global discourse on sustainability but challenges it within a paradigm where environmentalism is an act of worship, ecological responsibility is a form of justice, and the protection of Earth is a sacred duty incumbent upon every Muslim. The challenge and opportunity that remain lie in the contemporary application (*Ijtihad*) of these profound mechanisms to address our modern ecological crises.

### Authors' contributions

First author – writing the article text, correspondence, submission of the article.

Second author – writing the article text, technical formatting.

Third author – writing the article text, literature review, editing the text.

### Conflict of interests

The authors declare that there is no conflict of interest.

## References

- ‘Abd al-Qādir Shaybah al-Ḥamd. (1982). *Sharḥ Bulūgh al-Marām min Jam‘ Adillat al-Aḥkām* [Explanation of “Bulūgh al-Marām”] (Vol. 10). Maṭābī‘ al-Rashīd. (in Arabic)
- ‘Abd Allāh ibn ‘Abd al-Raḥmān. (2006). *Taysīr al-‘Allām Sharḥ ‘Umdat al-Aḥkām* [The facilitation of the learned: Commentary on ‘Umdat al-Aḥkām] (10th ed.). Maktabat al-Tābi‘īn. (in Arabic)
- ‘Abd al-Bāqī, M. F. (1986). *Al-Lu‘lu‘ wa al-Marjān* [Pearls and coral] (Vol. 3). Dār al-Ḥadīth. (in Arabic)
- ‘Abd al-Bāqī, M. F. (n.d.). *Sunan Ibn Mājah* [Collection of hadith] (Vol. 1). Dār Iḥyā’ al-Kutub al-‘Arabiyyah. [Hadith 425]. (in Arabic)
- ‘Abd al-‘Azīz Khalīfah, & Walīd Khālīd al-Shāyji. (1999). Al-Sharī‘ah al-Islāmiyyah wa Ḥimāyat al-Bī‘ah [Islamic sharia and the protection of the environment]. *Journal of Shariah and Law – Azhar University*, 21(21), 280–294. (in Arabic)
- Abd Al-Haqq ibn Ghālīb ibn ‘Abd al-Raḥmān Ibn ‘Aṭīyyah. (1993). *Al-Muḥarrar al-Wajiz* [The concise edited exegesis] (Vol. 2). Dar al-Kutub al-‘Ilmiyyah. (in Arabic)
- Abdulkarim, A. (1996). *Ḥimāyat al-Bī‘ah al-Islāmiyyah Muqāranah bi-al-Qawānīn al-Waḍ‘iyyah* [Islamic environmental protection: A comparative study with secular laws]. n.p. (in Arabic)
- Abū al-Ḥusayn Muslim ibn al-Ḥajjāj al-Naysābūrī. (1915). *Al-Jāmi‘ al-Ṣaḥīḥ* [The Authentic Comprehensive Collection]. (Vol. 1). Dār al-Ṭibā‘ah al-‘Āmirah. [Hadith 269]. (in Arabic)
- Abū Bakr al-Jaṣṣāṣ. (1994). *Aḥkām al-Qur‘ān* [The rulings of the Qur‘an] (Vol. 3). Dār al-Kutub al-‘Ilmiyyah. (in Arabic)
- Abū Bakr ‘Abd al-Razzāq ibn Hammām al-Ṣan‘ānī. (1983). *Al-Muṣannaf* [The classified compilation] (Vol. 5, 2nd ed.). Al-Majlis al-‘Ilmī. [Hadith 9209]. (in Arabic)
- Adelman, S. (2018). The sustainable development goals, anthropocentrism and neoliberalism. In *Sustainable Development Goals* (pp. 15–40). Edward Elgar Publishing.
- Aḥmad ibn Ḥanbal. (2001). *Musnad al-Imām Aḥmad ibn Ḥanbal* [The hadith collection of Imam Ahmad] (Vol. 1). Mu‘assasat al-Risālah. [Hadith 6163]. (in Arabic)
- Aḥmad Janduni. (1995). *Al-Islām wa al-Bī‘ah: ‘Alāqat Tanāghum wa-Takāmul* [Islam and the environment: Harmony and integration]. Dar Saras. (in Arabic)
- Al Rifai, S. R. (2016). *The light of Allah in the heavens and the earth: The creation of the atom (24:35) and the physics of spirituality*. Sunnah Muakada.
- Al-Albānī, M. N. (2000). *Ṣaḥīḥ al-Targhīb wa al-Tarhīb* [The Authentic collection of encouragements and warnings] (Vol. 2). Maktabat al-Ma‘ārif. (in Arabic)
- Al-Dunyah, Sh. (2001). Al-Islām wa Ḥimāyat al-Bī‘ah [Islam and the protection of the environment]. *Majallat al-Buḥūth al-Fiqhiyyah al-Mu‘āṣirah*, 48(12), 24. (in Arabic)
- Al-Kaylānī, S. Z. (2014). Tadābīr al-Bī‘ah fī al-Sharī‘ah al-Islāmiyyah [Environmental measures in Islamic sharia]. *Majallat al-Dirasāt*, 41(2), 1212. (in Arabic)
- Al-Mizzī, Jamāl al-Dīn Abū al-Ḥajjāj Yūsuf. (1992). *Tahdhīb al-Kamāl fī Asmā’ al-Rijāl* [The refinement of perfection] (Vol. 5). Mu‘assasat al-Risālah. (in Arabic)
- Al-Qaradawī, Y. (2001). *Rī‘āyat al-Bī‘ah fī al-Sharī‘ah al-Islāmiyyah* [The Protection of the environment in Islamic sharia]. Dar al-Shurūq. (in Arabic)
- Al-Qurtubī, M. A. (2002). *Al-Jāmi‘ li-Aḥkām al-Qur‘ān* [Compendium of Qur‘anic rulings] (Vol. 2). Dar al-Hadith. (in Arabic)
- Al-Ṣabbārīnī Ḥamad. (1984). *Al-Bī‘ah wa-Mushkilātuhā* [The environment and its problems] (2nd ed.). Manshūrāt al-Majlis al-Waṭanī lil-Thaqāfah. (in Arabic)

- Al-Sharjī, A. (2009). *Al-Tajrīd al-Ṣarīḥ li-Aḥādīth al-Jāmi' al-Ṣaḥīḥ* [Abridgment of the hadiths of the Ṣaḥīḥ collection]. Mu'assasat al-Risālah. (in Arabic)
- Al-Shawkānī, M. (n.d.). *Nayl al-Awṭār* [Attainment of the desired] (Vol. 1). Maktabat Dār al-Turāth. (in Arabic)
- Al-Tabrizī, Muḥammad ibn 'Abd Allāh al-Khaṭīb. (1985). *Mishkāṭ al-Maṣābīḥ* [The niche of lamps] (Vol. 1, 3rd ed.). Dār al-Fikr. [Hadith 707]. (in Arabic)
- Al-Tabrizī, Muḥammad ibn 'Abd Allāh al-Khaṭīb. (1985). *Mishkāṭ al-Maṣābīḥ* [The niche of lamps] (Vol. 2, 3rd ed.). al-Maktab al-Islāmī. [Hadith 2970]. (in Arabic)
- Al-Zuhaylī, W. (2010). *Ḥimāyat al-Bī'ah fī al-Sharī'ah al-Islāmiyyah* [The protection of the environment in Islamic law]. Dār al-Maktabī. (in Arabic)
- Barbier, E. B. (1987). The concept of sustainable economic development. *Environmental Conservation*, 14(2), 101–110. <https://doi.org/10.1017/S0376892900011449>
- Bennett, N. J., Whitty, T. S., Finkbeiner, E., Pittman, J., Bassett, H., Gelcich, S., & Allison, E. H. (2018). Environmental stewardship: A conceptual review and analytical framework. *Environmental Management*, 61(4), 597–614. <https://doi.org/10.1007/s00267-017-0993-2>
- Biglan, A., Flay, B. R., Embry, D. D., & Sandler, I. N. (2012). The critical role of nurturing environments for promoting human well-being. *American Psychologist*, 67(4), 257. <https://doi.org/10.1037/a0026796>
- Clarke, H. (1890). The right of property in trees on the land of another, as an ancient institution. *The Journal of the Anthropological Institute of Great Britain and Ireland*, 19, 199–211. <https://doi.org/10.2307/2842070>
- Dhahir, A. S. (2009). *Aḥkām al-Bī'ah fī al-Fiqh al-Islāmī* [Environmental rulings in Islamic jurisprudence]. (Master's thesis). Islamic University of Gaza. (in Arabic)
- Hijab Mohammad Munir. (2003). *Al-Talawwuth wa Ḥimāyat al-Bī'ah* [Pollution and environmental protection] (3rd ed.). Dar al-Fajr. (in Arabic)
- Ismā'īl ibn Muḥammad al-Taymī. (2021). *Sharḥ Ṣaḥīḥ al-Bukhārī* [Commentary on Ṣaḥīḥ al-Bukhārī] (Vol. 4). Dār Asfār. (in Arabic)
- Kamali, M. H. (2016). Islam and the environment: An examination of the source evidence. *Islamic Perspectives on Science and Technology* (pp. 171–192). Springer Singapore. [https://doi.org/10.1007/978-981-287-778-9\\_12](https://doi.org/10.1007/978-981-287-778-9_12)
- Kolmek, E. F. (2025). Beauty and Islam: An investigation on the ethical dimension and horizons of Islamic aesthetics. In [Asia Pacific-11th International Congress on Contemporary Scientific Research](#).
- Kumar, A. (2018). Brief introduction of environment, ecology and environmental pollution. *Inspira-Journal of Modern Management & Entrepreneurship (JMME)*, 314(01), 314–322.
- Miao, Q., & Nduneseokwu, C. (2025). Global environmental leadership: Addressing the triple planetary crisis. In *Environmental leadership in a VUCA era: An interdisciplinary handbook* (pp. 37–119). Springer Nature Singapore.
- Muḥammad al-Amīn ibn 'Abd Allāh al-Urāmī. (2009). *Al-Kawkab al-Wahhāj wa al-Rawḍ al-Bahhāj fī Sharḥ Ṣaḥīḥ Muslim* [Commentary on Ṣaḥīḥ Muslim] (Vol. 11). Dār al-Minhāj. [Hadith 1960]. (in Arabic)
- Muḥammad ibn Ismā'īl al-Bukhārī. (1959). *Al-Adab al-Mufrad* [The book of manners] (2nd ed.). al-Maṭba'ah al-Salafiyyah. (in Arabic)
- Muḥammad ibn Ismā'īl al-Bukhārī. (1993). *Ṣaḥīḥ al-Bukhārī* [Authentic collection of al-Bukhārī] (Vol. 2, 5th ed.). Dār al-Yamāmah. [Hadith 2210]. (in Arabic)
- Muḥammad Ibn 'Isā al-Tirmidhī. (1996). *Al-Jāmi' al-Kabīr* [The great compilation] (Vol. 3). Dār al-Gharb al-Islāmī. [Hadith 1957]. (in Arabic)
- Muhyī al-Dīn Yaḥyā ibn Sharaf al-Nawawī. (2007). *Riyāḍ al-Ṣāliḥīn* [Gardens of the righteous]. Dār Ibn Kathīr. (in Arabic)

Shehata, A. (2001). *Ru'yat ad-Dīn al-Islām fī al-Ḥifāz 'alā al-Bī'ah* [The vision of Islam in preserving the environment]. Dar al-Shurūq. (in Arabic)

#### ***Information about authors***

Manswab Mahsen Abdulrahman – PhD, Islamic University in Uganda, Mbale, Uganda, <https://orcid.org/0000-0002-0117-9570>, [manswab@iuiu.ac.ug](mailto:manswab@iuiu.ac.ug)

Onikosi Ahmeed Adedeji – PhD, Islamic University in Uganda, Mbale, Uganda, <https://orcid.org/0009-0001-9877-8042>, [aaonikosi@iuiu.ac.ug](mailto:aaonikosi@iuiu.ac.ug)

Mohd Saiful Anwar Bin Mohd Nawawi – Associate Professor, PhD, Malaya University, Kuala Lumpur, Malaysia, <https://orcid.org/0000-0002-4420-5919>, [saifulanwar@um.edu.my](mailto:saifulanwar@um.edu.my)

#### ***Авторлар туралы мәлімет***

Мансваб Махсен Абдулрахман – PhD, Угандадағы ислам университети, Мбале, Уганда, <https://orcid.org/0000-0002-0117-9570>, [manswab@iuiu.ac.ug](mailto:manswab@iuiu.ac.ug)

Оникоси Ахмед Адедеджи – PhD, Угандадағы ислам университети, Мбале, Уганда, <https://orcid.org/0009-0001-9877-8042>, [aaonikosi@iuiu.ac.ug](mailto:aaonikosi@iuiu.ac.ug)

Мохд Сайфул Анвар бин Мохд Навави – Қауымдастырылған профессор, PhD, Малайя университети, Куала-Лумпур, Малайзия, <https://orcid.org/0000-0002-4420-5919>, [saifulanwar@um.edu.my](mailto:saifulanwar@um.edu.my)

#### ***Сведения об авторах***

Мансваб Махсен Абдулрахман – PhD, Исламский университет в Уганде, Мбале, Уганда, <https://orcid.org/0000-0002-0117-9570>, [manswab@iuiu.ac.ug](mailto:manswab@iuiu.ac.ug)

Оникоси Ахмед Адедеджи – PhD, Исламский университет в Уганде, Мбале, Уганда, <https://orcid.org/0009-0001-9877-8042>, [aaonikosi@iuiu.ac.ug](mailto:aaonikosi@iuiu.ac.ug)

Мохд Сайфул Анвар бин Мохд Навави – Ассоциированный профессор, PhD, Малайский университет, Куала-Лумпур, Малайзия, <https://orcid.org/0000-0002-4420-5919>, [saifulanwar@um.edu.my](mailto:saifulanwar@um.edu.my)