

JEDDAH DECLARATION

On

The Environment from an Islamic Perspective

28th Rajab, 1421 A.H

25th October 2000 A.D

**The First World Forum on the Environment from an Islamic
Perspective; Jeddah, Kingdom of Saudi Arabia**

26th-28th Rajab, 1421 A.H/23-25 October, 2000 A.D

All praise is due to Allah, the Lord of the worlds. Allah's peace and blessings be upon Prophet Muhammad, his family and his Companions until the Day of Judgement.

The jurists, scholars and representatives from Muslim countries taking part in the First World Forum on the Environment from an Islamic Perspective, held in Jeddah, in the Kingdom of Saudi Arabia, from 26th to 28th Rajab, 1421 A.H. corresponding to 23-25 October 2000;

Cognizant of their obligation from an Islamic perspective, of their role in conserving the environment in the same condition that Allah has created it, along with maintaining its resources so that life continues in the same manner that Allah the Almighty willed for, the aforementioned participants have discussed the pressing environmental issues from an Islamic perspective through the following six areas:

- relationship between environment and development;
- religious rulings and the environment protection laws;
- environmental aspects of the new world system and the free international trade;
- environmental issues;
- consumption patterns, use of natural resources, encouraging the protection of the environment and natural resources;
- education and its role in developing the social aspects that instil the concepts of sustainable developments.

Based on the globalism of Islam and the fact that Islam is the final divine message to the whole mankind; Allah says, “**O mankind! We have created you from a male and a female and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allah is that (believer) who has *At-Taqwa* (i.e. one of the *Mottaqoon* (pious)). Verily, Allah is All-Knowing, All-Aware.**” (*Al-Hojoraat* 49:13)

Being aware of the fact that national and regional environmental problems are amongst the thorny issues that Muslims should solve collectively and that Islam has well-established principles that maintain a sound and balanced environmental system as it calls for moderation in carrying out reform and construction without any excessiveness or corruption;

Knowing that Islam urges its followers to seek beneficial knowledge, maintain cleanness, take care of public health, protect plants and animals and take good care of them;

Cognizant of the fact that Allah the Almighty has dignified man and made him His successor on the earth; Allah the Exalted says, “**And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth" (Al Baqarah 2:30).** Indeed, Allah has created mankind and settled them on the earth until a specified term. Allah says, “**He brought you forth from the earth and settled you therein, then ask forgiveness of Him and turn to Him in repentance .” (Hood 11:61)** Allah also says in the Qur'an, “**On earth will be a dwelling place for you and an enjoyment for a time.” (Al Baqarah 2:36)**

Believing that Allah has subjugated everything for man to lead an honourable life, Allah the Exalted says, “**See you not (O men) that Allah has subjected for you whatsoever is in the heavens and whatsoever is in the earth, and has completed and perfected His Graces upon you, (both) apparent (i.e. Islamic monotheism, and the lawful pleasures of this world, including health, good looks, etc.) and hidden (i.e. ones' faith in Allah (of Islamic Monotheism) knowledge, wisdom, guidance for doing righteous deeds, and also the pleasures and delights of the Hereafter in Paradise, etc.)?” (Loqman 31:20)** Allah also says in the Qur'an, “**... and has subjected to you all that is in the heavens and all that is in the earth; it is all as a favour and kindness from Him. Verily, in it are signs for a people who think deeply.” (Al Jathiyah 45: 13)**

Being fully aware that Islam pays equal attention to religious and worldly affairs alike; Allah says, “**But seek, with that (wealth) which Allah has bestowed on you, the home of the Hereafter and forget not your portion of legal enjoyment in this world and do good as Allah has been good to you and seek not mischief in the land. Verily, Allah likes not the *Mofsidoon* (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupts) ”** (*Al Qasas* 28: 77). In another verse, Allah says, “**So whatever you have been given is but a passing enjoyment of this worldly life. ”** (*Ash-Shuraa* 42: 36)

Believing that Islamic law addresses all mankind and that it serves the interests of the society and aims to ensure the welfare of the whole nation, the ultimate reasons behind the Islamic rulings that declare something prohibited or lawful and right or wrong is the general interest of the whole nation; ***Being of the view*** that a proper understanding of requirements of our Islamic law will affect individual behaviours regarding environment protection, since Islam has made taking care of public affairs and the development of the whole society *Fard Kifayah* (i.e. communal responsibility), and it has included this obligation in the general principle of 'enjoining what is good and forbidding what is evil',

Allah the Most High says, “**You (true believers in Islamic Monotheism, and real followers of Prophet Muhammad (peace be upon him) and his *Sunnah* (legal ways, etc.) are the best of peoples ever raised up for mankind; you enjoin *Al-Marooif* (i.e. Islamic monotheism and all that Islam has ordained) and forbid *Al-Munkar* (polytheism, disbelief and all that Islam has forbidden) and you believe in Allah. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are *Al-Fasiqoon* (disobedient to Allah - and rebellious against Allah's Command).”** (*Aali Imraan* 3: 110)

Allah also says in another verse, “**He [the Prophet] commands them to *Al-Marooof* (i.e. Islamic monotheism and all that Islam has ordained); and forbids them from *Al-Munkar* (i.e. disbelief, polytheism of all kinds and all that Islam has forbidden); he allows them as lawful *At-Tayibat* (i.e. all good and lawful) as regards things, deeds, beliefs, persons, foods, etc.), and prohibits them as unlawful *Al-Khabaith* (i.e. all evil and unlawful as regards things, deeds, beliefs, persons, foods, etc.).**” (*Al Araaf* 7: 157)

Being of the view that environmental problems can undermine the development goals as the improvement of welfare levels promoted by development could be in vain due to the huge costs of healthcare and quality of life triggered by environment deterioration;

Being concerned with the bad economic and environmental conditions which humanity suffers and the continued deterioration of environment and natural resources that support life on the earth;

Being further concerned with the decline of the quality of life in many countries, particularly the Muslim ones, despite the attempts and the efforts exerted in order to revert that degrading trend;

Recalling relevant declarations especially the Stockholm Declaration of the UN summit on Human Environment (1971), the Rio Declaration of the UN Conference on Environment and Development (UNCED, 1992), the Malmo Declaration on the occasion of the first Global Ministerial Environment Forum (2000), and Earth Summit of Religions (2000);

Cognizant of the progress made in the implementation of the 21st Century Agenda for making a striking balance between development protection and development;

Observing that the progress made in Muslim countries in this regard has not reached the desired levels due to the shortcomings of the industrial countries in meeting their obligations towards the Arab countries, in terms of providing them with new resources to

finance human capitals and fetch new technologies that are suitable for achieving the objectives of sustainable development;

Being aware of the great role of the sound approach that is based on the rules of the Islamic law and purified Prophetic *Sunnah* regarding environment protection and maintaining its natural balance which Allah the Almighty has made perfect, Allah says, **“And the earth We spread out, and placed therein firm mountains, and caused to grow therein all kinds of things in due proportion.”** (*Al Hijr* 15: 19)

Following the guidance of the Glorious Qur'an, particularly the necessity of developing a sound method for protecting the environment and not corrupting it, as Allah says, **“Verily, a clear proof (sign) from your Lord has come unto you; so give full measure and full weight and wrong not men in their things, and do not mischief on the earth after it has been set in order, that will be better for you, if you are believers.”** (*Al Araf* 7: 85) **“But seek, with that (wealth) which Allah has bestowed on you, the home of the Hereafter, and forget not your portion of legal enjoyment in this world and do good as Allah has been good to you, and seek not mischief in the land. Verily, Allah likes not the *Mofsidoon* (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupts).”** (*Al Qasas* 28: 77)

Realising that seeking knowledge is an obligation upon every Muslim and that the first Qur'anic verse revealed to Prophet Muhammad (peace be upon him) was: **“Read! In the Name of your Lord, Who has created (all that exists).”** (*Al Alaq* 96:1) Allah also says, **“He created man. He taught him eloquent speech.”** (*Al Rahman* 55: 3-4) Prophet Muhammad (peace be upon him) said, **“Seeking knowledge is a duty upon every Muslim.”** Allah says, **“And say: 'My Lord! Increase me in knowledge.'”** (*Taha* 20:114) Furthermore, there are numerous verses that emphasise that

scholars are honoured and given a privileged position over others; Allah says, **“Are those who know equal to those who know not?” It is only men of understanding who will remember (i.e. learn a lesson from Allah's Signs and Verses).”** (*Az-Zumar* 39: 9)

Acknowledging the necessity to abide by the Islamic principles of:

- **Education:** particularly that of the young generations who are the means and the ultimate goal of sustainable development. Prophet Muhammad (peace be upon him) was reported to have said, “Be kind to your children, and perfect their manners” , “There is no gift that a father gives his son more virtuous than good manners” and “Neglecting one's own dependents is a reason enough for a man to commit a sin.”
- **Cleanliness** that is very close to the Islamic concept of *Tahara* (purification). Allah the Almighty says, **“Truly, Allah loves those who turn unto Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts, bodies, for their prayers, etc.).”** (*Al Baqarah* 2: 222) Allah also says in another verse, **“And your garments purify!”** (*Al Mudathir* 74: 4)

Prophet Muhammad (peace be upon him) was reported to have said, “Cleanliness consolidates one’s faith, and faith follows its holder to Paradise.” (Collected by Al-Tabarani)

- **Public health** that aims at promoting sound faith and moderation in religion and enjoins upon Muslims what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil. Allah says, **“... and [Allah] forbids *Al-Fahsha* (i.e. all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to take a life without**

right, etc.), and *Al-Monkar* (i.e. all that is prohibited by Islamic law: polytheism of every kind, disbelief and every kind of evil deeds, etc.), and *Al-Baghy* (i.e. all kinds of oppression), He admonishes you, that you may take heed. ” (*An-Nahl* 16: 90) “Come not near to *Al-Fawahish* (shameful sins, illegal sexual intercourse, etc.) whether committed openly or secretly, and kill not anyone whom Allah has forbidden, except for a just cause (according to Islamic law). This He has commanded you that you may understand.” (*Al Anaam* 6: 151)

Cognizant of the fact that environmental problems with which the world suffers today do not fail in making use of Allah's bounties which He sent down from the heavens or brought forth from the earth to foster development, but rather in excessiveness, transgression and corruption. Allah the Most High says, “**Eat and drink of that which Allah has provided and do not act corruptly, making mischief on the earth.**” (*Al Baqarah* 2: 60) and “... and We have made from water every living thing. Will they not then believe?” (*Al Anbiya* 21: 30)

Being appreciative of Allah's bounties upon humans as He sends down rain from the sky for them and makes it a blessing shared by all humanity and makes of it every living thing, giving life thereby to the earth after its lifelessness and makes grow therein fruits and grains as a provision for humans and animals. Allah the Almighty says, “**Then let man look at his food, that We pour forth water in abundance, and We split the earth in clefts and We cause therein the grain to grow, grapes and clover plants (i.e. green fodder for the cattle), olives and date-palms. Gardens, dense with many trees and fruits and Abba (herbage, etc.), (To be) a provision and benefit for you and your cattle.**” (*Abasa* 80: 24-32)

Allah also says, “**See you not, that Allah sends down water (rain) from the sky and causes it to penetrate the earth, (and then**

makes it to spring up) as water-springs and afterward thereby produces crops of different colours and thereafter they wither and you see them turn yellow, then He makes them dry and broken pieces. Verily, in this, is a Reminder for men of understanding.” (*Az-Zumar* 39: 21) “See you not that Allah sends down water (rain) from the sky and We produce therewith fruits of varying colours.” (*Fatir* 35: 27) “Have they not seen how We drive water (rain clouds) to the dry land without any vegetation and therewith bring forth crops providing food for their cattle and themselves? Will they not then see?” (*As Sajdah* 32: 27)

Recognisant of the fact that Islam is the religion of love and tolerance and that it calls for peace and discourages wars except for defending the self, deterring aggression, supporting Allah's religion and defending its causes, for Allah says, “**Allah calls to the home of peace (i.e. paradise, by accepting Allah's religion of Islamic Monotheism and by doing righteous good deeds and by abstaining from polytheism and evil deeds) and guides whom He wills to a Straight Path.**” (*Yoonus* 10: 25)

“And fight in the Way of Allah those who fight you, but transgress not the limits. Truly, Allah likes not the transgressors. (This verse is the first one that was revealed in connection with *Jihad*, but it was supplemented by another.” (*Al Baqarah* 2:190)

“And fight them until there is no more *Fitnah* (disbelief and worshipping of others along with Allah) and (all and every kind of) worship is for Allah (Alone). But if they cease, let there be no transgression except against *Az-Zalimoon* (the polytheists, and wrong-doers, etc.)” (*Al Baqarah* 2:193)

Allah the Almighty says, “**But if they incline to peace, you also incline to it, and (put your) trust in Allah. Verily, He is the All-Hearer, the All-Knower.**” (*Al Anfal* 8: 61)

Believing that the religion of Islam is the last divine message delivered to mankind and that it is meant for all humanity as Allah says, **“This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion.”** (*Al Ma-idah* 5: 3) Allah also says, **“He it is Who has sent His Messenger (Muhammad) with guidance and the religion of truth (Islam), that He may make it (Islam) superior over all religions. And All-Sufficient is Allah as a Witness.”** (*Al Fath* 48: 28). In another verse, Allah the Almighty says, **“And We have not sent you (O Muhammad) except as a giver of glad tidings and a warner to all mankind, but most of men know not.”** (*Saba* 34: 28)

Having realized the ordinances brought in the Glorious Qur'an and the purified Prophetic *Sunnah* and subsequent to discussing a number of the environmental issues as well as the causes and effects of environmental degradation in addition to the Islam's stance on them, particularly in terms of the obligations imposed on Individual Muslims and Muslim governments,

The aforementioned participants have agreed as follows:

Environment and development:

- 1- To place an emphasis on the importance of sustainable development that distributes the resources and revenues of development in a just way, limits and eliminates unsustainable means of production and consumption and encourages housing policies that are in agreement with the sound teachings of Islamic law.
- 2- To stress that sustainable development requires that environment protection should be an indispensable component of development and that countries should seek economic growth along with environmental protection in a means that allows the following generations the opportunity of leading a

healthy life. In fact, religious obligations should not be in any way harmful to the people, but rather they should be a source of goodness. Goodness here is understood in terms of the benefits obtained by the people and the evil they can avoid. Conversely, evil is interpreted in terms of the corruptions it comes with and the benefits it wards off. Thus, development's effect on the environment should be measured against what the Prophet (peace be upon him) said, "There should be neither harming nor reciprocating harm."

- 3- To highlight that sustainable development requires the rich play their social role and assist the poor in order that the following generations have a better opportunity for life. In reality, wealth is originally possessed by Allah and the rich are only the heirs of it. Allah the Most High says, "... **and give them something from yourselves out of the wealth of Allah which He has bestowed upon you.**" (*Al Noor* 24: 33) If the rich do not bear their social responsibility towards the poor, the latter will find themselves obliged to deplete the natural resources and degrade them in order to obtain their livelihood. Poverty is the root of all problems. Ali bin Abi Talib (may Allah be pleased with him) said, "If poverty was a man, I would have slain it."
- 4- To establish a global strategy for the development of poor regions in the world parallel to the plans being implemented in the civilised world. In addition, the rich countries, international and regional organisations should support the poor countries by making hard efforts in combating poverty, making use of natural resources, protecting and improving environmental conditions.
- 5- The rich countries should not execute their projects at the expense of the poorer countries thereby depleting their natural resources or by spoiling the environment. Furthermore, all environmental considerations should be taken into account when making any decision or implementing any project at the national, regional or international level.

- 6- All countries should cooperate in facing environmental problems, climate change and lack of water resources. They have to work in unison on finding optimal solutions for these problems that have a negative impact on food security, particularly the lack of water that depletes natural resources and leads to drought and desertification. More importantly, each individual country must enact strict laws for environment protection and set reasonable standards that do not incur unjustifiable economic and social costs on other countries.
- 7- To develop a strategy for paying off the debts of the poor countries since many of the environmental challenges are bound to poverty and the inability of the poor countries to address them.
- 8- To underscore the dire need for promoting the religious and ethical side of the international leaderships, disapproval of wars and showing respect for peoples' right to freedom. There should be a unanimous agreement on the rejection of occupation and the total elimination of nuclear weapons and weapons of mass destruction.
- 9- To call on the United Nations Environment Programme (UNEP) to play a pioneering role in reviewing the United Nations Conference on Sustainable Development at the regional and international levels, ensure that sustainable development is included in the evaluation process of the world situation in this regard and also promote environmental awareness.

Environmental aspects of the new world system:

- 1- The participation of the industrial countries to address the global environment degradation, which was caused during their development process when the environmental considerations were not take into account, is now a pressing need. Those countries have to bear the particular conditions of the developing countries and their right to progress and development in mind.

- 2- All countries have to cooperate with each other regarding the development of an economic system that ensures sustainable development for each and every country without impacting those developing countries' ability to achieve progress. Such sustainable development must be free of discriminatory trade and financial policies or international trade restrictions that obstruct the developing and Muslim countries' path to accessing global markets.
- 3- All countries must set their primary goal from the Earth Summit of Religions (2000) as to create a new spirit of cooperation on achieving sustainable development and approving the agreements and protocols signed for addressing the problems related to climate change, desertification, biological health, use of chemical substances and environmental diversity.

Global environmental challenges

- 1- Concern for the impact of man's destructive practices that spoil the environment as he seeks development. Allah the Almighty says, **“Evil (sins and disobedience of Allah, etc.) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds, etc.)”** (*Ar Room* 30: 41)
- 2- Poverty is the root of social disorders and instability. It obstructs all the exerted efforts of development and levels of progress. Furthermore, it undermines production capabilities of any society and causes a growing imbalance in population. Therefore, Islam views it as a threat to faith, ethics, reason, family and society as a whole. A group of the Companions reported that the Messenger of Allah (peace be upon him) used to seek refuge in Allah from poverty. Moreover, the Prophet Muhammad (peace be upon him) used to seek refuge in Allah from it along with disbelief in his supplications due to its grave danger; the Prophet said, **“O Allah! I seek refuge with You from disbelief and poverty.”** (Reported by Abu Dawood)

- 3- Wars and their destructive impact on humans and great environmental challenges. Over the recent century, wars have left numerous atrocities and suffering with the huge number of victims, homeless families and refugees.
- 4- Developing new procedures and standards under the umbrella of environmental protection although they have adverse effect on trade activities of the developing countries in general and Muslim countries in particular and their access to global markets. Such procedures limit the competitiveness of the products manufactured in their country or origin in light of the lack of having adequate opportunities, real finance and the advanced technologies that make them compatible with the requirements of sustainable development.

Protection of the environment and natural resources

- 1- Allah the Most Exalted has created the earth and what is therein as an asset inherited successively by human generations. He has made it a bountiful supply of means for a dignified life for all humans; He has made for them the earth a bed spread out and the sky a ceiling and sent down from the sky rain and brought forth thereby fruits as provision for mankind. Furthermore, He created cattle for man and made the sun, the moon, seas and rivers, constantly pursuing their courses, all to be of service to man. Allah the Most High says, **“Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you? Then do not set up rivals unto Allah (in worship) while you know (that He Alone has the right to be worshipped).”** (*Al Baqarah* 2: 22)

“Do they not see that We have created for them of what Our Hands have created, the cattle, so that they are their owners. And We have subdued them unto them so that some of them they have for riding and some they eat. And

they have (other) benefits from them (besides) and they get (milk) to drink, will they not then be grateful? ” (Ya-Seen 36: 71-3)

“See you not (O men) that Allah has subjected for you whatsoever is in the heavens and whatsoever is in the earth, and has completed and perfected His Graces upon you, (both) apparent (i.e. Islamic monotheism and the lawful pleasures of this world, including health, good looks, etc.) and hidden (i.e. ones' faith in Allah (of Islamic monotheism) knowledge, wisdom, guidance for doing righteous deeds and also the pleasures and delights of the Hereafter in Paradise, etc.)?” (Loqman 31:20)

“Allah is He Who has created the heavens and the earth and sends down water (rain) from the sky, and thereby brought forth fruits as provision for you; and He has made the ships to be of service to you, that they may sail through the sea by His Command; and He has made rivers (also) to be of service to you. And He has made the sun and the moon, both constantly pursuing their courses, to be of service to you; and He has made the night and the day, to be of service to you.” (Ibraahim 14: 32-33)

“And He it is Who has subjected the sea (to you), that you eat thereof fresh tender meat (i.e. fish), and that you bring forth out of it ornaments to wear.” (An Nahl 16: 14)

- 2- Man has to have an adequate use of Allah's bounties in the mount that is sufficient for him without excessiveness. In this sense Allah the Almighty says, “**Eat and drink of that which Allah has provided and do not act corruptly, making mischief on the earth.**” (Al Baqarah 2: 60) “**Verily, spendthrifts are brothers of the Shayateen (devils), and the Shaytaan (Satan) is ever ungrateful to his Lord.**” (Al

Israa- 17: 27) Therefore, man has to conserve and protect Allah's bounties that He has blessed him with.

- 3- Man should not corrupt the earth by uprooting trees, spoiling the land and destroying animals and crops. Allah the Most High says, **“And of mankind there is he whose speech may please you (O Muhammad, peace be upon him), in this worldly life, and he calls Allah to witness as to that which is in his heart, yet he is the most quarrelsome of the opponents. And when he turns away (from you "O Muhammad"), his effort in the land is to make mischief therein and to destroy the crops and the cattle, and Allah likes not mischief.”** (*Al Baqarah* 2: 204-205) Prophet Muhammad (peace be upon him) was reported to have said, “If anyone uselessly and unjustly cuts the lote-tree, Allah brings him headlong into Hell.”
- 4- Allah the Almighty has created all of the animals and made some of them very useful to mankind; Allah says, **“And the cattle, He has created them for you; in them there is warmth (warm clothing), and numerous benefits, and of them you eat.”** (*An Nahl* 16: 5)

“And Allah has made for you in your homes an abode, and made for you out of the hides of the cattle (tents for) dwelling, which you find so light (and handy) when you travel and when you stay (in your travels), and of their wool, fur, and hair (sheep wool, camel fur, and goat hair), a furnishing and articles of convenience (e.g. carpets, blankets, etc.) a comfort for a while.” (*An Nahl* 16: 80)

Some of the animals were created in a magnificent form so that man feels delighted and relieved upon seeing them. Allah the Almighty says, **“And wherein is beauty for you, when you bring them home in the evening, and as you lead them forth to pasture in the morning.”** (*An Nahl* 16: 6) **“Verily! We have made that which is on earth as an adornment for**

it, in order that **We may test them (mankind) as to which of them are best in deeds.**" (*Al Kahf* 18: 7)

Some animals, however, were created for a particular reason which no one knows but Allah in His Infinite Wisdom. Thus man has to ponder over the wisdom behind their creation ponder over the relations between their species and make use of their existence within the permissible limits. Allah the Exalted says, **"There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered."** (*Al Anam* 6: 38) Therefore, man should treat those animals in a kind manner and not kill or confiscate their freedom without a legitimate reason. Allah's Messenger (peace be upon him) said, "Whoever kills a small bird for no reason, it will beseech Allah on the Day of Resurrection saying: "O Lord, so and so killed me for no reason. And he did not kill me for any beneficial purpose." (Collected by An Nasaa'i and Ibn Hibaan) In another hadith, the Prophet (peace be upon him) said, "A woman entered Hell because of a cat which she had tied, neither giving it food nor setting it free to eat from the vermin of the earth."

- 5- Allah the Most High has created a large number of different species of various colours and sizes. Allah says, **"See you not that Allah sends down water (rain) from the sky, and We produce therewith fruits of varying colours, and among the mountains are streaks white and red, of varying colours and (others) very black. And of men and *Ad Dawab* (moving living creatures, beasts, etc.) and cattle, in like manner of various colours. It is only those who have knowledge among His slaves that fear Allah. Verily, Allah is All Mighty, Oft Forgiving."** (*Fatir* 35: 27-28)

Nowadays this is what we call 'biodiversity' which has been degraded due to man's corrupt practices in order to achieve development such as deforestation. As a result, numerous problems have arisen, including, but not limited to, desertification, pollution of air, soil, seas and rivers and the growth in carbon dioxide and chemical concentrations into the air. These factors have led to dramatic climate changes and an increase in the size of the ozone holes. Therefore, efforts must be made to maintain biodiversity and conserve the remaining animal and plant species and to develop them in a way that is eco-friendly. Perhaps the best way for humans to maintain biodiversity is to follow Allah's command to his Prophet Noah (peace be upon him) to take with him on the ship a pair, male and female, of every type of animal, bird and insect so as to protect them from extinction due to the flood. It is noteworthy that Allah did not specify the types of animals for Noah which indicates the necessity of conserving all types of animals which Allah has created. Allah says, **“take on board of each kind two (male and female).”** (Al Mo-minoon 23: 27)

- 6- To follow the Islamic teachings on caring for land and farming it in order to make the optimal use of it and to satisfy the nutritional needs of humans and animals alike. Anas bin Malik (may Allah be pleased with him) reported Allah's Messenger (peace be upon him) as saying, “If a Muslim plants a tree, or sows a field and men and beasts and birds eat from it, all of it is charity from him.” Jabir (may Allah be pleased with him) reported: Messenger of Allah (peace be upon him) said, “Whoever has extra land, let him cultivate it (himself) or let him give it to his brother (for free, to cultivate it), and if he does not want to do that, let him keep his land. In another narration, the Prophet (peace be upon him) said, “If the Final Hour comes while you have a palm-cutting in your hands and it is possible to plant it before the Hour comes, you should plant it.”
- 7- It is also necessary to conserve water, develop its resources and use it rationally. Indeed, we have seen the Prophet's

attitude towards water consumption as a perfect example for all of us. Abi Ad Darda (may Allah be pleased with him) reported: The Prophet (peace be upon him) once came across a river so he took a vessel and filled it with water to perform ablution and there was some leftover in the vessel. The Prophet returned it back to the river and said, "Allah may cause this amount of water to reach a human, an animal, etc and it could be useful for it."

When a man came to the Prophet (peace be upon him) and asked him how to make ablution, the Prophet showed him practically by washing every organ thrice. When he was finished with the ablution, the Prophet said, "This is how ablution should be performed. If anyone does more or less than this, he has done wrong and transgressed." Thus the Prophet (peace be upon him) made it clear that it is an obligation for a Muslim to use water economically without excessiveness.

Education and environmental awareness:

1. To promote Islamic awareness, values and good manners so as to achieve sustainable development. This can be achieved at home, in the mosque, at the school or even in the society as a whole by utilising all of the available mass media. Thus, we protect our generation from cultural trends that are incompatible with Islamic teachings;
2. To include some materials which instil concepts of sustainable development and environment protection in the school curriculums for coming generation;
3. To promote education and environmental awareness among individuals and institutions and to encourage individual, governmental and non-governmental initiatives for environment protection;

4. To lay stress on the obligation of enjoining what is good and forbidding what is evil in protecting the environment against corruption. Allah the Almighty says, **"Invite (mankind, O Muhammad) to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Inspiration and the Qur'an) and fair preaching."** (*An Nahl* 16: 125) Allah also says, **"The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e. Allah ordered the faithful believers to be patient at the time of anger, and to excuse those who treat them badly)."** (*Fussilat* 41: 34)
5. To follow the Islamic teachings on cleanliness, public health, purification of the self and the body and to keep one's self away from the causes of diseases. Allah the Most High says, **"And come not near to the unlawful sexual intercourse. Verily, it is a *Fahishah* (i.e. anything that transgresses its limits (a great sin)), and an evil way (that leads one to Hell unless Allah forgives him)."** (*Al Israa'* 17: 32)

Allah also says, **"Forbidden to you (for food) are: *Al-Maytah* (the dead animals - cattle-beast not slaughtered), blood, the flesh of swine, and the meat of that which has been slaughtered as a sacrifice for others than Allah, or has been slaughtered for idols, etc., or on which Allah's Name has not been mentioned while slaughtering, and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns - and that which has been (partly) eaten by a wild animal - unless you are able to slaughter it (before its death)."** (*Al Mai'dah* 5: 3)

"You who believe! Intoxicants (all kinds of alcoholic drinks), gambling, *Al Ansab*, and *Al Azlam* (arrows for seeking luck or decision) are an abomination of *Shaitan's* (Satan's) handiwork. So avoid (strictly all) that

(abomination) in order that you may be successful.” (*Al Mai'dah* 5: 90)

We must abstain from polluting the environment in a manner that harms people. Rather we should adhere to the *sunnah* of Prophet Muhammad (peace be upon him). Abu Hurriarah (may Allah be pleased with him) reported that the Prophet said, “None of you should urinate in still water.” (Collected by Ibn Majah) Ibn Dawood reported from Moadh ibn Jabal that the Prophet (peace be upon him) said, “The Messenger of Allah (peace be upon him) said: "Be on your guard against three things which provoke cursing: relieving oneself in the watering places and on the thoroughfares, and in the shade (of the tree)."

The Prophet (peace be upon him) was reported as saying, "Use the tooth stick, for the tooth stick purifies the mouth and is pleasing to the Lord." (Collected by Ahmad, An Nasa'i and At Tirmidhi) Furthermore, Islam urges people to marry at an early age to protect them from committing adultery and not to be vulnerable to diseases. It also recommends that a man or woman should choose a healthy spouse in order to have healthy children free from diseases and genetic abnormalities. Allah the Almighty says, **“It is He Who has created you from a single person (Adam), and (then) He has created from him his wife (Hawwa (Eve)).”** (*Al Araf* 7: 189)

The messenger of Allah (peace be upon him) also said, “Choose your sperm because race is irresistible [i.e. choose the right woman to be the mother of your children because your children will definitely bear some qualities of her race].”

