

*Studying the application of guiding principles provided by the Holy Quran ...*

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## Studying the application of guiding principles provided by the Holy Quran in current times for the sustainability of World Peace

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### **Abstract**

Islam offers a thorough and powerful answer to the problems that the human race has with the environment. The five main elements of nature are known as the forest, land, light, fire, and water in Islamic law. These elements belong to all living creatures and are not only human property. The Quran contains several illustrations of how communities have dealt with the consequences of nature's powers. A third of everything in the world is being corrected by nature due to the imbalance that man has caused. A Muslim's duties to uphold a good environment are detailed in the Al Quran and some prophetic hadiths, along with incentives and consequences for breaking these obligations.

**Keywords:** Sustainability of World Peace, Quran, Hadiths, Environmental Challenges, Musnad, Khalifa

### **Introduction**

The "environmental challenges" that humans are currently facing may be fully addressed by Islamic traditions, values, and beliefs. Islam has a lengthy tradition of emphasizing the value of environmental protection and the preservation of natural resources (Ghafory-Ashtiany, 2009). According to Islamic law, the basic components of nature—forest, land, light, fire, and water—belong to every living creature and are not merely human people' property. Moreover, Sunnah and Holy Quran are the guiding light for promoting "sustainable development within the Islamic States" and also across the world (Khan, Yu, and Umar, 2021). Besides, Allah (Subhanahu Wa Ta'ala) had commanded human beings for

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avoiding wasting and mischief of resources because these actions cause environmental degradation. Privilege for exploiting natural resources was offered to mankind on the guardianship aspect which implies the right for using the other individual's property over the promise that it would not be destroyed or damaged (Göktaş and Chowdury, 2019). The Islamic view is extensively optimistic towards the environment as well as extensively preventive, even the concept of Islam regarding the environment has been presented in the Quran since Quran was revealed. This could be observed from the Quran's contribution to the following environment.

"He is Allah who created you from the earth element and ordered you to prosper and manage the environment" (Q.S 17: 61).

Subsequently, the main message that is provided within this verse, as per "Ibn Kathir" is for carrying out the management and development of the earth, referring that prosperity in this world is going to be occurring when the human being will be making proper good use of environment within the ecological perspective.

"The concept of the Quran as such is derived from environmental verses such as whoever does good, male or female, as long as he believes he will undoubtedly get a quality life" (Q. S 16.97).

***Discussion***

Holy Quran possesses several particular references to ecology and also possesses some essential principles for the conservation of the environment (Aboul-Enein, 2018). One of the initial principles that guide the "Islamic teaching on environmental sustainability" is known to be the trusteeship concept. Subsequently, being the guardian (Khalifa), humans must take all of the essential steps for ensuring that the entrusted property is being passed to the next generation in the possible pure form (Munhamir, 2021). As per Islam each individual is provided to be the nature custodian and should be living in harmony with the other creatures. In addition, it is known to be the duty of all Muslims for respecting, caring, and nurturing for the environment. The responsibilities and rights of men towards the environment have been summarized within the Quran by the word "Khalifa" (Steward, viceroy, representative) that Allah has used for describing Prophet Adam (P.B.U.H) to Angels.

"Lo! I am about to place a viceroy on earth" (Al-Baqara, 2:30).

"God also says about all human beings; He it is who has made you viceroys on earth" (Fatir, 35:39).

Then, humans are Allah's representative on this earth, they are God's stewards. Thereby, human beings should then be acting and living their lives responsibly within this world. On this earth, humans are presented for a restricted period and whatever they require for survival is found to be present already in the world (Muhamad, Syihab and Ibrahim, 2020).

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“God states, There shall be for you on earth a habitation and provision for a time” (Al-Baqara, 2:36) and “He it is Who hath made the earth subservient unto you, so walk in the paths thereof and eat of His providence” (Al-Mulk, 67:15).

Additionally, the earth is provided to be made obedient to human beings, and it offers them benefits. Nevertheless, this obedience should be contextualized within the light of what is already been referred to regarding all things in the nature being that has been created by Allah, being filled with the presence of “His Qualities”, regarding all things in the nature that has been created by Allah, and also being aware of the God (Al-Jayyousi, 2016). However, the earth's subservience towards humans doesn't refer that man is found to be free for doing all that he or she is pleased with without caring, or he has the freedom of upsetting the natural balance. As all types of corruption, including the corruption of the environment, includes environmental damage, industrial pollution, exploitation, and the mismanagement of natural resources are known to be disliked by God (Muhamad, Syihab, and Achour, 2019). Allah (Subhanahu Wa Ta'ala) mention in the Holy Qur'an:

“And Allah loveth not those who do mischief” (Surat Al Ma'eda, verse 64).

“And do no mischief on the earth after it has been set in order; that will be best for you, if ye have Faith” (Surat Al A'raf, 'the Heights', verse 85).

“Eat and drink: But waste not by excess, for Allah loveth not the wasters” (Surat Al-A'raf: 31).

“And do good as Allah has been good to you. And do not seek to cause corruption in the earth. Allah does not love the corrupters (Surat Al Qasas 28:77).”

“Children of Adam, dress well whenever you are at worship, and eat and drink (as we have permitted) but do not be extravagant: God does not like extravagant people” (Surat Al-A'raf 7:31).

As per Holy Quran, the conservation of the environment is known to be a religious and social obligation, not an optional aspect. Similarly, exploitation of a specific natural resource is known to be directly associated with the maintenance and accountability of resource (PING, 2020).

*Hadith and Environment*

The tradition of Prophet Muhammad (S.A.W) or Hadith is also found to be massively dealing with several environmental aspects including the conservation of resources, environmental hygiene, and land reclamation. Moreover, Prophet Muhammad (Sallallahu Alaihi Wasallam) discouraged lavishness, overconsumption, and luxury, and encouraged moderation within all aspects of life (Islam, 2019). Subsequently, one of the most known Hadith on the environment states out that

“The earth is green and beautiful and Allah has appointed you his stewards over it”

This is reiterating the teaching of the Quran that humans have been offered guardianship responsibility over the natural environment (Hanić and Sućeska, 2018). Further, Even in times of war, the Prophet (Sallallahu Alaihi Wasallam) expressly forbade the destruction of

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crops and trees so long as their existence remained advantageous to the adversary (Sempo and Khosim, 2020). Prophet (Sallallahu Alaihi Wasallam) has offered a higher degree of significance to sustainable land cultivation, the treatment of animals by humans, waste minimization, protection of the wild life, and the preservation of natural resources (Fathurahman et al., 2018). Following are some of the sayings of the Prophet Muhammad (Sallallahu Alaihi Wasallam)

“If a Muslim plants a tree or sows seeds, and then a bird, or a person or an animal eats from it, it is regarded as a charitable gift (sadaqah) for him” (Bukhari).

“Whoever plants a tree and diligently looks after it until it matures and bears fruit is rewarded” (Musnad).

“The world is beautiful and verdant, and verily God, be He exalted, has made you His stewards in it, and He sees how you acquit yourselves” (Muslim).

Prophet (S.A.W) has identified that natural resources must not be abused or overexploited (Aboul-Enein, 2018). To safeguard the forest, land, and wildlife, Prophet constructed unbreakable zones, which are known as Hima and Haram, within which the resources were considered to be left untouched while others could be utilized (Warsah, 2020). Subsequently, the Haram areas were being drawn up across the water and wells sources for safeguarding the groundwater from the pumping. While, the Hima is applicable to forestry and wildlife and had designated the land area where the woodcutting and grazing were being restricted, or where the specific animals specify were being safeguarded (Benboutrif, 2020). Additionally, Prophet Muhammad (S.A.W) developed a hima towards the south of Madina and had forbidden hunting in the 4-mile radius as well as the plants or trees destruction in the 13 miles radius. Inviolable zone creations present the significance that has been placed by Prophet Muhammad (S.A.W) on the sustainable utilization of natural resources as well as the protection of agricultural land and wildlife (El-Ramady et al., 2019).

*Ecological Balance in the light of Quranic Guidelines*

Holy Quran offers complete moral and spiritual ecological guidelines for humans.

“He is told to ‘walk modestly’ on the earth: The [faithful] slaves of the Benevolent are they who walk upon the earth modestly” (AlFurqan, 25:63).

Moreover, the man is also commended for paying out their dues and not be extravagant or wasteful

Man is also told to work hard and not waste money or live a luxurious lifestyle.

“It is He who produce the Gardens, with trellises And without, and dates, And tilt with produce Of all kinds, and olives And pomegranates, Similar (in kind) And different (in variety): Eat of their fruit In their season, but render The dues that are proper On the day that the harvest gathered. But waste not by excess: for God Loveth not the wasters” (Al-An’am, 6:141).

“Lo! The squanderers were ever brothers of the devils, and the devil was ever an ingrate to his Lord” (Al-Isra’, 17:26-27).

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“He is also told not to disrupt the balance that exists in nature; And the sky he has unlined; and He hath set the measure. That ye exceed not the measure” (Al-Rahman, 55:7-8).

“Likewise, he is told not to change God’s creation, which is something that Satan will incite him to do. And I will lead them astray, and give them false hopes, and order them to cut the ears of the cattle, and I will order them to alter the creation of God” (Nisa’, 4:119).

However, within the current time, each of these commandments is being ignored, and on contrary, their opposite is being considered to be favorable (ARICI and Hacer, 2022). Today humans are walking on the earth in an arrogant manner as they are the earth’s owner and have the authority of doing what they like to do. The wasteful and extravagant lifestyles of more and more individuals could just refer to the destruction and plundering of the earth (Muhamad, Syihab, and Ibrahim, 2020). The unsustainable lifestyle is being promoted everywhere as being the life goal and also the norm to be acquired. Living in such type of manner is disturbing the balance of the environment and refers that others would be living a life of poverty and misery (Nawaz, 2020). There are provided to be finite resources on earth, and the more restricted portion that humans will be using, the more is going to be available for the next generation. Interfering with nature to enhance it, is clearly seemed to be the symptom of “hubris” that presents the contemporary man (Dawood, 2017). Correspondingly, unaware of the provided “intricate relationship” association between the world phenomena, the contemporary man seems to be looking over them as individual, separate entities that could be afterward manipulated without regarding the other “entities” (Nasir, Nair, and Ahmed, 2022). Humans are destroying the mountains, however building the islands, wiping out the forests, but also filling out the seas with garbage and poison, killing birds, and making land to be full of junk.

Although God has particularly stated within the Quran to not do such acts and affect the nature of balance in adverse manner.

“He created man, /teaching him the [coherent] speech, /The sun and the moon follow a reckoning, /and the grass and the trees prostrate, /And He has raised the heaven and set up the balance, /[declaring] that you should not contravene with regard to the balance /And observe the measure with justice and do not skimp the balance, /And the earth, He placed it for [all] creatures, /In it are fruits and date-palms with sheaths, /and grain with husk, and fragrant herb, /So which of your Lord’s favors will you deny?” (Al-Rahman, 55:3-13).

### ***Moral Punishment***

The correction, the retribution, would be the unavoidable result when the community was recognized to be degenerating to the point that the Prophets and their teachings of salvation were being completely rejected (SAJO, 2020). Redress has been found to come as a natural disaster form, for instance, sandstorms, or earthquakes. As a result of man’s spiritual degradation, nature has begun responding, and the results are awful (Muhamad, Syihab, and Achour, 2019). Subsequently, corruption has appeared at sea and on earth due to what the men’s hands have been wrought, in the order that Allah might be making them a taste of their action’s consequence, “so that they might return [that is: so that they might return to God]” (Al-Rum, 30:41).

The Quran seems to people who read it now as a potent prophesy that explains the state of affairs we are in. “Hands” from humans have physically tainted the “earth and sea.” And now

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we are expected to "taste" the results of our decisions as well as those made by our forebears. Don't give up; on the contrary, people are more driven by a personal commitment to righting wrongs and restoring the natural equilibrium we helped to establish. To taste the results of "human" deeds is to acknowledge that we are certainly not free from the duty of making amends for what both the previous generation and their descendent have done because you are a part of mankind and are an organic whole (Furqani, Adnan, and Mulyany, 2020). "God says in the Holy Qur'an; Your creation and your resurrection is but as a single soul" (Luqman, 31:28). But what can we anticipate if we ignore the indicators that are so obviously appearing?.

Numerous examples of societies that have suffered the consequences of nature's powers are found throughout the Quran. The imbalance that human beings have brought about on the earth, however, is being corrected by nature.

### **Conclusion**

Conclusively, it has been evaluated that Quran and Sunnah have provided clear guidelines regarding humans. As the "rahmatan lil alamin" religion, Islam incorporates environmental management and usage into all aspects of worship practiced by its adherents. The Al Quran outlines all of the Muslim responsibilities for upholding a healthy environment, and certain prophetic hadiths also provide examples of these responsibilities along with rewards and punishments for breaking them.

To clarify, Islam places a strong emphasis on the connection between people and the natural environment. Muslims are taught to care for the environment and to act as good stewards of it. This includes taking steps to reduce waste and pollution, save habitats and species, and conserve resources. Muslims are expected to incorporate the concepts of environmental conservation set forth in the Quran and Sunnah into their day-to-day actions and practices. By doing this, they contribute to the welfare of the earth and all of its people in addition to fulfilling their religious commitments.

Islam fundamentally highlights the necessity for environmental preservation as a crucial aspect of religion. Muslims must uphold environmental protection; the Quran and Sunnah provide guidance in this area. By upholding these tenets, Muslims may fulfil their religious commitments and promote the wellbeing of the planet and all sentient beings.

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