

AN ISLAMIC APPROACH TO ENVIRONMENT PROTECTION

Muhammad Dayyan¹, Rafia Afroz²

¹Postgraduate Student of Economics and Management Sciences, International Islamic University Malaysia P.O. Box 10, 50728 Kuala Lumpur
dayyanusuf@gmail.com

²Assistant Professor at Department of Economics, Faculty of Economics and Management Sciences, International Islamic University Malaysia P.O. Box 10, 50728 Kuala Lumpur
rafia@iium.edu.my

ABSTRACT

Environment is getting worst day by day especially in the Muslim countries. It urgently needs an effort to maintain or restore the quality of environmental whether through policy or behavior-individual approach. The characteristics of goods and services, consumption patterns, production techniques, treatment or disposal of residuals need to change in such a way can retain the environment degradation. The conventional approach whether Command-Control Approach and Market Approach profoundly concept that discuss to control and regulate the environment damage but it seem inadequate. The paper argues that Islam has a comprehensive manner on environmental protection. The Islamic approach integrates individual and government policies have granted stewardship to manage the earth in accordance with the purpose intended by his Creator. Individually Muslim imbued with faith ('aqidah), worship ('ibadah), and ethical (mu'amalah) have strong bearing for the environment protection. Institutionally, Islamic policy such as well-planning, legislation, monitoring, effectively address the problem of pollution in a wide variety of situations. It would promote environmental awareness and avoid all the causes of at the root of environmental problems.

Keyword: *Environment protection, Islamic approach,*

I. INTRODUCTION

The environment is a sphere where human beings live and all the vital surroundings where the sphere life exist. The idea of the term "environment" relate to the concepts ecology, environmental awareness, and sustainability. In modern-day those terms formulated in the face of growing concerns about the present state of the natural world around us. By increasing human activities in explores natural resources to meet their wants have been causing the environmental problems getting worse. It has been risingsince the industry era where useenergy by burning of fossil fuels had generateda variety of byproducts, such as carbon dioxide, carbonmonoxide, nitrogen, sulfur oxides and particulate matter. These air pollutants havebeen linked to respiratory problems and lung cancer in humans and are the cause ofacid rain, ozone depletion and other environmental problems that cause a serious health hazardworldwide.

In addition, the human behavior in consumption goods by hedonism living style has contributed to environment issues. Moreover, the intensified farming techniques, and overgrazing has led to extensive loss of topsoil. Increased use of chemical pesticides in

agriculture has further contributed to the contamination of our land and water. In other word, global warming, overflowing landfills, ozone depletion, acid rain, loss of green space, water pollution and species extinction are all problems that are primarily caused by human behavior. As Allah says in the Quran "*Mischief has appeared on the land and sea because of the hands of men have earned*" (Rum: 41).

The human behaviors have been dominated by their desire to gain present benefit and care less to their environment and future generation. It needs actions to save environment from damage and destruction. It is environmental protection which refers to any activity to maintain or restore the quality of environmental through preventing the emission of pollutants or reducing the presence of polluting substances in environmental media. It may consist of: changes in characteristics of goods and services, changes in consumption patterns, changes in production techniques, (d) treatment or disposal of residuals in separate environmental protection facilities, recycling, and (f) prevention of degradation of the landscape and ecosystems. (Glossary Statistical Terms: 2012)

Mostly the environment protection is associated to government policy which is known "Command-and-Control Approach". It is the government regulations in the environmental policy by limiting of pollution. By using three standards namely; ambient standard is a standard that designates the quality of the environment to be achieved, typically expressed as a maximum allowable pollutant concentration. Technology-based standard is a standard that designates the equipment or method to be used to achieve some abatement level. Performance-based standard is a standard that specifies a pollution limit to be achieved but does not stipulate the technology. However this approach may not be efficient because of two reasons namely, non-uniformity of pollutants where changes in emissions do not have uniform effects on environment, e.g., if polluters are at different distances from populations or ecosystems, Marginal Social Benefit would vary and secondly due to regional differences where yet if Abatement of Emission is identified at the national level, it is not likely to be efficient at regional level. (Callan and Thomas: 2010)

On the other hand, the economic solutions to environmental problems are market approach. It refers to incentive based policy that encourages conservative practices or pollution strategies. The difference between market approach and command and control approach is how each approach to achieve its objectives. In market approach there are four types of market instruments namely, pollution charge, subsidies, deposit/refund systems and pollution permit trading systems.

However the command-control approach and market approach seem only remedy the symptoms of the environmental problems. The scholars neglect and put aside the root of problems of human behavior toward environmental in such a way most potential solutions involve technology or change in existing institutional mechanism. Even they confess environmental degradation is the result of human behavior that is unethical or immoral (C. Field and K. Field, 2009). In other word the efforts are not proving very effective due to the slow effect in solving in the current environmental crisis.

Therefore, discussing the environmental issues an Islamic approach toward environmental protection come into the picture is most needed and urgent. It is revitalization of Islamic ideas which had been tackled by Muslim scholars on environmental issues in a comprehensive manner. Islam has provided the blueprint of human life. If human being had abided to the Islamic teachings, complied with its injunctions, and heeded its warning, they would have avoided all the causes of at the root of environmental problems. Even Prince Charles admitted and urged the world to follow Islamic 'spiritual principles' in order to protect the environment. The heir to the throne argued that man's destruction of the world was contrary to the scriptures of all religions - but particularly those of Islam. He said the current 'division' between man and nature had been caused not just by industrialization, but also by

our attitude to the environment - which goes against the grain of 'sacred traditions' (daily mail: 2010).

If non-Muslim like Prince Charles confess that Islam the best way why we are Muslim seems reluctantly to put into practice. Based on article review this paper examines and argues that Islamic approach integrates individual and state as government institutions have granted stewardship to manage the earth in accordance with the purpose intended by his Creator; to utilize it for his own benefit and the benefit of other created beings, and for the fulfillment of his interest and theirs. Islamic approach basically visualizes an Islamic society, the socio-economic and political behavior of which is consistent with environment protection. The principles of Islamic social framework are commitments and responsibilities which Muslims as individual and institution should practice in their lives. Therefore, the Islamic environmental protection mechanisms need to be profound. It is individual approach as internal commitment and political-institutional or government approach as external manifestation.

The structure of paper as follow; the current section depicts the introduction which insists on general issues of the study. The next section presents the concept of environment from Islamic perspective that we explore from Quran, Hadith, and Islamic Scholars viewpoint. Next section explains Islamic approach to protect environment weather individually and institutionally. And finally, section concludes the paper of summarizing the key findings.

II. Concept of Environment from Islamic Point of View

Islam has clear instructions on not only how to live an ethical and moral life in family and society but it is also concern with man's attitude toward his environmental. In the main source, Quran and Hadith, of Islamic teaching clearly define how Islamic view toward environment.

2.1 Al Qur'an

The Holy Quran, shedding light on environment, as Allah says:

"For the sustenance of His creation, Allah has placed a measured quantity of the environmental resources which matches the total demand of the resources in the universe.

"And it is He who spread out the earth, and set thereon mountains standing firm and (flowing) rivers: and fruit of every kind He made in pairs, two and two: He draweth the night as a veil over the Day. Behold, verily in these things there are signs for those who consider! (al-Ra'd 13:3).

"It is Allah Who has made for you the earth as a resting place, and the sky as a canopy, and has given you shape - and made your shapes beautiful, - and has provided for you Sustenance, of things pure and good;- such is Allah your Lord. So Glory to Allah, the Lord of the Worlds!" (Ghafir 40: 64).

"Who has made the earth your couch, and the heavens your canopy; and sent down rain from the heavens; and brought forth therewith Fruits for your sustenance; then set not up rivals unto Allah when ye know (the truth)" (al-Baqarah 2: 22)

"We created not the heavens and the earth and all between them but for just ends, and for a term appointed: but those who reject Faith turn away from that whereof they are warned." (QS: 46:3).

The Qur'an repeatedly warns believers against arrogance: they are no better than other creatures. "No creature is there on earth nor a bird flying with its wings but they are nations like you" (Al Qur'an 6:38); "Surely the creation of the heavens and the earth is greater than the creation of man, but most people know not" (Al Qur'an 40:57).

Implicitly the Qur'an explains the concept of the environment from the standpoint of balance. It envisions the environmental balance as a part of the universal 'grand balance'. Al-Quran describes the notion of environmental balance in various terms like '*adl*', '*qadar*' and '*mouzoon*'. The term '*adl*' literally means acting justly, rightly, or equitably. While terms '*qadar*' gives even more direct meaning of the environmental balance. Literally meaning of '*qadar*' is a specified measure or amount either of quantities or qualities. "Verily all things We have created in proportion and measure." (QS: 54: 59).

Another term of balance is '*mouzoon*' as in the following verses: "And the earth We have spread out, set therein mountains firm and immovable and produced therein all kinds of things in due balance. "And We have provided therein means of sustenance for you and for those whose sustenance you are not responsible." (QS 15: 19-20). Accordingly, all kinds of provisions have been made for the sustenance of human and the non-human beings in a way that the quantity demanded of these provisions equals their supply. There is an infinite chain of mutual dependence among the creations of Allah. In the words of a scholar, there is due order and balance in the Universal Plan of Allah.

2.2. Al-Hadith

In the Hadith we found that Prophet Muhammad (PBUH) as pioneer and he was staunch advocate of environmental protection. "There is none amongst the believers who plants a tree, a person, or an animal eats thereof, but it is regarded as having given a charitable gift (for which there is great recompense)" (Narrated by Bukhari). The Prophet encouraged land reclamation by declaring that whoever revives dead lands acquires title to what he has revived. He established the legal right of humans and animals to enjoy free access to drinking water, the basis of all life, and forbade monopolization of water by declaring it as common property and forbidding its sale except in containers.

The Prophet admonished a man who was washing for prayer not to waste the water, "even at a flowing river", he made it clear that *israf* or wastage of resources is forbidden, whether in cases of scarcity or abundance. He prohibited urination in water sources and in the holes of animals. The value underlying these prohibitions may apply to the pollution of critical resources and habitats in general. Likewise, he prohibited the cutting of any tree in the desert which provides valuable shade or sustenance to humans or animals and this prohibition may apply to the destruction of valuable habitat in general. Such rulings are not isolated prohibitions; they must be understood as specific applications of wider values, and carefully examined for their underlying purposes.

The Prophet Muhammad (PBUH) had given the environmental philosophy is first of all holistic: it assumes a fundamental link and interdependency among all natural elements and bases its teaching on the premise that if a man abuses or exhausts one element, the natural world as a whole will suffer direct consequences. The basic environmental elements: water, air, cattle, crops, pasture, and forests occupy vital importance in the Islamic value system. The Quran and Sunnah stress on the preservation of both the quantity and quality of these elements. For instance, water has been regarded as a basic source of life. The traditions of the Prophet (pbuh) particularly emphasize the conservation and purification of water. The Prophet (pbuh) directed the Muslims to use less water even at the bank of a flowing stream. He also prohibited urination in the water and in the holes of animals. (Narrated by Muslim)

This prohibition in fact symbolizes Islamic concern about pollution of critical resources and environmental degradation, in general. Similarly, air as a key element of human life performs many useful functions including purification and fertilization. It brings the blessing of rain which fertilizes the soil. The cattle serve many useful functions for human beings. Likewise, Islamic teachings underscore the importance of growing crops, planting of trees, and raising of gardens. Exhorting the Muslims for these activities, the Prophet (pbuh) said: "There is no Muslim who plants a tree or sows a field, and a human, bird or animals eats from it, but it shall be reckoned as charity from him."

The Prophet (PBUH) recognized man's responsibility to God but always maintained humility. Thus he said, "When doomsday comes, if someone has a palm shoot in his hand, he should plant it," suggesting that even when all hope is lost for mankind, one should sustain nature's growth. The Prophet's (PBUH) attitude towards sustainable use of land, conservation of water and the treatment of animals is a further illustration of the humility of his environmental philosophy.

2.3. Islamic Scholars

Presently, Islamic scholars vastly have been written on the environment issues from Islamic perspective. But less disseminate to the society and to the world or might be we are careless. Here we quote some of thoughts from Islamic scholars in most recently. Llewellyn (1984) is a researcher UmmulQura University, Saudi Arabia, explains the environment is the public and private property. Public property includes most objects of nature such as game, fish, woods, and indispensable resources such as water, pasture, fire, air, sunlight, and commons, public road, and public gardens. These all are for common use of all, subject to the condition that their use does not cause injury to the community. Akhtar (1996) refers environment to the complex of physical, chemical, and biological factors affecting human and non-human beings. Qazi (1998) defines environment as the circumstances, objects, or condition by which one is surrounded; the complex of physical, chemical, and biotic factors (as climate, soil, and living things) that act upon an organism or an ecological community, and ultimately determine its form and survival.

While Jamil (1999) elaborate in broader way where the environment involves three dimensional namely; the ecological dimension wherein human beings are only one from among many others; the socio-economic dimension which consists of things made by humans and introduce onto the environment; and the socio-cultural dimension which is a system whereby human communities run their own social and economic affairs. Accordingly, these dimensional basically consist on two basic components namely; the natural environment which is meant the earth, water, air, and living organisms, be they animal or plants; and the civilizational environment which refers to rural and urban systems created by human beings in the natural environment; it includes buildings, streets, factories, agriculture, technology, social, economic, and developmental institutions and all other activities, all of which aim to meet the needs and desires of human beings in their daily lives.

Hassan (2005) explains that Islamic teaching that was practiced by the prophet Muhammad strongly emphasized that conservation, sustainable development and resource management, and one who constantly sought to maintain a harmonious balance between man and nature. From all the accounts of his life and deeds is found that the Prophet had a profound respect for fauna and flora, as well as an almost visceral connection to the four elements, earth, water, fire and air. He was a strong proponent of the sustainable use and cultivation of land and water, the proper treatment of animals, plants and birds, and the equal rights of users.

Islamic scholars have noted application of this principle in numerous living organisms. In essence, the Islamic teach us to avoid the cause of environmental problems, using better environmental resources by exploiting and not draining them, preserving and not wasting them, protecting and not devastating them.

III. Islamic Approach to Protect Environment

3.1. Individual Approach

Individual approach we can elaborate by dividing into three approaches which is integrated each other namely, *'aqidah* (faith), *'ibadah* (worship), and *mu'amalah* (etiquette) approach.

3.1.1 Faith approach.

Islamic view on the environment rests on the belief that Allah SWT is the Creator and Sustainer of the universe. The whole universe along with all of its factors has been created with perfect wisdom (hikmah). The number, quantity, and quality of these factors are precisely determined by the divine plan. This belief is nowhere formulated in one concise phrase; it is rather an underlying principle that forms the foundation of all the Prophet's (PBUH) actions and words, a life philosophy that defined him as a person. The three most important principles of the Prophet's philosophy of nature are based on the *Quranic* teachings and the concepts of *Tawhid*(unity), *Khalifa* (stewardship) and *Amanah*(trust).

As Muslim always rely on the above Islamic principles which emphasize the need for humanity to reserve, care for, and live in harmony with fellow being and the natural environment. In this regard Sardar (1989) states that the function of Islamic thought is to lead the mind over the shadow that fall between the idea and the act, to negotiate the soul across the ocean of meaninglessness that separate faith from deeds. It always has link between the cognition and the conscience of Islam. Indeed, it bears the awesome responsibility of demonstrating the moral connection that exist between the realms of nature, disenchanted by decent of the world, and the world of history, re-enchanted by the presence of the Sacred Community.

Mortazavi (2004) ensures that the fundamental belief that the true ownership of earth is belong to God is the key to environmental protection. Human beings are His trustees and care takers who have right to use and enjoy the earth and its resources and yet must protect and preserve it for future generations. Consequently, Islamic norms will not allow one to benefit from these resources and impose cost on others. This because the consequence of misusing the natural environment is not only an injustice committed to man himself and his generation but also and injustice committed against future generations which are entitled to benefit from the natural environment.

Akhtar (1996) comes up with the Islamic way of life which delineates the role of individuals in the environmental sector. The consequences of *Tauhid* are each Muslim has only one goal in his life that is to seek the pleasure of Allah. The goal of 'pleasing Allah' profoundly affects the psychological and mental make-up of the individuals and makes them spiritually strong. Equipped with this strength, they are able to focus on their goal by resisting worldly temptations. Pursuance of this goal produces love and affection among them because man's attitude towards his fellow-beings is closely connected with his attitude towards Allah.

Subsequently the Muslims should have environmental consciousness, simplicity, and fellow-feeling. These have important bearing for the maintenance of environmental balance. Man and ecosystem are parts of the same universe and both are regulated by the divine law. Environmental protection becomes his religious duty. This principle thus creates moral and religious motivation for environmental protection and security. Each Muslim also considered as *Khalifah* (Vicegerency) of Allah on earth where Allah has created him to submit to His will in all aspects of life. He has endowed him with moral and physical resources to perform his functions on the earth. Shari'ah enjoins him to make efficient and equitable use of these resources and improve the quality of life.

Thus, as *khalifah* should promote universal brotherhood and trusteeship of resources, are particularly important. These characteristics promote beneficial cooperation and mutual sharing of resources. Trusteeship of resources: Allah is the actual owner of all resources. Man is required to use them in right ways. After their acquisition, he is supposed to act as a trustee, benefiting from them according to the terms of the trust. He cannot waste resources in any case. It because will be asked by Allah his accountability. Every atom's weight of good and every atom's weight of evil will be weighed in *al-akhirah*. This belief broadens his vision to evaluate the likely impact of his worldly choices on his life in the Hereafter before making decisions. Practically, this belief acts as a monitoring system inside the mind and heart of a Muslim and thus helps him to do good deeds and avoid bad deeds.

3.1.2. *'Ibadah* (worship) approach

'Ibadah or worship is the media to be close to Allah by practicing good deeds for the sake of His pleasure. The main *'ibadah* is prayers five times a day, fasting in the month of *Ramadhan*, paying zakat, and perform hajj once in life time if one can afford it. Before Muslim conduct the *'ibadah* a Muslim requires purification (*thaharah*) whether from big and small *hadast* (dirty) by having ablution and take bath. Within the purification implicitly consist of learning and message to the Muslim. Qazi (1998) argues that Islamic teachings attach high importance to purify and cleanliness. Purify is opposite of pollute and means to make pure; or clear something from material defilement or imperfection; or to free from guilt, moral or ceremonial blemish; or to free from undesirable elements; or to grow or become pure or clean. All these meanings refer to the fact that "to purify" purification means physical as well as moral or explicit as well as implicit purity and cleanliness. Cleanliness is declared as half of faith. Muslims observe cleanliness as a part of their religious duty. Hence, an environment which is polluted, contaminate, dirty, vicious, bad, immoral, un-Islamic, immodest and unreal is called a polluted and contaminated environment, while an environment which is pure, clean, virtuous, modest, real, Islamic and moral is called a pure and clean environment.

In addition, the significant meaning of these principles is physical purification or cleanness which generates hygienic conditions in and around the residential premises. The hygienic conditions, apart from protecting the people from many diseases, enhance their physical health and productivity. Islamic life is sensitive to the cause of environment. It is based on a set of values that enhance environmental consciousness of the Muslims. Even in the *'ibadah* itself, Qazi (1998) claims that five times prayer a day and keep fast in the month of *Ramadhan* both very strong purifying agents for removing pollution from head and heart. Performing hajj is a very effective remedy for the pollution of regionalism and discrimination on the basis of race, color, language and region. Paying zakat is also an accurate treatment for the pollutants of miserliness, covetousness and avarice.

An Islamic society, therefore, produces environmental-friendly behavior which is quite helpful for maintaining and protecting the environment.

3.1.3. *Mu'amalah* or Ethical Approach

Islam believes that man is a social being by nature. He cannot live, and obtain the basic requirements of life by himself, alone. He needs the help of his other fellow human beings. "*Mu'amalah*" means mutual relationship among human being and environments. In this regard, Qazi (1998) explains the concept social environment where terms *sinsanis* from word *uns* means love and affection; they should cooperate for mutual survival, up lift and development. In this regard Deuraseh (2010) highlights the ethical relationship between environment and health where environmental components play a very important role in the health condition of human beings. The awareness of the importance of ecological factors for human health was widespread in medieval Islamic literature. Moreover, the role of the individual does not stop at maintaining cleanliness, observing a moderate diet and taking regular exercise, but it extends to avoidance of those things that harmful to health, both one's own health and that others. As Prophet Muhammad s.a.w. says "*no injury should be imposed nor an injury to be inflicted as a penalty for another injury*". Accordingly, this hadith should be applied to the environment, since harm to it contributes to the spread of, and increase in disease and thereby threatens everyone's right life. Therefore, pollution which threatens the life and health of others such as infants, children, young and old, and other creatures, is strictly prohibited.

SNM al-Attas as quoted by Deuraseh (2010) observed that protecting the environment from corruption by striving to improve every aspect of man toward perfection as a man of *Adab* who understands and fulfills his obligations to himself and others in his society with justice. By having these qualities of man are entrusted the divine regulations, rights and orders; and not to transgress the measure that has been established by Allah s.w.t. when dealing with natural environmental are followed. Then the positive attitude involves taking measures to improve all aspect of life: hygienic, nutritive and psychological, for man's benefit and maintenance of his welfare and well-being, as well as for the betterment of life for all future generations. And it will eliminate the problem of negative externalities and provide a safeguard for environmental protection.

Previously, Akhtar (1996) proposes three ethical doctrines within Islamic teachings can increase environmental-sensitivity of an Islamic society namely, environmental consciousness, simplicity, and fellow-felling. Firstly, it is the environmental consciousness or environmental-friendly behavior which is quite helpful for maintaining the environmental balance. It is based on the letter which was written by caliph's Abu Bakr to instruct his General, YazidibnAbiSofyan, to observe the environmental values event in the enemy territory. 'Do not cut down tree, do not abuse a river, do not harm crops and animal, and always be kind and humane to Allah's creation, even to your enemy'. More trees and crops are grown for the benefit of human and non-human beings. In addition, there is general tendency to avoid creating different forms of pollution and environmental hazards. These efforts favorably affect both the supply and demand sides of the environmental protection.

Secondly, it is simplicity which is an important feature of Islamic life having far reaching implications for the environmental balance. Simplicity occupies key place in the Islamic pattern of social life. The Quran, Sunnah and caliphate precedents strongly support leading a simple life. The Holy Quran has ordained such a life by proscribing extravagance. It says: "*Do not be extravagant, surely Allah does not like extravagant.*" By living a simple life the consumption pattern will be guided by only consume halal goods and avoid haram (prohibited) goods. These guidelines distinctly change the consumption behavior in Islamic economy as a result of which a typical consumer of this economy faces a smaller basket of consumption goods than a secular consumer in the same economic environment. The environmental implications of simple living are significantly favorable. It reduces input demand for the natural resources and it will reduce consumption of the final goods. Consequently, a substantial amount of saving of the natural resources takes place which

tends to augment the existing supply of these resources. In addition, reducing consumption will control the quantity of waste material. The smaller amount of waste material reduces the scope for bacterial exposure. This helps improve health conditions and also saves substantial amount of expenditure incurred on recycling and garbage disposal.

Thirdly, fellow-feeling this is an integral part of Islamic brotherhood. For the understanding of the nature of fellow-feeling, it is essential to understand the nature of Muslim brotherhood. Many traditions of the Prophet (pbuh) expound the nature of this brotherhood. Three of which are noted here: i) "A Muslim is a brother of another Muslim; he neither wrongs him, nor leaves him without help". ii) "I swear by Allah, one cannot become fully Muslim until he (or she) likes for others whatever he (or she) likes for himself (or herself)" (Narrated by Bukhari). iii) "Muslim will appear to you as a single body in terms of mutual love, affection, and onward. Whenever some organ of the body is hurt, the whole body cooperates with that organ by getting fever and remaining sleepless" (Narrated by Bukhari).

Islamic laws also strengthen the bonds of brotherhood by generating social commitment among the Muslims. For instance, the laws relating to the rights of the family, relatives, neighbors, needy, community, and the Islamic state establish rights of others in one's income and wealth (QS. 2: 215). From the above discussion, it follows those members of an Islamic society care for one another. Each member feels that his personal welfare is related to the welfare of others.

These values illuminate the level of significance which members of the Islamic society attach to social interest. They are always willing to adjust their individual behavior for social interest. It has been supported by Hassan (2005) the economic agents in an Islamic economy optimize joint objective functions. There is considerable motivation for an agent to include welfare of the society as an argument in his objective function. Such behavior is quite helpful in combating environmental pollution. Production externalities are one of the major causes of the pollution problem. In a secular society, the cost of pollution, being essentially a social cost, does not enter into the profit calculation of the firms and hence more pollution is produced. The Islamic economy, with its Islamic value system, is relatively in a better position to address production-related pollution. The Muslim entrepreneurs, imbued with the spirit of brotherhood and fellow-feeling, do not base their production decisions on a narrow index of private profit. Instead, their economic decision-making is guided by a wider index which includes both material and spiritual gains. Under the guidance of this index, the producers internalize the cost of pollution caused by their production decisions.

Therefore, the Islamic approach to environmental balance explicitly takes cognizance of these causes and suggests appropriate institutional arrangements for solving the problem. The human and non-human beings can neither demand more resources than the natural ecosystem is capable of providing them on a sustainable basis. The other is that they cannot discharge their waste products into the system in greater quantities than the system is capable of recycling without impairing its productivity. The environmental problem emanates from violation of these constraints. In other words, the excessive use of the environmental resources and waste products are two basic causes responsible for the emergence of the problem.

3.2. Islamic Policy Approach

The individual approach needs government support as second institution in the society to take responsibility to protect environment to be harmonize and balance in order comfortable for all creations and human being. Therefore, the approach which is the role of state or government interferes. The government represents the member of society collectively in every society who has authority which is endowed a function and duties to

serve the society in terms of public interest. Mortazari (2004) elaborates that Islamic government has primary responsibility to reinforce of Islamic law and the Islamic value system to correct market solution in order to guarantee social justice and equity. According to him the Islamic economy cannot entrust the whole task of environmental management to the market system because of two major shortcomings. Firstly, the economic agents ignore the social costs of pollution while making production decisions. Secondly, these agents have short-run horizon where their efforts at profit maximization in the short-run lead to over-using and exhaustion of natural resources. Consequently, future generations suffer on account of their actions which are against the spirit of intergenerational justice.

It makes sense for the Islamic policy approach has vital implications for any Islamic state in modern times. The Muslim scholars propose three components in order the Islamic government designs an environmental policy namely, planning, legislation, and monitoring. It would be create favorable conditions for living an Islamic social life. All these components must be design, apply, and evaluated in terms of their consequences in line with the shari'ah objectives (*maqashid shari'ah*), which regard to all of the absolute necessities (*daruriyat*: religion and morality, life, reason, posterity, and property), and all social needs (*hajiyyat*), and requirements for the perfection of ethics and honors (*tahsiniyat*), as these complement and preserve the absolute necessities. In this context, it is clear that Islamic law requires that the lives, sanity, and maintenance of all created beings must be taken into account, and that the posterity of all species be carefully preserved.

3.2.1. Planning

The Islamic state cannot rely on the unguided market system for resource allocation in the environmental sector. It strongly needs to designs an environmental protection plan which caters the long-term demand of this sector on sustainable basis. Nowadays plan is based on two kinds of estimates: maximum sustainable quantity of natural resources and maximum tolerable amount of waste and pollution. These estimates serve as macro parameters of the economy. The state allows operation of market forces within the limits defined by these parameters. It is crucial to note that this approach should be different from the contemporary secular approach adopted in the Western countries which focuses on microeconomic efficiency in the environmental sector through unguided market system.

For an Islamic civilization, Llewellyn (1984) emphasizes that the purpose of all planning must be to realize the ultimate objective of shari'ah. As mention in part two above an Islamic philosophy of the use of land and water, plants and animals are sustained by one-Lord and Sustainer, and He has created them in measure and proportion and has order and balanced them so as to sustain them by means of each other. The purpose of each creature is to serve the Sustainer of all by filling its ordained role, thereby contributing to the cosmic design and purpose, to the welfare of the totally. This means that all of the measurable effect of an action both immediate and ultimate, on all beings must be weighed by the planner, designer or administrator, to maximize benefit and minimize harm to the totally. Not a single creature, present or future, may be excluded from consideration in deciding a course of action, and the maximum possible net benefit to the totally must be striven. It is a utilitarian orchard tradition, maximizing benefit for Allah's creatures by providing fruit for humans, fodder for livestock, habitat for wild-life, and water for all.

The purpose of Islamic environmental planning may be defined as *Islah*, revival of dead lands (*ihya al-mawat*), and *tahsin al-ardh*; enrichment, enhancement, and beautification of the earth. A plan finally implemented at the design scale. Islamic civilization's values of moral, material, and ascetic goodness (*ihsan*) and revival, betterment, and enhancement of the earth are realized in the Islamic tradition of landscape architecture.

3.2.2 Legislation.

Shari'ah allows the state to enact environmental laws that effectively deal with the multifaceted pollution problem. In this regard, the principle of 'No Injury' empowers the state to take action against any industry causing excessive environmental hazards either by closing it or by curtailing its output through taxes or quotas even though this may impose economic loss to the owners of the business. The legislation must be in line with the objective shari'ah where public interests evaluate based on preserving of Islamic faith, future generation, soul, intellect, and wealth of society. These criteria are profoundly practiced in Islamic tradition during Prophet and his companions where Islamic laws relating to the barren and fallow un-owned lands tend to bring these lands under cultivation.

The two general features of Islamic laws are so important that they must be mentioned here. The first is their uniform application which leaves no scope for any preferential treatment in their dispensation. The second is their ethical nature on account of which they are more likely to be acted upon. This feature is particularly relevant for the environmental laws because ultimate sources and effects of environmental pollution are difficult to determine. Currently, the governments provide regulations for penalties and rewards to mold the behavior of firms and individuals. For example, the government would impose maximum penalty by closing down a polluting firm; while in others, it would impose taxes. By imposing tax on 'emission', the state provides an economic incentive to the polluters to reduce the pollution discharge.

In Islamic policy approach is interesting to consider some important legal principles that can be used by the government as legal formula. Firstly, principle of *La Zarar* (Do no harm) means that human must eliminate and avoid any possibility of exploitation of resources. The using of these resources for production and consumption is allowed based on three criteria namely; Islam prohibits any destructive use of human and natural resources; all Muslims must guarantee that their actions will not harm others also future generation; and conservation of these resources is an obligation for all Muslim since wastefulness is a sinful act in Islam. Secondly, repelling the harmful should be prior to obtaining the useful means the harmful act must be stopped regardless of potential benefits (Cost Benefit Analysis absented). Thirdly, Islam is not concerned about the less serious harm otherwise intends to eliminate harms in the first place. In a nutshell, the role of the legislation in the environmental sector is to ensure sustainability as well as equitable and efficient use of natural resources without harm for human, all creatures present and future (Mortazi: 2004).

3.2.3. Monitoring.

In order to ensure such planning, legislations on environment protection the Islamic state can set up an environmental monitoring agency to supervise implementation of the environmental policy. Historically, this role was performed by the institution of *hisbah*. This institution used to perform entire municipal functions like removal of garbage, water supply and implementation of pollution laws. The revival of this institution as a monitoring agency in the contemporary Muslim countries will be very helpful for the safety of environment.

Besides monitoring the Islamic government should take responsible for the maintenance and development of statelands, endowments, common and un-owned lands. It reserves suitable lands for the development of forests and wild-life preservation. The state also owns the key elements of the infrastructure; roads, ports, water supply system, public parks, gardens and waterways. It ensures that these resources are properly used to meet the needs of present and future generations. In this regard, the *waqf* institution played a vital role in promoting general welfare. *Awqaf* would also strengthen the efforts of the public sector to develop ecological resources. This *auqaf* institution can also be reactivated and its land resources can be used for afforestation, watershed management, and wild-life conservation. The evidence suggests that this institution still exists with substantial amount of land resources in many Muslim countries. Nada (2009) expounds that the *waqf* system is strongly

link to the environment protection where a pure environmental *waqf* case in Syria and Damascus were established. In Kuwait the Healthy Waqfy Fund is in charge to call for establishment of environmental *waqfs*. It seeks to unify the efforts and resources of both fields beside the handicaps and the special neediest, to present a considerable financial power, able to execute effective environmental protection regarding the serious and expensive environmental threats.

IV. CONCLUSION

The Islamic teaching clearly defines the concept of environment protection weather in the Qur'an, Alhadist of Prophet and Islamic scholars. The Islamic life is critically important for the conservation and promotion of ecological resources. Three aspects of Islamic value of life, namely, Islamic of faith (*aqidah*), worship (*'ibadah*), and ethical (*mu'amalah*) have strong bearing for the environment protection. It enhances the environmental awareness of the people which enables them to establish friendly relationship with the nature and environment. The individual's approach which imbued with the spirit of Islamic principles internalizes the Muslim commitment through social cost of pollution which reduces the amount of pollution in the society. This value must be supported by the role of Islamic policy which well-planning, legislation, monitoring, and resource development roles of the state.

The Islamic policies effectively address the problem of pollution in a wide variety of situations. In addition, these policies have strong moral support behind them on the basis of which they are more likely to be properly implemented. Setting up of an environmental monitoring agency and reviving of the *hisbah* and *awqaf* institutions in the contemporary Muslim countries can play an important role in the development of ecological resources for the environment protection.

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