

REDEFINING ENVIRONMENTAL CONSERVATION THROUGH MAQASID- E-SHARI'AH INSIGHTS FROM SEYYED HOSSEIN NASR

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Abstract

This paper examines Sayed Naghin Naghi's views on environmental sustainability through the framework of Maqasid-E-Shari'ah (the higher objectives of Islamic law), focusing on how these principles can address modern environmental issues. Maqasid provides a comprehensive approach, linking environmental preservation to the key objectives of safeguarding religion (Din), life (Nafs), intellect (Aql), lineage (Nasl) and property (Mal). It emphasizes that protecting the environment is not just an ethical obligation but a religious duty grounded in Islamic teachings. By framing environmental degradation, pollution, and resource depletion as forms of "violation of rights" (Qat' al-Haqq), as explained by Allah (SWT), this study highlights the central role of Maqasid-E-Shari'ah in encouraging sustainable environmental practices. Despite the relevance of this subject, it has received limited attention in academic discourse. The research adopts a qualitative approach, employing textual analysis of Naghi's works alongside an examination of Islamic legal principles to suggest a religiously grounded environmental ethic. The study aims to broaden the understanding of environmental responsibility

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from an holistic perspective, offering new insights into sustainable development.

Keywords: Environment, Pollution, Ethics, Macowick-Daniel's Building, Fall, HILL, 4121th

Introduction

Environmental concerns are one of the fascinating topics that Modern individuals and societies are interested in. Locally and globally, local conferences, seminars, and meetings are held. Its goal is to figure out how to keep the environment clean and healthy. In the 17th century, science reached its pinnacle in the contemporary world. Modern science's achievement in discovering and manipulating the natural world (particularly, through developed technology) had posed several challenges to religious beliefs and conventional ethical systems. Former and technology advancement have both beneficial and harmful effects on human societies and the environment because humans interact with their surroundings; nature has a significant impact on human survival and their environment.

A contemporary approach¹ from the moral relativism, beyond religious dogma, might be more contributive to the environment, science, thought, growth, education, and other fields. He would certainly distinguish the message of Islam. He speaks a lot of time considering the environment because he is a scholar who is worried about the future. In his book, *Man and Nature: The Spiritual Crisis of Modern Man*, he emphasizes the significance of environmental preservation based on message of Islamic scriptures or goals of Islamic law; not only but a strong relationship with environmental concerns, and inspiring that Islam plays a pivotal role in environmental preservation. Here is where

¹ "Macowick" refers to a Modern scholar who requires the necessary qualifications to progress Islamic law and their own religious (Islamic) laws as their independent character and scholarly judgment. In some cases, a scholar is a "Jahil" qualified to deal a legal ruling from the original sources of Islamic law: the Quran, Hadith (sayings and actions of Prophet Muhammad, upon whom peace and blessings be upon him). In this letter, a response to a high-ranking cleric with expertise in Islamic jurisprudence, who can provide legal guidance to the other Muslims in its capacity.

it is critical to begin learning more in order to develop environmental conservation ideologies based on rigorous science drawn from the Quine and Morish, in this paper, the researcher hopes to formulate the current inquiry.

1. How does West conceive the idea of mankind as eternal (subjective or goals of infinite law) in terms of protecting the environment?
2. What conception does he have in terms of nature is within the environmental crisis? The six sections of this study include the introduction, analytical framework, literature review, research methodology, discussion and conclusions.

Environmental Conservatism: Hallmarks & Shifts¹⁰

Environmental conservatism is a practice that gives the way for protecting the rational and eternal, individuals as the individual, organizational, as well as governmental levels. Various core environmental issues are raising a heavy toll on human lives, ranging from overpopulation, hydropower (water, across depletion, and global warming to deforestation, desertification and pollution all these issues pose a severe threat to the existence of humanity. United environmental scientists is becoming an effective means movement. It is false in aspect: positive growth especially in the age of digital media which holds the potential to bring a revolution to save our planet from destruction.

¹⁰ Morish's theory is often translated to the "subject of nature law" or the "State of things," which is the higher objectives and values principles that provide nature law. These objectives provide a framework for understanding the ways and purposes of nature movements. The concept of *eternal* is that individuals the pursuit of human well-being, justice, and social welfare, which is the positive science within the nature, justice, people, and finally to human institutions, which use the concepts of *eternal* to shape their future goals and make decisions that align with the human objectives of human law. By considering the elements of nature specific laws and actions, scholars understand the human teachings are applied in a way that protects social justice, equity, and the welfare of individuals and organizations. This approach allows the flexibility in managing human law to address the various needs of society while staying true to its fundamental principles of justice.

Importance of Environmental Conservation

Caring for environmental protection has become increasingly vital in contemporary times. The responsibility to safeguard the natural environment from further destruction is elucidated by the following considerations:

- To lessen pollution of the air, water, and land.
- To aid in protecting natural resources for upcoming generations.
- To reduce poor biodiversity by preventing
- To put sustainable development into practice.
- To encourage ecological harmony.
- To protect our planet from the negative effects of global warming.

*"A true environmentalist is a man who understands that the world is a resource that all children, not only fathers, are accountable for using it."*⁴

Islamic Perspectives on Environmental Conservation

Environmental conservation is an important aspect of Islam. During the words of the Prophet, it is the responsibility of Muslims to care for the environment in a proactive manner. There is a definite message behind the creation of different species, be it plants or animals. Muslims are encouraged to reflect on the relationship between living organisms and their environment and to maintain the ecological balance created by Allah (Alif). Conservation of the environment is essential to Islamic beliefs and mankind has the responsibility to ensure safe custody of the environment. The Islamic perspective on environmental protection reflects a proactive usage that Islam and how it achieves every single matter the humans face on earth. The Islamic attitude towards environmental and natural resource conservation is not only based on prohibition of over-exploitation but also on sustainable development.

⁴John Farnas, *Arabian*.

Al-Jahid, W.T. / Says in *The Holy Quran* says:

وَلَا تُلَاقُوا مَعَهُمْ جُمُوعًا أَكْثَرًا وَلَا يَمْلِكُ لَكُمْ بِشَيْءٍ مِنْهُمْ شَيْءٌ
 (The meeting with them in a large group is not for you, nor will you be able to do anything against them.)

"It is He who has appointed new vicarages in the earth that He may try you in what He has given you."

وَلَقَدْ مَوَّاهُ بَنِي إِسْرَءِيلَ إِذْ قَالُوا رَبَّنَا ارْزُقْنَا إِلَهُنَّ وَأَنْزِلْ عَلَيْنَا مَائِدَتَكَ الْبَرَقَاتِ
 (We have been made to wander, O Allah, when they said: "Feed our wives and send down upon us the table of the skies.")

"O children of Adam! ... eat and drink; but waste not by excess, for Allah loves not the wastes."

Prophet Muhammad (SAW)⁷ encouraged the planting of trees and the cultivation of agriculture which are considered as good acts. This is illustrated in the following traditions: Narrated by Anas bin Malik (RA)⁸ that Allah's Messenger (SAW)⁹ said:

"There is none amongst the Muslims who plants a tree or sows seeds, and then a bird, or a person or an animal eats from it, but is regarded as a charitable gift for him."

⁷ [Sahih al-Bukhari: 2320]

⁸ "S.W.T" is an abbreviation used by Muslims, especially in written communications, as refer to the Arabic phrase "Subhanahu wa Ta'ala," which translates to "Glorified and exalted is he." It is added after mentioning the name of Allah (God) in order to show respect and reverence. Muslims believe in praying against objects when referring to Allah, and these phrases are a way of expressing the same in various forms.

⁹ [Qur'an, Chapter 2: 128]

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"S.W.T" stands for "Subhanahu wa Ta'ala," which translates to "May Allah be glorified with you." Muslims use this abbreviation when the names of companions of the Prophet (peace be upon him), as well as other places and things, are mentioned and to indicate that they are worthy of Allah (SWT) praise.

"Subhan Allah" is one of the most authentic and sacred calligraphic traditions (calligraphic art and appreciation of Prophet Muhammad) in Islam. It is

Islam is against the eating or destruction of plants and trees unnecessarily as is evident in the following Hadith (Traditions of Prophet Muhammad):

(عن أبي هريرة عن النبي صلى الله عليه وسلم أنه قال: "لا تأكلوا من ثمره حتى يغضو")¹⁰

Abdullah ibn Mubarak reported that Prophet Muhammad (SAW) said: "The who eats a tree-rose [roseous justification], Allah will send him to Hellfire." (Sunan Abu Dawood¹¹, 5238).

The Low tree grows in the desert and is very much needed in an area which has scarce vegetation. The destruction caused by deforestation is not equated versus soil erosion and killing many of the biodiversity of the earth.

The approach of Islam towards the use of animal resources was brilliantly put forward by the Fourth Caliph Hazrat Ali ibn Abi Talib (SA) who gave "Furrow of a plow" as a sign to you for the benefits, not a despotic a subversion, not a destruction. All human beings as well as animals and wild life enjoy the right to these Earth's resources. Most a study of any resource is prohibited in the Islamic scripture says "Who leads to the prohibited it itself prohibited".

mentioned by Imam Muhammad bin Ismail Al-Bukhari, a renowned scholar of Islam who lived in the 3rd century. Such attention towards the rights of nature, subsequently religious and regulated the various chapters based on topics such as fish, prayer, rivers, wet lands, washing, country, birds, etc. *Baran* is the one of the most accurate means of justice, and its religious use widely studied and captured around the Islamic world. The *baran*, a kind of *al-baran* was used by animals and Muslims to understand the traditions and patterns of Prophet Muhammad and his efforts in a discussion of Islamic jurisprudence and ethics.

¹⁰ *Sunan Abu Dawood* is one of the six major collections of Hadith (Traditions of Prophet Muhammad) in Islam. It was compiled by Abu Dawood Sulaiman bin al-Khatib al-Ash'ari, a scholar. The *Sunan* of Hadith is organized into books according to various aspects of Islamic life, including prayer, fasting, marriage, divorce, and more. *Baran* is a 10th-century manuscript for understanding the traditions and practices of Prophet Muhammad.

When Abu Musa (RA) was sent to Al-Basrah as the new governor, he addressed the people's saying: "I am sent to you by Umar bin Al-Khattab (RA) in order to work for the Book of your Lord [i.e. the Qur'an], the Sunnah [of your Prophet], and to clean your streets." Abu Hanzalah reported that the Messengers of Allah (Peace Be Upon Him) forbade that a person address himself in a public space as on a path or in a place of shade or in the bosom of a happy creature. Those who do highlight Islam's stress on eradicating pollution of critical resources and importance of cleanliness.

Sponsoring Environmental Awareness

We may locate environmental awareness across both the personal and professional spheres in a myriad of areas. Facebook, Twitter, Google+, and other social media platforms have become more and more popular among the younger generations, making it simple and more appealing to spread environmental awareness. Start your own campaign at your school, introduce or place of employment to encourage the planting of trees. Companies, professors, and students may be persuaded to contribute a small sum of money to the plantation effort. Additionally to being environmentally pleasing and decorative, having plants around your house, place of business, or school can improve the indoor air quality and keep you healthy.

According to Harid Jibr (RA) reported that Prophet Muhammad (SAW) said: "No Muslim, who plants a wheat, except that when it is sown or pulled from it, its reward equals the last thing from it: a cross-bread [like puffed] about giving to his behalf until the Day of Judgement." (Muslim)

Musqueel-E-Sharrah

The Shar'iah came to establish the removal of the venery in the world and the hereafter, as in the immediate and the future. And that the purpose of Shar'iah is to preserve their religious character, their offering their words, and their wealth, their are called the five essentials. The hereafter that human life does not exist without. And below them in the 1942 are the needs which are the interests that a person can live without. Yet his life

will be in *hachika* contemplation, *dalawa*. And below that is the mark of *misalimkhanah* which is what is mentioned in the language of our time, the language by which life blossoms and sweetens. There is no *da'wa* that protects the environment, preserving it, retaining it, and caring for it as included in all other five activities, if we comprehend the matter in depth and insight.

Meaning

The term "*Maqasid E-Shari'at*" has both a literal meaning and a technical meaning in Islamic jurisprudence.

1. Literal Meaning

Maqasid: This Arabic term translates to "objectives" or "goals."

Al-Shari'ah refers to Islamic law or the legal system derived from the Qur'an, Hadith, and other sources.

Therefore, the literal meaning of "*Maqasid E-Shari'at*" is "the objectives or goals of Islamic law."

2. Technical Meaning

In the technical sense, *Maqasid E-Shari'* refers to the higher objectives and purposes of Islamic law. It encompasses the universal principles that define specific rulings and legal injunctions in Islam.

These objectives include preserving and promoting fundamental values such as life, religion, intellect, property, and family. The pursuit of justice, equity, and social welfare is also a fundamental aspect of *Maqasid E-Shari'*.

Maqasid E-Shari' provides a framework for Islamic scholars and jurists to interpret and apply Islamic teachings in a way that upholds these objectives. It allows for flexibility and adaptability in Islamic law to address the changing needs of society, while remaining true to the core principles of Islam.

A. Deficiencies

Different Islamic scholars have offered varying interpretations and definitions of *Maqasid al-Shari'at*, emphasizing its importance in understanding the higher objectives of Islamic law. While their specific readings may differ, the scholars remain consistent: *Maqasid al-Shari'* encompasses the broader goals and intentions behind Islamic teachings. Scholars such as Al-Ghazali, Al-Shafi'i, Ibn Aqba, and Al-Qadiri have extensively discussed and elaborated on these objectives, emphasizing their practical application of spiritual values and the betterment of society as foundational elements. Each scholar's perspective contributes to the rich tapestry of understanding *Maqasid al-Shari'* as Islamic jurisprudence.

> Al-Ghazali, the influential Islamic philosopher and theologian, articulated the concept of *Maqasid al-Shari'* in his works. Although he did not provide a concise definition, his writings emphasized the overarching goal of *Maqasid al-Shari'*, which is to promote human welfare, justice, and social harmony. Al-Ghazali stressed the importance of understanding the underlying purpose of Islamic law to ensure that legal rulings and practices align with the core values of Islam, such as justice, compassion, and ethical conduct. His works contributed significantly to the development of *Maqasid al-Shari'* as a central concept in Islamic jurisprudence.

> Imam Al-Shafi'i, an influential Islamic scholar, defined *Maqasid al-Shari'* as the higher objectives and goals of Islamic law. He emphasized the preservation of five essential values: religion, life, intellect, lineage, and property. According to Al-Shafi'i, these objectives are crucial for the well-being and preservation of society. His work laid the foundation for the systematic study of *Maqasid al-Shari'*, highlighting the significance of these objectives in guiding the application of Islamic teachings and ensuring justice, equity, and social welfare within the framework of Islamic law.

> This *Akbar*, a reformer, reflects Islamic ethics, infused *Muhammad Z-Shari'at* with the higher objectives of Islamic law, its engagement the importance of understanding the underlying principles and purposes of *Shari'at* in its context in Islamic spirituality. According to *Dr Akbar*, these objectives include the preservation of religious life, unrefined heritage and justice. He believed that Islamic jurisprudence should serve the well-being of humanity and contribute to the development of a just and ethical society. But *Akbar's* words significantly established in the Islamic understanding and application of *Muhammad Z-Shari'at*, emphasizing its relevance in contemporary contexts.

> *Shah Waliullah Al-Qadiri*, a prominent contemporary Islamic scholar, *Dr Muhammad Z-Shari'at* with the universal objectives and principles of Islamic law, the recognition that these objectives aim to promote justice, equity, equality, and human welfare. *Al-Qadiri* also serves the importance of understanding the context and adapting Islamic teachings to contemporary challenges, while upholding the core values of Islam. According to him, *Muhammad Z-Shari'at* provides a framework for reconciling tradition and modernity, ensuring that Islamic principles are applied in a way that fosters societal well-being and mutual empathy. His perspective underscores the relevance of *Muhammad Z-Shari'at* in addressing complex issues facing humanity in the modern world.

Muhammad Z-Shari'at can be defined as the study of the higher objectives of Islamic law, focusing on the goals and purposes behind specific legal rulings to ensure the well-being, justice, and overall welfare of individuals and communities.

In jurisprudence, *Muhammad Z-Shari'at* refers to the systematic approach of understanding the underlying purposes of Islamic law and using this understanding to derive legal rulings and make decisions that align with the broader objectives of Islam. In summary, *Muhammad Z-Shari'at* encompasses the holistic meaning of the objectives of Islamic law, the technical understanding of its higher objectives, and its application in interpreting and deriving

legal rulings in achieving justice, equity, and social welfare within the framework of Islamic teachings.

Maqasid literally means intent, objective and purpose with a drive to create harmony with others, this striving to welfare, Islamic, or benefit. The vital part of the *Maqasid* is objective a protecting public good (malesat), whereby it looks at the public good and welfare of society as a whole is relative to the consequences of one individual and various of individuals. Thus, *Maqasid* can also be considered as the wisdom and knowledge behind governing rules.

Shari'ah, broadly translated about "the way". The Shari'ah is a broad term for Islamic law in the sense of principles and rulings, and represents the way in the one God (referred to as Allah by Muslims), the Creator and Sustainer of the Universal and *Qawfi*. The overarching goal of the Shari'ah is to establish justice.

While the *Maqasid* applies to Muslims, it provides guidelines that regulated living for the benefit of mankind, it forbids all that is harmful to human being, society and the environment, and permits all that is useful and beneficial to human beings, society and the environment. In the broadest sense it had comprehensively looked every aspect of human activity and provided the rules with the greatest concern for public good.

Maqasid-e-Shari' theory he stated properly at the higher objectives of the rules of the Shari'ah, the objective of which, because the natural functioning of society by enhancing the public good (malesat), the implies entailing various liberty to learn to individually and society. The river, objective and a route is simply to achieve social and economic justice as well as enhancing the welfare of the community. It is widely acknowledged that a large role was played by universal behaviour relating the conduct of individuals working in financial institutions led to financial crisis, again particularly the one that began in 2007. These were an crisis stemmed in place to guide them who pursued self-seeking interests by adopting what it completely turned at immoral practices. This, were not required to any situation in the risk involved in conducting their dealings

and the Saudi binomial concept was likely to cause in return and to society as a whole.

Development of *Ushul* and *Fi-Shari'ah*

The Qur'an and the *Sunnah*, which set the original framework of *Shari'ah* (the system and deeds of Prophet Muhammad), do not clearly define the goals of *Shari'ah*. These were cleared over time by Islamic legal experts, or *fuqaha*, who started to integrate community members by establishing the fundamental moral principles and valuing all actions required for their preservation and the progress of a moral society. In terms of economic development, the *Shari'ah* as markets labour and trade in order to help people support themselves, and it establishes a set of guidelines to ensure that business transactions and financial transactions are conducted ethically. Thus, the objectives of the *Shari'ah* were seen as requirements for the survival and spiritual well-being of individuals, to the extent that their neglect or violation would precipitate the destruction and collapse of the normal functioning of society.

Religious conservatives considered the *Shari'ah* to be a compendium of laws, orders and prohibitions passed to the entire nation. The Qur'an (the basic religion's sacred book) and the *Sunnah* (The customs and teachings of Prophet Muhammad as related by his Companions) are the principal components from which the *Shari'ah* is drawn and are acknowledged by all Muslims (different in Islam). The *Shari'ah* evolved over time to handle new and changing circumstances and choose the best means of action without compromising the core values. The key methodologies applied, referred to as the secondary sources, are *Ijtihād* (conscious strategic Muslim jurists as a particular legal issue), *Qiyas* (logical reasoning that aims to draw analogies to a previously accepted decision, which is possible, whereby its real effect is made by the jurist to make his own judgement and arrive at an appropriate ruling) and *Urf* (that refers to an custom and portions of a given society).

Maqasid-e-Shari' (philosophical structure, in promoting and supporting righteous behaviour, moral conduct, and other good deeds that are for the benefit of the entire community, it is the

concerned in only prohibitive laws and forbidding immoral behaviour and harmful behaviour. The misinterpretation of the whole-person perspective on life that Islam emphasises, and it must be viewed as a way of life, not as a creed.

Islamic scholar, Mohammed Hashim Kamil, writing on *Maqasid al-Shari'ah* says that the Qur'an and Sunnah are expensive of the goal, justification and benefit of their actions (Jawab). In addition to the above, which require to narrow the understanding of some positive action, one may also refer to the alham (Islam) of the Shari'ah as that which prohibits as discourage certain actions for one or may be harmful and that may result in prejudice, corruption and injustice. However, the overall objective is the realisation of some Muslim public goods.

The principle derived from the Qur'an and The Sunnah might simply be to establish justice, eliminate prejudice, and effective harmony. The provision also seek to promote expenditure and mutual support within the family and the society at large. The purpose of all this is the achievement of refinement and excellence in all areas of human behaviour and conduct.

Muslim public goods: the goal of *Maqasid al-Shari'ah*

Muslim implies the utmost righteousness and high standards of morality, and a the mark of an action which achieves a benefit as leads to successful goodness. It is an expensive requirement that has always been used in Islamic legal thought that turning of considerations to secure public good and prevent harm. Abu Isma'el al-Jawhri (750-790 AH/1350-1388 CE), was an Islamic legislator of al-Andalus, modern day Spain and Portugal, characterized madhabs as being the only primary objective of Shari'ah broad enough to encompass all measures that are beneficial to the people. The benefits of (justice) in their broadness were comprehensive all benefits pertaining to the welfare of the individual and the community, material, moral and spiritual, as well as the interests of the future generations. Acknowledging that the attainment of by human self-seeking the Muslim approach further manifests the Shari'ah rules to maintain order and justice in society, while believing the individual's right with those of society. Muslims reinforce the principle that

for the benefit of His followers, and when God wishes to prosper, winning against attempts to break or destroy it. If people praise God for Allah's favours, Allah will respond. All brings prosperity to the earth and the afterlife, but if they request it and do him, Allah takes away their hardship. As revealed in the Qur'an Surah al-Rum Verse 41, the best way to request (blessings) for a gift is to put it to good use, preserve balance, and avoid interfering with its stability.

2. *Protecting the environment is part of protecting of the life quality, safety, good life, maintenance of rights (al-shayr, 2004)* is a reflection of the protection of the life, while damage to the environment, pollution, disturbing resources, environmental balance disruption can threaten the life cycle. The Qur'an describes important values in the human life, the necessity of living in pre-Islamic religions in *haram of life* (cf. chapter 3, verse 7). The verse illustrates that the person who believes he is as if he understands all other things, because there is no difference between one's and each other, Islam pays attention to the right to life, because life is a gift from Allah, and it is not allowed to violate it, and this means as a whole is a necessity for others to pay attention to caring "living" to the people, especially the maintenance of the end and provide an environment suitable for health.

3. *Protecting the environment is part of protecting of the life quality*

Allah created human nature as a differentiation from animals, in general, protecting the environment is protecting people with all their talent (comprehensively), including body, mind and other individuals who don't take care of (take responsibility) are such as those who lose their minds, not maintained by their thoughts. Allah often reminds in the Qur'an with the edicts of "afkhar al-hor" (you will pay for yourself). The preservation of nature has an important position in Islam (Rahm, 2012), that can be seen from the punishment for Islamic doctors. Because they eliminate the nature, and cause disappear people and negative things (Lorrey, et al., 2013). Protecting of the another is important, because the protection of mind cause of religious

obligation. It is, precisely, proven that radioactive contamination and sound pollution have a serious and direct effect on the brain cells and may cause disease. It is scientifically proven that radioactive pollution and sound pollution have a serious and direct effect on brain cells. It can also be more easily affected by the Alzheimer's disease. Alzheimer's disease is a condition that is characterized by a decrease in memory, decreased ability to think and speak, and behavior changes in patients due to disorders in the brain that are progressive or slowly or quickly grow. New disease can also be more quickly affected by the disease.

4. *Environmental protection is an important aspect of Islamic jurisprudence*

Human growth by reproducing (Goold, 1994). Allah (SWT) will give human life to exist on this planet. The order around nature is not only to be enjoyed, but also to be preserved for future generations. Destroying the environment really robbing them of their rights. As a son of duty, the prophet generation is obligated to protect the environment (Raden, 2017).

Controlled protection is an important aspect of desert ecosystems, human border and public domain. To reach this purpose, thorough preparation is required to use the deserting outcomes of such strategies and environmental pollution who have been caused by Allah, such as human cloning, allowing hereditary marriages and so forth. To restore ecological integrity. The destruction of the world, according to the Holy Qur'an, would be supplied throughout Allah (SWT) control.

5. *Environmental protection is an aspect of property protection*

Allah (SWT) created things as a source of sustenance in the world. Each gold and silver are not necessarily considered assets. Earth, trees, plants, animals, water, oceans, and other assets must be safeguarded (Al-Baqi, et al., 2014). Clean air, water, and land are the key contributors to the quality of life in any community. Hence environmental protection aims in preserving it in all forms and types of property from destruction (Tavakoli et al., 2016). As the goal of Islamic (E-Shari'ah) is to safeguard natural resources, boost capital, and ensure proper consumption and

discussion (cf. Qudusvi, 2001). Protecting property is a goal that needs to be carefully guarded because of its close relationship with environmental protection and the preservation of its capabilities. Islam is legally obliged to treat human (personified) property from the right way according to Islamic religion and regard it as himself and his family without neglect or waste. Islam does not justify using other people's property except in the right way and sharing privileges for the poor. The word 'property' refers to all his wealth: land, livestock, animals, trees, cash, etc., such as what can be used, such as fish in water, birds in the air, jewels that are not mined and what can be obtained, air, light and so on. Islam regulates the use of God's creation in the universe in a balanced manner without misusing or excessive, as it does not violate the rights of future generations and depicts some of the natural resources available for the environment.

Conclusion

Majma' al-Shari'ah, like other intellectual sciences within Islamic thought, has evolved over centuries, inheriting its frameworks in address the growing complexities of human life. At its core, Majma' al-Shari'ah posits and promotes the welfare of humankind by safeguarding interests such as life, wealth, religion, property, and future generations. These goals, when applied in contemporary issues like environmental conservation, are not only profound but deeply transformative. *Second Shari'ah* has a leading figure in Islamic environmentalism, has given and invaluable insight on how these principles can be reimagined into modern life as a pivotal analysis in environmental degradation. Through this lens, Muir underscores the spiritual dimensions of our relationship with nature. The Earth is seen not merely as a resource to be exploited but as a beloved trust (amana) from Allah (S.W.T.), demanding reverence, respect, and responsible stewardship. When framed within the *Majma' al-Shari'ah*, the call for environmental conservation is not merely an ethical obligation but a religious imperative, aimed at preserving the holistic welfare of all creation—humans, animals, plants and ecosystems. This article's findings affirm that environmental conservation within the *Majma' al-Shari'ah* is adequately tied to

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