



Samarah: Jurnal Hukum Keluarga dan Hukum Islam
Volume 7 No. 2. July 2023
ISSN: 2549 – 3132; E-ISSN: 2549 – 3167
DOI: 10.22373/sjkh.v7i2.16019

Environmental Preservation and Water Pollution from the Islamic Perspective

Abdul Basir Mohamad

Universiti Kebangsaan Malaysia, Malaysia

Nurbazla Ismail

Universiti Kebangsaan Malaysia, Malaysia

Email: abasir@ukm.edu.my

Abstract: Islam is a religion of peace, security, and prosperity for all beings in our surroundings. This paper aims to discuss environmental and water pollution according to Islamic views. The study of environmental protection, environmental control, preservation, and balance of nature is something that is urgent from an Islamic point of view. This research is qualitative research that obtains data from primary and secondary sources, namely books, articles, journals, and papers. Data were analyzed inductively, deductively, and comparatively regarding Islamic sources and environmental science. After that, all data was collected and recorded descriptively. This study concludes that Islamic law strictly prohibits all actions that can damage and destroy the environment. The environment must be maintained and monitored as best as possible from the occurrence of something that can damage it. The term damage is often repeated by Allah SWT in the Qur'an to show that it is something that is important to understand and must be fully paid attention to in order to ensure environmental sustainability. Environmental damage comes from human actions that clearly damage this earth and human beings themselves. Human behavior is usually influenced by desire regardless of the consequences for the environment. The research also argues that Islamic law is very concerned about protecting the environment and prohibits strict environmental encroachment and if there are parties who pollute air resources, they can be prosecuted. This paper contributes to environmental preservation according to the Islamic perspective.

Keywords: Environmental preservation, environmental pollution, environmental protection, environmental control, Islamic law

|| Submitted: December 11, 2022 || Accepted: June 03, 2023 || Published: June 05, 2023

Abstrak: Islam adalah agama perdamaian, keamanan dan kemakmuran bagi semua makhluk di sekitar kita. Tulisan ini bertujuan untuk membahas tentang pencemaran lingkungan dan air menurut perspektif Islam. Kajian tentang perlindungan lingkungan, pengendalian lingkungan, kelestarian dan keseimbangan alam merupakan sesuatu urgen dalam sudut pandang Islam. Penelitian ini merupakan penelitian kualitatif yang memperoleh data dari sumber primer dan sekunder yaitu buku, artikel, jurnal dan makalah. Data dianalisis secara induktif, deduktif dan komparatif mengenai sumber-sumber Islam dan ilmu lingkungan. Setelah itu, semua data yang terkumpul disaring dan dicatat secara deskriptif. Penelitian ini menyimpulkan bahwa syariat Islam melarang keras segala perbuatan yang dapat merusak dan menghancurkan lingkungan hidup. Lingkungan harus dijaga dan diawasi sebaik mungkin dari terjadinya sesuatu yang dapat merusaknya. Istilah kerusakan sering diulang oleh Allah SWT dalam Al-Qur'an untuk menunjukkan bahwa itu adalah sesuatu yang penting untuk dipahami dan harus diperhatikan sepenuhnya untuk menjamin kelestarian lingkungan. Kerusakan lingkungan berasal dari perbuatan manusia yang secara jelas merusak bumi ini dan diri manusia itu sendiri. Perbuatan manusia biasanya didasari oleh keinginan nafsu tanpa menghiraukan akibatnya terhadap lingkungan. Penelitian tersebut juga berargumen bahwa hukum Islam sangat peduli terhadap pemeliharaan lingkungan dan melarang keras tindakan perambahan lingkungan dan jika ada pihak yang mencemari sumber daya air dapat dituntut. Artikel ini berkontribusi pada pelestarian lingkungan menurut perspektif Islam.

Kata Kunci: Pelestarian lingkungan, pencemaran lingkungan, perlindungan lingkungan, pengendalian lingkungan, hukum Islam

Introduction

Human instincts are fundamentally not contrary to the principles of Islam. Anything that is forbidden by Islam, in fact, human instincts also do not want it. In relation to the preservation and conservation of the environment, it is found that the principle of Islam is in line with the will and aspirations of human beings. Human aspirations do not want to see the destruction of the earth and the environment, the revelation of Allah is clearly displayed in the Qur'an in surah al-Ma'idah verse 33, which means: Indeed, the penalty for those who wage war against Allah and His Messenger and spread mischief in the land is death, crucifixion, cutting off their hands and feet on opposite sides, or exile from the land. This penalty is a disgrace for

them in this world, and they will suffer a tremendous punishment in the Hereafter.

In recent times, there has been a rapid expansion of residential area development activities with an increase in industrial areas to provide employment opportunities to residents, which have led to changes in the environment.¹ These changes include air pollution, foul smells, and also river and sea pollution. The crisis endangers the harmony of the whole fabric of life on earth and the system that makes human life possible.

The primary source of Islamic teachings, of course, about the natural environment is the Qur'an, in which the foundation of the relationship between human beings and the world of nature is clearly stated. Then, another primary source is the hadith in which one can find numerous sayings of the prophet concerning the treatment of nature by human beings. After these twin sources of Islam, there are several secondary sources that have been important references for this paper, that one must point to the injunctions of Islamic law. Among them are the works written by contemporary Islamic jurists. The Qur'an prevents humans from attempting to rule over nature, but it does require them to preserve it from destruction.² Thus, the discussion will further on environmental preservation according to the Islamic perspective in terms of environmental protection, environmental control, sustainability, and balance of nature.

This is qualitative research that obtains data from primary and secondary sources namely al-Qur'an, Kitab, books, articles, journals, and papers. The topic are including environmental and water pollution, environmental protection, environmental control and sustainability, and balance of nature. The data were analyzed inductively, deductively, and comparatively concerning Islamic sources and environmental science. The discussion focuses on the Islamic perspective extracted from the Qur'an,

¹ Md. Saikat Islam Khan, et.al., "Water Quality Prediction and Classification Based on Principal Component Regression and Gradient Boosting Classifier Approach", *Journal of King Saud University - Computer and Information Sciences* 34, No. 8 (2022), p. 4773-4781. Sri Puji Saraswati, et.al., "Water Quality Index Performance for River Pollution Control Based on Better Ecological Point of View (A Case Study in Code, Winongo, Gadjah Wong Streams)", *Journal of Civil Engineering Forum* 5, No. 1 (2019).

² Seyyed Hossein Nasr, "The Contemporary Islamic World and the Environmental Crisis", *SOPHIA: The Journal of Traditional Studies* 13, No. 2 (2007-2008), p. 22. Norshariani Abd Rahman and Muhammad Hilmi Jalil, "Awareness of the Role of "Religious People" in Environmental Conservation from the Perspective of Islamic Studies Students", *Creative Education* 12, No. 18 (2021). Ida Zilio-Grandi, "Environmentalism and Sustainability as an Expression of Islamic Morality," *Logoscapas* 1, No. 2 (2021).

hadith, and Islamic law books. After that, all collected data was filtered and recorded descriptively.

Environmental and Water Pollution from the Islamic Perspective

Humans are the only beings that God has "entrusted" with the responsibility of looking after the earth. This trusteeship is seen by Islam to be so onerous and burdensome that no other creature could accept it. By this act of acceptance, humans accepted responsibility for the custody of the environment.³ However, there are various natural phenomena that occur, including air pollution, haze, global warming, landslides, flash floods, and many more that disrupt the instability of the ecosystem.

What we need to realize is that all of these incidents do not happen by nature; they occur through the actions of human beings themselves. That is why the angels were surprised when Allah Almighty announced that He wanted to make man the caliph on this earth. The angels' surprise stemmed from their knowledge of human attitude which is almost always accompanied by lust, regardless of his faith in Allah. This can be seen in the dialogue between Allah Almighty and His angels in surah al-Baqarah verse 30, which means: And when your Lord said to the angels, I am going to place in the earth a khalif, they said: What! wilt Thou place in it such as shall make mischief in it and shed blood, and we celebrate Thy praise and extol Thy holiness? He said: Surely I know what you do not know.

The dialogue between Allah Almighty and the angels in this verse proves that the angels were aware that man is a very destructive species, where they also pollute the environment. It is not surprising that there are various types and forms of damage done by human hands as happens today. It is not just environmental damage and pollution, but also murder, theft, robbery, embezzlement, fraud, corruption, and so on. That is precisely the anxiety expressed by the angel in the verse above, which is a test from Allah for every believer. That is why Allah gives glad tidings of His favor in heaven and warnings of His torment in hell. All of this is for us to evaluate with our heart what is right and what is wrong in our daily behavior and action for the public interest.

³ Kamaruzaman Jusoff and Siti Akmar Abu Samah, "Environmental Sustainability: What Islam Propagates", *World Applied Sciences Journal* 12 (Special Issue on Creating a Knowledge Based Society), (2011), p. 46-53. Erhum Kula, "Islam and Environmental Conservation, *Environmental Conservation* 28, No. 1 (2001). Yasser A. Al-Rawi, *et.al.*, "An Examination of Environmental Taxes from The Islamic and Shariah Perspectives," *Journal of Environmental Studies and Sciences* (2022).

The destruction of the environment is basically due to human greed to exploit natural resources in an excessive manner.⁴ It is said to be in an excessive manner because originally the creation of this universe was made by Allah Almighty in a very perfect and complete state. It is impossible to say that the creation of nature was not perfect in the beginning, because Allah Almighty is the Most Perfect and Most Omniscient in all His creations.

With the lust that exists in the human body, so then arise various forms of damage in this world through self-greed without regard for others. The earth's lands have been continuously explored and exploited to the extent where water catchment areas are negatively affected, eventually leading to river pollution. The contaminated river water will then flow into the sea. When it goes into the sea, it will affect the reefs, which are the base and home to many marine lives. Pollution of the sea can disrupt the natural ecosystems that will eventually threaten human life itself. All of that happens through actions arising from human beings. This can be seen in the words of Allah Almighty mentioned in surah al-Rum verse 41, which means: Mischief has appeared on land and sea because of what human hands have done; Allah wants them to feel some of the recompense of their evil deeds, in order that that they may turn back (from evil).

The elaboration of "mischief has appeared on land and sea" in the above verse is interpreted as an imbalance of rain and drought as well as a lack of fishermen's catch. We change our natural system without obeying its original nature can diminish our daily products such as vegetables and fruits. The damage has been described as a result of human immorality. Humans are no longer obedient to Allah Almighty. They treat the surface of the earth as if it were their own. Therefore, there may be various forms of disasters from Allah Almighty because of human hands.

Based on the meaning of the above verse, it is clear to show that all incidents of destruction and damage to the environment today start from human attitudes that do not respect and take good care of the environment. Even they have intruded on it greedily regardless of the short-term and long-term effects. It should be noted that Islamic law strictly forbids the action of encroachment on public property. This attitude is even more hated if it involves the environment.

⁴ Munib, et. al, "Conservation Environmental Sustainability in The Perspective of Islamic Legal Philosophy", *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 6, No. 2, (2022), p. 46. Mahdi Syahbandir, et.al., "Imeum Mukim Advocacy in Prevention of Environmental Pollution in Aceh Jaya According to Customary and Islamic Law," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 5, No. 2 (2021).

Furthermore, human beings who are endowed with the power of intellect by Allah Almighty must always think about goodness, especially in the aspect of controlling and preserving the environment in order to ensure the sustainability and stability of this nature lasts well in the future. Among the things that need to be taken care of and preserved seriously in relation to the environment are water resources. Water resources are a basic thing in human life that if they are polluted, human life can be harmed. Examples of water sources such as rivers, water lines, wells, ponds, lakes, and the sea.

Water pollution issues are also frequently featured in mainstream media. The pollution in our rivers is caused by toxic waste, rubbish, industrial waste, animal waste, and so on. If this case is not taken seriously by the authorities, it is quite possible that one day we will lose the quality of drinking water and enjoyment of the beauty of the rivers as they existed in the 60s, 70s, and early 80s.

As we already know that in Malaysia, rivers are the main source of water supply. Water is an essential component that must be considered in the development and placement of industrial areas. These areas contribute to more than 90% of the country's total water resources. River water is redirected to the dam for treatment before being released for use by locals. If industrial waste and toxic substances contaminate the river's waters, residents in the area will face water disruption, which will interfere with their daily affairs. This occurred several times at the Semenyih dam in 2016, resulting in thousands of residents being forced to deal with stressful situations.

In connection with such an irresponsible act, it was found that many rivers have been polluted, and there are recent reports of water pollution in a river in Pontian from a rubber industry factory which has caused 50 freshwater fish farming operators to suffer losses of about RM 500,000.00 due to the fish that were kept died. In fact there have been cases reported that the waste dumped into the river has also caused skin diseases. This incident occurred due to the uncontrolled dumping of chemicals from the factory which has caused the fish kept in cages to be poisoned and die. Apart from water pollution, the rubber factory has also caused air poisoning.

The pollution of rivers and water drainage is a serious form of pollution occurring in our country today. Nearly half of Malaysia's rivers are affected, where 186 rivers out of the 473 rivers in Malaysia are polluted.⁵ Most

⁵ New Straits Times, 43 Polluted Rivers, Mostly in Urban Areas, (2016), <https://www.nst.com.my/news/2016/05/147753/43-polluted-rivers-mostly-urban-areas-wan-junaidi> [5 July 2021]. Mohamad Saifudin Mohamad Saleh, et.al., Environmental Communication within the Malaysian Media: A Case Study of Utusan Malaysia and Berita

of these rivers are located in urban areas and are contaminated from various sources, including industrial and commercial waste. Pollution is also caused by sediment resulting from land development activities for commercial plantation and replanting purposes. The contaminated water will flow into the sea, which significantly increases the level of pollution to the coastline. At least 20 million tonnes of contaminated water flow into the sea every day. This contaminated water contains waste from agricultural activities and industrial chemicals.

Pollution has led to considerable decrease in the water quality of rivers across the country. Water pollution not only causes problems and adverse effects on humans, but it can also interfere with the quality of life for flora and fauna living underwater. Article 1212 of the *Majallat al-Ahkam al-`Adliyyah*⁶ provides: If a person has a well and the neighbour builds a sewage or drainage near the well, and that pollutes the well, the well owner has the right to remove the contamination. If the action has been taken up but the contamination is still present, the owner of sewage or drainage may be directed to fill up the sewage or drainage.

Although wells no longer exist in urban communities, they still exist in village communities. But, if we look at this issue from the point of drinking water or well water pollution, it can happen anywhere, whether in the city or in the village. So for the purpose of pollution, which is forbidden to be done as provided in the article 1212 above is indirect pollution to wells belonging to neighbors. Therefore, it can be understood that any act of pollution into ditches, canals, ponds, lakes and rivers is strictly prohibited. In fact, most of the water pollution that occurs today is in the form of direct water pollution that occurs from industrial waste products such as chemicals, toxic and poisonous substances, which dumped into rivers or canals. So of course it is strictly forbidden, it is strictly prohibited by Islamic law.

The Prophet considered all of God's creations to be equal before God and he believed not only animals, but also land, forests and watercourses

Harian," *Jurnal Komunikasi: Malaysian Journal of Communication* 37, No. 3 (2021), p. 54-72.

⁶ Md. Akhir Hj. Yaacob (Penterjemah), *Majallat al-Ahkam al-`Adliyyah: Undang-Undang Sivil Islam*, (Kuala Lumpur: Dewan Bahasa dan Pustaka, 1991). Zahari Mahad Musa, "Penulisan Kaedah Fiqh Dalam Majallat Al-Ahkam Al-`Adliyyah," *Jurnal Pengajian Islam, Akademi Islam KUIS* 7, No. 1 (2014).

should have rights. Therefore, abusing one of His creations, whether it is a living being or a natural resource, is a sin.⁷

The environment is a gift from Allah to human beings for the purpose of being explored, researched, studied and benefited for human pleasure. A form of acts and behaviors that can damage the environment is through environmental pollution. The act of polluting the environment is an offense and wrongful, and it is strictly prohibited by Islamic law. The act of polluting the environment can not only damage animals, plants, trees and humans, but can generally destroy the natural ecosystem and ecology of the environment.

There is no reason that allows a person to pollute the environment. That is why Islamic law has provided a complete procedure for the purpose of prosecution in cases relating to encroachment and environmental pollution that can be referred to in Islamic law. We are strictly prohibited from committing any form of encroachment and pollution of the environment. There are several words of Allah that can be linked to this discussion. Among the words of Allah Almighty is in surah al-Nisa' verses 29-30, which means: O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, Allah is Most Merciful to you. 30. And whoever commits that through aggression and injustice, We shall cast him into the Fire, and that is easy for Allah.

In another words of Allah in surah al-Baqarah verse 188, which means: And eat up not one another's property unjustly (in any illegal way e.g. stealing, robbing, deceiving, etc.), nor give bribery to the rulers (judges before presenting your cases) that you may knowingly eat up a part of the property of others sinfully.

Likewise in the surah al-A'raf verse 56, which means: And do not do mischief on the earth, after it has been set in order, and invoke Him with fear and hope; Surely, Allah's Mercy is (ever) near unto the good-doers (*muhsinin*).

It can be understood from the word "muhsinin" that every work and charitable conduct performed should be refined as much as possible, so that it becomes neat and perfect, there is no damage, waste and pollution of the environment, whether in connection with worldly affairs, or that in connection with the hereafter. All these are to get mercy and blessing of Allah Almighty.

⁷ Kamaruzaman Jusoff and Siti Akmar Abu Samah, "Environmental Sustainability: What Islam Propagates", *World Applied Sciences Journal* 12 (Special Issue on Creating a Knowledge Based Society), (2011), p. 46-53.

Similarly in surah al-Baqarah verse 205, which means: And when he turns away (from you “O Muhammad”), his effort in the land is to make mischief therein and to destroy the crops and the cattle, and Allah likes not mischief. In surah Yusuf, verse 73 Allah says, which means: They said: “By Allah! Indeed you know that we came not to make mischief in the land, and we are No thieves!”

Based on some verses of the words of Allah mentioned above, it can be summarized the meanings in general that we are strictly forbidden by Allah from taking, using, eating and so on the other people’s property wrongly. This means that any activity that can damage the environment is strictly prohibited from being done. This is because it can be troublesome and ruin the lives of human beings and also the whole members of society. We need to realize that Allah has made all the contents of this earth in the best possible way for the benefit and welfare of mankind.

Any act of aggression is strictly prohibited. This can be understood from a hadith of the Prophet (peace be upon him): From Rafi ‘bin Khadij that the Prophet (peace and blessings of Allah be upon him) said: Whoever plants on land belonging to a tribe without his permission, then he is not entitled to the produce of his crops at all, but he can get the cost he has spent. (Narrated by Ibn Majah, Hadith: 2466).⁸

The above hadith forbids any form of encroachment on the land belonging to others. Such an act is considered guilty and the intruder is necessary to restore the encroached land by removing the crops that have been planted and leveling the land if it has been damaged. The meaning of the hadith can be understood that if the individual-owned land is prohibited from being encroached upon, then of course the public property is even more prohibited from being encroached upon by anyone. Local authorities can impose appropriate fines if such cases occur.

In another hadith, it is recorded in Bulugh al-Maram that a man from the Companions of the Prophet said that there were two people who quarreled and came to complain to the Prophet regarding a piece of land. One of them had planted a palm tree on land belonging to another. Then the Prophet set the land for its owner and he ordered the owner of the palm tree to uproot the tree, and he said: ‘There is no right of claim for the crops of the oppressors’. (Narrated by Abu Dawud, Hadith, 920).⁹

⁸ Muhammad ibn Yazid al-Qazwini Ibn Majah, *Sunan Ibn Majah* (Riyadh: Dar al-Ma’arif li al-Nasyr wa al-Tauzi’, n.d).

⁹ Abu Daud Sulaiman ibu al-Asy’ats, *Sunan Abī Dāwd* (Riyadh: Bait al-Afkar al-Dauliyah, n.d.).

According to the words of Allah Almighty in Surah al-Hadid verses 25, which means: Certainly We sent Our messengers with clear arguments, and sent down with them the Book and the balance that men may conduct themselves with equity; and We have made the iron, wherein is great violence and advantages to men, and that Allah may know who helps Him and His messengers in the secret; surely Allah is Strong, Mighty.

From the above verse, it can be understood that Allah has made various pleasures from the point of view of spirituality and materiality on this earth by sending His Prophets to give guidance to human beings and also to teach them how to use all of His creations for benefit themselves and members of society as well. This is all so that it is used as best as possible without wastage and damage to the environment. In relation to environmental conservation that all parties must play an important role in protecting and preserving the environment from intrusive activities. The responsibility to preserve the environment does not only lie with the authorities but also with all parties regardless of race and religion.

Environmental Preservation from the Islamic Perspective

The shaping of attitudes, values, perceptions, commitment, and practices of human beings necessary to preserve and protect the environment is closely associated with their belief, worldview, tradition, and culture. Hence, religion plays an influential role in developing new patterns of behavior toward the environment.¹⁰ However, the discussion then will further on environmental protection, environmental control and sustainability and the balance of nature according to the Islamic perspective.

1. Environmental Protection

Every creation in the universe is a sign of God, and human beings have due responsibility to protect and sustain them. Environmental protection has always been practiced by humans in one form or another.¹¹ It is the duty of Muslims as Allah's stewards and trustees to respect nature and preserve it with the utmost care.¹² This trusteeship requires the circulation of justice, truth, good deeds, and virtue by man. Men have to make boundaries to their

¹⁰ Thiri Shwesin Aung, "Islam and Environmental Protection: The Awareness of the Malaysian Muslim Community," *Al-Shajarah: Journal of the International Institute of Islamic Thought and Civilization (ISTAC)* 21, No. 2 (2016), p. 225.

¹¹ Clive Hamilton and Andrew Macintosh, "Environmental Protection and Ecology", *Encyclopedia of Ecology*, (2008), p. 1342-1350.

¹² Thiri Shwesin Aung, *Islam and Environmental Protection...*, p. 226.

work in this direction since they have a decision. As a trustee for nature, the Muslim has to protect nature but also fertilize it. Consequently, what is implicated at this point is protecting the environment and the Universe, comprising its beings, and fertilizing it to the greatest level in accord with sustainable development. This comprises diffusing the Islamic principles of justice, truth, good deeds, virtue, and modesty so that the missions of Khalifah expand to all.¹³

However, we must first acknowledge and appreciate the environment. In Islam, admiration of the elegance of God's creations gives resourcefulness for a trusteeship that will correctly take care of nature. Muslims are invited to explore immensely into nature and to love and contemplate on its greatness, including its arrangement, proportionality, flora, and fauna.¹⁴ Allah Almighty says in surah Aali 'Imran, verses 191 which means: Those who remember Allah standing and sitting and lying on their sides and reflect on the creation of the heavens and the earth: Our Lord! Thou hast not created this in vain! Glory be to Thee; save us then from the chastisement of the fire. Also in surah al-Nahl, verses 6 which means: And there is beauty in them for you when you drive them back (to home), and when you send them forth (to pasture).

According to the verses, Allah instructed us to appreciate every creation of the heavens and the Earth, including trees, animals, land, and water. This is due to the fact that nothing Allah creates is in vain, and everything that occurs in this world has a purpose. If we remember Allah by looking at his creations, Allah will count it as a good deed and lead us to heaven.

As we know that rivers play an imperative role in our life, serious action needs to be taken to care for and monitor Malaysia's rivers to ensure their sustainability. A look at the overall water quality of streams in our country shows major deterioration in the water quality index in almost all of our rivers, including rivers in Sabah and Sarawak. This unfortunate situation is likely to continue in future as the development activities that have affected the environment and water sources are ongoing.

Allah Almighty says in surah 'Abasa, verses 24-32 regarding rainwater: That let man look at his food (and how We provide it) for that We pour forth water in abundance and We split the earth in fragments and produce

¹³ Djamel Ghernaout, "Environmental Principles in the Holy Koran and the Sayings of the Prophet Muhammad," *American Journal of Environmental Protection*, 6, No. 3 (2017), p. 75-79.

¹⁴ Djamel Ghernaout, *Environmental Principles in the Holy Koran...*, p. 75-79.

therein corn and grapes and nutritious plants and olives and dates and enclosed Gardens dense with lofty trees.

The above verses enable us to understand that we are commanded to use this environment as a place of meditation to recognise Allah Almighty and real life. By looking at nature, some searching questions can be answered such as where rain comes from, who raises the plants, where we came from, for what purpose do we live on this earth, and ultimately where we will go next, who is the real owner of this world, what is our responsibility to this world and so on. All of this will create a sense of awareness of our creation as well as help us know more about the Creator of the universe.

Further, in al-Baqarah verse 60, which means: And when Musa prayed for drink for his people, We said: Strike the rock with your staff So there gushed from it twelve springs; each tribe knew its drinking place: Eat and drink of the provisions of Allah and do not act corruptly in the land, making mischief.

Allah tells us that water is a grace that must be safeguarded and appreciated. In that verse, it explains that we must be grateful for all gifts and aids that Allah Almighty has bestowed. We give thanks by showing obedience to Allah's commands. To refuse is considered evil. This act of disobedience invites the wrath of Allah Almighty, with man burdened with many hardships and illnesses such as cholera. In the days of the Prophet Musa, it is reported that Allah Almighty caused the death of at least 70,000 people through plague and disease.¹⁵ Therefore, it should be taught that we should always take care of ourselves and the environment in obedience to His will and direction. Any form of damage to the Environment must be avoided. If not, disaster and catastrophe may befall mankind as a result.

The Qur'an advises humans to prosper this world as much as possible for the sake of well-being on the condition that they do not damage the environment.¹⁶ Hence, it is our duty to safeguard the environment as best we can and at the same time raise awareness to the public to avoid any further damage to it. Harmful acts to the environment can take place anywhere, but the negative impact will be felt by the entire community. This is in line with a hadith of the Messenger of Allah: Indeed, evil-doers when they die, the

¹⁵ Muhammad Said bin Umar, *Tafsir Nur al-Ihsan* Vol. 1 (Patani: Matba'ah Bin Halabi, 1971).

¹⁶ Seyyed Hossein Nasr, "The Contemporary Islamic World and the Environmental Crisis", *SOPHIA: The Journal of Traditional Studies* 13, No. 2 (2007-2008), p. 26.

human, state, plant and animal will relief from their evil deeds (Narrated by al-Bukhari).¹⁷

The meaning of the hadith above illustrates that invaders of the environment are highly disgraceful and they are much disliked by the creatures that exist above the surface of the earth. When these wrong-doers died, all the living beings were happy and pleased with such a death.

The rights to benefit from nature are linked to accountability and maintenance or conservation of the resource.¹⁸ The fundamental legal principle established by the Prophet Muhammad is that the benefit of a thing is in return for the liability attached to it. Much environmental degradation is due to people's ignorance of what their Creator requires of them. People should be made to realize that the conservation of the environment is a religious duty demanded by Allah in surah al-Qasas, verses 77 which means: And seek by means of what Allah has given you the future abode, and do not neglect your portion of this world, and do good (to others) as Allah has done good to you, and do not seek to make mischief in the land, surely Allah does not love the mischief-makers.

Therefore, we must preserve and take care of the environment as best we can. Since man always forgets in his actions, then Allah Almighty warns in the Qur'an about this. The damage and ruination described by Allah in those verses above are in various circumstances, namely theft, fraud and destruction of property. All such acts of damage are threatened by Allah Almighty against the perpetrators with the threat of retribution from the fire of hell in the hereafter. Understandably with the heavy threat, is so that we as administrators of this world who is named as the caliph of Allah Almighty, must carry out the best administration and management so that the environment is always protected from any harm and destruction.

2. Environmental Control

This principle of environmental control is guided by the story recorded in the Qur'an related to the Prophet Daud and the Prophet Sulaiman. This story is based on the words of Allah Almighty in surah al-Anbiya' verses 78-79, which means: And 'remember' when Daud and Sulaiman passed judgment regarding the crops ruined 'at night' by someone's sheep, and We were witness to their judgments. We guided 'young' Solomon to a fairer settlement,

¹⁷ Abu Abdullah Muhammad ibn Ismail Al-Bukhari, *Sahih Al-Bukhary* (al-Qahirah: al-Maktabah al-Salafiyah, 1400).

¹⁸ Ugur, Zeynep B, "Are Muslims in Turkey Really 'Green'?" *Worldviews* 23, no. 3 (2019), p. 275-94.

and granted each of them wisdom and knowledge. We subjected the mountains as well as the birds to hymn 'Our praises' along with Daud. It is We Who did 'it all'.

In relation to the words of Allah above, Ibn Jarir al-Tabari narrated from Ibn Mas'ud that this case relates to a herd of goats damaging crops, i.e. palm trees belonging to others one night. The complaint was brought before Prophet Daud and he decided that the goats be given to the owner of the crop as compensation. Hearing such a decision, his son Prophet Sulaiman said: "Not so, O Prophet of Allah." Prophet Daud asked: "Then what?" Prophet Sulaiman replied: "Hand over the date orchard to the owner of the goat to be cultivated until it returns as before and hand over the goat to the owner of the plant to keep it. After the palm trees grow as before, then you hand back the palm grove to the owner and the goats are handed back to the owner as well."¹⁹

Roads, rivers, air, water catchment areas, hills, logging areas, mangrove swamps, etc. Are state-owned property that is generally counted as public property. It must be controlled and taken care of as best as possible by the authorities so that it is not encroached upon.

From the case of the encroachment of goats on the date crops belonging to others as happened in the above case, illustrates to us that any case in the form of encroachment on the environment is strictly prohibited by Islamic law. If such cases committed by livestock are taken seriously by Islam, even more acts of aggression committed by large companies on the environment such as cutting down trees, uprooting hills, damaging water drainage and air pollution. Therefore, the authorities should take the strongest action to curb so that such cases do not become widespread which can eventually destroy the environment.

3. Sustainability and Balance of Nature

Sustainability is defined as "to prolong or keep going" which is about maintaining or perpetuating a situation for a long period of time. When this is connected to the environment, we can say it is a state of maintaining the structure of the environment which includes humans, animals and plants which is named as the environment in its original natural structure.

According to the fourth edition of *Kamus Dewan*, sustainable is immutable and permanent. When it comes to sustain the environment, it means settling and maintaining an area, such as a forest in its natural state. While

¹⁹Abu Bakr Muhammad bin 'Abd Allah bin Muhammad bin 'Abd Allah bin Ahmad al-Ishbili al-Maliki Ibn Al- al-'Arabi, *Ahkam al-Qur'an*, vol. 3, (Beirut: Dar al-Fikr, n.d). p. 1266-1267.

sustainability refers to the state of the environment that is preserved and does not change. While sustaining means protection from destruction.

From the meaning of sustainability, it can be said that Allah Almighty has made this universe in full of perfection and balance. The extensive evidence provided by the Holy Qur'an is indicative that the earth is an important protected element for the future sustenance of the next generation and is to be a safe place to keep.²⁰

Allah has arranged and determined all things such as air, water, gas, petroleum, plants, hills, mountains, sunlight, heat, cold, and all the elements found in the earth such as gold, silver, iron ore, copper, metal, aluminum, coal and so on are all in a state of the creation of which none of them are deficient. Each of these creations has a pre-determined task to ensure the stability of the course of this continent. This proof of perfect creation can be seen in the words of Allah Almighty in Surah al-Hijr verses 19-22, which means: As for the earth, We spread it out and placed upon it firm mountains, and caused everything to grow there in perfect balance. And We made in it means of sustenance for you and others, who you do not provide for. And there is not a thing but that with Us are its depositories, and We do not send it down except according to a known [i.e., specified] measure. And indeed, it is We who give life and cause death, and We are the Inheritor.

It is clear from the verse of Allah Almighty above, which describes the greatness of Allah Almighty in creating this world with full balance and perfection. Therefore, we as human beings should be aware of using the facilities that Allah Almighty created with full awareness through a process of using by maintaining the sustainability of all the resources of the universe so that the balance of the environment is always stable and unchanged.

When there is drought and heat, Allah sends rain to water the earth. When it rains, Allah Almighty makes the sun shine so that the earth, the trees and the mountains get warm. Then the clouds were ordered to move from one place to another so that rainwater would be sent down to all the necessary places. All this is aimed at creating the sustainability and balance of this natural environment. Otherwise, all beings will face hardships and difficulties in living life. The words of Allah Almighty in Surah al-Ra'd in verse 17, which means: He sends down from the sky, rain, and valleys flow according to their capacity, and the torrent carries a rising foam. And from that [ore] which they heat in the fire, desiring adornments and utensils, is a foam like it. Thus Allah

²⁰ Kamaruzaman Jusoff and Siti Akmar Abu Samah, "Environmental Sustainability: What Islam Propagates", *World Applied Sciences Journal* 12 (Special Issue on Creating a Knowledge Based Society), (2011), p. 46-53.

presents [the example of] truth and falsehood. As for the foam, it vanishes, [being] cast off; but as for that which benefits the people, it remains on the earth. Thus does Allah present examples.

The measure and weight of the rainwater that is sent down are all determined by the greatness of Allah Almighty. No one knows how many necessities nature needs. He is the one who sustains and balances those needs. Everything is stored in the knowledge and will of Allah Almighty. This is clearly reflected in His words in surah al-Mu'minun verses 18-19, which means: And We have sent down rain from the sky in a measured amount and settled it in the earth. And indeed, We are Able to take it away. With it We produce for you gardens of palm trees and grapevines, in which there are abundant fruits, and from which you may eat.

The creation of this universe has preceded its existence than the existence of mankind. Then mankind was created for the purpose of governing and maintaining the sustainability and balance of this universe according to natural processes. All to ensure the stability of creatures and the environment. Therefore, it is our duty to constantly monitor this environment so that it is always in the best state of sustainability and balance. We are the trustees of Allah Almighty who have been given the responsibility and obligation to look after, control, and preserve this universe so that it is not damaged and destroyed for the sake of future generations.

Thus, effective and consistent action of environmental management is essential to ensure that the sustainability of this environment does not suffer damage and destruction due to greedy and irresponsible human hands.

It is worth noting here that if the attitude of human aggression towards the environment does not change, it is very likely that the harmony that is being enjoyed today will gradually erode. Remember that the happiness of life will not be enjoyed anymore when there is no longer a good relationship between humans and the environment.

Conclusion

From the previous discussion, it can be concluded that Islam has provided a transparent discussion platform on environmental preservation and water pollution. Environment preservation, prohibition of environmental invasion as well as water pollution are mentioned by the Qur'an, in the fact that to prohibit humans from doing any damage to the surface of the earth, including causing water quality deterioration. The discussion was further extended by the hadith of the Prophet of Allah (may peace be upon him) directing people to share in the possession and use of water sources. Islamic

law strictly prohibits encroachment on the environment and if there are parties who pollute water resources, they can be prosecuted. This issue has also been discussed by environmental scientists from various aspects and categories. In short, based on discussions related to environmental preservation and water pollution either made by the Qur'an, hadith, and ecological scientists, all of them prohibit any activity that could cause contamination of the water sources. This is actually for the well-being and sustainability of the people on the earth as well as for the betterment of the environment as a whole.

References

Journals and Books

Al-Qur'an al-Karim.

Al-Bukhary, Abu Abdullah Muhammad ibn Ismail, *Sahih Al-Bukhary*, al-Qahirah: al-Maktabah al-Salafiyah, 1400.

Abd Rahman, Norshariani and Muhammad Hilmi Jalil, "Awareness of the Role of "Religious People" in Environmental Conservation from the Perspective of Islamic Studies Students", *Creative Education* 12, No. 18 (2021).

Aung, Thiri Shwesin, "Islam and Environmental Protection: The Awareness of the Malaysian Muslim Community", *Al-Shajarah: Journal of the International Institute of Islamic Thought and Civilization (ISTAC)* 21, No. 2 (2016).

Gheraout, Djamel, "Environmental Principles in the Holy Koran and the Sayings of the Prophet Muhammad", *American Journal of Environmental Protection* 6, No. 3 (2017). DOI:10.11648/j.ajep.20170603.13.

Hamilton, Clive and Andrew Macintosh, "Environmental Protection and Ecology", *Encyclopedia of Ecology*, (2008).

Ibn al-'Arabi, Abu Bakr Muhammad bin 'Abd Allah bin Muhammad bin 'Abd Allah bin Ahmad al-Ishbili al-Maliki, *Ahkam al-Qur'an*, vol. 3, Beirut: Dar al-Fikr, n.d.

Ibn Majah, Muhammad ibn Yazid al-Qazwini, *Sunan Ibn Majah* (Riyadh: Dar al-Ma'arif li al-Nasyr wa al-Tauzi', n.d).

Md. Akhir Haji Yaacob (Penterjemah), *Majallat al-Ahkam al-'Adliyyah: Undang-undang Sivil Islam*, Kuala Lumpur: Dewan Bahasa dan Pustaka, 1991.

Kamaruzaman Jusoff and Siti Akmar Abu Samah, "Environmental Sustainability: What Islam Propagates", *World Applied Sciences*

- Journal 12* (Special Issue on Creating a Knowledge Based Society), (2011).
- Kula, Erhum, "Islam and Environmental Conservation, *Environmental Conservation* 28, No. 1 (2001). DOI:10.1017/S0376892901000017.
- Md. Saikat Islam Khan, Nazrul Islam, Jia Uddin, Sifatul Islam, Mostofa Kamal Nasir, "Water Quality Prediction and Classification Based on Principal Component Regression and Gradient Boosting Classifier Approach", *Journal of King Saud University - Computer and Information Sciences*, vol. 34, Issue 8, Part A, (2022).
- Mohamad Saleh, Mohamad Saifudin, et.al., Environmental Communication within the Malaysian Media: A Case Study of Utusan Malaysia and Berita Harian," *Jurnal Komunikasi: Malaysian Journal of Communication* 37, No. 3 (2021), p. 54-72. DOI:10.17576/JKMJC-2021-3703-04.
- Muhammad Said bin Umar, *Tafsir Nur al-Ihsan*, vol. 1, Patani: Matba'ah Bin Halabi, 1971.
- Munib, et.al., "Conservation Environmental Sustainability in The Perspective of Islamic Legal Philosophy", *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 6, no. 2, (2022). DOI: <http://dx.doi.org/10.22373/sjhc.v6i2.12411>.
- Musa, Zahari Mahad, "Penulisan Kaedah Fiqh Dalam Majallat Al-Ahkam Al-'Adliyyah," *Jurnal Pengajian Islam, Akademi Islam KUIS* 7, No. 1 (2014).
- Al-Rawi, Yasser A., et.al., "An Examination of Environmental Taxes from The Islamic and Shariah Perspectives," *Journal of Environmental Studies and Sciences* (2022). Doi:10.1007/S13412-022-00806-5.
- Saraswati, Sri Puji, et.al., "Water Quality Index Performance for River Pollution Control Based on Better Ecological Point of View (A Case Study in Code, Winongo, Gadjah Wong Streams)," *Journal of Civil Engineering Forum* 5, No. 1 (2019). <https://doi.org/10.22146/jcef.41165>.
- Seyyed Hossein Nasr, "The Contemporary Islamic World and the Environmental Crisis", *SOPHIA: The Journal of Traditional Studies*, Vol. 13, No. 2 (2007-2008).
- Syahbandir, Mahdi, et.al., "Imeum Mukim Advocacy in Prevention of Environmental Pollution in Aceh Jaya According to Customary and Islamic Law," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 5, No. 2 (2021). DOI: <http://dx.doi.org/10.22373/sjhc.v5i2.10698>.

Al-Sya'ats, Abu Daud Sulaiman Ibnu, *Sunan Abī Dāwd* (Riyadh: Bait al-Afkar al-Dauliyah, t.t.).

Ugur, Zeynep B, "Are Muslims in Turkey Really 'Green'?" *Worldviews* 23, no. 3 (2019). <https://www.jstor.org/stable/26778911>.

Zilio-Grandi, Ida, "Environmentalism and Sustainability as an Expression of Islamic Morality," *Logoonscapes* 1, No. 2 (2021). DOI:10.30687/LGSP//2021/02/006.

Internet Data

New Straits Times, 43 Polluted Rivers, Mostly in Urban Areas, (2016), <https://www.nst.com.my/news/2016/05/147753/43-polluted-rivers-mostly-urban-areas-wan-junaidi> (5 July 2021).

Utusan, (2018), <http://www.utusan.com.my/berita/nasional>, (8 Jan 2018).