



ABATEMENT AND CONTROL OF ENVIRONMENTAL
DEGRADATION: THE QUR'ĀNIC PARADIGM

BY

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ABSTRACT

Over the years, the number of issues on environmental degradation and the severity of each keep climbing at alarming rates causing great adversities onto humanity and biodiversity. All of the efforts made by nations individually and collectively to abate and control the environmental crises have thus far yet to be sufficient. This situation has attracted scores of responses from the world religions on developing frameworks and action plans to resolve this matter successfully. To date, academic writings in this particular area by Muslim scholars of *tafsīr* are not many and the works are scattered in different places. There is a need to produce scholarly writings that thoroughly discuss environmental issues in the light of *tafsīr* approach. This thesis attempts to address the problems of environmental degradation such as pollution, global warming and loss of biodiversity in the light of Qur'ānic instructions. In addition it analyses the Qur'ān's perception on natural environment, harmony of man with nature, and the Qur'ānic principles on abatement and control of environmental degradation namely trusteeship, justice, and public interest. It also discusses issue of Sustainable Management of Wetlands, Sustainable Consumption and Production, and Sustainable Waste Management. This study is a library based research employing descriptive, historical, and critical analysis methods. This research finds that the classical and contemporary works of Qur'ānic commentaries are of immense values for Islamic literature in environmental ethics.

ملخص البحث

على مرّ السنين، ارتفعت نسبة التدهور البيئي وخطورته لدرجة باتت تنذر بالخطر العميم الذي يهدّد المجتمع البشري والتنوّع الحيويّ على حد سواء. لذا سعت كثير من دول العالم على المستوى الفرديّ والجماعيّ ببذل جهود جبارة من أجل مكافحة التدهور البيئيّ، ولكنها ما زالت غير كافية ولا تسدّ الحاجات الملحّة. وقد نال هذا الأمر اهتماماً كبيراً من قبل أتباع أديان العالم سعياً منهم لتنمية إطار عمليّ وتقديم خطط عملٍ لحل هذه المشكلة. وفي هذا الخضم، تبدو الكتابات الأكاديمية للعلماء المسلمين قاصرة وما زالت تعني القلة وعدم التنظيم والتركيز، فمن هذا المنطلق تولدت الحاجة الماسّة لإنتاج كتابات أكاديمية جادة تناقش القضايا البيئية بصورة موسّعة وجادّة في ضوء مناهج التفاسير القرآنية. وتلبيةً لهذه الحاجة، فقد حاول هذا البحث مناقشة قضايا التدهور البيئيّ نحو مشكلة التلوّث، والاحترار العالميّ، وفقدان التنوّع الحيويّ في ضوء المنظور القرآنيّ. علاوةً على ذلك، فقد سعى البحث إلى تحليل الرؤية القرآنية تجاه البيئة الطبيعية، وعلاقة الإنسان بالطبيعة، كما تعرّض البحث لمحاولة عرض المبادئ القرآنية للحفاظ على البيئة ومكافحة التدهور البيئيّ التي تتمثل في الأمانة، والعدالة، والمصالح العامة. وقد تناول البحث أيضاً قضية الإدارة المستدامة للأراضي الرطبة، وقضية الاستهلاك والإنتاج المستدامين، وقضية إدارة النفايات المستدامة. اعتمد البحث على العمل المكتبيّ واتبع المنهج الوصفيّ التاريخيّ التحليليّ في التعامل مع الموادّ العلمية للموضوع. وقد توصل البحث إلى نتائج من أهمها أن الأعمال القديمة والحديثة في التفاسير القرآنية ذات قيمة عظيمة وإسهام كبير بوصفها مصادر إسلامية مهمة في مجال الأخلاقيات البيئية، من الممكن الاستفادة منها في بلورة رؤية معاصرة لمشاكل البيئة التي نعيشها.

APPROVAL PAGE

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DECLARATION

I hereby declare that this dissertation is the result of my own investigations, except where otherwise stated. I also declare that it has not been previously or concurrently submitted as a whole for any other degrees at IIUM or other institutions.

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To my dearest mother Che Ashah binti Ismail

whose greatest wish for me is to learn and love the Qur'ān.

*May Allah s.w.t accept this humble effort as good deeds that will flow
with His blessings to both my parents abundantly!*

“Our Lord! Accept this from us,

You are the One that hears all and knows all”

~Sūrah al-Baqarah (2):127~

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TABLE OF CONTENTS

Abstract	ii
Abstract in Arabic	iii
Approval Page.....	iv
Declaration	v
Copyright Page.....	vi
Dedication	vii
Acknowledgements	viii
List of Figures	xi
Transliteration	xii
INTRODUCTION.....	1
Background of the Study.....	1
Statement of the Problem	7
Research Questions	8
Research Objectives	9
Research Scope	9
Research Methodology.....	10
Literature Review	12
CHAPTER ONE: ENVIRONMENTAL CONCEPTS.....	26
1.0 Introduction	26
1.1 Basic Terminology of the Environment	27
1.1.1 Definition of Environment	27
1.1.2 Definition of Ecology.....	35
1.1.3 Definition of Ecosystem.....	36
1.1.4 Definition of Environmental Degradation	41
1.2 Major International Milestone of Environmental Concerns	44
1.2.1 United Nations Conference on the Human Environment, Stockholm, 1972	45
1.2.2 The Brundtland Report (World Commission on Environment and Development), 1987	47
1.2.3 The United Nations Conference on Environment and Development (UNCED), Earth Summit, Rio de Janeiro, 1992	49
1.2.4 United Nations Framework Convention on Climate Change: Kyoto Protocol (1998), COP 15, COP 17, and COP 18.	52
1.2.5 The First Islamic Conference of Environment Ministers, Jeddah, 2002.....	57
1.2.6 Environmental Concerns in Malaysia	58
1.3 Concluding Remarks	62
CHAPTER TWO: ENVIRONMENTAL DEGRADATION: ITS IMPACTS ON HUMANITY AND BIODIVERSITY	63
2.0 Introduction	63
2.1 Pollution	66
2.1.1 Air Pollution.....	71

2.1.2 Water Pollution	82
2.1.3 Soil Pollution.....	93
2.2 Global Warming and its Impacts.....	97
2.2.1 Rise of Sea Level	103
2.2.2 Disruption of the Hydrologic Cycle: Flood and Drought	109
2.2.3 Food Security	111
2.2.4 Health Effects that associated with Global Warming	112
2.3 Loss of Biodiversity	114
2.3.1 Animals	121
2.3.2 Plants	132
2.4 Environmental Degradation <i>vis-à-vis Fasād</i>	141
2.5 Concluding Remarks	146
CHAPTER THREE: THE QUR'ĀNIC PARADIGM ON ENVIRONMENTAL WISDOM	148
3.0 Introduction	148
3.1 The Qur'ān's Perception of Nature	150
3.1.1 Natural Environment belongs to Allah <i>s.w.t</i>	154
3.1.2 Concept of Ratio and Balance in the Creations of Allah	163
3.2 Harmony of Man with Nature	168
3.2.1 The Position of Man on Earth	169
3.2.2 The Fundamental Values of Environmental Components	177
3.3 Qur'ānic Principles on Abatement and Control of Environmental Degradation	189
3.3.1 Principle of Trusteeship (<i>Amānah</i>)	189
3.3.2 Principle of Justice (<i>'Adl</i>)	194
3.4 Concluding Remarks	211
CHAPTER FOUR: THE QUR'ĀNIC PARADIGM ON SUSTAINABLE DEVELOPMENT	214
4.0 Introduction	214
4.1 Historical Background of Sustainable Development	216
4.2 Sustainable Management Programme	221
4.2.1 Sustainable Management of Wetlands	222
4.2.2 Sustainable Consumption and Production	228
4.2.3 Sustainable Waste Management	238
4.3 Qur'ānic Relevance on Sustainability Dimension	247
4.4 Concluding Remarks	259
CONCLUSION	262
BIBLIOGRAPHY	273

LIST OF FIGURES

<u>Figure No.</u>		<u>Page No.</u>
1.1	Food webs	39

TRANSLITERATION

System of Transliteration of Arabic Characters.

Transliteration Table: Consonants

Arabic	Roman		Arabic	Roman
ب	b		ط	ṭ
ت	t		ظ	ẓ
ث	th		ع	‘
ج	j		غ	gh
ح	ḥ		ف	f
خ	kh		ق	q
د	d		ك	k
ذ	dh		ل	l
ر	r		م	m
ز	z		ن	n
س	s		ه	h
ش	sh		و	w
ص	ṣ		ء	’
ض	ḍ		ي	y

Transliteration Table: Vowels and Diphthongs

Arabic	Roman		Arabic	Roman
اَ	a		أَ، أِي	an
أُ	u		أُو	un
إِ	i		إِي	in
أَ، آ، أِي	ā		أُو	aw
أُو	ū		أِي	ay
يِ	ī		أُو	uww, ū (in final position)
			أِي	iiy, ī (in final position)

Source: ROTAS Transliteration Kit: <http://rotas.iiu.edu.my>

INTRODUCTION

BACKGROUND OF THE STUDY

One of the distressing subjects that has received considerable public interest in the West over the past several decades is the worsening condition of the global environment. However, only in these recent years people in developing countries are showing their concern with this issue. Environmental degradation is one of the most urgent environmental issues that needs to be addressed right away. Otherwise, biodiversity and human mass will adversely suffer and face the scarcity of resources. They are already suffering but if the problems are not abated and put under control, the suffering will become more serious and damage might be irreversible.

Environmental degradation is a global threat that has a dynamic inter-play with socio-economic, institutional, and technological activities. Legal efforts are being made by all nations worldwide jointly and separately, but the problems are not yet under control. Technological solutions that we name as environmental friendly technologies, and that are extremely important, do not address the root causes of the underlying political, social and economic factors.¹ To solve this problem, there is a need to integrate various institutions to work together and incorporate a holistic paradigm within. Koffi Annan, former Secretary-General of the United Nations in his statement indicates that:²

Rarely are environmental concerns factored into security, development, or humanitarian strategies. Nor is there coherence in environmental protection efforts at the global level. Most attempts to create governance

¹ Shah, Anup., "Poverty and the Environment", Global Issues, <<http://www.globalissues.org/article/425/poverty-and-the-environment>> (accessed 2 June, 2010).

² Annan, Kofi., "A More Secure World: Our Shared Responsibility", Report of the Secretary's General High-level Panel on Threats, Challenges and Change, United Nations, 2004, <<http://www.un.org/secureworld/brochure.pdf>> (accessed 2 June, 2010)

structures to tackle the problems of global environmental degradation have not effectively addressed climate change, deforestation, and desertification. Regional and global multilateral treaties on the environment are undermined by inadequate implementation and enforcement by the Member States. International institutions and States have not organized themselves to address the problems of development in a coherent, integrated way, and instead continue to treat poverty, infectious disease, and environmental degradation as stand-alone threats.

This serious threat has triggered scores of responses from the world religions to have discourse on developing framework and action plan to resolve this matter accordingly.³ As for Islam, it has clear paradigm and vision concerning environmental issues whatsoever. The Islamic understanding of any subject matter indeed has its roots in the Qur'ān⁴ and we may find the Qur'ān has repeatedly dealt with various dimensions of the universe, as Allah *s.w.t* says:

Say: Travel through the earth and see how Allah did originate creation; so will Allah produce a later creation: for Allah has power over all things.⁵

Behold! In the creation of the heavens and the earth; in the alternation of the night and the day; in the sailing of the ships through the ocean for the profit of mankind; in the rain which Allah sends down from the skies, and the life which He gives therewith to an earth that is dead; in the beasts of all kinds that He scatters through the earth; in the change of the winds, and the clouds which they trail like their slaves between the sky and the earth (here) indeed are Signs for a people that are wise.⁶

Then 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 there in corns, and grapes and nutritious plants, and olives and

³ Tucker, Mary Evelyn., and Grim, John., "Series Foreword" in *Islam and Ecology: A Bestowed Trust*, edited by Richard C.Foltz, Frederick M. Denny, and Azizan Baharuddin, (Cambridge: Harvard University Press, 2003).

⁴The Qur'ān is a final revelation from Allah *s.w.t* which has been revealed through Jibril *a.s* to the Prophet Muhammad *s.a.w* to be communicated to the whole mankind. It is on the Prophet's testimony that we believe in it as the Revealed Word of God. The role of the Prophet is pivotal in this process of guidance. The Qur'ān is the ultimate guide and the source of light, the Prophet *s.a.w* is the model, the authentic interpreter and teacher of the Book, and a living embodiment of the Qur'ānic vision of life and society. See Hasan, Abd al-Ghaffar., *The Way of the Prophet: A Selection of Hadith*, (Leicestershire: The Islamic Foundation, 2009), xvi.

⁵*Sūrah al-'Ankabūt* (29): 20.

⁶*Sūrah al-Baqarah* (2): 164.

dates, and enclosed gardens, dense with lofty trees, and fruits and fodder, for use and convenience to you and your cattle.⁷

Indeed, the above Qur'ānic *āyāt* present a holistic worldview of environmental concern that based on a sound *tawḥīd* principle. Ayduz affirms that there is no holy scripture which illustrates to man his surroundings, nature, and the universe as a whole,⁸ as much as the Qur'ān does.⁹ The Qur'ān has, time and again, mentioned how and why the universe was created, and a wide range of other general facts about beings as well. It seems that due to such verses in the Qur'ān, ecological consciousness makes its way into Muslim scholars' minds right from the very beginning of the Qur'ān's revelation itself.¹⁰ Prophet Muhammad *s.a.w*¹¹ who interpreted the Qur'ān from all angles enjoins upon his followers to be sensitive to the environmental conditions. He has invited man throughout his sayings and deeds to respect, protect, conserve and care for plants and animals, earth, water, fire, and air. This has proven him to be a pioneer of environmentalism that advocates environmental protection, conservation, resource management and sustainable use.¹²

⁷ *Sūrah 'Abasa* (80): 24-32.

⁸ See also: Jamil, Mohammad Assayed, *A Study on Environmental Issues with reference to the Qur'ān and Sunna*. (Trans. Lahcen Haddad,.) (Egypt: Islamic Educational, Scientific, and Cultural Organization, 1999), 47.

⁹ We can initially justify this point of view by looking at the name of the several *sūrah* in the Qur'ān that represent environmental components namely: *Sūrah al-Baqarah*, *Sūrah al-An'ām*, *Sūrah Naḥl*, *Sūrah al-Kahf*, *Sūrah al-Nūr*, *Sūrah al-Naml*, *Sūrah al-'Ankabūt*, *Sūrah al-Dukhān*, *Sūrah al-Najm*, *Sūrah al-Qamar*, *Sūrah al-Ḥadid*, *Sūrah al-Insān*, *Sūrah al-Burūj*, *Sūrah al-Fajr*, *Sūrah al-Shams*, *Sūrah al-Layl*, *Sūrah al-Dhuḥā*, *Sūrah al-Tīn*, *Sūrah al-Zalzalah*, *al-Fīl*, *al-Falaq*, and *Sūrah al-Nās*.

¹⁰ Ayduz., Davud, "The Approach to the Environment Question of the Qur'ān and its Contemporary Commentary: The Risale-i-Nur", Fourth International Symposium on Bediuzzaman Said Nursi, A Contemporary Approach to Understanding the Qur'ān: The Example of the Risale-i-Nur, Istanbul, 20th.-22nd. September, 1998, 630.

¹¹ The Qur'ān clearly spells out the status, authority, and role of the Prophet *s.a.w* so as to illuminate the entire process of Divine guidance: (4: 170). The life of the Prophet *s.a.w* is a noble example, a perfect model, a beautiful and balanced life story, a framework for human conduct and a standard for emulation: (68: 4, 21:107, 33:21). See Hasan, Abd al-Ghaffar., *The Way of the Prophet: A Selection of Hadith*, (Leicestershire: The Islamic Foundation, 2009), xvi.

¹² A. Muyibi., Suleyman, Jamal., Parveen, and Hamzah Mohd. Salleh., "Islamic Perspectives on Environmental Waste Management Issue" in *Issues in Islamic Law*, edited by Abdul Haseeb Ansari (India: Serials Publications New Delhi, 2010), 31.

Literally, environmental degradation is the deterioration of the environment through depletion of resources and deleterious impact on air, water, and soil; or the destruction of ecosystems and the extinction of wildlife. Technically, environmental degradation is the decline in environmental quality because of concentrations of pollutants and other activities and processes such as improper land use and natural disasters.¹³ In other words, environmental degradation refers to pollution which means concentration of things or energy at a wrong place, at a wrong time, and in a wrong quantity.¹⁴

There are other manifest problems related to environment, some of them are degradation of water quality, marine pollution, deterioration of the air quality, effect of usage genetically modified organisms, depletion of ozone layer, loss of habitat, loss of biodiversity, and global warming. In fact, the quality of our environment is being badly threatened by the global climate change which is affecting human health through extreme weather events, changes in air and water quality, and changes in the ecology of infectious diseases.¹⁵ Environmental degradation may be driven by many other factors including economic expansion, rapid growth of population, urbanization, intensification of agriculture, transportation and rising use of energy. In this regard the Qur'ān has revealed that Allah *s.w.t* says:

Mischief has appeared on land and sea because of (the meed) that the hands of men have earned, that (Allah) may give them a taste of some of their deeds; in order that they may turn back (from evil).¹⁶

¹³ “Environmental Degradation,” Glossary of Environment Statistics, Studies in Methods, Series F, No. 67, United Nations, New York, 1997 <<http://stats.oecd.org/glossary/detail.asp?ID=821>> (accessed 15 June, 2010).

¹⁴ Muyibi, 33.

¹⁵ Patz, J.A., Epstein, P. R., Burke, T. A., & Balbus, J. M., “Global Climate Change and Emerging Infectious Diseases,” *Journal of the American Medical Association*, vol.275, no.3 (1996): 217-223, via Google, <chge.med.harvard.edu/about/faculty/journals/epi.pdf> (accessed 2 June, 2010).

¹⁶ *Sūrah al-Rūm* (30): 41.

According to Nagdeve, India as the second most populous country in the world is one of the most degraded environment countries on the globe and because of that it is paying expensive cost for health and economics consequences. The other places which are severely facing environmental degradation are China and African continents.¹⁷ People living in a tropical country like Malaysia can blissfully enjoy the greenish rainforest and climate that is warm to hot and moist all year-round. This kind of climate is indeed a blessing for it is neither extremely hot like Sahara region, nor dreadfully cold and frozen like Antarctica. This kind of natural surroundings perhaps gives advantage to the people there to always stay in comfort zone instead of realizing the distress of people in other parts of the world like Chile and Sudan, which are facing serious environmental degradation and loss of biodiversity due to desertification.

Environment in its small context perhaps can be taken into comparison with a house that we live in. The more conducive a house is the more comfortable, efficient and healthy the residents would be. To illustrate the analogy of inconvenient situation, we can see how people will react when they feel heated in the afternoon, they will spontaneously searching for cooling the air by switching on fan or air-conditioner appliance. Luckily, in a house or other parts of a building or even in a motor vehicle we can initiate to cooling the air around by switching on air-conditioner, but how about the outside sphere that we know it as a physical environment, what can we do to protect it from the adverse impact of the global warming? Is there any option for the threatened 'natural environment' to protect itself from the harmful factors of the green house gases, depletion of ozone layer, and deforestation?

¹⁷Nagdeve, D.A., "Population Growth and Environmental Degradation in India", Asia Pacific Journal on Environment and Development, vol.14, no.1 (2007): 41-63.<<http://paa2007.princeton.edu/download.aspx?submissionId=7192>> (accessed 10 March, 2010).

Undeniably, our natural environment now is becoming more and more vulnerable to protect itself from so many destructive activities of human factors and natural hazards as well. Therefore, it is of utmost important for mankind to take care of it as much as they concerned about their wellbeing and survival on this earth. This task will need awareness, willingness, commitment, and participation from each and everyone. Perhaps, it seems to be quite complicated to abate and control environmental degradation in a large scale, even so every individual can still play his or her role to protect and care for the environment by taking few simple steps and practical ways of concern.

In view of the above scenario, the researcher comes to a decision to undertake a research entitled “Abatement and Control of Environmental Degradation: The Qur’ānic Paradigm”. The terminology Qur’ānic paradigm is employed in this research as to refer to the Qur’ānic worldview on how to control further damage of the environment. The researcher puts emphasis on the key aspect of this study, i.e., Qur’ānic paradigm in view of the fact that Qur’ānic *āyāt* prescribe a concrete solution to all human problems. Allah *s.w.t* says in the Holy Qur’ān, “And We have sent down to thee the Book explaining all things, a guide, a mercy, and glad tidings to Muslims.”¹⁸ Along this line, the researcher is proposing the relevance of implementing Divine injunctions and man made law jointly, towards resolving global environmental degradation in a better way.

¹⁸*Sūrah al-Naḥl* (16): 89.

STATEMENT OF THE PROBLEM

The High Level Threat Panel of the United Nations announces in 2004 that environmental degradation is one of the ten serious threats that keeps on alarming around the world.¹ Over the years, reports and researches at both national and international levels disclose that efforts which have been made and measures that have been taken in addressing environmental crisis thus far do not seem to be as fruitful as expected. This situation warrants concerted efforts of all possible kinds such as legal and extra-legal, preventive and punitive measures, and Divine guidance² on abatement and control of environmental degradation.

The researcher believes that it is very imperative for religious scholars to give constructive response on this matter. As for Islamic guidance, the Qur'ānis primarily of much reliable resource to derive principles and measures on how to abate and control further damage of our environment. Most of the Muslim scholars who talk about environmental issues from Islamic perspective are mainly focused on the angle of environmental ethics. Currently, the available discourses have brought up Qur'ānic *āyāt* related to the environmental concern, nevertheless there is no particular works that take into consideration an analytical study of Qur'ānic *āyāt* from the angle of *tafsīr* approach, particularly sources in English literature. Presenting the Qur'ānic commentaries by various commentators vis-a-vis contemporary writings on environmental degradation issues will serve the purpose of this research. This research believes it is significant to enrich Islamic literature on environmental concern by highlighting special aspects of *uslūb al-Qur'ān*, *i'jāz al-Qur'ān*, and *tafsīr al-'ilmī*,

¹ Annan, <<http://www.un.org/secureworld/brochure.pdf>> (accessed 20 April, 2010)

² Divine guidance is referred to the Qur'ān and *Sunnah* teachings. The Qur'ān, a Divine Book revealed by Allah *s.w.t* to the Prophet Muhammad *s.a.w* is a code of law from God to the entire humankind. Qur'ān brings guidance and instructions on how human being can live life in accordance to the Will of Allah. Therefore, it is a blessed for humanity to seek wisdom from this Divined Book in whatsoever life matters are concerned.

instead of citing the Qur'ānic *āyāt* without practical and conceptual elaboration of the subjects. These particular knowledge from the branch of *tafsīr* will provide an in depth understanding of the relevant Qur'ānic *āyāt* especially its purpose and wisdoms from which scholars and policy makers may derive code of ethics and legal principles to address human activities that further intensified environmental degradation.

It is observed that the previous researches on environmental concern from the Qur'ānic perspective do not discuss a specific subject of environmental degradation in a comprehensive manner. In this regard, the researcher chooses to study the following environmental degradation issues; pollution, global warming, and loss of biodiversity in the light of Qur'ānic paradigm. In order to achieve this objective, this research seeks to study the relevant Qur'ānic verses that speak about the divine wisdom behind the creation of the natural world and all that exists there in. Knowledge from this divine wisdom would therefore enhance our understanding and awareness on working out viable instructions for abatement and control of environmental degradation. Moreover, this research intends to examine the Qur'ānic position on Sustainable Development programme such as Sustainable Management of Wetlands, Sustainable Consumption and Production, and Sustainable Waste Management. It is hoped that this research can provide a justifiable discourse of the above concerned matters.

RESEARCH QUESTIONS

This research seeks to provide answers for the following questions:

1. What are the basic concepts that related with environmental degradation?
What have been done by the worldwide organizations to abate and control environmental degradation?

2. What are the causes and impacts of environmental degradation on humanity and biodiversity?
3. What are the Qur'ānic instructions on environmental concerns?
4. What is the Qur'ānic position on Sustainable Development concept?

RESEARCH OBJECTIVES

This research aims to accomplish the following objectives:

1. To deliberate basic concepts that related to environment and find out collective efforts made by international organizations on abatement and control of environmental degradation.
2. To identify activities responsible for environmental degradation and describe its adverse consequences on humanity and biodiversity.
3. To analyse Qur'ānic verses and their interpretations by *tafsīr* scholars that have relevance to the abatement and control of environmental degradation.
4. To present the Qur'ānic position on Sustainable Development concept in order to abate and control environmental degradation resourcefully.

RESEARCH SCOPE

Study on environment indeed comprises a very broad spectrum of investigation and it is a kind of interdisciplinary research. This particular subject is not only rich in its sources and issues to be elaborated, it is also central to be justified in academic writings. To do justice, the researcher would like to limit her quest in this study to derive viable instructions of Qur'ānic *āyāt* on environmental protection. The researcher will clarify activities responsible for environmental degradation and describe its adverse consequences on mankind and biodiversity. To be specific, the

researcher will elaborate issues of pollution, global warming, and loss of biodiversity that expose hazard on man, plants, and animals. In short, this study does not attempt to broaden the discussions from the scientific angles. Nevertheless, it aims at discovering Qur'ānic *āyāt* to serve as a catalyst for inspiring framework designed and action oriented in the Muslim world on abatement and control of environmental degradation.

RESEARCH METHODOLOGY

The methods applied in this research will be descriptive, historical, and critical analysis. The researcher will fundamentally rely upon primary source of Islamic literature i.e., the Qur'ān. For this purpose, the researcher selects the relevant Qur'ānic *āyāt* that refer to the contextual usage of environmental themes, derive from general concern to a more specific instructions on viable ways to abate and control environmental degradation. The researcher will also consult *ḥadīth* texts whenever necessary as supporting details.

The researcher has carried out a historical review on environmental issues in the West, especially reading articles from the website of “Environmental History Timeline”. The researcher further analyzes the available writings of environmental issues from both Western and Muslim scholars so as to justify new angle of research scope. After determining the scope of studies, the researcher arrives at these particular points of concern:

1. To describe basic environmental concepts and review collective efforts made by worldwide organizations on abatement and control of environmental degradation.

2. To identify activities responsible for environmental degradation and examine its impacts on humanity and biodiversity.
3. To derive Qur'ānic teachings on environment and underline principles for abatement and control of environmental degradation.
4. To study Qur'ānic position on Sustainable Development concept.

To derive the meaning and teachings of selected Qur'ānic verses for this study, the researcher will make reference to few selected books of *tafsīr*. For *tafsīr bi al-ma'thūr* the researcher consults *Jāmi' al-Bayān fī Ta'wīl al-Qur'ān*, *Tafsīr al-Qur'ān al-'Azīm*, *al-Durr al-Manthūr fī al-Tafsīr bi al-Ma'thūr* and *al-Jāmi' li-Aḥkām al-Qur'ān* for they are considered as the major references in classical *tafsīr* works. For the contemporary *tafsīr* resources, the researcher refers to *Fī Zilāl al-Qur'ān*, *The Meaning of the Qur'ān*, *The Message of the Qur'ān*, *Fatḥ al-Qadīr: al-Jāmi' bayna Fannī al-Riwāyah wa al-Dirāyah min 'Ilm al-Tafsīr*, and *Tafsīr al-Munīr fī al-'Aqīdah wa al-Sharī'ah wa al-Manhāj*. The researcher will perform an analytical study of *tafsīr* works and highlight the exegetes explanations that cover aspects of *tafsīr al-mawḍū'ī*, *tafsīr al-'ilmī*, *i'jāz al-Qur'ān* and *uslūb al-Qur'ān*. This approach is to bring the relevance of classical and contemporary works of Qur'ānic commentaries to provide response on the contemporary discourse of environmental issues.

Overall, this study will employ a library-based research. The researcher will be exploring and browsing the existing research works, articles, theses, and books from the collection of various libraries in Malaysia. In addition, the researcher will make use internet materials as well. The researcher is optimistic that the available literature for this particular topic of study will be adequate to write a justifiable research work.

LITERATURE REVIEW

To carry out this study, the researcher refers to various literature that related to environmental degradation, from the general references of environmental sciences to the specific discourse on Qur'ānic perspective. First, the researcher looks for the literature on environmental issues with reference to the Qur'ānic point of view, as to examine the particular concern of previous study in this scope. The researcher finds that the currently available literatures in this area have only touched on specific environmental components like water, earth, animals, plants or to limit them to a certain contexts or application of the Qur'ānic description. The researcher believes that it is of utmost important to have a thorough study of Qur'ānic *āyāt* on environmental concern from the angle of *tafsīr*.

The researcher also refers to writings on environmental issues in Islamic discourse that focus on the matter from the Qur'ān *and Sunnah* perspective, *sharī'ah* perspective, built environmental design perspective, as well as comparative law perspective. The currently available literature on environmental issues from Islamic perspective, particularly in English sources come from those who are specialized in Islamic Thoughts and Philosophy and general fields who extensively write from the angle of Islamic environmental ethics.³ The researcher views that prior to the theoretical and philosophical discourses of Islamic Environmental Ethics, there is a need to have an in-depth study of the relevant Qur'ānic *āyāt* that deal with environmental issues. There are many Qur'ānic *āyāt* that can be studied as major reference on this subject matter. Nevertheless, academic writings by religious scholars

³ Some of the contemporary Malaysian scholars who discuss environmental issues from Islamic Environmental Ethics are Azizan Baharuddin, Osman Bakar, Zaini Ujang, Nurdeng Deuraseh, Sulaiman Kadikon, and Mohd Zuhdi Marsuki. Their works are mainly referred to S.H.Nasr ideas. To note, Mikdar Rusdi, a senior lecturer of the University Tun Hussein Onn Malaysia (UTHM) is the latest academician who writes about environmental protection and conservation from the Qur'ānic perspective.