

Research Article

How was Environment Reflected in Early Islamic Literature: a Scientific Analytical Study

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Abstract. The failure of United Nations interventions in maintaining environmental sustainability is evident as measures like the Paris Agreement and Sustainable Development Goals fall short in effectively addressing global environmental challenges. Therefore, it is crucial to mandate environmental ethics and laws for individuals, as collective effort proves more effective in addressing these concerns. This study explores how the environment and its sustainability are defined in early Islamic literature, with a primary focus on the Quran and Hadith (saying, action, or approval attributed to the Islamic prophet Muhammad). These works are considered the foundation of Islamic teachings and Arabic literature. Additionally, the paper examines the debate surrounding the meaning of sustainable development and the policy implications of various approaches from an Islamic perspective. Islam, as a religion, holds a deep sense of respect and consideration for the natural environment (Izzi Dien, 1990), with Islamic environmentalism ingrained within its teachings.

Scientifically, this paper delves into how elements of the environment, such as mountains and water bodies, are defined in early Islamic literature, including contemporary poetry. Through a qualitative approach, it highlights the significant importance given to the environment in early Islamic literature. The study concludes that environmental conservation and ecological sustainability were extensively discussed in early Islamic literature, providing a framework for addressing numerous global environmental issues.

Keywords: Environmentalism, Islamic principles, Ethics, Environmental sustainability, Hadith.

INTRODUCTION

It is too late that we human beings started to regret over the degradation of ecological balance and started to shape laws and acts to protect the environment, as well as to bring it back to its healthy condition. The roots of modern environmental awareness can be traced back to early conservation movements in the late 19th and early 20th centuries. It was as a response to the various environmental crisis and concerns that emerged during this time. Before this period, environmental issues were not of large concerns or not considered significant enough to warrant widespread attention.

But, environmental sustainability and the need for its conservation were broadly discussed in early Islamic literature, even when there was no perceptible consideration for environment. This is why early Islamic literature deserves relatively a deep recognition as it elaborated the field of ecology and explained why the protection of environment is important. So, this paper delves into this subject and tries to highlight the way, in which ecology and environmental elements are described in early Islamic literature.

Firstly, this paper gives an introduction to early Islamic literature, as it is necessary to differentiate between early Islamic literature and other Islamic literary Work. In addition to that, it is also important to understand which period is considered as early Islamic period. Then this paper, critically examines the reasons by which early Islamic literature became centralized on Quran¹ and Hadith² as mentioned earlier in abstract.

After introducing early Islamic literature, this paper analyses the main subject, means the reflection of ecology and environmental elements, such as mountains

¹ "Quran" is the phonetic spelling of Islam's holy book which replaces the anglicized "Koran" in this paper. It is generally accepted that the essence of the Arabic Qur'ān cannot be translated into any other language. To assist us with its nuances we have had recourse to the following translations: (a) Abdullah Yusuf Ali, The Holy Qur'ān. A standard work first published in 1934, commonly available in numerous imprints. (b) Muhammad Asad, The Message of The Qur'ān, Dar Al-Andalus, Gibraltar, 1980. Gives access to wider sources. (c) Shaykh-Ul-Islam Dr Muhammed Tahir-Ul-Qadri, Irfan-Ul-Quran, Minhaj publications India. First published in July 2006[Pakistan].

² Saying, action, or approval attributed to the Islamic prophet Muhammed

and water bodies in Quran and Hadith by illustrating some examples. Furthermore, it systematically proves the relation of Islamic approach and its principles with the notions of sustainable development.

Early Islamic literature

According to Islamic historians, Islam had existed from the very beginning of the earth and many Islamic *Umma* (communities) had passed through the past centuries. Each community was formed by a prophet that Allah sends them for the propagation of Islam. Thus, it is believed that Allah had sent one lakh and twenty-four thousand prophets (Al-Aloosi, 1850). But, only twenty-eight prophets and their communities are remarked in the Quran.

Moreover, laws and practices mandated for each community were little different. So, every community is different from another community. Furthermore, the last prophet sent by Allah is prophet Muhammed [PBUH] and the contemporary Muslims are members of his community. So, the early Islamic period can be considered as the 7th and the following centuries, as well as it is the period of prophet Muhammed [PBUH] who introduced Islam for this community.

Arabs of the *Jahiliya*³ (Age of ignorance) or pre-Islamic era are described as the lords of Arabic literature. There were orators like Quss Bin sa'ida⁴, whose speeches were noted and described as the best speech ever in Arabic language. There were many poets, including the poets of *Sab'ul mu'allaqath*⁵ (Hanging Odes) such as Imra'ul Qais, Labeeb Bin Rabee'a and Antara Bin Shaddad. Thus, Arabs of the pre-Islamic era were more engaged in literature. But Quran and Hadith are the only notable literary works of the early Islamic period and it is only found in Arabic language even it is a literature based on a religion.

Historians point out many reasons for the centralization of early Islamic literature to Arabic language, as well as it ended up notably in Quran and Hadith. Firstly, prophet Muhammed [PBUH] was sent to Arabs and he propagated Islam in the Arabian Peninsula for twenty-three years. After the era of prophet, his *Swahaba* (companions) continued the propagation of Islam and they spread it to more areas out of Arabia. In addition to that, Muslims of the time, Arabs and Non-Arabs, only tried to learn more about Islam and its features. Moreover, they didn't engage in writing. Because, Islam was a new religion for them and all they want to do was to

³ The "Age of Ignorance" (Jahiliyyah) refers to the pre-Islamic period in Arabian history, characterized by diverse polytheistic beliefs, tribal society, and limited written records. It lasted until the 7th century CE when Islam emerged and brought significant cultural, religious, and social transformations to the region.

⁴ . Quss bin Sa'ida was a pre-Islamic Arabian orator known for his eloquence and skill in public speaking, contributing to the rich oral tradition of the Arabian Peninsula.

⁵ "Sabul Mu'allaqath" is a collection of seven pre-Islamic Arabic poems highly esteemed for their literary excellence and historical significance.

learn more about it. In such a way, first century of Islam was century of propagation, for which Quran and Hadith were revealed. Then Islam started to Spread across Persia and Rome. But the Muslims of the time only tried to enrich their knowledge of Islamic religion through the references of Quran and Hadith.

Secondly, it is believed in Islamic religion that verses of Quran revealed to prophet Muhammed in the form of revelations from Allah. Then prophet taught these verses for his companions. So, writing other than Quran was not in practice during the period of prophet Muhammed [PBUH]. Even writing of Hadith was prohibited by prophet Muhammed [PBUH], as he said: "don't write from me anything, if anyone had written something, he should erase it"⁶. This prohibition was due to his fear of losing the authenticity of Quran by mixing of Hadith with it. Because, during that period, Muslims preserved the verses of Quran in two ways. First way is to commit Quran into heart, as well as Arabs were famous for their ability to byheart things. As it is said that most Arabs can tell the names of their thousands of ancestors. The second way was to write Quranic verses in bones, pots and dried skins of animals, due to the unavailability of papers in Arabia. So, prophet Muhammed [PBUH] feared that his companions should use the same method of writing if they started writing of Hadith, which would, certainly, result in mixing of Hadith with Quran (Sabuni, 1970). Later, during the period of Khilafathu-Rashida⁷, second Khalifa⁸ Umar Bin Khathab did the same thing, when the people started to engage more in Hadith reporting (Ijaz Al-khateeb, 1963). Thus, the prohibition existed until the third Khalifa Uthman bin Affan compiled Quran. This is why Quran acquired high authenticity and formed three levels of Authenticity in Hadith⁹.

There is no debate on whether Quran and Hadith are literature or not. Because it is broadly agreed that Quran and hadith are the basis both of Arabic literature and Arabic grammar. Abul Aswadu Duvali, who is known as the framer of Arabic grammar, structured it on the basis of Quran and Hadith. In addition to that, both early and modern litterateurs had accepted special position of Quran and Hadith in Arabic literature. Thawaha Hussain, one of the modern Arabic litterateurs, described Quran by his statement: "there is three types of literature in Arabic language, poetry, prose and Quran"(Thihami, 2021). By this statement, Thwaha Hussain, apparently, points out that Quran is a distinct literature, as well as it is believed that the Quranic verses are revelations from Allah.

⁶ See Kithabu-Zzuhdi Vaddaqa'iq Hadith number 7510, Sunanu Ddarimi Hadith number 464.

⁷ Khilafathu-Rashida is the period of four Khalifas such as Aboobekr, Umar, Uthman and Ali. This was after the period of prophet Muhammed.

⁸ Khalifa, in Arabic, means "successor" or "deputy." It refers to a leader or ruler who assumes authority after a predecessor. Historically, the term is associated with leaders of the Islamic community, particularly those who succeeded Prophet Muhammad.

⁹ Sahih, Hasan and za'eef are the three levels of authenticity. Sahih and Hasan are the high Levels of authenticity, which had been agreed by scholars that Sahih and Hasan are, certainly, Hadith of prophet Muhammed. All Hadith in this paper is either Sahih or Hasan.

Similarly, all principles in Quranic verses and Hadith are considered as the principles of Islamic religion. Because Quran was presented to prophet Muhammed to describe the laws and principles of Islam. Moreover, Hadith is the extension and explanation of these laws and principles. So, the environmental principles mentioned in Quran and Hadith is also principles of Islamic religion. Thus, it would become mandatory to all Muslims to follow instructions and obey principles in Quran as well as Hadith. This is why it is claimed that Islam, as a religion, holds a deep sense of respect and consideration for the natural environment as Islamic environmentalism is ingrained within its teachings (Izzi Dien, 1990). So, Islam can form a collective effort among Muslims for the conservation environment in a condition, where the essential problem is non-compliance of people with the measures taken to conservation of environment.

Environment in early Islamic literature

Quran and Hadith had highlighted the importance of environment and emphasized the need for its conservation. The earth is mentioned more than four hundred times in the Qur'an, whereas the sky and beyond are mentioned only about three hundred times. This strengthen the argument that Islamic environmentalism is embedded in the matrix of Islamic teachings. Consequently, acknowledgment of Quran as a holy book combined of divine revelations, for its remarks in various aspects in a period when there was no discussion of these aspects, would strengthen the doctrine of double truth¹⁰ established by Islamic philosophers (Salloum, 2001).

Furthermore, there are two layers to Islamic environmentalism: A body of purposes behind the creation of earth and everything in it, based on the Qur'an and Hadith which we would define as *Ilm ul khalq* (Knowledge of Creation) and a body of practical action which we would define as *Fiqh al bi'ah* (natural resource management) (khalid, 2017). Through these two layers, Islam had made a full assessment on the issues regarding ecology and environmental elements.

Knowledge of creation

This is the layer by which Islam explains the purposes behind the creation of earth and everything in it. It elaborates the functions of various environmental elements. Thus, Islam can discourage human beings from destroying the environmental elements. This layer is mainly discussed in Quran and Hadith does not deal deeply with it.

Quran had stated clearly that God didn't create anything, neither in earth nor in sky, without any purpose¹¹. This statement highlights the importance of

¹⁰ Doctrine of double truth: there is truth which comes from divine revelation as well as there is truth which comes from human research. It was introduced by Islamic philosophers like Aeverroes.

¹¹ See Abdullah Yusuf Ali, The Holy Qur'an. Sura Al-Dukhan, Sura number 44, verse number 38: "We created not the heavens, the earth, and all between them merely in (idle) sport".

environmental conservation. But it didn't check human beings from the consumption of environmental resources and completing their needs. But Quran had described that the earth and all the elements in it were created for human beings. Quran says:

*"It is he who had created for you all things that are on earth"*¹²

Through this verse, Quran states that everything in the earth is created for human beings. Because the discourse in this verse, by the word you, are with human beings (Ibn Aashoor, 1973). Even after this statement, Quran don't allow human beings to exploit environment and its resources. Similarly, there are many reasons by which human beings cannot exploit environment. Firstly, the environment is God's creation (Jusoff and Abu Samah, 2011). The creation of this earth and all its natural resources is a sign of His wisdom, mercy, power and his other attributes and therefore serves to develop human awareness and understanding of this creator. Therefore, human beings should seek to protect and preserve the environment because by doing so they protect God's creatures which pray to Him and praise Him¹³. Secondly, Quran placed human being as a vicegerent or steward from God to supervise the earth and supervisor is, usually, appointed to keep a keen observation on something. Such in a way, Quran describe human beings as supervisors on earth appointed by God to look after the earth. Thus, human kind becomes responsible for the welfare and sustenance of all other living organisms as well as human kind is responsible for the conservation of non-living factors of environment. Quran says about human beings:

*"We did indeed offer the trust to the heavens and the earth and the mountains; but they refused to undertake it, being afraid thereof: but man Undertook it: he was indeed unjust and foolish"*¹⁴

Through this verse God explains that human beings have the duty to preserve earth and all things in it. So, he can't exploit environment which would lead to the disobey of God. In addition to that, Quran had apparently expressed the dissatisfaction of God in the exploitation and excessive use of resources. Quran says:

*"Indeed, he does not like extravagant"*¹⁵

And indeed, Quran forbids human beings from misuse and wasting of resources. Quran expresses this prohibition through different way:

¹² See Abdullah Yusuf Ali, The Holy Qur'ān. Sura Al-Baqara, Sura number 2, verse number 29.

¹³ This is the belief in Islam that everything in earth and heaven praise Allah as Quran stated: "The seven heavens and the earth, and all beings therein, Declare His glory: There is not a thing but celebrates His praise". See Abdullah Yusuf Ali, The Holy Qur'ān. Sura Banu-Isra'il, Sura number 17, verse number 44.

¹⁴ See Abdullah Yusuf Ali, The Holy Qur'ān. Sura Ahzab, Sura number 33, verse number 72.

¹⁵ See Shaykh-UI-Islam Dr Muhammed Tahir-UI-Qadri, Irfan-UI-Quran, Sura number 7, verse number 31.

*"Verily spendthrifts are brothers of the evil ones; and the evil one is to his lord (himself) ungrateful"*¹⁶

In Hadith too there have many provisions forbidding the exploitation and excessive use of environmental resources. Because, the prophet saw the earth subservient to human beings, but he recognized that it should not be overexploited or abused, and that it had rights, just as the trees and wildlife living on it. So, he created inviolable zones known as *Haram* and *Hima*, in which resources were to be left untouched (Shaikh and Ahmed, 2015). Through this action, it is clear that prophet had done a keen movement for the environmental sustainability and he recognized the need of environmental conservation for future generations.

In addition to that, environmental elements had been mentioned in Quran many times. Such as the word "water" (*Ma'a*) occurs 63 times and the word "river" or "rivers" occur 52 times in Quran (Abdul Baqi, 1987). To understand the given description for environmental elements in Quran, it is enough to examine some verses from Quran. Moreover, the discussion on this issue is very broad and long. So, this paper only goes through some important descriptions of Quran on mountains, as mountains are one of the important parts of our ecology. Similarly, the roles of mountain were mentioned in Al-Quran in various verse such as Surah Al-Hijr, Surah Luqman, Surah Al-Anbiya, Surah An-Naba and much more. Moreover, about one-quarter of the earth's land surface are covered with mountains and it has become 12 percent of total human population habitat. Quran states about mountain:

*"He created the heavens without any pillars that eye can; he set on the earth mountains standing firm, lest it should shake with you"*¹⁷

*"And he has set up on the earth mountains standing firm, lest it should shake with you; and rivers and roads; that you may guide yourself"*¹⁸

The description of the mountains as "firm" and the statement that God "Set on the earth mountains standing firm" means that they are stable. This is reflected by the meaning of the root of these words in Arabic. But many reject this verse of Quran claiming that this is against the laws of geology. Because geology says that mountains move with the movement of tectonic plates and it is unnoticed by human beings as it is very small. Critics of Quran claim that this verse of Quran contradicts with geology.

But it is important to understand that This idea of the mountains being firmly fixed is not denied by geology. Regarding to what geology says about the mountains, the statement of Quran should seem like contradicting geology. Because geology says that mountains are moving horizontally a few millimetres every year,

¹⁶ See Abdullah Yusuf Ali, The Holy Qur'ān. Sura Al-Isra, Sura number 17, verse number 27.

¹⁷ See Abdullah Yusuf Ali, The Holy Qur'ān. Sura Al-Luqma'an, Sura number 31, verse number 10.

¹⁸ See Abdullah Yusuf Ali, The Holy Qur'ān. Sura An-Nahl, Sura number 16, verse number 15.

and they are moving vertically, increasing or decreasing in height by a few millimetres every year. This theory does not contradict the description of mountains as being stable and fixed, because it is very slight movement that cannot be noted except by means of very precise instruments, and the effect of that movement appears after millions of years.

There are also other indications to the features of mountains in these Quranic verses. First one is the function of sea mountains in prevention of earthquake. Studies explain that there is a relation between the formation of mountain and earthquake. Earthquake usually happens near the areas of tectonic plates which is a giant crustal rock as a continent. The tectonic plates aren't standing still, but they are always moving. During this movement, tectonic plates may shift against one another which causes for an earthquake activity to happen. This same activity results in formation of mountains (Harris, 2017). Such in a way mountain formation of mountains and earthquake. Similarly, mountains, especially sea mountains, also have an important role in reducing the intensity of earthquake. The Quranic verse "*Lest it should shake with you*" refers to this phenomenon. Because Quran had used two words for mountain along its verses. One is "*Jabal*" which stands for land mountains. It had repeated in Quran in 6 times in its singular form "*Jabal*" and 33 times in its plural form "*Jibal*". second word is "*Rawasiya*" which stands for sea mountains (Ibrahim, 2019). Sea mountains play a key role in controlling and avoiding plate tectonics from shifting against one another. The multiple points of contact within sea mountains stop the plates from jolting and thus it reduces the intensity of a mega earthquake. But some researchers misunderstood the interpretation of Quran regarding mountain and earthquake in the term of Quran; "*Lest it should shake with you*". All these verses bring the meaning of, the mountain could decrease the intensity of the earthquake not preventing the earthquake (Tahir and Umar, 2017).

Another remark of Quran on mountain is describing mountain as stabilizers of the earth. Quran explain that mountains are like pegs, created to stabilize the earth. Quran says;

*"Have we not made the earth as a wide expanse. And the mountains as pegs"*¹⁹
It is scientifically proven that mountains are the stabilizers of earth. Quran described mountains as pegs. Through this simile, Quran states that the function of mountains in the earth is the function of pegs. Moreover, geology explains mountain that it clings between the tectonic plates at conjunction point. This will avoid the plate from drifting over and it helps to fix the earth's crust (Masaf, 2015). Thus, mountain function as a stabilizer of earth's crust and this function is known as isostasy.

Furthermore, recent studies about the formation of mountains explains that the actual shape of mountain is like a peg. Because, mountains have deep root

¹⁹ See Abdullah Yusuf Ali, The Holy Qur'ān. Sura An-naba'a, Sura number 78, verse number 6,7.

embedded underground and the roots are higher than the height of mountain stretched out of the earth. In addition to that, formation of mountain is solid evidence to strengthen the statement of Quran on mountains as pegs. Because mountains are formed as a result of collision between tectonic plates. During that collision, the weaker plate bends and forms mountain on the surface. Similarly, stronger plate forms a deep root for that mountain. Thus, a mountain becomes as a peg (Williams, 2015). By these remarks, Quran emphasize how important is the existence of mountains for the stable existence of earth and teaches human being to not to destroy mountains. Moreover, there many places, in which Quran mentions the importance of environmental element and thus it shapes structure for environmental sustainability.

Natural resource management

This is the second layer in which Islam mandates conservation of environment for all Muslims and expresses its views on environmental sustainability. Through this layer Islam encourage Muslims to conserve environment for the present and future generations by promising many rewards for its conservation. Moreover, this layer is more discussed in Hadith than Quran.

Islam had prohibited human beings from over exploitation and excessive consumption of environmental resources. Some Quranic verses and actions of prophet Muhammed [PBUH], concerning this issue, are mentioned earlier in the paper. Such as:

"Indeed, he does not like extravagant"

"Verily spendthrifts are brothers of the evil ones; and the evil one is to his lord (himself) ungrateful"

Prophet Muhammed [PBUH] had, also, taken many measures to avoid his community from over exploitation of resources. He created inviolable zones

known as *Hima* or *Haram*, where resources were to be left untouched. *Haram* was often applied to those areas, which are consisting of wells and other water sources. This was to protect ground water table from over pumping. And consequently, it would result in losing of ground water. Similarly, *Hima* was applied to wildlife and forestry in order to protect wildlife and certain species of animals. In addition to that, gazing and hunting was prohibited in this area (Jusoff and Abu Samah, 2011). This action of prophet shows the assessment of Islam on environmental sustainability.

Water is another resource provided by our nature. Islam had addressed the issue of water. There are many Hadith concerning the issue of water. Following are some examples: Once the Prophet Muhammad [PBUH] saw Sa'ad performing

wudu²⁰, He [PBUH] said: *"What is this? You are wasting water."* Sa'ad replied: *"Can there be wastefulness while performing ablution?"* The Prophet Muhammad [PBUH]: *"Yes even if you perform it in a flowing river."*²¹

Through this statement prophet check his community from over consumption of water, even when they are using water from rivers.

Prophet Muhammad [PBUH] said: *"(Among the) ... three types of people with whom God, on the Day of Resurrection, will neither exchange words, nor look at ... is the one who possesses an excess of water but withholds it from others. God will say to him: „Today, I shall withhold from you my grace as you withheld from others, the excess of what you had, but which you did not create."*²²

Through this Hadith prophet warns his community from what he would have to face if he withholds water from others, even after getting excess resource of water. Furthermore, prophet coveys the message of inter-cooperation between human beings in sharing natural resources.

Similarly, Islam had emphasized the importance of bio-diversity. Islam strictly orders to protect wildlife and warns those who harm animals. Quran says:

*" There is not an animal (that lives) on the earth, nor a being that flies on its wings, (that they are) communities like you"*²³

Through this verse Quran suggests a great esteem for all living beings in our bio-diversity. Because Quran described them as a community like a community of human being. In addition to that, there are many Hadith promising rewards for those who help animals such as:

Prophet Muhammad [PBUH] said: *"A man suffered from intense thirst while on a journey. He found a well, came to it, drank (water) and then came out. Suddenly, a dog appeared with its tongue out due to thirst. The man said: This dog has suffered from thirst as I had suffered from it. He reached down the well and brought water for the dog. So, Allah appreciated this act of his and pardoned him"* Then, the companions asked: *"O Allah's Messenger, is there reward even for (serving) such animals?"* Prophet Muhammad [PBUH] said: *"Yes, there is a reward for the one who makes a service to any living being."*²⁴

And there are, also, many Hadith which warns Muslim community from harming animals such as:

²⁰ Wudu in Islam refers to the ritual purification process involving washing specific body parts—hands, face, arms, feet, and mouth—before prayer and other acts of worship. It symbolizes spiritual and physical cleanliness, preparing believers for communication with Allah.

²¹ See Sunanu Ibnu-Maja.

²² See Sahih Al-Bukhari.

²³ See Abdullah Yusuf Ali, The Holy Qur'ān. Sura Al-An'am, Sura number 6, verse number 38.

²⁴ see Sahih Muslim.

Prophet Muhammad [PBUH] said: *"On the day of Judgment, Allah will ask those who kill a sparrow unfairly."*²⁵

Prophet Muhammad [PBUH] said: *"If anyone wrongfully kills even a sparrow, let alone anything greater, he will face God's interrogation."*²⁶

Thus, there are many Quranic verses and Hadith concerning the natural resource management, which shape a framework for environmental sustainability.

Islam and sustainable development

Islam does not deal with development issues, as it is being spelled out today, focusing more importance to it. But many principles indicated in the *Maqasidu Shari'a*²⁷ (objectives of Islamic law) are found similar with the notions of sustainable development. The standard definition for the sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs. According to this definition, it can be concluded to three broad notions:

- 1) Maintaining the long-run rate of economic growth.
- 2) Maintaining inter-generational equity in consumption of natural resources.
- 3) Reduction of pollution as much as possible for maintaining the present quality of environment (Hasan, 2006).

These three notions of sustainable development can be seen in the objectives of Islamic law. First notion is derived from the objective to create long run Development model. It aims at keeping all types of resources of a country, including natural human and financial, increasing and affirming the welfare of state over the long run. So, development through the prisms of this notion is like a vector- a list of elements -that all society wants to maximize. The elements in the vector include, in addition to growth, improvement in nutrition, accommodation facilities, health and education. In Islamic dispensation the fulfilment of basic needs of all members of a community is a social imperative (Hasan, 1997).

Second and third notions of sustainable development of sustainable development are consisting of a common factor. That is the preservation of environment for future generations and thus, to confirm inter-generational equity in consumption of natural resource. The insistence of *Shari'ah* on preservation of the progeny is intended for ensuring inter-generational equity in the distribution of wealth and prosperity, conservation of resources, and sustenance of the environment, which means all links of one chain. And there are many examples, by which prophet Muhammed [PBUH] taught how to obey this principle laid by

²⁵ See Sahih Muslim

²⁶ See Mishkath Al Masabeeh.

²⁷ *Maqasidu Sharia*, also known as the objectives or goals of Islamic law, encompass the principles that aim to preserve human welfare and uphold justice. Rooted in the Quran and Sunnah, it emphasizes the protection of life, faith, intellect, family, and property.

Shari'ah. He taught it for his companions through his practical life. For example, creating inviolable zones, Hima or *Haram*, was to ensure the inter-generational equity in consumption of natural resource and to check people from the over exploitation of natural resources.

CONCLUSION

Islam had effectively addressed ecology and environmental issues through Quran and Hadith. And it is unknown that whether there was written any literary work in the early Islamic period, because of the prohibition existed during the time. In addition to Quran and Hadith, there are some poems of the time written by companions of prophet Muhammed [PBUH]. But the theme of most of these Poems are prophet's life and his contribution for this community. Furthermore, there is no poem concerning with the issues of environment.

To sum up, mandating laws and restrictions by a religion would greatly affect in compliance of people for it. Because, there is no lack of laws and measures for the preservation of ecology and environment. But the problem is non-compliance of people with it. So, when these laws are mandated by a religion, its principles would be followed by whoever believe that religion, which would result in bringing a revolutionary movement in conservation of environment. Because, it had been widely agreed that collective effort is more effective in preservation of environment.

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