



Analysis of Environmental Sustainability in the Holy Quran: Maqasid Framework

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Abstract

The current global challenges of climate change and sustainable development is rendering the world helpless with numerous failed attempts at addressing these critical issues. Exploring the Islamic worldview of environmental sustainability and conservation therefore is even more vital in these momentous times. This worldview features a purpose-spirited focus by exploring the higher objectives behind environmental sustainability as extrapolated from the Revelation. There are four main themes that are highlighted in the Quran in relation to the environment, including the concepts of corrupting (*ifsaad*) and bettering (*islaah*) earth, along with the key objectives of being custodians and inheritors of earth (*istikhlaf/ isti'mar/ wirathah*). The concept of utilization (*taskheer*) is coupled with the 'communities like you (*umam*) that share the planet and resources with us. Derivatives of the term (*fa sa da*) have been mentioned 50 times in the Quran, 36 of which reference earth. Custodianship is highlighted in the Quran more than 30 times, with direct reference to earth mentioned 17 times. Facilitation includes many groups such as the sun and the moon, which was emphasized nine times, as well as stars, sea and cattle, each emphasized three times in conjunction with the facilitation theme. Stipulated values include the value of knowledge, respect, preservation, humbleness and responsibility. The collection of verses have been compiled, coupled with references from the Sunnah and Islamic jurisprudence, and analyzed in light of the maqasid methodology. Similarly, human groups can be classified further to reformers, corrupters, believers, non-believers, wrongdoers and hypocrites, while other communities such as animals, plants, mountains and other species fall under groups. Environmental sustainability from an Islamic worldview is defined in a distinctive and holistic manner which combines spiritual, social, economic, moral, honest, intellectual, and religious aspects into one core meaning. Although some creatures are facilitated for humans on Earth, they are communities like human kind which emphasizes that bettering and preserving the balance of Earth is the humans unique responsibility.

Keywords : maqasid systems; Islamic worldview; environment; sustainability; conservation

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الملخص

إن التحديات العالمية الحالية لتغير المناخ والتنمية المستدامة جعلت العالم يقف عاجزاً بسبب العديد من المحاولات الفاشلة لمعالجة هذه القضايا الحاسمة. لذلك فإن النظرة الإسلامية للاستدامة البيئية والمحافظة عليها تعد أمراً بالغ الأهمية في مثل هذه الأوقات الحرجة. تتميز هذه النظرة الإسلامية العالمية وهذا التصور الفريد بتركيز شديد على استكشاف الأهداف العليا والمقاصد الإلهية من وراء الاستدامة البيئية كما تم استقراؤها واستشفافها من دراسة الوحي. تسلط الورقة الضوء على أربعة محاور رئيسية في القرآن الكريم بخصوص البيئة، بما في ذلك مفاهيم إفساد الأرض وإصلاحها، إلى جانب المقاصد الرئيسية لكون الإنسان وصياً على الأرض وخليفة لله فيها (الاستخلاف / الاستعمار / الوراثة). بالإضافة إلى ذلك، يقترن مفهوم الاستخدام (التسخير) بالمجتمعات (الأمم) التي تشاركنا هذه الأرض ومواردها. تم ذكر مشتقات مصطلح (فسد) 50 مرة في القرآن: 36 منها تشير إلى الأرض. وتم تسليط الضوء على الاستخلاف في القرآن أكثر من 30 مرة منها 17 مرة في إشارة مباشرة للأرض. كما يشمل مفهوم تسخير الكون العديد من المخلوقات المتنوعة مثل الشمس والقمر، والتي تم ذكرها تسع مرات، بالإضافة إلى النجوم والبحر والأنعام حيث تم التأكيد على كل منها ثلاث مرات وبالتزامن مع موضوع التسخير والتسهيل. تشمل القيم المنصوص عليها قيمة المعرفة، وقيمة الاحترام، وقيمة المحافظة، وقيمة التواضع، وقيمة المسؤولية. وبذلك هدف المقال إلى جمع ودراسة الآيات القرآنية الخاصة بموضوع البيئة، مقرونة بمراجع من السنة والفقهاء الإسلامي، وتم تحليلها في ضوء المنهجية المقاصدية. بالإضافة إلى ذلك، يمكن تصنيف الجنس البشري كمجموعة وتصنيفها أيضاً إلى مصلحين ومفسدين، ومؤمنين وغير مؤمنين، ومذنبين ومناققين. بينما تندرج كائنات أخرى مثل الحيوانات والنباتات والجبال والأنواع المختلفة ضمن المجموعات الأخرى. وعليه فإن للاستدامة البيئية من منظور ومنطلق إسلامي تعريفاً مميزاً وشاملاً وصادقاً يجمع بين الجوانب الروحية والاجتماعية والاقتصادية والأخلاقية والفكرية والدينية في معنى أساسي واحد. على الرغم من أن بعض المخلوقات مسخرة للإنسان، إلا أنها مجتمعات وأمم مثل الجنس البشري تعمل جنباً إلى جنب مع الإنسان لتحسين توازن الأرض والحفاظ عليه والذي يمثل مسؤولية البشر الفريدة كخلفاء على هذه الأرض.

الكلمات المفتاحية: النظام المقاصدي؛ المنظور الإسلامي؛ البيئة؛ الاستدامة؛ المحافظة.

Introduction

The world is dealing with a global catastrophe due to anthropogenic activities that result in unsustainable systems, excessive lifestyles and consumerist-based economies. This catastrophe of climate change has a multitude of consequences and

disastrous impacts, environmentally, socially, and even economically. The industrial revolution in parallel with an unprecedented increase in population growth rate, which was coupled with a digital revolution in the 21st century, combined together, influenced all areas of life including social, economic and environmental trends. Since then, priority was given to satisfying the consumers' needs and desires without attention to the environmental impacts, resources depletion, social and economic inequalities. Due to the increasingly corrupted anthropological activities, carbon dioxide and other greenhouse gas emissions sky-rocketed, leading to ozone depletion, ecological imbalance, and abnormal natural phenomena in what was called "Climate Change". NASA's definition of climate change says it is "a broad range of global phenomena created predominantly by burning fossil fuels, which add heat-trapping gases to Earth's atmosphere. These phenomena include the increased temperature trends described by global warming, but also encompass changes such as sea-level rise; ice mass loss in Greenland, Antarctica, the Arctic and mountain glaciers worldwide; shifts in flower/plant blooming; and extreme weather events. In the dire search for solutions to combat global warming, global efforts have been partially successful. Efforts to tackle the threats of climate change impacts were put in series of international agreements, initiatives and protocols. The Montreal protocol in 1987 was concluded with an agreement signed by 160 countries to phase out the production and use of ozone-depleting compounds such as halon, bromine, and chlorofluorocarbons (CFCs). As a result, it was reported in 2019 that the ozone layer is showing the first signs of recovery and expected that the ozone layer will return to pre-1980s levels by the middle of the century and the Antarctic ozone hole by around 2060s.

In 1992, the Rio Declaration - the Earth Summit; on Environment and Development, and the Statement of Principles for the Sustainable Management of Forests were adopted by more than 178 governments at the United Nations Conference on Environment and Development (UNCED). Few years later, the Kyoto protocol was negotiated in 1997 then came into force in 2005 with an agreement that required developed countries to reduce emissions of greenhouse gases by 5.2% from the 1990 emission baseline. The results tell that between 1990 and 2012 the original Kyoto Protocol parties reduced their CO₂ emissions by 12.5%, which is well beyond the 2012 target of 4.7% (CO₂ only, rather than greenhouse gases, and including Canada).

The most recent landmark agreement was the Paris agreement, which was adopted by 196 nations to put forward all parties' efforts through Nationally Determined Contributions (NDCs). The contributions would focus on the goals and targets that reduce greenhouse gas emissions to limit the temperature increase of the earth. Upon the Paris agreement, the United Nations released the 17 sustainable development goals (SDGs), which are designed to solve "an urgent extreme poverty in 2020". It's almost the same word to call for action by all countries - developed and developing - in a global partnership. They recognize that ending poverty and other deprivations must go hand-in-hand with strategies that improve health and

education, reduce inequality, and spur economic growth – all while tackling climate change and working to preserve our oceans and forests”. It is evident that global climate change is very similar to the COVID-19 pandemic from various angles. First, its impacts are global and cross borders. Secondly, impacts include economies, societies, environments, health, infrastructure, and governance. Thirdly, while COVID-19 virus cannot be seen or physically observed, similarly, climate change is also metaphysical and it cannot be physically touched, rather its signs can be observed. Finally, the COVID-19 pandemic has altered lifestyles and its repercussions will remain deeply rooted for decades. Similarly, bold lifestyle changes are required to transform into sustainable communities.

The Quran and sunnah have introduced a constitution of the mission and commands that regulate the relationship between human beings themselves and between humans and all things in the universe. These regulations put into action the proper solutions to end poverty, reduce selfishness, preserve and care for elements of the environment and push to find a sort of balance between all aspects, including environmental, economic and societal aspects. Surah Al Baqarah (The Cow) houses various codified constitutional principles to govern the Muslim society. It also features redundant mentions as it highlights numerous environmental and sustainability-related components, which constitute the environmental aspects of this constitution. In fact, 41 verses in Surah Al Baqarah explicitly mention a form of an environmentally sustainable term. In fact, Al-Masri (2021) proposed a model, where Surah Al Baqarah (The Cow) contains the constitution for humanity, and called, “the constitution of custodianship”. This comprehensive set of codified principles and fundamentals span various aspects including environmental, economic, social and other important aspects. Zafar (2019) introduced critical aspects to Islam’s rich tradition of highlighting the importance of environmental protection and natural resource conservation. The concept of “*taskheer*” was highlighted, where humans were given privilege to exploit natural resources responsibly and without inflicting damage or harm. Furthermore, the concept of trusteeship (*istikhlaf*), corruption in all its environmental forms, and their reference from the Quran were explored. Further prophetic traditions were also analyzed, especially the prophetic stance against overexploitation and abuse of natural resources. Smith (2002) conducted a thorough literature review on various aspects of Islam in reference to sustainable development, environmental stewardship and conservation. Daud et al. (2015) have analyzed the Islamic worldview on environment and nature, stating the fact that everything in Allah’s creation is facilitated for mankind. Simultaneously, Islam encourages its followers to cultivate, conserve and exploit nature with moderation, so that it can be beneficial to humans. Consequently, people are required to preserve and maintain the natural environment and embrace sustainability. In Islam, while the preservation of the environment should be understood as a religious order that must be carried out by everyone, it remains an economic, political and a national development demand. The authors have also analyzed the importance of forestation, water conservation,

maintaining balance in nature and animal rights in Islam. They also addressed the educational values in environmental management from an Islamic perspective.

Al Jayyousi (2013) proposed a novel and comprehensive Islamic worldview model to environment and sustainability revolving around four key concepts, namely wisdom (*hikma*), justice (*adl*), public interest (*maslaha*), and innovation (*ijtihad*). Model also emphasizes sustainability as a process rather than a project or a product. It's a way of life and a method to maintain the balance in the ecology of the environment. He believes there is a need to rethink sustainable development to find a metric to measure sustainable development, address poverty and natural conservation and think beyond GNP as a measure of the health and wealth of nations. Where he finds that Islamic worldview can provide a good model to solve these issues.

The consciousness between Muslims towards climate change and the importance of keeping environmental balance is proven through eco-Islamic movements and kinetics. Green Muslims, for example, is a group that engages in a variety of community activities focused on conservation and sustainability. It emphasizes that “teachings of the Prophet Muhammad have clear implications for, and applications to, Industrial Age problems stretching from species loss to climate change”.

While these past studies and articles introduce the relationship between Islam and environmental sustainability, a full comprehensive model that articulates the environmental principles inspired by Islam remains missing. Therefore, the research gap lies in the lack of a holistic model that uses a robust methodology to extract a comprehensive understanding of the Islamic worldview on the topics of environment, sustainable development, energy and natural resources. Inspired by Al-Masri (2021), this paper features a thorough analysis of Surah Al Baqarah to formulate this Islamic worldview from an environmental sustainability perspective using the Maqasid methodology (Auda, 2021). Surah Al Baqarah (The Cow) is the longest chapter in the Quran with 286 verses, and in terms of the period it took to be revealed, more than ten years, all in Medina. It is the chapter that features numerous verses of rulings, principles of legislations, more than any other chapter in the Holy Quran. The chapter also houses the greatest verse in the Qur'an, which is Ayat al-Kursi, and the longest verse in the Qur'an, which is Ayat al-Dayn. The chapter generally deals with emerging challenges that societies face, while educating and establishing constitutional foundations to ensure environmental conservation, and sustainable development.

The novelty of this paper is by applying the comprehensive and novel Maqasid methodology to analyze the Quran and Sunnah from an environmental and sustainability lens. Surah Al Baqarah is explored in more depth as a case study. Furthermore, the main objective of the paper is also novel as it aims to formulate a comprehensive paradigm of the Islamic worldview about the topic of environment, energy and sustainability. The specific objectives of this paper are the following:

1. To analyze the Quran and Sunnah from an environmental lens using the Maqasid methodology.
2. To extract environmental sustainability concepts, values, proofs, objectives, groups, commands and universal laws.
3. To develop a comprehensive and articulate Islamic worldview on the topic of environment, energy and sustainability.

Methodology

The current Islamic scholarship is limited in methodically and comprehensively understanding and interpreting the Revelation. This limitation results in a determinate and partialistic understanding of the Quran and Sunnah. Furthermore, this drawback is deeply rooted in Islamic scholarship institutions, which highlights the need for reform in the methodologies and frameworks used in the Islamic worldview, in order to truly reflect the integrated and comprehensive aspects of the Revelation. The traditional Maqasidi approach is initiated by observing and analyzing the purpose and objective behind matters. This method is enhanced by Auda (2021), where he proposed an interconnected cycle of five steps that start with identifying the purpose (*qasd*) or the intent (*niyyah*) behind matters. The proposed method is inspired by the Revelation itself and its comprehensive, integrated and composite features. Husain (2017), also proposed a similar paradigm, inspired by the thematic analysis of the Quran, that similar words or themes compose a web of meanings and intertwined links that result in a comprehensive and holistic understanding. After setting the purpose and identifying the intent behind the matter, the second step involves cycles of reflection. In this step, search for basic meanings or components that articulate the Islamic worldview is conducted. The third step, therefore, is to construct a comprehensive framework that articulates the Islamic worldview, using the seven elements of the Maqasid framework. The fourth step is to conduct critical studies of literature and reality in order to assess the resulting framework in light of past and present critical studies and findings. This leads to the final step, which is to connect or relate the framework with the principles and maxims highlighted in the fourth step, in an integrated fashion. Figure 1 illustrates the five steps of the Maqasid methodology used in this paper. It is important to note that the second step is considered the most vital and subjective step. The cycles of reflection is a repetitive phase, where the outcome is directly proportional to the spiritual capacity of the researcher. In other words, if the researcher possesses a purer intention and a higher level of piety, it is expected that Allah ﷻ will bless this person with a higher level of understanding and vice versa.

The Maqasid Framework also proposes seven elements, through which the researcher is able to develop the composite framework depicting the reality. These seven elements are namely: concepts, objectives, values, commands, universal laws, groups, and proofs. Figure 2 highlights these connected web of meanings between the seven elements. This framework is a model to process and organize information

in a composite fashion. After numerous cycles of reflection, illustrated in Figure 1, reality is explored, composed and categorized by those seven elements. This methodology enhances the capacity of researchers as they can itemize and better process input information received from the Quran and Sunnah. Using this methodology, the Quran and Sunnah were analyzed from an environmental sustainability lens to extract the concepts, objectives, values, commands, universal laws, groups, and proofs, in order to develop a comprehensive and holistic Islamic worldview about this critical subject.

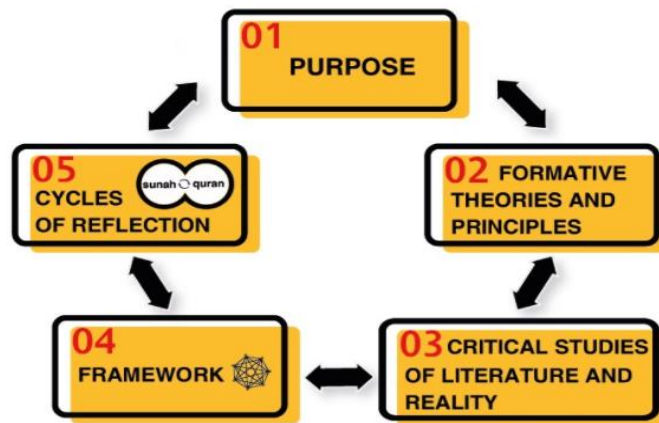


Figure 1. Five Steps of the Maqasid Methodology

The granular steps followed in conducting this research and processing data are highlighted in Figure 3. In summary, the methodology used is a comprehensive one that combines quantitative and qualitative methods. Input information such as verses and hadiths undergo the steps of the Maqasid methodology and are processed using the Maqasid’s seven element framework.



Figure 2. Composite Maqasid methodology highlighting the 7 elements of the web of meanings (modified from Auda (2021))



Figure 3. Research granular process outline and steps of analysis

Analysis and Results

Using the Maqasid methodology, Surah Al Baqarah was analyzed thoroughly, and verses that contained or eluded to environmental aspects were grouped and processed accordingly. In total, there were 41 verses that were collected and observed throughout the Surah, with the verses being well spread out throughout the surah. As described in the methodology, each verse was analyzed through the five proposed steps, featuring the cycles of reflection (*tadabbur*). Concepts, objectives, values, commands, universal laws, groups, and proofs were extracted from each verse accordingly. Results show a trend of various concepts and objectives that were repeatedly observed throughout these verses. In summary, the main elements that comprise the Islamic worldview on sustainability and environment, given this study are namely:

1. Bettering versus Corruption (*Al-Islah/ Fasaad*)
2. Custodianship (*Al-Istikhlaf*)
3. Facilitation (*Al-Taskheer*)
4. Communities Like You (*Uman*)

Therefore, these four themes were redundant throughout the verses as shown in Figure 4 and 5, which illustrate each theme, supported by the respective verses from Surah al Baqarah. In addition, some auxiliary themes are addressed; they indicate different sustainability criteria which finally feed into the four main themes/elements. Keywords in each verse are also highlighted, showing the evidence of these themes. These same themes can be observed interconnected in Surah Saad, where they have been highlighted in sequence. Allah swt says:

“Be patient ‘O Prophet’ with what they say. And remember Our servant, David, the man of strength. Indeed, he ‘constantly’ turned ‘to Allah’. We truly subjected the mountains to hymn ‘Our praises’ along with him in the evening

and after sunrise. And 'We subjected' the birds, flocking together. All turned to him 'echoing his hymns'.... 'We instructed him:' "O David! We have surely made you an authority in the land, so judge between people with truth. And do not follow 'your' desires or they will lead you astray from Allah's Way. Surely those who go astray from Allah's Way will suffer a severe punishment for neglecting the Day of Reckoning."...Or should We treat those who believe and do good like those who make mischief throughout the land? Or should We treat the righteous like the wicked?" (17-40:40)

In these verses, the theme of facilitation (*Taskheer*) is emphasized both in the beginning (verse 18) and at the end (verses 36-38). Mountains, birds, wind, satans, and other creations have been facilitated for Prophet Dawood PBUH. Available at his command, these creations also highlight the theme of 'communities like you'. The third theme highlighted is the theme of custodianship (*Istikhlaf*), where Allah swt reminds Dawood that he has been placed as an authority on earth. This theme was then followed by the last theme of bettering and not corrupting (*Ifsaad*). The way these themes are woven together in these verses show us clearly that custodianship is to ensure that corruption takes no place, while utilizing other nations, which have been facilitated to us for beneficial and good use. This composite interconnection of these themes in Surah Saad reinforce and correlate with the original findings that these four themes constitute the Islamic worldview on the topic of environment and sustainability.

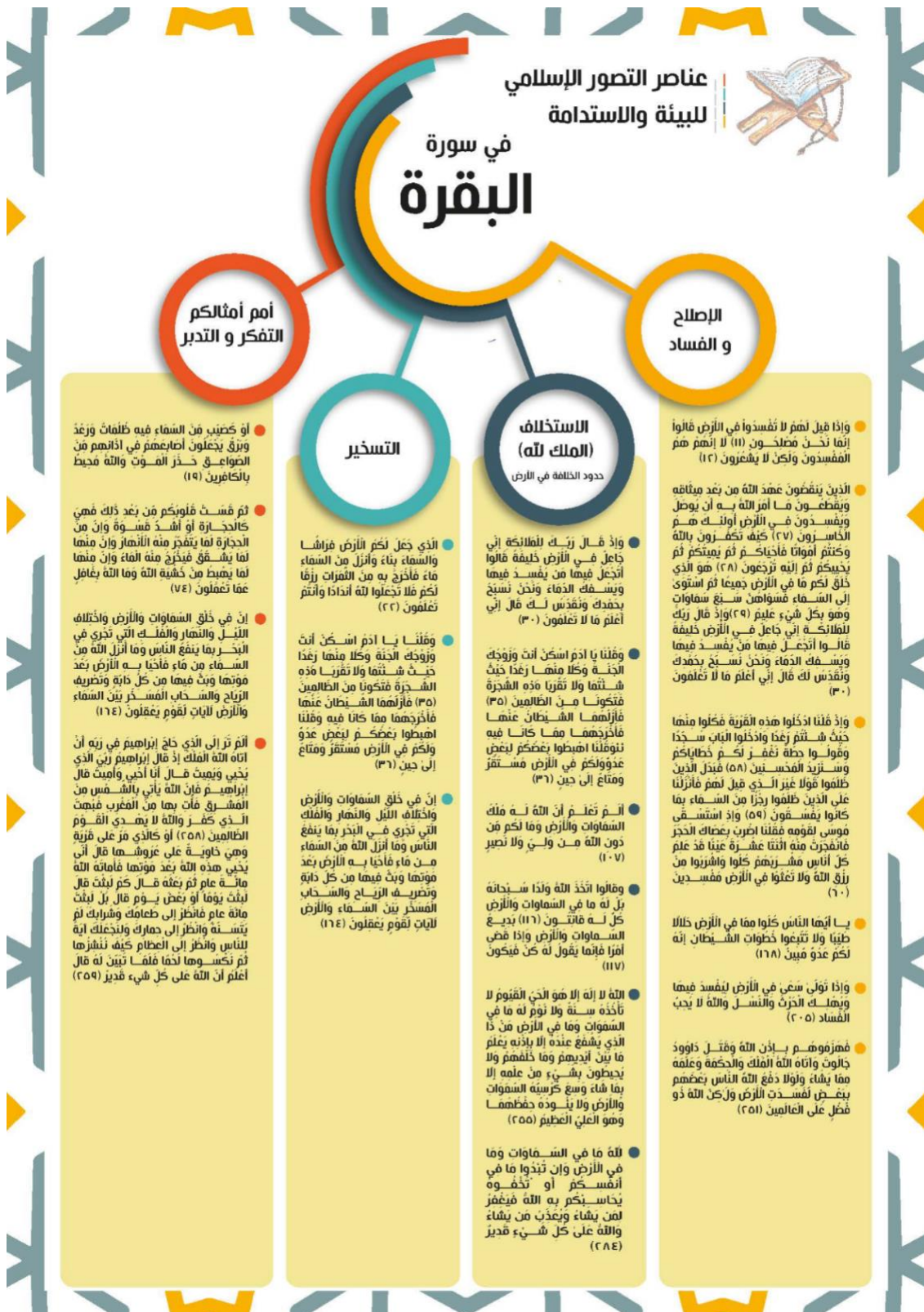


Figure 4. Themes extracted from Surah Al Baqarah case study based on the Islamic worldview on environment and sustainability



Figure 5. Themes that make up the Islamic worldview on environment and sustainability

1. Bettering versus Corruption (Al-Islah/Fasaad)

Al-Islah (bettering) is the first theme that presents the Islamic worldview on sustainability and environment. It stems from the Arabic verb (صَلَح - S la ha). The opposite word is corruption (Fasad) stems from the Arabic verb (فَسَدَ - f sa da). The concept of corruption has been mentioned in the holy Quran 50 times, 35 of them were correlated to earth as illustrated in Table 1. The verses of Quran clearly indicate types of corruption; environmental, moral, social, economic and political.

Overall, the concept of corruption in the Quran can be classified in various forms, including social, moral, political, economic and even environmental corruption. In specific, the story of the people Midian is an illustration of social corruption as they used to mistreat each other and consider cheating in various transactions a form of excellence and competence. Moral corruption is manifested in the story of the people of Lot, as they have embraced immorality publicly. Pharaoh was a pinnacle example of political corruption, as he had enslaved the Israelites and ruled through tyranny. On the other hand, Qarun manifested economic corruption by carrying out an extravagant, unbalanced, and ungrateful lifestyle, which resulted in injustices, mistreatment of people's rights as well as unwise use of wealth. Lastly, environmental corruption is clearly described in Surah Al A'raf, after Allah swt described the facilitation of the sun, moon, stars, wind and water. In all of these

classifications and examples of corruption, the term corruption was explicitly mentioned as highlighted in Figure 6.

Table 1. Derivatives of word (f sa da) in the Holy Quran and their correlation to earth

Form of the Word derived from (f sa da)	Repetition	Correlation to Earth	Correlation with other terms
Fasad فساد	11	9	2
Mufsid مفسد	21	10	11
Yufsid يفسد	8	7	1
Afsada أفسد	1	--	1
Tufsid تفسد	5	5	--
فسدت / فسدتا Fasadat/ Fasadata	3	3	--
Nufsid نفسد	1	1	--
Total	50	35	15

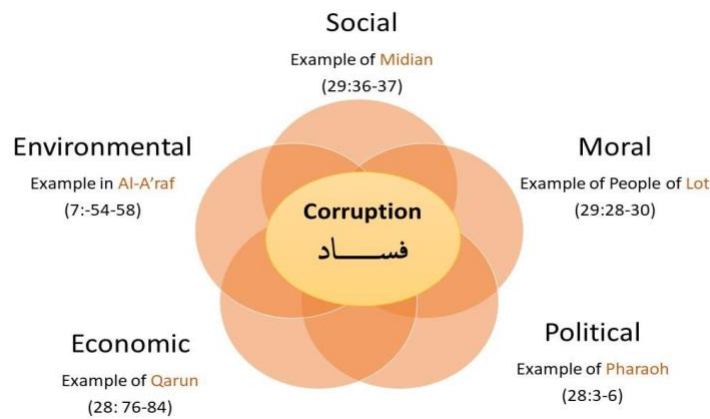


Figure 6. Various classifications of corruption and examples from the Holy Quran

In Surah Al Baqarah specifically, corruption was mentioned implicitly one time in verse. Allah swt says:

“O humanity! Eat from what is lawful and good on the earth and do not follow Satan’s footsteps. He is truly your sworn enemy” (2:168)

The verse says that meat, vegetables and fruits of the earth are lawful and good, hence, anyone with any sense would not follow Satan who is an enemy who wants to harm and mislead them. Following the steps of Satan is considered corruption. Explicitly, corruption was mentioned in Surah Al Baqarah seven times in seven verses presenting four types of corruption including social, moral, political and environmental corruption types as follows.

a. Social Corruption

“When they are told, “Do not spread corruption in the land,” they reply, “We are only peace-makers!”(11) Indeed, it is they who are the corruptors, but they fail to perceive it” (2:11-12)

“So they defeated them by Allah’s Will, and David killed Goliath. And Allah blessed David with kingship and wisdom and taught him what He willed. Had Allah not repelled a group of people by the might of another, corruption would have dominated the earth, but Allah is Gracious to all” (2:251)

Social corruption is a behavioral consequence of power and greed. It is a main cause of poverty, community retraction and ignorance. It is a fact proven in many verses of the Quran that when corruption prevails in a society Allah replaces the bad people with good ones. Verse 12 mentions a type of corruptors who ruin things on earth. Because of their vanity and arrogance, they perceive they are peace-makers. Hence, they cause harm to society and earth.

In verse (251) of Surah Baqarah, an auxiliary concept that is competition (tadafu) of one people by another is directly connected to corruption. The verse talks about the prophet David who defeated an evil king, Goliath. That is why Allah gave David the kingship and good power to spread knowledge and wisdom in the world. The moral is if it were not the system of Allah to drive back the evil people by good people, there would be corruption of earth.

b. Moral Corruption

Moral corruption occurs in case of inconsistency with the rights of others or in case of improper moral behaviours. As mentioned earlier, the people of Lot manifest an example of moral corruption. In Surah Al Baqarah, Allah identifies corruptors who break the covenant they made with Allah to serve Him alone and follow His way. Those who work to spread wrongdoings such that they cut off blood relations.

“Those who violate Allah’s covenant after it has been affirmed, break whatever ties Allah has ordered to be maintained, and spread corruption in the land. It is they who are the true losers(27) How can you deny Allah? You were lifeless and He gave you life, then He will cause you to die and again bring you to life, and then to Him you will all be returned(28) He is the One Who created everything in the earth for you. Then He turned towards heaven, forming it into seven heavens. And He has perfect knowledge of all things(29) Remember when your Lord said to the angels, “I am going to place a successive human authority on earth.” They asked Allah, “Will You place in it someone who will spread corruption there and shed blood while we glorify Your praises and proclaim Your holiness?” Allah responded, “I know what you do not know” (2:27-30)

Indeed, when Allah told angels He will place humans to be custodians on earth, the angels asked Allah, trying to understand, about the wisdom behind His will. Angels know that some humans will corrupt earth and cause mischief while trying to be grateful and compliant with Allah swt. In fact, Allah knows there will be good people who will build up earth, spread knowledge, and worship only Allah. The moral behind the creation of humans is revealed in the story of Prophet David when he killed Goliath, mentioned earlier.

c. Political Corruption

Political corruption occurs when a powerful governor spreads injustice, killing or when people of a governor disobey their good governor. The first case manifested in the example of Pharaoh who governed his people with cruelty and with an iron fist.

“And ‘remember’ when Moses prayed for water for his people, We said, ‘Strike the rock with your staff.’ Then twelve springs gushed out, ‘and’ each tribe knew its drinking place. ‘We then said,’ ‘Eat and drink of Allah’s provisions, and do not go about spreading corruption in the land. (60) And ‘remember’ when you said, ‘O Moses! We cannot endure the same meal ‘every day’. So ‘just’ call upon your Lord on our behalf, He will bring forth for us some of what the earth produces of herbs, cucumbers, garlic, lentils, and onions.” Moses scolded ‘them’, “Do you exchange what is better for what is worse? ‘You can’ go down to any village and you will find what you have asked for.” They were stricken with disgrace and misery, and they invited the displeasure of Allah for rejecting Allah’s signs and unjustly killing the prophets. This is ‘a fair reward’ for their disobedience and violations.” (2:60-61)

Nevertheless, the opposite case manifested in the story of Prophet Moses with the people of Israel who were argumentative and disobeyed the orders of their prophet. That is when Allah gushed out twelve springs of water - a spring for each tribe of them; and gave them the best types of food. He ordered them to eat and drink but not corrupt the earth. After that, they demanded the exchange of manna and quails which were better and came to them without effort or work, for what was lesser and worse. They earned Allah’s anger, because they turned away from what Allah chose for them, from His religion, and disbelieved His signs.

d. Environmental Corruption

Environmental corruption relates to flora and fauna life on lands or under seas, as well as corruption in natural phenomena is called environmental corruption. This type was mentioned many times in the Quran.

“And when they leave ‘you’, they strive throughout the land to spread mischief in it and destroy crops and cattle. Allah does not like mischief” (2:205)

As shown earlier in Table 1, corruption was linked to earth more than 35 times - either explicitly or using terms indicating places of livelihood such as villages, land and seas. The verse (205) of Surah Al Baqarah highlights a type of people who work hard to cause corruption by committing sins, destroying crops and killing animals. Allah doesn’t love corruption in the land and He doesn’t love those that

cause corruption. In this case, the Quran integrated the spiritual, environmental, and economic types of corruption and inter-linked them, highlighting their importance equally.

Finally, it is clearly shown that all types of corruption are the main causes of poverty, ignorance, killing and disruption of life on lands and seas. In Surah Al-Rum, Allah states that the behaviours of human beings are the main cause of corruption. As a result, Allah may give them a taste of some of their evil deeds in worldly life, perhaps they repent to Him:

“Corruption has spread on land and sea as a result of what people’s hands have done, so that Allah may cause them to taste ‘the consequences of’ some of their deeds and perhaps they might return ‘to the Right Path’” (30:41)

Sustainable development in a society can be approached by fighting these causes. Solutions as presented in Surah Al Baqarah are:

- 1) Spreading knowledge. Knowledge and sciences are crucial aspects for the development of any society. The first word revealed to our prophet Mohammed in the Quran was an order to read “قرأ”. In surah Al Baqarah Allah taught Prophet Adam all names. Allah says:

“Allah said, ‘O Adam! Inform them of their names.’ Then when Adam did, Allah said, ‘Did I not tell you that I know the secrets of the heavens and the earth, and I know what you reveal and what you conceal?’” (2:33)

- 2) Obeying Allah's orders and leaving arguments in His orders. Another example in Surah Al Baqarah for Prophet Moses with his people is when they ordered them to kill a cow to reveal the killer of another person; they were arguing and frequently asking for the description of that cow. Allah says:

And ‘remember’ when Moses said to his people, ‘Allah commands you to sacrifice a cow.’¹ They replied, ‘Are you mocking us?’ Moses responded, ‘I seek refuge in Allah from acting foolishly!’ (67) They said, ‘Call upon your Lord to clarify for us what type ‘of cow’ it should be!’ He replied, ‘Allah says, ‘The cow should neither be old nor young but in between. So do as you are commanded!’(68) They said, ‘Call upon your Lord to specify for us its colour.’ He replied, ‘Allah says, ‘It should be a bright yellow cow—pleasant to see.’”(69) Again they said, ‘Call upon your Lord so that He may make clear to us which cow, for all cows look the same to us. Then, Allah willing, we will be guided ‘to the right one’.’(70) He replied, ‘Allah says, ‘It should have been used neither to till the soil nor water the fields; wholesome and without blemish.’” They said, ‘Now you have come with the truth.’ Yet they still slaughtered it hesitantly!” (2:67-71)

- 3) Giving and charity. An important aspect in Islam is giving by many forms. Zakah is one of the five pillars of Islam. Zakah and Sadaqah are effective solutions to solve the problem of poverty in the society. Allah acknowledges to all Muslims in Surah Al Baqarah that He rewards charity multiple times only if it was donated seeking the pleasure of Allah:

“The example of those who spend their wealth in the cause of Allah is that of a grain that sprouts into seven ears, each bearing one hundred grains. And Allah multiplies ‘the reward even more’ to whoever He wills. For Allah is All-Bountiful, All-Knowing” (2:261)

Another verse emphasizes the same concept from Surah Al Baqarah:

“And the example of those who donate their wealth, seeking Allah’s pleasure and believing the reward is certain,¹ is that of a garden on a fertile hill: when heavy rain falls, it yields up twice its normal produce. If no heavy rain falls, a drizzle is sufficient. And Allah is All-Seeing of what you do” (2:265)

Figure 7 illustrates the first pillar to the Islamic worldview on environment and sustainability, supported by various primary references.

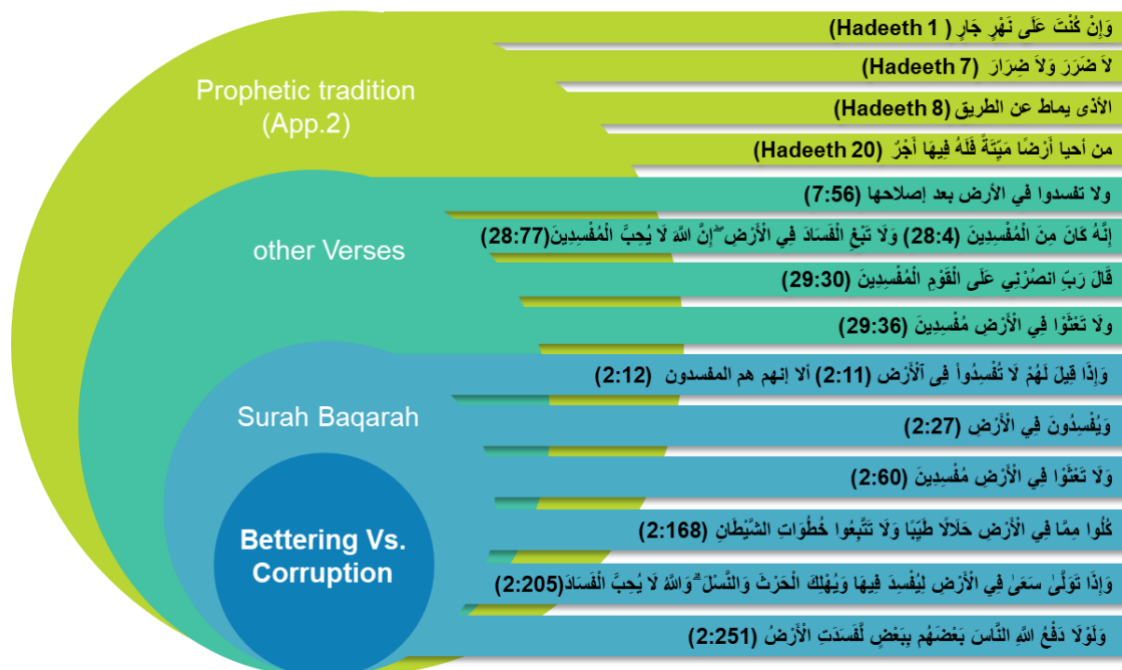


Figure 7. Primary references which support the bettering vs. corruption theme

2. Custodianship (*Al-Istikhlaf*)

The second major pillar through which the Islamic worldview on environment and sustainability is composed is the concept and objective of custodianship (*Istikhlaf*). The root of this concept in Arabic stems from (kh la fa), which denotes various meanings, of which: (a) introduction of something after the departure of something else, as in it takes its position. Derivatives of *Istikhlaf* include *Khilafah*, *Khalaf*, *Khulafaa'*, whereas the letters (س & ت) are tools of affirmation. In Surah Al Baqarah, the angels present a question to Allah swt in the following verse:

“Remember” when your Lord said to the angels, “I am going to place a successive ‘human’ authority on earth.” They asked ‘Allah’, “Will You place in it someone who will spread corruption there and shed blood while we glorify Your praises and proclaim Your holiness?” Allah responded, “I know what you do not know.” (2:30).

In this verse, it is evident that the angels were speculative about the inheritance of other creations to this earth, and referred to the earlier concept of the Islamic worldview on environment and sustainability, which is corruption on earth. This speculation stems from their knowledge about earth and its earlier dwellers that have caused much corruption and bloodshed. Throughout the Holy Quran, the reference to custodianship in the various forms of derivatives abovementioned have been highlighted 15 times, eight of which it was mentioned alongside the term “earth”. This denotes that we are custodians of this earth and accountable for its preservation and the wellbeing of its habitat, natural resources and species. Allah swt also says in the Holy Quran:

“Allah has promised those of you who believe and do good that He will certainly make them successors in the land, as He did with those before them; and will surely establish for them their faith which He has chosen for them; and will indeed change their fear into security—‘provided that` they worship Me, associating nothing with Me. But whoever disbelieves after this `promise`, it is they who will be the rebellious” (24:55)

It is evident from these verses that the reality of this guardianship is the custodianship with a clear objective of bettering earth and growing it, not causing corruption and destroying it. Thus, Allah swt also regulated this custodianship and only gifted it to those who have not caused corruption, where Allah swt used the term “inheritance” as a synonym to custodianship, as Allah swt says in the Holy Quran:

“Surely, following the `heavenly` Record, We decreed in the Scriptures: “My righteous servants shall inherit the land” (21:105)

Therefore, it is understood that this responsibility to be the caretakers of this earth must be upheld and embraced, as we regularly hold ourselves accountable for the wellbeing and the condition of this earth from various aspects, including environmental, economic, social and spiritual aspects. Figure 8 illustrates this second pillar to the Islamic worldview on environment and sustainability, supported by various primary references.

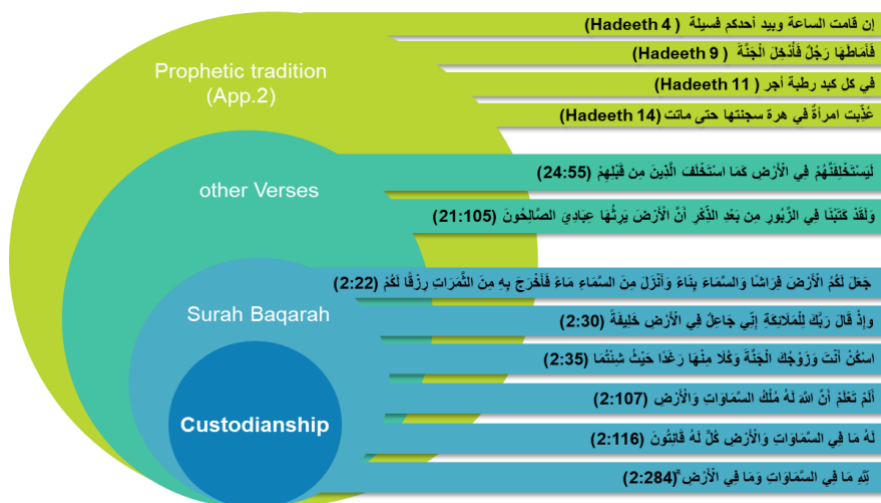


Figure 8. Primary references which support the custodianship theme

In summary, we are considered guardians and custodians of this earth, to ensure that corruption in any form takes no place on earth, but rather, we are responsible to preserve ecosystems and ensure sustainability. Therefore, this custodianship involves sound governance, smart environments, economies and societies. This includes that we ought to establish sustainable governance that will preserve natural resources and not exploit them negatively. Moreover, custodianship also entails encouraging and introducing sustainable lifestyles that are not based on greed, extravagant living, excessive and wasteful use of resources. Furthermore, establishing sustainable economics that are not based on opportunism or result in financial power being concentrated within a limited circle of class, is another aspect to economic guardianship. In general, all of these sub-elements constitute the comprehensive understanding of Istikhlaf as a major pillar in the understanding of environment and sustainability through the Islamic worldview.

3. Facilitation (*Al-Taskheer*)

The third main theme is facilitation which means that everything on earth is facilitated to serve humans, however, this facilitation does not contradict with the fact that all creatures are communities like humans. Facilitation came in the Qur'an in its general linguistic meaning, and came in one of its explicit derivatives, stemming from the Arabic word (S kha ra سخر). Facilitation is to drive one of the environmental elements or natural phenomena to the specific purpose for humans. Facilitation in Quran includes the facilitation of cattle, birds, fruits and water, the facilitation of ships in the sea with the wind, facilitation of the clouds and the rain, facilitation of lands and mountains, making the day for work, the night for silence, the sun for warmth in the winter, the moon lights and stars are signs of guidance at night. Figures 9 and 10 illustrate the three derivatives of facilitation in Qur'an and the correlated environmental elements or natural phenomena.

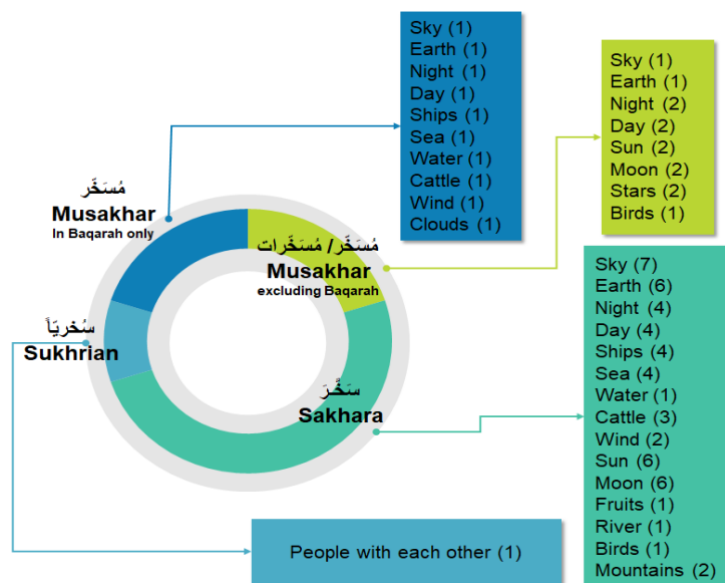


Figure 9. Facilitation theme in the Quran

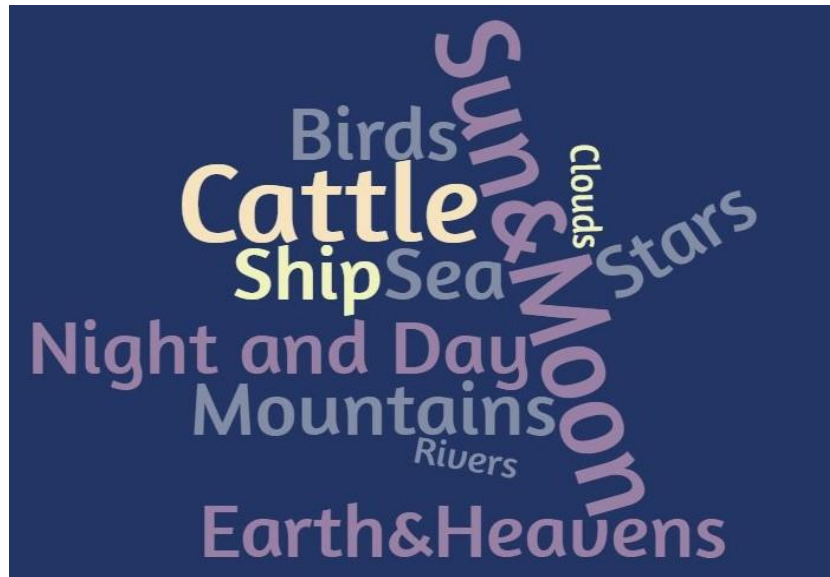


Figure 10. Environmental elements or natural phenomena correlated to facilitation in the Quran

Facilitation was also mentioned in Surah Al Baqarah implicitly, Allah says:
“He is the One` Who has made the earth a place of settlement for you and the sky a canopy; and sends down rain from the sky, causing fruits to grow as a provision for you. So do not knowingly set up equals to Allah `in worship” (2:22)

Allah reveals in this verse that He facilitated earth like a carpet for humans to walk and He constructed the sky over us. He made rain falls producing different crops from the earth for the good of humans. Our Prophet Mohammed PBUH taught us that everything in the universe is facilitated for the good use of humans who should be thankful for the praises of Allah. For instance, Prophet PBUH taught his companions to praise Allah when they ride an animal for a trip. The same we say when riding means of transportation. In other verses Allah emphasizes that the facilitated environmental elements are governed by a balanced system. Any of them does not infringe upon the other and they are facilitated to indicate times in a punctual manner. Allah says:

“They ask you `O Prophet` about the phases of the moon. Say, “They are a means for people to determine time and pilgrimage.” Righteousness is not in entering your houses from the back doors.¹ Rather, righteousness is to be mindful `of Allah`. So enter your homes through their `proper` doors, and be mindful of Allah so you may be successful” (2:189)

The verse tells that Allah facilitated the phases of the moon for people to measure time, so that they know when to do their acts of worship, such as the months of Hajj and fasting, and the completion of the year for Zakat; they also fix the time frames of transactions, such as the deadlines for paying blood money or debts. Figure 11 illustrates the third pillar to the Islamic worldview on environment and sustainability, supported by various primary references.

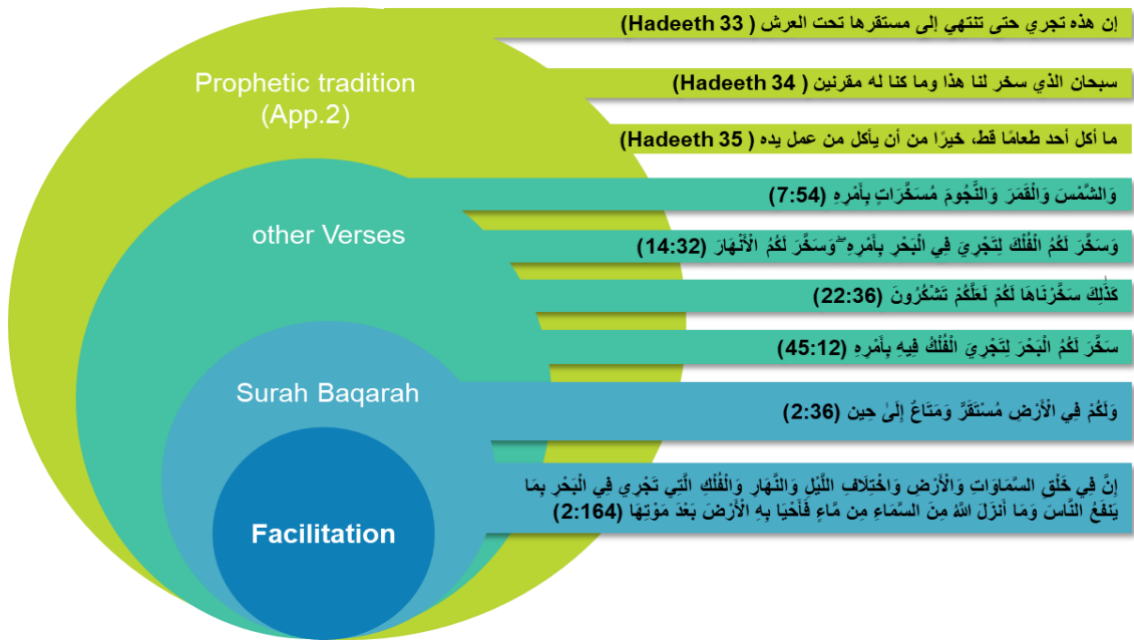


Figure 11. Primary references which support the facilitation theme

4. Communities Like You (*Umam*)

The last major theme constituting the Islamic worldview on environment and sustainability is the mere presence of communities just like us, outside the human race. Here, the revelation is referring to kingdoms such as ant colonies, bee beehives, flocks of birds and fish, mountains that are able to feel and have various types as well as trees and similar species that have emotional capacities and community bonds as well. Allah says in the Holy Quran:

“All living beings roaming the earth and winged birds soaring in the sky are communities like yourselves. We have left nothing out of the Record. Then to their Lord they will be gathered all together.” (6:38).

In this verse, it is evident that all living beings enjoy community bonds just like us. In fact, they have their social structure, family networks, languages, lifestyles, routines and even emotions. More fascinating, they are in sync with the rest of Allah’s creation and offer praise and gratitude to Him swt in their respective forms. Allah swt says in the Holy Quran:

“Do you not see that Allah is glorified by all those in the heavens and the earth, even the birds as they soar? Each ‘instinctively’ knows their manner of prayer and glorification. And Allah has ‘perfect’ knowledge of all they do.” (21:41).

The Revelation is teaching us that these living beings are communities just like us, and despite the fact that they have facilitated for our beneficial use, we must exercise our duty as guardians to ensure no harm or destruction befalls them or disturbs their order. Moreover, Allah swt says:

“Indeed, in the creation of the heavens and the earth; the alternation of the day and the night; the ships that sail the sea for the benefit of humanity; the

rain sent down by Allah from the skies, reviving the earth after its death; the scattering of all kinds of creatures throughout; the shifting of the winds; and the clouds drifting between the heavens and the earth—‘in all of this’ are surely signs for people of understanding.” (2:164).

This verse in Surah Al Baqara is very rich as it introduces many norms, objectives and concepts. We understand that the alternation between day and night, which is a natural phenomenon is a sign for the people of understanding, inviting them to ponder and reflect further. Similarly, other natural resources are mentioned such as the sea, winds, clouds, which denote various forms of energies such as tidal and wind energies. Similarly, Allah swt mentioned the mountains throughout the Quran substantially, indicating how diverse and powerful these creations are. In fact, the Prophet PBUH had been reported to have said:

“Uhud is a mountain which loves us and which we love”

The Prophet PBUH informed us of the emotional capacity of mountain Uhud and how it was able to love, and similarly has the capacity to hate or have other emotions. Other living organisms like the camel who complained to the Prophet PBUH about its master’s bad treatment is an event that highlights the fact that these communities have languages as well as emotions of grief and pain that we must consider when treating them or dealing with them, despite our inability to comprehend or understand them. In fact, our inability to understand does not mean that these communities do not have emotional capacities or community networks. Lastly, these communities are a source of inspiration and learning for our human civilization. Until today, we do not have pre-programmed sonar systems that whales or dolphins enjoy or butterflies use for their migration. Our 21st human civilization has recently been inspired by the murmuration of bird and fish flocks, thus inventing Particle Swarm Optimization, which is an essential algorithm used in artificial intelligence for various applications. One of the main values that we derive from this fourth pillar in the Islamic worldview is the value of humbleness and modesty. We ought not to be arrogant and selfish, rather considerate and humble, in order to be enabled to observe the deep and hidden signs of Allah’s miraculous creation. Figure 12 illustrates a summary of primary and secondary references supporting this pillar.

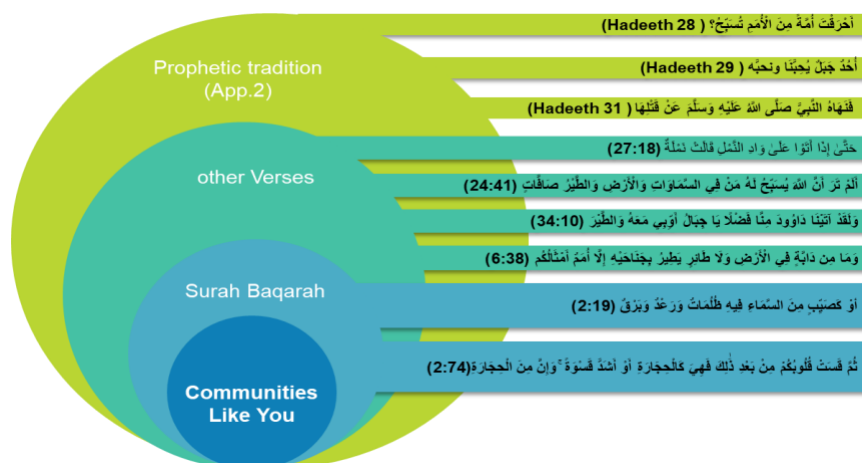


Figure 12. Primary references which support the ‘communities like you’ theme

5. Summary of Results

The main concepts emphasized include custodianship, corruption, facilitation, ‘communities like you’ as well reference to natural systems and processes. These concepts are correlated closely with the objectives of upholding custodianship, enforcing bettering (*islah*), contemplation and pondering, as well as achieving ultimate servitude to Allah swt. Some universal laws highlighted include the Law of Facilitation (*taskheer*), Law of custodianship (*istikhlaf/khilafa*), Law of Replacement (*istibdal*), Law of Competition (*tadafu*). Groups that are addressed in the literature include humans, animals, mountains, and other species and plantations. The values that are extracted from the Islamic worldview include the value of respect and preservation, as well as humbleness and responsibility. We treat each group with respect and as custodians, we ought to preserve the safety and wellbeing of these groups. Similarly, we observe humbleness and avoid arrogance or self-entitlement over other groups or over each other. Lastly, the value of responsibility and accountability is evident and redundant, suggesting the establishment of regulatory internal and external processes to ensure accountable and sustainable action.



Figure 13. Summary of findings for the Islamic worldview on environment and sustainability

In summary, the following points can be concluded from this paper:

1. The Islamic environment is a healthy environment that combines spiritual, social, economic and moral aspects in a holistic manner and creates a healthy balance in people’s lives.
2. The purpose of human creation is to worship Allah swt. Fulfilling this servitude can be manifested in various ways such as custodianship, bettering earth, and respecting other communities on earth like humans.
3. Concepts in surah Al Baqarah are provided in main and auxiliary themes. Bettering vs corruption, custodianship, facilitation, and ‘communities like you’ are main themes. Some auxiliary themes are thinking and reflection, value of knowledge, argument and dissatisfaction, balance and charity, all present islamic concepts and reflect islamic purposes from an environmental and sustainability perspective.

4. Understanding the main concepts of the environment and sustainability in the holy Quran is key to finding the objectives, universal laws, groups, values, proofs and norms provided in these verses.
5. The objectives which are related to environment and sustainability are custodianship, enforcing bettering (*Islah*), contemplation and pondering, as well as achieving ultimate servitude to Allah swt.
6. In the same context, universal laws include the Law of Facilitation (*Taskheer*), Law of custodianship (*Istikhlaf/ Khilafa*), Law of Replacement (*Istibdal*), Law of Competition (*Tadafu'*).
7. The addressed groups include humans, animals, mountains, and other species and plantations.
8. The values that are extracted include the value of respect and preservation, humbleness and responsibility.

Conclusions

In summary, the Maqasid methodology has been deployed to analyze the Quran and Sunnah to develop a comprehensive and holistic Islamic worldview on environment and sustainability. Abundant references to environment, sustainability and energy aspects were highlighted, processed and analyzed.

Assessment of environmental sustainability from an Islamic worldview features a unique characterization of the environment. It defines the environment in a distinctive and holistic manner by combining spiritual, social, economic, moral, honest, intellectual, and religious aspects into the core meaning of the environment. This worldview recognizes other species as communities that enjoy social structures and kinship just like humans. While some species are facilitated for the use of humans, preserving earth and its inhabitants from all forms of corruption. Upholding a code of ethics is part of the custodianship that mankind has been entrusted with.

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Appendix 1

Environmental and Sustainability Themes on Islamic Worldview from Verses of Surah Baqarah

Verse Number	Theme on Islamic Worldview	Main / Auxiliary Theme	Verse
11 - 12	Bettering vs. Corruption الإصلاح والإفساد	Main	وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ (11) ألا إنهم هم المفسدون ولكن لا يشعرون (12)
19	Communities Like You أمم أمثالكم Thinking and Reflection التفكير والتدبر	Main Auxiliary	أَوْ كَصَيْبٍ مِنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَنُقُرُوقٌ يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ (19)
22	Facilitation التيسير	Main	الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ (22)
27-30	Bettering vs. Corruption الإصلاح والإفساد Custodianship الاستخلاف	Main	الَّذِينَ يَتَّبِعُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَضَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ هُمُ الْخَاسِرُونَ (27) كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمَيِّتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ (28) هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَى إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ (29) وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ (30)
33	Value of Knowledge قيمة العلم	Auxiliary	قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ (33)
36	Custodianship الاستخلاف Facilitation التيسير	Main	وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ (35) فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَى حِينٍ (36)

58-61	<p>Bettering vs. Corruption الإصلاح والإفساد</p> <p>Value of Knowledge قيمة العلم</p> <p>Argument and dissatisfaction عدم الجدل والمراء</p>	<p>Main</p> <p>Auxiliary</p>	<p>وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَادْخُلُوا الْبَابَ سُبْحًا وَفُولُوا حِطَّةً نَغْفِرْ لَكُمْ خَطَايَاكُمْ وَسَتَرِيبُ الْمُحْسِنِينَ (58) فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ (59) وَإِذْ اسْتَسْقَى مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرِبَهُمْ كَلُوا وَاشْرَبُوا مِن رِّزْقِ اللَّهِ وَلَا تَعْتَوْا فِي الْأَرْضِ مُفْسِدِينَ (60) وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نُصِيبَ عَلَى طَعَامٍ وَاحِدٍ فَادْعَ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْبِتُ الْأَرْضُ مِنْ بَقْلِهَا وَفَيْثَانِهَا وَفُوهُمَا وَعَدْسِهَا وَيَصْلَاهَا قَالَ أَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ أَهْبَطُوا مَصْرًا فَإِنَّ لَكُمْ مَا سَأَلْتُمْ وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَبِ مِّنَ اللَّهِ ۚ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَتَّبِعُونَ اللَّيْتِينَ بِغَيْرِ الْحَقِّ ۚ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ (61)</p>
74	<p>Communities Like You أمم أمثالكم</p> <p>Thinking and Reflection التفكير والتدبير</p>	<p>Main</p> <p>Auxiliary</p>	<p>ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ ۚ وَإِنَّ مِنْهَا لَمَا يَسْقُوقُ فَيَخْرُجُ مِنْهُ الْمَاءُ ۚ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ ۚ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ (74)</p>
107	<p>Custodianship الاستخلاف {الملك لله} حدود الخلافة في الأرض</p>	<p>Main</p>	<p>أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مَلِكُ السَّمَاوَاتِ وَالْأَرْضِ ۚ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ (107)</p>
116-117	<p>Custodianship الاستخلاف {الملك لله} حدود الخلافة في الأرض</p>	<p>Main</p>	<p>وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَانَ اللَّهِ بَلْ لَّهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ كُلٌّ لَّهُ قَانُونَ (116) بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ (117)</p>
164	<p>Facilitation التيسير</p> <p>Thinking and Reflection التفكير والتدبير</p>	<p>Main</p> <p>Auxiliary</p>	<p>إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْمَالِكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَخْبَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرياحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ (164)</p>
168	<p>Bettering vs. Corruption الإصلاح والإفساد</p>	<p>Main</p>	<p>يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ (168) إِنَّمَا يَأْمُرُكُم بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ (169)</p>

189	Balance الميزان	Auxiliary	يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ مَوَاقِيْتُ لِلنَّاسِ وَالْحَجَّ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَى وَأَتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا وَأَتُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ (189)
205	Bettering vs. Corruption الإصلاح والإفساد	Main	وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ (205)
249	Argument and dissatisfaction عدم الجدل والمراء (الطاعة)	Auxiliary	فَلَمَّا فَصَلَ طَالُوثٌ بِالْجُنُودِ قَالَ لِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهْرِ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اعْتَرَفَ غُرْفَةً بِيَدِهِ فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ قَالَ الَّذِينَ الَّذِينَ يَبْظُنُونَ أَنَّهُمْ مُلَاقُوا اللَّهِ كَمْ مِّنْ فِتْنَةٍ قَلِيلًا غَلَبَتْ فِتْنَهُ كَثِيرَةً يُأْذِنُ اللَّهُ وَاللَّهُ مَعَ الصَّابِرِينَ (249)
251	Bettering vs. Corruption الإصلاح والإفساد Checking التدافع في الأرض	Main Auxiliary	فَهَزَمُوهُم بِأُذُنِ اللَّهِ وَقَتَلَ دَاوُودُ جَالُوتَ وَآتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَّفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ (251)
258-259	Thinking and Reflection التدبر والتفكير	Auxiliary	أَلَمْ تَرَ إِلَى الَّذِينَ حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالسَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٢٥٨﴾ أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِنَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَبِثْتَ مِائَةَ عَامٍ فَانظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّسْ وَانظُرْ إِلَى جَمْرِكَ وَلَتَجْعَلَ آيَةً لِلنَّاسِ وَانظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوها لِحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٥٩﴾
261 -264	Giving and charity العطاء والصدقة	Auxiliary	مَثَلُ الَّذِينَ يُبْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سَنَابِلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ (261) الَّذِينَ يُبْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتْبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَدَى لَّهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (262) قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتْبَعُهَا أَدَى وَاللَّهُ غَنِيٌّ حَلِيمٌ (263) يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَبْطُلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَدَى كَالَّذِي يُبْفِقُ مَالَهُ رِثَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَى شَيْءٍ وَمَا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ (264)

265-269	<p>Thinking and Reflection التدبر والتفكر</p> <p>Giving and charity العطاء والصدقة</p>	Auxiliary	<p>وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيتًا مِّنْ أَنفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَآتَتْ أُكُلَهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِبْهَا وَابِلٌ فَطَلَّ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ (265) أَيَوَّدُ أَحَدُكُمْ أَنَّ تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّجِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَةٌ ضَعْفَاءُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ ۗ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ (266) يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ ۗ وَلَا تَيَمَّمُوا الْحَبِيبَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِأَخِيذِهِ إِلَّا أَنْ تُعْمِضُوا فِيهِ ۗ وَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَمِيدٌ (267) الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ ۗ وَاللَّهُ يَعِدُكُمْ مَغْفِرَةً مِنْهُ وَفَضْلًا ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ (268)</p>
284	<p>Custodianship الاستخلاف (الملك لله) - حدود الخلافة في الأرض</p>	Main	<p>لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَإِن تُبَدُّوا مَا فِي أَنفُسِكُمْ أَوْ تُخْفَوهُ يُحَاسِبِكُمْ بِهِ اللَّهُ ۗ فَيَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (284)</p>

Appendix 2

Environmental and Sustainability Themes on Islamic Worldview from Sunnah and Hadith

Hadith No.	Theme on Islamic Worldview	Hadith
1	Bettering vs. Corruption الإصلاح والإفساد	عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِسَعْدٍ وَهُوَ يَتَوَضَّأُ فَقَالَ: "مَا هَذَا السَّرْفُ يَا سَعْدُ؟ قَالَ: أَفِي الْوُضُوءِ سَرَفٌ؟ قَالَ: نَعَمْ، وَإِنْ كُنْتُ عَلَى نَهْرٍ جَارٍ"
2	Bettering vs. Corruption الإصلاح والإفساد	عَنْ أَبِي نَعَامَةَ، أَنَّ عَبْدَ اللَّهِ بْنَ مُعَفَّلٍ، سَمِعَ ابْنَهُ، يَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْقَصْرَ الْأَيْبَسَ عَنْ يَمِينِ الْجَنَّةِ، إِذَا دَخَلْتَهَا. فَقَالَ أُمِّي بِنْتُ سَلِ اللَّهِ الْجَنَّةَ وَتَعَوَّذُ بِهِ مِنَ النَّارِ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " إِنَّهُ سَيَكُونُ فِي هَذِهِ الْأُمَّةِ قَوْمٌ يَعْتَدُونَ فِي الطُّهُورِ وَالِدُّعَاءِ "
3	Bettering vs. Corruption الإصلاح والإفساد Custodianship الاستخلاف	قال رسول الله صلى الله عليه وسلم: " ما من مسلم يغرس غرساً إلا كان ما أكل منه له صدقة، وما سرق منه له صدقة، ولا يزرؤه أحد إلا كان له صدقة" ((رواه مسلم.)) وفي رواية له: " فلا يغرس المسلم غرساً، فياكل منه إنسان ولا دابة ولا طير إلا كان له صدقة إلى يوم القيامة"
4	Bettering vs. Corruption الإصلاح والإفساد Custodianship الاستخلاف	عن أنس بن مالك رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إن قامت الساعة وبيد أحدكم فسيلة فإن استطاع أن لا يقوم حتى يغرسها فليفعل"
5	Bettering vs. Corruption الإصلاح والإفساد	عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " اتَّقُوا الْمَلَاعِنَ الثَّلَاثَ الْبَرَّازَ فِي الْمَوَارِدِ وَقَارِعَةَ الطَّرِيقِ وَالظِّلَّ "
6	Bettering vs. Corruption الإصلاح والإفساد	عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " اتَّقُوا اللَّعَّاتِينَ ". قَالُوا وَمَا اللَّعَّاتَانِ يَا رَسُولَ اللَّهِ قَالَ " الَّذِي يَتَخَلَّى فِي طَرِيقِ النَّاسِ أَوْ فِي ظِلِّهِمْ " وَقَالَ " لَا يَتَوَلَّى أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ الَّذِي لَا يَجْرِي، ثُمَّ يَعْتَسِلُ فِيهِ "
7	Bettering vs. Corruption الإصلاح والإفساد	حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ عَمْرٍو بْنِ يَحْيَى الْمَازِنِيِّ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَا ضَرَرَ وَلَا ضِرَارَ "
8	Bettering vs. Corruption الإصلاح والإفساد	قال النبي صلى الله عليه وسلم: " عرضت علي أعمال أمتي حسنها وسيئها، فوجدت في محاسن أعمالها الأذى يماط عن الطريق، ووجدت في مساوئ أعمالها النخاعة تكون في المسجد لا تدفن"

9	Bettering vs. Corruption الإصلاح والإفساد Custodianship الاستخلاف	عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ "كَانَ عَلَى الطَّرِيقِ عُصْنٌ شَجَرَةٍ يُؤْذِي النَّاسَ فَأَمَّا طَهَا رَجُلٌ فَأَدْخَلَ الْجَنَّةَ"
10	Bettering vs. Corruption الإصلاح والإفساد Custodianship الاستخلاف	عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَقَدْ رَأَيْتُ رَجُلًا يَتَّقِلُّ فِي الْجَنَّةِ فِي شَجَرَةٍ قَطَعَهَا مِنْ ظَهْرِ الطَّرِيقِ كَأَنَّهُ تُؤْذِي النَّاسَ "
11	Bettering vs. Corruption الإصلاح والإفساد	في غزوة بني النضير أمر النبي -صلى الله عليه وسلم- بقطع بعض الأشجار التي كان يختفي خلفها المشركون، فكأنهم تحدثوا أنه -صلى الله عليه وسلم- يخالف ما نبى عنه من قبل، فنزلت الآيات الكريمة في سورة الحشر: "ما قطعتم من لينة أو تركتموها قائمة على أصولها فبإذن الله وليخزي الفاسقين" (الحشر: 5) فتأمل أيها القارئ الكريم كيف أن النبي -صلى الله عليه وسلم- كان معلوماً بالحفاظ على البيئة حتى تعجب أعداؤه كيف يقطع بعض الأشجار لضرورة الحرب والجهاد!
12	Communities Like You أمم أمثالكم	لما أمر نبيه نوحاً بركوب الفلك أو السفينة، لم يسمح له بنسيان المخلوقات الأخرى بل أمره أن يحمل على السفينة ذكراً وأنثى من كل هذه المخلوقات. ومن الآيات القرآنية التي ذكرت هذا التوجيه الرباني لنوح: "فأوحينا إليه أن اصنع الفلك بأعيننا ووحينا فإذا جاء أمرنا وفار التنوير فاسلك فيها من كل زوجين اثنين وأهلك إلا من سبق عليه القول منهم"
13	Communities Like You أمم أمثالكم Custodianship الاستخلاف	حديث النبي صلى الله عليه وسلم: "بينما رجل يمشي بطريق اشتد عليه العطش، فوجد بئراً فنزل فيها فشرب ثم خرج، فإذا كلب يلهث يأكل الثرى من العطش، فقال الرجل: لقد بلغ هذا الكلب من العطش مثل الذي كان قد بلغ مني، فنزل البئر فملاً حُفَّهُ ثم أمسكه بفيه حتى رقى فسقى الكلب، فشكر الله له فغفر له. قالوا: يا رسول الله، إن لنا في البهائم أجراً؟ فقال: في كل كبد رطبة أجر"
14	Communities Like You أمم أمثالكم Custodianship الاستخلاف	ومن ذلك قوله: "عُدِّبَت امرأةٌ في هرة سمختها حتى ماتت، فدخلت فيها النار لا هي أطعمتها وسقتها إذ حبستها، ولا هي تركتها تأكل من خشاش الأرض"
15	Communities Like You أمم أمثالكم Custodianship الاستخلاف	عن ابن عباس قال: مرَّ رسولُ الله على رجلٍ واضع رجلَهُ على صَفْحَةٍ شاةٍ، وهو يَحْدُ شَفْرَتَهُ، وهي تلحظُ إليه بِبَصَرِهَا، فقال: "أَفَلَا قَبِلَ هَذَا؟! أتريد أن تبتئها موتتَيْنِ؟! عن عبد الرحمن بن عبد الله عن أبيه قال: كنا مع رسول الله في سفر، فانطلق لحاجة، فرأينا حَمْرَةً معها فَرَّخَانِ، فأخذنا فرخيها، فجاءت الحَمْرَةَ، فجعلت تَفْرَشُ، فجاء النبيُّ فقال: مَنْ فَجَعَ هَذِهِ يَوْدِيهَا؟! زِدُّوا وَلَدَهَا إِلَيْهَا."
16	Communities Like You أمم أمثالكم	وزاد أبو داود: « ورأى قريةً نملٍ قد حرقناها، فقال: " مَنْ حرق هذه ؟ " قلنا: نحن . قال: تَهْ لَا يَبْنِي أَنْ يُعَذِّبَ بِالنَّارِ إِلَّا رَبُّ النَّارِ ."

17	Communities Like You أمم أمثالكم	عن معاوية بن قرة عن أبيه قال : قال رجلٌ : يا رسولَ الله ! إني لأذبحُ الشاةَ فأرْحُمُها. قال : « والشاةُ إن رَحِمْتَهَا ؛ رَحِمَكَ اللهُ ».
18	Communities Like You أمم أمثالكم	عن أبي أمامة عن النبي قال : مَنْ رَحِمَ - وَأَلُو ذَبِيحَةَ عُضْفُورٍ - ؛ رَحِمَهُ اللهُ يَوْمَ الْقِيَامَةِ
19	Communities Like You أمم أمثالكم	عن سهل بن الحنظلية قال : مرَّ رسولُ اللهِ ببعيرٍ قد لَحِقَ ظهرُهُ بطنُهُ، فقال : اتَّقُوا اللهُ في هذهِ البهائمِ الْمُعْجَمَةِ ؛ فَارْكَبُوهَا صَالِحَةً، وَكَلُوهَا صَالِحَةً
20	Bettering vs. Corruption الإصلاح والإفساد Custodianship الاستخلاف	عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ أَحْبَبَ أَرْضًا مَيْتَةً فَلَهُ فِيهَا أَجْرٌ وَمَا أَكَلَتِ الْعَافِيَةُ مِنْهُ فَهُوَ لَهُ صَدَقَةٌ»
21	Bettering vs. Corruption الإصلاح والإفساد Custodianship الاستخلاف	وَعَنْ سَعِيدِ بْنِ زَيْدٍ - رَضِيَ اللهُ عَنْهُ - عَنْ النَّبِيِّ - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - قَالَ: { مَنْ أَحْبَبَ أَرْضًا مَيْتَةً فَهِيَ لَهُ }
22	Bettering vs. Corruption الإصلاح والإفساد	وهذا هو ما فهمه عمر بن الخطاب -رضي الله عنه- الذي كان ينهى الناس أن يحتجزوا الأرض ولا يعمروها، وقد قال لبلال بن رباح الذي أقطعه رسول الله -صلى الله عليه وسلم- أرض العقيق: "إن رسول الله -صلى الله عليه وسلم- لم يقطعك لتحتجزه عن الناس، وإنما أقطعك لتعمل، فخذ منها ما قدرت على عمارته ورد الباقي".
23	Facilitation التسخير	عَنِ ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَرَّ عَلَى شَاةٍ مَيْتَةٍ مُلْقَاةٍ فَقَالَ " لِمَنْ هَذِهِ ". فَقَالُوا لِمَيْمُونَةَ . فَقَالَ " مَا عَلَيَا لَوْ اتْتَفَعْتُ بِهَا بِهَا " . قَالُوا إِنَّمَا مَيْتَةٌ . فَقَالَ " إِنَّمَا حَرَّمَ اللهُ عَزَّ وَجَلَّ أَكْلَهَا "
24	Bettering vs. Corruption الإصلاح والإفساد Communities Like You أمم أمثالكم	عَنْ عَمْرِو بْنِ الشَّرِيدِ، قَالَ سَمِعْتُ الشَّرِيدَ، يَقُولُ سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " مَنْ قَتَلَ عُضْفُورًا عَبَثًا عَجَّ إِلَى اللهِ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ يَقُولُ يَا رَبِّ إِنَّ فُلَانًا قَتَلَنِي عَبَثًا وَلَمْ يَشْتَلِنِي لِمَنْعَةٍ " .
25	Communities Like You أمم أمثالكم	عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - أَتَى رَجُلًا مِنَ الْأَنْصَارِ فَأَخَذَ الشَّفْرَةَ لِيَذْبَحَ لِرَسُولِ اللهِ - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - فَقَالَ لَهُ رَسُولُ اللهِ - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - " إِيَّاكَ وَالْحُلُوبَ " .

26	Bettering vs. Corruption الإصلاح والإفساد	قال رسول الله صلى الله عليه وعلى آله وصحبه وسلم يوصي الجيش في غزوة مؤتة: "أوصيكم بتقوى الله وبمن معكم من المسلمين خيراً، اغزوا باسم الله تقاتلون في سبيل الله من كفر بالله، لا تغدروا ولا تغلوا ولا تقتلوا وليداً ولا امرأة ولا كبيراً فانياً ولا منعزلاً بصومعة ولا تقربوا نخلاً ولا تقطعوا شجراً ولا تهدموا بناءً"
27	Bettering vs. Corruption الإصلاح والإفساد	قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ قَطَعَ سِدْرَةَ صَوَّبَ اللَّهُ رَأْسَهُ فِي النَّارِ ". سُئِلَ أَبُو دَاوُدَ عَنْ مَعْنَى هَذَا الْحَدِيثِ فَقَالَ هَذَا الْحَدِيثُ مُخْتَصَرٌ يَعْنِي مَنْ قَطَعَ سِدْرَةَ فِي فَلَاةٍ بَسْتَسْطَلُّ بِهَا ابْنُ السَّبِيلِ وَالْبَهَائِمُ عَيْبًا وَظُلْمًا بغيرِ حَقِّ يَكُونُ لَهُ فِيهَا صَوَّبَ اللَّهُ رَأْسَهُ فِي النَّارِ . عَنْ عَبْدِ اللَّهِ بْنِ مُعَقَّلٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَوْلَا أَنَّ الْكِلَابَ أُمَّةٌ مِنَ الْأُمَّمِ لَأَمَرْتُ بِقَتْلِهَا فَاقْتُلُوا مِنْهَا الْأَسْوَدَ الْبُهَيْمَ "
28	Communities Like You أمم أمثالكم	قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " فَرَضْتُ نَمَلَةَ نَبِيًّا مِنَ الْأَنْبِيَاءِ فَأَمَرَ بِقَرْبَةِ النَّمْلِ فَأَخْرَقَتْ فَأَوْحَا لِلَّهِ تَعَالَى إِلَيْهِ: أَنْ فَرَضْتِكَ نَمَلَةً أَخْرَقَتْ أُمَّةٌ مِنَ الْأُمَّمِ تُسَيِّحُ؟ "
29	Communities Like You أمم أمثالكم	عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أُحَدِّثُ جَبَلٌ يُجِنُّا وَنُحْنُهُ"
30	Communities Like You أمم أمثالكم	عَنْ قَتَادَةَ، أَنَّ أَنَسَ بْنَ مَالِكٍ - رَضِيَ اللَّهُ عَنْهُ - حَدَّثَهُمْ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَعِدَ أَحَدًا وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ فَرَجَفَ بِهِمْ فَقَالَ " اثْبُتْ أَحَدٌ فَإِنَّمَا عَلَيْكَ نَبِيٌّ وَصَدِيقٌ وَشَهِيدَانِ "
31	Communities Like You أمم أمثالكم	عَنْ عَبْدِ الرَّحْمَنِ بْنِ عُثْمَانَ: إِنَّ طَيْبِيًّا سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ ضِفْدَعٍ يُجْعَلُهَا فِي دَوَاءٍ فَنَهَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ قَتْلِهَا.
32	Communities Like You أمم أمثالكم Facilitation التسخير	عن أبي المنذر أبي بن كعب رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: " لا تسبوا الرِّيحَ، فإذا رأيتم ما تكرهون، فقولوا: اللهم إنا نسألك من خير هذه الرِّيحِ وخير ما فيها وخير ما أمرت به، ونعوذ بك من شر هذه الرِّيحِ وشر ما فيها وشر ما أمرت به "
33	Facilitation التسخير	حديث أبي ذر، رضي الله عنه، أن النبي صلى الله عليه وسلم قال يوماً: "أتدرون أين تذهب هذه الشمس؟" قالوا: الله ورسوله أعلم. قال: "إن هذه تجري حتى تنتهي إلى مستقرها تحت العرش، فتفخر ساجدة، فلا تزال كذلك حتى يقال لها: ارتفعي، ارجعي من حيث جئت، فترجع فتصبح طالعة من مطلعها، ثم تجري حتى تنتهي إلى مستقرها تحت العرش، فتفخر ساجدة، ولا تزال كذلك حتى يقال لها: ارتفعي، ارجعي من حيث جئت، فترجع فتصبح طالعة من مطلعها، ثم تجري لا يستنكر الناس منها شيئاً حتى تنتهي إلى مستقرها ذلك تحت العرش، فيقال لها: ارتفعي أصبحي طالعة من مغربك، فتصبح طالعة من مغربها". فقال رسول الله صلى الله عليه وسلم: "أتدرون متى ذاك؟ ذاك حين (يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا)" [الأنعام: ١٥٨]

34	Facilitation التسخير	عن عبد الله بن عمر رضي الله عنهما قال: "إن النبي صلى الله عليه وسلم كان إذا ركب راحلته، كبر ثلاثاً، ثم قال: سبحان الذي سخر لنا هذا وما كنا له مقرنين، وإنا إلى ربنا لمنقلبون"
35	Facilitation التسخير	عن المقدم رضي الله عنه، عن رسول الله صلى الله عليه وسلم، قال: "ما أكل أحد طعاماً قط، خيراً من أن يأكل من عمل يده، وإن نبي الله داود عليه السلام، كان يأكل من عمل يده"

