

Received: December 2023 Accepted: January 2024

DOI: <https://doi.org/10.58262/ks.v12i2.048>

Sharia Rulings on Environmental Issues and Their Sustainability

Mohammed Abbad¹, Heba Aboukhousa^{2*}, Driss Boukraa³

Abstract

Sustainability is one of the emerging topics characterized by vitality and significance, worthy of research and study due to its immense importance. It is closely linked to human life, whether in his travels or in his settled and stable state. On one hand, sustainability is also clearly associated with the Earth and its elements, such as construction, cultivation, afforestation, water, and oceans. It is connected to the development of the universe in terms of construction and other aspects. Given the significant benefits and interests of sustainability for individuals, both in the short and long term, as it ensures a dignified life and provides for their present and future, Islamic legislative texts have entrusted humans with the responsibility of caring for the environment and ensuring its sustainability for the development of the Earth. This is a great task that must be carried out in accordance with the principles of stewardship to prevent deviation from the path of building, developing, and sustaining the Earth. This is achieved by adhering to noble principles and values that guarantee justice, development, and kindness to the environment, utilizing scientific and practical capabilities for the best investment. Islamic legislation possesses the elements of strength that qualify it to lead the wheel of development and sustainability in human societies, not only in various aspects of life but also as a divine source. Its rulings are based on the guidance of Allah Almighty, who created the universe, commanded its construction, and instructed for the sustainability, development, and cultivation of its elements. Therefore, its rulings in the field of sustainability and others are stable and consistent. They are characterized by a balance between the stability of values, principles, and general foundations that form the basis of life, and flexibility that can deal with the realities and conditions of life, as well as the developments of issues in every time and place, including the realities and developments of sustainability and its development. Due to the importance of sustainability and its positive effects on human societies, achieving the general benefit and fulfilling the function of preserving the environment, its elements, and the development of the Earth, this research aims to highlight some of the legal provisions related to environmental issues and their sustainability.

Keywords: Environment, Legal Provisions, Sustainability.

Introduction

Environmental sustainability is considered a topic of utmost importance in the present era because it focuses on preserving environmental elements from extinction, ensuring that future generations can witness and benefit from them.

Due to the significant benefits of sustainability for both present and future human well-being, as it guarantees life, continuity, and provides for a dignified living, Islamic legislative texts have entrusted humans with the task of caring for the environment and ensuring its sustainability for the development of the Earth. This is a great responsibility that should be undertaken in accordance with the principles of environmental stewardship, ensuring that humanity does not deviate from the path of building, developing, and sustaining the Earth. This commitment involves adhering to noble principles and values, utilizing scientific and practical capabilities for the best investment.

Given the importance of sustainability and its positive effects on human societies, achieving the common

¹Mohamed Bin Zayed University for Humanities, UAE

²Mohamed Bin Zayed University for Humanities, UAE

³Mohamed Bin Zayed University for Humanities, UAE

good and preserving the environment, its elements, and the development of the Earth, this research aims to highlight some of the legal provisions related to environmental issues and their sustainability. The research is driven by the following problems:

Research Problem

- What is the position of sustainability in the principles of Islamic legislation?
- What goals does Islamic legislation aim to achieve in the subject of sustainability?
- Where does the importance of sustainability manifest in the strategies of the United Arab Emirates?

Research Objectives: The research seeks to achieve the following objectives:

- Contribute to highlighting an important aspect of Islamic legislation that addresses environmental issues and their sustainability.
- Emphasize the position of Islamic legislation and demonstrate its ability to address challenging issues that arise for humans, particularly the general issue of the environment and its sustainability.
- Advocate for attention to the environment and its sustainability by highlighting the legal provisions related to it and connecting them to the objectives of Islamic law.

Research Methodology: To achieve these objectives, the research adopts two methods: descriptive and analytical.

- Descriptive Method: Examining some legal provisions related to the environment and its sustainability, considering that sustainability in the environmental context is a social phenomenon that has gained increasing attention, necessitating explanation and analysis.
- Analytical Method: Analyzing and interpreting the scientific material collected to clarify the topic of sustainability, how Islamic law views it, and reaching the legal guarantees specific to environmental issues and their sustainability.

Research Plan: To achieve the research goals, the research is structured into an introduction, two main sections, and a conclusion. The introduction discusses the importance, problems, objectives, methodology, and plan of the research. The first section talks about the Maqasidic principles and their relationship to environmental sustainability and development. The second section is dedicated to discussing some of the legal provisions related to environmental elements and their sustainability.

Conclusion: The conclusion encompasses the most important results obtained from the study of this topic and the key recommendations we wish to draw attention to, aiming to enhance the conservation and sustainability of the environment.

First Section: Maqasidic Principles and their Relationship to Environmental Sustainability

Introduction and Division: This section discusses the relationship between the objectives of Sharia and the environment, manifested in two aspects. The first aspect emphasizes that the five essential objectives cannot be achieved and preserved without the environment. The environment is crucial for the continuity of the five essentials: religion, self, intellect, wealth, and lineage. Humans, without the environment, would not live, nor would they exist in the first place. Therefore, preserving the environment is essential for preserving these essentials. The Sharia has explicitly stated the necessity of preserving the environment and its elements, aiming to safeguard and rectify it, and prevent corruption.

The existence of the environment is one of the causes of a happy life for humans, involving their spirit, heart, mind, progeny, wealth, and security. Hence, all the objectives of Sharia are connected to it. This section discusses a set of Maqasidic principles from which the value and importance of the environment

in the Islamic perspective can be inferred, covering four demands.

Demand 1: The Environment and the Objective of Worship.

Demand 2: The Environment and the Objective of Earth's Development.

Demand 3: The Environment and the Objective of Succession. Demand 4: The Environment and the Objective of Justice.

We Will Address Each of These Demands as Follows

Demand 1: The Environment and the Objective of Worship

Allah says: "And I did not create the jinn and mankind except to worship Me." (Quran, 51:56). Worship involves obedience to commands and avoidance of prohibitions. It is achieved through body and wealth, making it a general form of worship. Preserving the environment and its elements fall within the commands and prohibitions related to the environment. Islamic legislation addresses water, emphasizing its importance, as it is the foundation of life. Sharia discusses water categories, characteristics, and orders to keep it free from pollution. Water's purity is a condition for the validity of prayer. The Sharia is meticulous about water, making it a fundamental aspect of worship and emphasizing its cleanliness.

Demand 2: The Environment and the Objective of Earth's Development:

Allah says: "He is the one who made you successors (khalifa) on the Earth and raised some of you in ranks over others so that He may test you with what He has given you." (Quran, 11:61). Building on the Earth is achieved through various means, including reproduction and finding the necessary means for life by interacting with the Earth. Sharia speaks about water, emphasizing its care as the basis of life, agriculture, trees, and the construction of the universe. Sharia instructs to protect water from pollution as it is essential for life.

Demand 3: The Environment and the Objective of Succession

Succession means that the deputy, delegated by the one who appointed him, carries out the mandate in this universe. It is an objective that obliges humans to develop the Earth, fulfill the responsibilities of succession, and restrict themselves to the orders and teachings of the one who delegated them. If humans are deputies and agents of Allah, then the reality of succession includes tasks such as developing the Earth and preserving the environment and its sustainability.

The Fourth Demand: Environment and the Objective of Justice

Allah says: "Indeed, Allah orders justice and good conduct." (Quran, 16:90) This is a general objective for all aspects of life, and the environment and its sustainability are included in it. Environmental justice is deeply rooted in Islamic legislation and its objectives. Humans are stewards of all creatures, and they have a responsibility towards them. Therefore, they are commanded to manage their utilization positively, benefit from them, and preserve them. Humans are also ordered to protect the elements of nature, including the earth, water, forests, and animals, to live in harmony with them, showing respect, care, and sustainability. They are advised against exploiting or recklessly damaging these elements, such as cutting down forests, polluting water, eroding soil, or contaminating the air.

Islam prohibits corruption in all its forms, including environmental corruption, such as industrial pollution, environmental damage, and excessive use of natural resources. Environmental justice is not just a religious duty; it is also a moral and social commitment. Therefore, Sharia encourages people to adopt moderate behavior in all aspects of life to achieve the goal of justice in the environment, nature, and the universe. Sharia motivates individuals to follow a path of moderation in all aspects of life.

These are some of the Maqasidic principles related to the environment and its sustainability. It is essential to remind people of these principles and spread awareness to encourage respect, care, and sustainability by preserving its components and essential elements. This includes compliance with commands and prohibitions related to the environment and its sustainability, some of which will be explained in the following section.

Second Section: Sharia Laws Related to the Sustainability of the Environment and its Elements:

Introduction and Division: The environment and its sustainability hold significant importance in Islamic legislation due to human life's dependence on it. Therefore, the specific laws regarding the environment are clear and straightforward. Allah commands humans in various verses of the Quran and the Hadith to interact positively with the environment, avoiding actions that may harm it. Humans are stewards appointed by Allah, and the steward does not act in their affairs except in a way that benefits them positively. Hence, every person must use natural resources wisely, avoiding harm or destruction, benefiting from them without excess or neglect.

Islamic legislation, and even legal systems, address these matters comprehensively. Some laws are related to cultivating the land through agriculture and afforestation, finding water, and preserving it, while others emphasize preventing harm to the environment. This section will explore these laws in the following demands:

Demand 1: Ruling on Planting and Cultivation as Components of the Environment and its Sustainability.

Demand 2: Ruling on Developing the Land through Construction and Building.

Demand 3: Ruling on Reviving the Dead Land. Demand 4: Ruling on Water and its Preservation.

Demand 1: Ruling on Planting and Cultivation:

Islam calls humans to recognize the dimensions of succession in the land and its objectives. It commands the care of the surrounding environment where humans live, considering it the essence of life and the means for living. Planting trees and preserving them is vital for the positive effects they have on human life and the universe. Islamic legislation encourages planting, preserving, and taking care of trees. Allah says: "Do you not see what you cultivate? Is it you who grows it, or are We the grower?" (Quran, 56:63-64). The Prophet Muhammad (peace be upon him) also emphasized the importance of planting trees and other actions related to land development. Therefore, planting and cultivating the land are essential aspects of developing the universe.

Concept of Planting

- Planting is a contract to cultivate a piece of land with known trees in exchange for a specific consideration, such as rent, sharecropping, or a portion of the yield shared among partners.
 - This contract aims to revive the land by planting trees for the benefit of the cultivator and society.
2. Ruling on Planting:
- Based on the Quranic verses and Hadith encouraging land development and planting, scholars consider planting as recommended (mandub).
 - Developing the land by planting trees is crucial for the environment, and it must be preserved and sustained.

Demand 2: Ruling on Cultivation

The same principles of land development and sustainability apply to cultivation, and scholars have deemed it recommended as well. The Prophet Muhammad (peace be upon him) emphasized the merit of cultivation, stating that whatever is eaten by humans, animals, or birds from the cultivated land is considered charity. Therefore, both planting and cultivation contribute to the overall goal of maintaining the environment and its sustainability.

This concludes the discussion of the first demand related to the environment and its sustainability. The subsequent demands will explore the rulings on construction, reviving dead land, and preserving water.

1. Muhammad bin Qasim al-Ansari, known as Abu Abdullah, al-Rusa' al-Tunisi al-Maliki (died: 894 AH), explained the boundaries of Ibn 'Arfaḥ for al-Rusa', Beirut, Al-Maktaba Al-Ilmiyya, 1st edition, 1350 AH, p. 391.
2. Muhammad bin Ahmad bin Muhammad Ali al-Alish, known as Abu Abdullah al-Maliki (died: 1299 AH), "Minh al-Jaleel," an explanation of Khalil's abridged work, Beirut: Dar al-Fikr, edition: no edition mentioned, date of publication: 1409 AH / 1989 CE, vol. 7, p. 417.
3. Narrated by Imam Muslim in his Sahih, Book of Transactions, regarding a portion of fruits and crops, under the chapter of the virtue of planting and cultivation. Hadith number: 1552.
4. Narrated by Imam Muslim in his Sahih, Book of Transactions, regarding a portion of fruits and crops, under the chapter of the virtue of planting and cultivation. Hadith number: 1552.
5. Muhammad bin Ahmad bin Muhammad Ali al-Alish, known as Abu Abdullah al-Maliki (died: 1299 AH), "Minh al-Jaleel," an explanation of Khalil's abridged work, Beirut: Dar al-Fikr, edition: no edition mentioned, date of publication: 1409 AH / 1989 CE, vol. 7, p. 417.

"The partnership in cultivation: It is a partnership in cultivation and is permissible. It obligates a contract such as leasing and selling. Some scholars hold that it is binding by action, and this was the Fatwa in Andalusia.

It is noteworthy that cultivation has three aspects: The first aspect, where there is no disagreement on its permissibility, is when both partners share the land, tools, work, and crops.

The legislative purpose of its enactment is to meet the needs of both the landowner and the worker. The landowner may be unable to cultivate or plow his land for various reasons, rendering him incapable of utilizing it. Meanwhile, the worker needs to earn a living. Therefore, the wise Sharia permitted cultivation to achieve the interests of both parties and to realize their benefits.

In this context, the United Arab Emirates has made clear efforts in the field of agriculture, tree planting, and palm cultivation over the past decades. This is aimed at building a diverse agricultural sector that contributes to the national economy, making it more capable of contributing to food diversity and the national economy. The country continuously advocates for the adoption of sustainable and advanced agricultural forms and patterns, relying on modern technologies in land cultivation and afforestation. This is to achieve the quality of local production and international competition in agriculture by expanding the focus on studies and scientific research in the agricultural field.

The second point: The ruling on developing land through construction and building: Construction and building are fundamental aspects of realizing the purpose of human succession on the earth and rebuilding it. Developing the land through construction and building is a requirement of its development mandated by Sharia. It includes planting, cultivation, and dwelling. Mohammed al-Tahir Ibn Ashur stated, "The meaning of developing the land is making it inhabited, not vacant, through construction, planting, and cultivation.' This also includes the construction of factories, schools, institutions, and others, as mentioned by the Prophet, peace be upon him: "Whoever..."

6. Muhammad ibn Yusuf ibn Abi al-Qasim ibn Yusuf al-Abdari al-Gharnati, Abu Abdullah al-Mawqī al-Maliki (d. 897 AH) "At-Taj wal-Iklil" for the summary of Khalil, (Beirut: Dar al-Kutub al-Ilmiyya, 1st edition, 1416 AH - 1994 AD), Vol. 7, p. 153.
7. Ayyad ibn Musa ibn Ayyad ibn Amrun al-Yahsubi al-Sabti, Abu al-Fadl (d. 544 AH) "At-Tanbihat al-Mustanbata 'ala al-Kutub al-Mudawwana wal-Mukhtalata," Edited by: Abdul Naeem Hamiti, Beirut: Dar Ibn Hazm, 1st edition, 1432 AH - 2011 AD, Vol. 3, p. 1578. With permission.

8 Article: Agricultural Sector and Livestock Wealth. Accessed on Sunday, April 23, 2023, 12:23 PM.

9 Muhammad al-Tahir Ibn Ashur, "At-Tahrir wal-Tanwir," (Tunis: Dar at-Tunisiya lil-Nashr, 1984 AH), Vol. 21, p. 57.

"He built a structure without injustice, oppression, or planted vegetation without injustice or oppression; he would have a reward for every benefit he derived from the creation of Allah, the Blessed and Exalted.

The reconstruction of the land, the protection of its trees, waters, and everything built on it, is a complete preservation of the environment, its care, and sustainability. This also falls under the protection of the components of life and the creatures that Allah has placed in the universe.

Therefore, Allah has commanded reconstruction and prohibited destruction. He commanded building and development and prohibited demolition and ruin. Allah says: 'And cause not corruption upon the earth after its reformation.' (Quran, 7:56). The scholars agree that after the land is improved, it is forbidden to commit any act of corruption, minor or major. Imam Al-Qurtubi said: 'He forbade any corruption, be it small or extensive, after its rectification.'

In this regard, the United Arab Emirates (UAE) is making clear efforts to develop the construction sector, especially in sustainable buildings, as construction is a component of the environment and its sustainability, achieving sustainable economic and social development. The rapid development in the construction sector in the UAE is evident globally, with the construction of towers, buildings, roads, and stations. Construction and development continue without interruption, as this falls within the reconstruction of the land through building, which is commanded by Sharia.

The third issue: The ruling on reviving barren land. The definition of barren land: It is land that has no owner or beneficiary. Reviving barren land means the process of reconstructing barren land without any signs of construction, cultivation, etc. The revival of barren land is supported by the Sunnah and consensus. The Prophet (peace be upon him) said: 'Whoever revives dead land, it becomes his property.' Umar ibn al-Khattab implemented this ruling during his caliphate, and Jabir ibn Abdullah reported that the Prophet (peace be upon him) said: 'Whoever revives dead land, it belongs to him.'

These hadiths indicate the permissibility of reviving barren land through cultivation, building, planting, and bringing water to it. Based on these hadiths and others, scholars unanimously agree on the permissibility of reviving land that no one owns, and that lacks signs of development. Islamic legislation allows reviving barren land as it falls within the framework of environmental conservation and sustainability.

From this perspective, Sheikh Zayed (may Allah have mercy on him) made significant efforts when he assumed leadership in 1966 to revive the land using various means. He succeeded in cultivating a large part of the desert, flattening sand dunes, preparing them for agriculture, distributing them to citizens, and supporting farmers by training them in agriculture and efficient water consumption. He also worked on the construction of dams, desalination of seawater, and planting desert trees. Agriculture, which was initially primitive, became a fundamental focus of the state's attention, and this was driven by his concern for the environment and its sustainability. He became an inspiration for others in preserving the environment, including reviving barren land through agriculture and more. Reviving the land involves detouring water, building, planting, plowing, and working the land by cutting trees, breaking stones, and leveling it.

The fourth issue: The ruling on water and its preservation. In this issue, we discuss some rulings related to water, which Allah has made the foundation of life. Allah says: 'And We made from water every living thing. Then will they not believe?' (Quran, 21:30). Islamic jurisprudence has discussed various rulings related to water in many contexts."

10 Narrated by Imam Ahmad in his Musnad, Hadith number: 15616.

- 11 Abu Abdullah Muhammad ibn Ahmad ibn Abi Bakr ibn Farah al-Ansari al-Khazraji Shams al-Din al-Qurtubi, "Ahkam al-Quran," edited by: Ahmed al-Barduni and Ibrahim Atfayish, Cairo: Dar al-Kutub al-Masriyya, Vol. 2, 1384 AH / 1964 CE, 7/226.
- 12 Abu al-Abbas Shihab al-Din Ahmad ibn Idris ibn Abdul Rahman al-Maliki, famously known as Al-Qarafi (d. 684 AH), "Al-Dhakhira," edited by: Muhammad Hajji and others. Beirut: Dar al-Gharb al-Islami, Vol. 1, 1994 CE, 6/147.

He said: "Whoever develops land that does not belong to anyone, it becomes rightfully his." Urwah said: Umar (may Allah be pleased with him) issued a verdict on this during his caliphate. Jabir ibn Abdullah reported that the Prophet (peace be upon him) said: "Whoever brings a dead land to life, it belongs to him."

These two hadiths indicate the permissibility of reclaiming and reviving barren land through activities such as agriculture, construction, afforestation, and bringing water to it. Scholars unanimously agree on the permissibility of reviving land that does not have an owner and lacks signs of prior development or use. Islamic legislation allows the revival of barren land as part of environmental conservation and sustainability.

From this perspective, Sheikh Zayed (may Allah have mercy on him) initiated efforts to revive and cultivate vast desert areas when he assumed leadership in 1966. He successfully flattened sand dunes, prepared the land for agriculture, distributed it to citizens, and surrounded it with trees to protect it from winds. He also played a key role in training farmers on efficient water usage, building dams, desalinating seawater, and planting orchards.

The fourth topic discusses the importance of water in Islam and emphasizes the need for its preservation, citing Quranic verses that highlight water as the source of all living things. Islamic jurisprudence has extensively discussed the rulings related to water.

- 13 Muhammad ibn Ismail al-Bukhari, "Al-Jami' al-Sahih": This is the comprehensive authentic compilation concerning the matters of the Prophet Muhammad (peace be upon him) and his days. Beirut: Al-Maktaba Al-Asriyya, 2nd edition, 1997. Book on Agriculture, Chapter on: "Reviving Barren Land," Hadith number 2335, Vol. 3, p. 103.
- 14 Muhammad ibn Isa at-Tirmidhi, "Sunan at-Tirmidhi": This is the authentic comprehensive compilation. Beirut: Dar al-Gharb al-Islami, edited and narrated by Bashar Awad Ma'roof, 1st edition, 1996, Vol. 1 / 1998, Chapter on: "Mentions Regarding Reviving Barren Land," Hadith number 1379, Vol. 3, p. 57.
- 15 Al-Ittihad Newspaper Website, visited on April 16, 2023, at 2:10, with reservation.
- 16 Abu Abdullah Al-Mawq al-Maliki, "At-Taj wa Al-Iklil," Vol. 7, p. 615, with reservation.

This text discusses some legal aspects related to water, considering it as an essential element for the environment and its sustainability. It emphasizes the importance of researchers and specialists focusing on water-related topics and explaining the religious rulings concerning it. The text covers the following:

Ruling on the Purity of Water

The scholars have addressed the issue of the purity of water as one of the fundamental legal rulings. They assert that all water is originally pure, and its purification varies depending on its characteristics and locations, whether it is from the sky, the earth, the sea, the river, the spring, the salty or fresh well, and whether it remains as it is or dissolves after freezing. Any change in its properties like color, taste, or smell, except for alterations caused by external factors, results in its impurity. This is supported by the Quranic verse: "And He sends down rain from the sky to purify you" (Surah Al-Anfal, 8:11) and the Prophet's statement that "Water is pure and is not defiled by anything."

Objectives of Sharia in Water Conservation

The Islamic Sharia emphasizes the preservation of water due to its connection with the five necessities of religion, life, intellect, wealth, and lineage. The Sharia has established regulations to ensure the existence, continuity, and accessibility of water to all people, aiming to protect it from both existence and non-existence aspects. Water conservation from the aspect of existence involves encouraging its availability through all possible means, as exemplified by the Prophet's statement that whoever provides water for others will receive ongoing rewards even after their death.

17 Abu Muhammad Abdul Wahhab bin Ali bin Nasr al-Tha'alibi al-Baghdadi al-Maliki, "Al-Talqeen fi al-Fiqh al-Maliki," edited by Muhammad Bou Khbiza al-Hasani al-Tetouani, Beirut: Dar al-Kotob al-Ilmiyah, 1st edition, 1425 AH / 2004 CE, page 24.

18 Al-Tirmidhi, "Al-Jami' al-Kabir," Book of Purification, Chapter: What has been mentioned that nothing makes water impure, Hadith number 66 / 1 / 122.

"He built a mosque, or inherited a Qur'an, or left behind offspring who seek forgiveness for him after his death. This hadith encourages and urges the provision of water and other resources. It also indicates the objective of preserving water from the aspect of existence.

As for the objective of preserving it from non-existence, it is evident through legislations that prohibit extravagance in water usage, even if a person uses it in worship or has an abundance of water. This is supported by the narrations in this context, such as the hadith of Abdullah bin Amr, reporting that the Prophet, peace be upon him, passed by Sa'd while he was performing ablution and remarked, 'What is this extravagance?' Sa'd asked, 'Is there extravagance in ablution?' The Prophet replied, 'Yes, even if you are at a flowing river.' Another legislation for preserving water from non-existence is the prohibition of polluting it. In the hadith narrated by Jabir, the Prophet, peace be upon him, prohibited polluting stagnant water. The wisdom behind this prohibition is that impurities may affect stagnant water but not flowing water. The legal purpose of this prohibition is to preserve water, maintain its usability, and benefit from it. Therefore, any action that contradicts this purpose goes against the Sharia's goal of water conservation.

The prohibition mentioned in the hadith indicates the dislike of extravagance in water, whether in washing, performing ablution, or any other use, emphasizing the recommendation of economy. Scholars unanimously agree on the prohibition of extravagance in water, even if it is on the riverbank. In alignment with these rulings and objectives, the United Arab Emirates has issued laws and measures aimed at creating and preserving water from non-existence. This is evident through various strategies, such as the National Water Security Strategy of the United Arab Emirates 2036, to ensure the sustainability and continuity of water access during natural and extreme emergency conditions. The strategy has been developed comprehensively at a national level to cover all aspects."

19 Ahmad bin al-Hussein bin Ali, known as Abu Bakr al-Bayhaqi, in "Shu'ab al-Iman" (Branches of Faith), edited by Abdul Ali Abdul Hameed Hamed, Riyadh: Al-Rushd Library for Publishing and Distribution, 1st edition, 1423 AH / 2003 CE, Book of Zakat, Chapter on Voluntary Charity, Hadith number 3175, 5/122.

19 Ibn Majah, also known as Abu Abdullah Muhammad bin Yazeed al-Qazwini, in "Sunan Ibn Majah," edited by Shoab al-Arna'out and others, Dar Al-Risalah Al-Alamiyyah, 1st edition, 1430 AH / 2009 CE, Chapter on Intention in Ablution, Hadith number 425, 1/272.

20 Muslim bin al-Hajjaj al-Nisaburi, in "Al-Musnad Al-Sahih Al-Mukhtasar," with the transmission of justice from one just person to the Prophet Muhammad, peace be upon him, edited by Mohammad Fuad Abdul-Baqi, Beirut: Dar Ihya al-Turath al-Arabi, Book of Purification, Chapter on Prohibition of Urinating in Stagnant Water, Hadith number 28.

21 Abu Ja'far Ahmad bin Muhammad bin Salama bin Abdullah bin Salama Al-Azdi Al-Hajri, known as Al-Tahawi, in "Sharh Ma'ani Al-Athar" (Explanation of the Meanings of the Narrations), edited and introduced by Mohammad Zahri Al-Najjar and Mohammad Saeed Jad Al-Haq, Al-Alam Al-Kutub,

1st edition, 1414 AH / 1994 CE, 1/15.

- 22 Muhammad bin Ali bin Muhammad bin Abdullah Al-Shawkani Al-Yamani, in "Nayl Al-Awtar," edited by Essam Al-Din Al-Sabbati, Egypt: Dar Al-Hadith, 1st edition, 1413 AH / 1993 CE, 1/312.

Water Supply Strategy in the State. Over a time frame spanning twenty years, with the participation of all entities and organizations concerned with water resources in the country, the strategy aims to achieve the following:

1. Implementing integrated water resource management at all levels by reducing the total demand for water resources by 21%.
2. Increasing the water productivity index to \$110 per cubic meter.
3. Enhancing water use efficiency in all sectors significantly and ensuring sustainable withdrawal and supply of freshwater to address water scarcity. This includes a substantial reduction in the number of people experiencing water scarcity by reducing the water scarcity index by 3 degrees.
4. Improving water quality by reducing pollution, stopping the disposal of waste and hazardous chemicals, minimizing leakage to the lowest extent, and reducing the percentage of untreated sewage water by increasing the reuse of treated water to 95%.
5. Achieving the goal of providing safe and affordable drinking water for everyone by ensuring storage capacity for a two-day reserve for normal cases in the water system.

Conclusion of the Research: The conclusion includes the most important results and recommendations obtained from studying this topic:

Research Results

- Using the environment and utilizing its apparent and latent capacities requires dealing with it in a way that ensures its sustainability to guarantee its availability for future generations.
- Acknowledging that humans, as custodians appointed by God over all of His creations, including the earth, air, water, animals, and trees, makes them responsible for preserving and caring for them. Therefore, humans bear full responsibility for their sustainable use and conservation.

²⁴UAE Government Website: Visit Date of the Website Wednesday, April 26, 2023, at 8:28 AM.

- The United Arab Emirates is one of the countries that continuously works towards achieving environmental sustainability within a legislative and regulatory framework, aiding in the preservation of the environment and its natural resources. This is encompassed in various strategies, including, for example, the UAE Water Security Strategy 2036, utilizing modern technologies to preserve the environment and its elements.
- Caring for the environment, preserving it, and protecting it from all forms of corruption and pollution are considered a legal duty in Islamic legislation. If an obligation cannot be fulfilled except through a specific action, then that action becomes obligatory. The texts of Islamic legislation, which encompass worship and transactions, broadly and specifically address the environment and all its elements.

Research Recommendations

- Attention should be given to the environment and its conservation by spreading awareness of its importance and educating people on serving and protecting it. This begins by educating the youth through theoretical and practical educational courses, starting from the basic education level to institutes and universities at various levels.
- Holding seminars and conferences to discuss environmental rights and sustainability will undoubtedly contribute to spreading a culture of environmental conservation and its elements.

- All media outlets, whether visual, written, or auditory, should diligently work to disseminate environmental awareness among all members of society, regardless of their educational levels or social strata.

List of References

- Al-Bukhari, Muhammad bin Ismail Abu Abdullah Al-Ja'fi, "Al-Jami' Al-Musnad Al-Sahih Al-Mukhtasar," edited by Muhammad Zuhair bin Nasser Al-Nasser, Dar Toq Al-Najah, 1st edition, 1422 AH.
- Ibn Hanbal, Ahmad, "Al-Musnad," edited by Abdullah Muhammad Al-Duraysh Abu Al-Fida Al-Naqid, 1st edition, 1411 AH / 1991 CE, Dar Al-Fikr for Printing and Publishing.
- Ibn Ashur, Muhammad Al-Tahir, "Al-Tahrir wal-Tanwir," Tunis: Dar Tunisian Publishing, 1984, Vol. 21.
- Al-Tirmidhi, Muhammad bin Isa bin Sura bin Musa bin Al-Dhahak, Abu Isa, "Al-Jami' Al-Sahih," edited by Bashar Awad Marouf, Publisher: Dar Al-Gharb Al-Islami - Beirut, 1998.
- Al-Rasa', Muhammad bin Qasim Al-Ansari, Abu Abdullah, Al-Tunisi Al-Maliki, "Sharh Hudud Ibn 'Arifah," Published by Al-Maktaba Al-Ilmiyya, 1st edition, 1350 AH, p. 391.
- Al-Shawkani, Muhammad bin Ali bin Muhammad bin Abdullah Al-Yamani, "Nail Al-Awtar," edited by Essam Al-Din Al-Sabbati, Egypt: Dar Al-Hadith, 1st edition, 1413 AH - 1993 CE, Vol. 1.
- Al-Tahawi, Muhammad bin Ahmad bin Muhammad, Abu Abdullah Al-Maliki, "Munh Al-Jaleel Sharh Mukhtasar Khalil," (Beirut: Dar Al-Fikr, edition: without edition, 1409 AH / 1989 CE), 7 volumes.
- Ayyad bin Musa bin Ayyad bin Amrun Al-Yahsabi Al-Sabti, Abu Al-Fadl, "Al-Tanbihat Al-Mustanbata Ala Al-Kutub Al-Madawwana wal-Mukhtata," edited by Muhammad Al-Wathi and Abdul Naim Humayti, Beirut: Dar Ibn Hazm, 1st edition, 1432 AH - 2011 CE, 3 volumes.
- Al-Qarafi, Abu Al-Abbas Shihab Al-Din Ahmad bin Idris bin Abdul Rahman Al-Maliki Al-Shahir, "Al-Dhakhira," edited by Muhammad Haji and others, Beirut: Dar Al-Gharb Al-Islami, 1st edition, 1994, 6 volumes.
- Al-Qurtubi, Abu Abdullah Muhammad bin Ahmad bin Abi Bakr bin Farh Al-Ansari Al-Khazraji Shams Al-Din, "Ahkam Al-Quran," edited by Ahmed Al-Bardouni and Ibrahim Atfeesh, (Cairo: Dar Al-Kutub Al-Masriyya, 2nd edition, 1384 AH / 1964 CE), 7 volumes.
- Al-Nisaburi, Muslim bin Al-Hajjaj, "Al-Musnad Al-Sahih Al-Mukhtasar Binaqil Al-Adl An Al-Adl Ila Rasul Allah," edited by Muhammad Fuad Abdul Baqi, Beirut, Dar Ihya' Al-Turath Al-Arabi.
- Article: "Agricultural Sector and Livestock Wealth." Site visit on April 23, 2023, at 12:23 PM.
- Al-Mawaq, Muhammad bin Yusuf bin Abi Al-Qasim bin Yusuf Al-Abdari Al-Gharnati, Abu Abdullah Al-Maliki, "Al-Taj wal-Iklil Limukhtasar Khalil," (Beirut: Dar Al-Kutub Al-Ilmiyya, 1st edition, 1416 AH - 1994 CE), 7 volumes.
- Al-Ittihad Newspaper website; visit on April 16, 2023, at 2:10 PM.
- Government of the UAE website; visit on Wednesday, April 26, 2023, at 8:28 AM.