

The Environmental Problem

Its Causes & Islam's
Solution

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﴿ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ

أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ

يَرْجِعُونَ﴾ [الروم: 41]

Corruption has appeared on land and sea because of that which the hands of men have earned. He (Allah) will give them a taste of some of their deeds: in order that they may turn back (from Evil). [TMQ. Al-Rum 30: 41]

Foreword

The environmental issue has never received as much attention throughout the history of mankind as it has in the past couple of decades as a result of the disruption in the environmental balance resulting from the negative consequences of the industrial revolution and man's consumption of natural resources. The World now fears a devastating deterioration of the environmental condition. Amongst the most debated issues in this context is climate change and global warming, the concern of which is not limited to a single country, but rather encompasses the whole world since there is no region or State which is not affected by it. As a result global warming has received a large amount of international attention. Several scientific conferences, international summits and forums have been held in order to debate the causes of the problem, how it can be solved and the extent of co-operation between the different countries to counter it. The organizers of these meetings have sought international agreements, which oblige the compliance to what is regarded as the solution to the climate problem, tackling its causes and harmful consequences in a manner that balances between safeguarding the standard of living and need for natural resources on the one hand, and respect for the climate on the other. With the participation of several heads of states and

governments as well as a great number of governmental delegations, experts and researchers, the Copenhagen Climate Conference, which is held from the 7th of December till the 18th of December 2009 A.D, is regarded as part of a long series of international conferences.

Whoever follows these conferences and the commitments and proposed agreements, and studies the research specifically done by western scientists, experts and thinkers will realize that the occupation with the issue of environment has taken a wrong direction from the beginning. This is due to the fact that the debate has primarily been limited to the symptoms of the imbalance of the environment and the immediate causes behind it such as greenhouse gases, which affect the atmosphere and the role of industry in this context. These causes are the effects of the problem rather than the real causes. Hence there has been no significant progress in resolving the environmental issue. Progress will remain stunted and deficient as long as the diagnosis and treatment of the problem remains flawed.

We do not believe that the actual causes behind the environmental problem are to be found in production, technological development or the exploitation of natural resources for the benefit of mankind. This is due to the fact that Allah (the Glorified and Exalted) has ordained the earth

with everything contained in it to the service of mankind. He (the Glorified and Exalted) has thus called on people to cultivate the Earth and seek subsistence therein, and to explore the natural laws to take advantage of them by putting everything which is upon the Earth and within the atmosphere in their service to meet their needs, satisfy their hunger and further develop the means of life. Mankind has lived on this earth and enjoyed its benefits without it leading to shortage or imbalance. Allah (the Glorified and Exalted) says:

﴿وَالْأَرْضَ مَدَدْنَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَوْزُونٍ ﴿١٩﴾ وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ وَمَنْ لَسْتُمْ لَهُ بِرَازِقِينَ ﴿٢٠﴾ وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنزِّلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ ﴿٢١﴾﴾ [سورة الحجر:

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“And the Earth We have spread out (like a carpet); set thereon mountains firm and immovable; and produced therein all kinds of things in due balance. And We have provided therein means of subsistence— for you and for those for whose sustenance you do not uphold. And there is not a thing but its (sources and) treasures (inexhaustible) are

with Us; but We only send down thereof in due and ascertainable measures.” [TMQ. Al-Hidjr 15: 19-21]

In our view the environmental problem, in its complete meaning, is due to causes of intellectual dimensions as well as a deep ideological dilemma that has resulted in a lasting practice leading to the emergence and deterioration of the environmental problem. We can confirm that the industrial revolution, which has been attributed the major responsibility for the environmental problems, arose and evolved in the West. The western world continues to lead in this field, whilst the rest of the world follows in its footsteps. The western world in which the western culture is prevalent has formed the ideological foundation and the intellectual framework that has dominated the industrial revolution and its achievements. This culture is materialistic and benefit-oriented, and its philosophy dictates that the Creator (the Glorified and Exalted) should be separated from the affairs of life, just as it calls for freedom, including freedom of property and personal freedom. It makes benefit the criterion for actions and believes that man’s happiness is achieved through the realization of his maximum share of sensual pleasures. This culture also considers the economic problem as being the scarcity of goods and services, makes the state a tool to protect the freedoms, and assigns man the right to legislate.

As a result of these beliefs, this culture contains the seeds of the problems across various aspects of life, including the environmental problem. This culture directs man, society and the state towards destruction. It has paved the way to the formation of the individual who does not feel Allah's surveillance or fear of Allah's accounting; a man whose boundaries are defined by his material interests and who strives for the achievement of maximum wealth and material pleasure. This culture has extinguished the glow in the nature of man and distanced him from his spiritual needs. Therefore due to his beliefs, such a man was suited to be greedy and violate the rights of others without regard for moral boundaries or spiritual values. Similarly, this man is characterized by an uncontrolled consumption of goods and services, as he is driven by the desire to own without any real need. Several homes in the West thus accumulate goods such as electrical appliances, clothes, beauty products and so on, which are continually replaced by new products simply because a new model has been produced or because fashion has changed, or because there is no longer any need for them. As a result, western societies are described as consumer societies that do not take the environmental impact of superfluous consumption into account.

National Income and economic growth has been made the criterion of economic success as a result of this culture's proclamation that the economic problem is the scarcity of goods and services, as well as the solution to this problem consisting of the increase of production. Hence, states are driven to focus on production and its increase in order to reach the highest possible level of National Income and to increase economic growth, without paying any regards to the environment. Major industries and manufacturing companies engage in a ruthless exploitation of natural resources and filled the markets with products in huge quantities to achieve profits with boundless greed, without any regard for anything other than the material gain. These companies and industries made their governments as well as those of the poorer nations subservient in order to realize their own economic interests. Similarly, they were able to exert considerable influence on different legislation and legislators to benefit their own profit and economic objectives. All this is done without regard to the dangerous consequences that affect man, animals or the environment.

Furthermore, there is a Capitalist understanding that there is a constant trade-off between development on one hand and the environmental and human issues on the other. This view is fundamentally flawed since economic development and

prosperity do not necessitate violations against humans, animals or the surrounding environment, and any solution based on this erroneous view will only lead to an escalation of the problem. Similarly, the solutions proposed by the western politicians, whether they are solutions from the Kyoto-Conference, the EU's Climate Plan or the UN Climate Conference in Copenhagen (COP15) all confirm the lack of interest in the environment and climate if the western companies have to pay the price.

It is only natural that the western culture's dominance of the world and the implementation of the Capitalist system lead to fatal consequences in the shape of hunger, poverty, colonization, wars of aggression, mass killings of civilians, economic crises and the emergence of western led dictator regimes in the Muslim world and other poor countries. The repeated abuse of the environment and the emergence of the environmental problem are merely fruits of this Capitalist system.

Today, mankind is standing at a crossroad, and further continuation on the path of Capitalism will without any doubt leave mankind to the mercy of an unimaginable tsunami of disasters. The emergence of the crises that we bear witness to in our time is nothing other than the legacy of this ideology on

its death bed, which only maintains its existence through the brutal repression of other nations and ideas.

Islam has a fundamentally different view regarding this matter. Islam offers mankind a solution that can deliver real economic progress, stability and development for the whole of mankind, without being at the expense of the environment or for the interests of a small elite.

The Muslims have the ability, if they have strong will, to change the path of life and choose the method of Islam, which will not only provide tranquility to man, but also respect nature and the environment, which is a necessity for the survival of mankind.

In this booklet we will briefly deal with the reality of the proposed solutions in the international forums, including the Climate Change Conference in Copenhagen, to show the clear differences between the view of Islam and the view of Capitalism regarding the issue of the environment and economic prosperity and growth.

The Reality and Problem

The definition of the environment, or the natural environment, is a term that comprises all living and non-living things that occur naturally on Earth or on some part of it.

We have over a long period of time witnessed repeated attacks upon the environment, as western states and companies directly or indirectly have destroyed forests, rivers and put an end to many animals to such an extent that some species are endangered, which has led several animal welfare organizations to collect signatures in protest. In these days, millions of tons of waste are shipped from the western industrial countries to the so-called third world countries, actually becoming a lucrative business in itself. The consequence is that land areas and rivers in these countries are contaminated, as a large proportion of the waste is toxic, such as batteries and lead, which has a direct effect on the human nervous system. All of this has caused many deaths among workers and caused extensive harm to thousands of others.

But the environmental and climate debate, which takes place in the media and among politicians in the West, has created misunderstandings which have led to a neglect of real cases that concern the environment as a whole. The direction that

the climate debate has taken removes the focus from other environmental problems the world currently is facing! Therefore, the debate should not be limited to climate change and reducing carbon emission. Besides climate change and its impact on man, the debate must focus upon the reckless behavior that characterizes the western states and companies. Reducing only CO₂ while contaminating the world in every other way will not remove the environmental disasters that the third world countries suffer from disproportionately.

The ongoing scientific discussions and debates about the effect of ordinary peoples' behavior are in reality misleading. We do not wish to discuss scientific facts here, but it is necessary to draw attention to the fact that scientific faculties and organizations depend on financial support from companies to finance much of their research. This makes the nature and results of this research a subject of speculation and suspicion, especially when it concerns the interests of big companies.

Alternatively, the following should be discussed: How does one avoid all environmental threats? What causes the environmental disasters that the world is witnessing? Who's responsible for this? Should striving for economic growth be at the expense of the environment?

The Solution according to Capitalism

From the Kyoto Agreement to COP15

Part One

The Issue turned into a question of Supply and Demand

The Cap and Trade System is an integral part of the Kyoto-Protocol and EU's Emissions Trading Scheme (EU ETS). It will also be part of the new agreement at the Climate Conference in Copenhagen (COP15), if the parties manage to reach an agreement.

According to this scheme, the countries that joined the agreement have to disclose their total carbon-emissions. These countries are obliged to reduce the reported amounts with percentages that have not yet been agreed upon. This is achieved by assigning a number of CO₂-quotas to the companies in the respective countries. These companies are then required to reduce their carbon- emissions over time,

which reduces the country's total carbon-emissions to the level that the country has committed to. The companies in those countries that joined the agreement may choose to use all their quotas or limit themselves to less, in which case they can sell their excess CO₂-quota on the international markets to other companies that want more CO₂-quota due to increased production. Thus, CO₂ has become a commodity, whose price is defined according to the principle of "Supply and Demand". The former chief economist of the World Bank, Nicholas Stern, commented upon the "Cap and Trade System" saying: " The greatest market failure the world has seen." These climate agreements have left it to the market forces to solve the environmental problem, as clearly stated in Kyoto and EU ETS, giving companies property rights to pollute.

The mechanisms of the "Cap and Trade System", which are a part of the Kyoto-agreement and EU ETS, as well as the mechanisms of the "U.S. Acid Rain program ", aim to privatize the property rights to pollute, which is beneficial for the most polluting industries and countries (in the West).

Nicholas Stern points out that "the basis of emissions trading is assigning property rights to emitters, and then allowing these to be traded." The problem has thereby taken new dimensions, as pollution has become a right that can be acquired and sold by private companies. The above-

mentioned agreements have given the companies that cause pollution the property rights to pollute, and at no cost.

Based on the above, CO₂ is turned into a product with its own market, called the carbon-market. According to a report published by Pointcarbon.com, carbon-emissions increased from 1.6 billion tons in 2006 to 2.7 billion tons in 2007, i.e. an increase of 68 %. Meanwhile, the sales of CO₂-quotas have increased significantly in the same period. In 2006 the trade amounted to \$ 33 billion, and in 2007 it amounted to \$ 60 billion, i.e. an increase of 80 %. And in 2008 the trade reached the peak of \$ 118 billion. Thus, the trade in CO₂-quotas continues to grow despite the global recession. Accordingly, it is not surprising western companies that are responsible for the pollution call for this system that guarantees them free property rights to pollute and thus the right to trade them.

The Cap and Trade System has secured the property rights of the richest and most powerful western companies to pollute. Thus, the Capitalist system managed to organize the property right to pollute as it organized the right to extract oil, coal and other natural resources, leading to accumulation of these resources among the wealthy and influential. Based upon this organization, the system of the right to pollute can lead to monopoly, which only serves the western companies, who cause the greatest environmental damage.

Exaggeration in the Assessment of Quotas

The distribution of the quotas enjoyed by a specific country is often characterized by exaggeration, which leads to a surplus of CO₂-quotas allocated to companies. For example in the Czech Republic in 2005 the big energy company CEZ was given one-third of the CO₂-quotas of 97.6 million tons which the state assigns. In 2004, the volume of carbon-emissions in the Czech Republic was at 90 ton, which secured the country a profit of \$ 187 million as a result of the sale of CO₂-quotas in the period between 2005-2007. The CEO of CEZ, Martin Roman, said that the company secured huge profits through the sale of its CO₂-quotas when prices were high and when prices fell the company bought back the quotas to increase their coal production.

This is the reality of all countries which have joined the Kyoto-Protocol and EU ETS or other similar agreements. As a result even when companies invest in new technology to reduce carbon-emissions the total carbon-emissions will not decline, since the companies that have excess of CO₂-quotas will sell them to other companies that will use them to increase pollution. It is therefore misleading to portray the problem as being a consumer problem, and misleading to argue that a reduction of the consumer's electricity consumption will reduce the carbon-emissions caused by electricity. The

explanation is that the excess CO₂-quotas for pollution will be sold to other countries, which depend on coal in their production of electricity. Reducing the climate problem to a question of the actions of consumers is an attempt by the western politicians and companies who promote this view to shirk their responsibility.

Part Two

"Clean Development"

The Clean Development (CDM) mechanisms allow industrialized countries to increase their CO₂-quotas through the purchase of CO₂-credits (**credits from cutting greenhouse gas emissions**) from developing countries. Based on this understanding of sustainable development, companies do not need to reduce pollution even when they consume their maximum quotas for pollution.

This system consists of western companies investing in a project in a developing country that "contributes" to reducing carbon-emissions. According to the regulations of the Kyoto-agreement, such projects trigger CO₂-credits that can be sold

and purchased in connection with the production. Thus, these companies can pollute the environment with greenhouse gases in quantities greater than the quota assigned to them by the state.

The system exempts the companies that have contributed to pollution from taking responsibility for the pollution they caused throughout previous years. Rather, it even paves the way for these companies to continue polluting in the same manner. Since their emergence, "CDM"-projects ("green projects") have been characterized by corruption, fraud and lack of transparency. These projects have in fact often increased the damage to the environment in developing countries. Among such examples is the chemical factory in the province of **Gujarat** in India, owned by GFL (Gujarat Fluorochemicals Limited), whose main base is in London. Being a part of the UN's "green" projects, this factory is financed by taxpayers. Because of this factory's production of toxic chemicals, the water in the surrounding area has been polluted to the extent that it is undrinkable. The water is now known as **the water of death**. Consequently, the harvest has been destroyed and the surrounding areas of land are no longer cultivable. The astonishing thing about this case is that the company that bears responsibility for this pollution is a part of the "CDM".

Constraints imposed on the developing countries

There are some countries such as China and Brazil, whose industries are considered as being relatively young compared to those in the West. The subjection of these newly industrialised countries to the demands of the West to reduce their carbon emission is tantamount to constraint of the industry and the economic prosperity in these countries. This is due to their assigned CO₂ –quotas since the development of industry requires increase in the factories' production, which entails an increase in the amount of carbon emission, rather than a decrease. Consequently, the signing of such agreements at the present moment or in the future will entail that these countries will be subjected to the dominance of the West with respect to production and prosperity.

Furthermore, the greater part of non-western countries (the developing countries), including the countries in the Muslim world, has no real industry. If the developing countries become a part of any agreement in the future, their development will be prevented such that they do not become industrialized countries. These countries will be compelled to sell their CO₂-quotas to the developed countries. On this basis, there will be no benefits for the developing countries except through the application of the CDM (“green projects”), and these projects guarantee additional CO₂-quotas for the

western industries meaning the increase of production for them. The developing countries will be a consumer market for pollution that the western economy and industries need, or in other words, the developing countries will remain subject to the influence and dominance of the western industrialized countries.

Consequently, the western solutions and agreements put forward as answers to the climate problem are nothing but guarantees for the western companies that the climate and environment do not become a barrier for their ongoing pollution whilst it is necessary for their economic growth and achievement of profit. Based on the free market forces, these solutions make the environment a victim of the greed of those who caused the environmental crisis to begin with.

Capitalism causes environmental crisis

The environmental problem is not the only failure of the capitalist system, which has caused one crises after the other. The global food crises and the financial and economic crises which we have witnessed the last few years are far from the last crises of Capitalism. These crises have left millions destitute, and at the same time made it possible for a few people to possess more than the human mind is able to imagine.

The reasons that capitalism lacks the ability to present the correct solutions to these problems which mankind faces, are first of all due to its doctrine (*'aqeedah*). This doctrine, which is built upon the idea of compromise, makes the incompetent human mind the legislator. The idea of separating religion from life has brought people under the control of the capitalistic legislators who believe that the purpose of life is to obtain maximum share of sensual pleasure, and that benefit is the criterion for any action without taking anything else into account.

The deficiency of Capitalism in presenting the correct solutions is also due to its view on the economic problem as being the scarcity of resources relative to the growing and endless consumption (theory of scarcity). This has made the focus of capitalism limited to the production at the expense of a fair distribution and the fulfilment of every individual human being's basic need for housing, food and clothing. For example, in the stronghold of capitalism the United States, in 2003 the production increased while the poverty level rose by 1.3 million people.

Moreover, there is no room for morality in regards to the economic transactions of Capitalism, since it is an economy that only aims at realizing material values, and which considers the increase of wealth for the individual as the key

to success, regardless of the consequences to the society and nature. The founder of capitalism, Adam Smith, expressed this when he stated that greed is the individual's moral, and this moral controls the economy.

The effects of such a philosophy are destructive for mankind and the environment, and we have witnessed the destruction and contamination of rivers, forests and farm land as consequences of western companies' actions all over the world.

Whether in Indonesia or South America these companies are eliminating the world's forests. These forests, which directly contribute to reducing carbon in the atmosphere, are therefore threatened with extinction. Ironically, it is these same companies that make speeches about protecting the environment and the climate.

People in South America, Africa, Asia and even in Europe have witnessed contamination of the land which they are used to live on. This has reached the extent that their children are born with deformity, and people being affected by odd illnesses due to the toxic wastes that are being dumped in oceans, rivers and lakes. At a time when speeches are being made about reducing carbon emission in order to save the climate, toxic waste is being sent to the third world countries,

killing people, contaminating arable land and destroying fish. For example the Nile is contaminated to such a degree that the people who drink from it suffer from severe health problems. Tarik Sameer, a member of the Water administration in the national research centre, said: “there are areas in the Nile and its ramifications that are contaminated due to the untreated industrial wastewater, which runs out to the river”. He added that “the organic solvent from the industrial production, the agriculture and the wastewater that runs out in the Nile do not disappear, even after water is treated with chlorine in the wastewater treatment plant”

There are great costs in connection with the protection of the environment, and when profit is the only objective, any company will aim at minimizing its costs. According to the capitalistic logic, priorities of profit size and maximization exceed protecting the environment and human dignity. Since the implementation of capitalism is the cause of the apparent destruction which man and the environment suffer from, the sensible person should wonder about the motives of the capitalists’ concern about mankind’s future life and the preservation and protection of the environment!

The Islamic view

The Islamic view of life is based on the absolute belief that man, life and the universe are created by a Creator, Allah (the Glorified and Exalted), and that Islam is the message which the Almighty Creator has sent down to mankind to bring it forth from darkness into light. And when man is absolutely and intellectually convinced by this doctrine and enjoys peace of mind, then he will make this doctrine the basis for all of his ideas and the criterion for all of his actions. Consequently, the Muslim is convinced that the Creator, Allah (the Glorified and Exalted), has sent down the last message that determines good and evil, truth and falsehood. In all matters of life and regarding solutions to all problems the Muslim refers to the Islamic doctrine from which a comprehensive system for life originates. This system organizes man's needs, at anytime and anywhere and is not influenced by the surrounding environment, circumstances or individual interests.

Additionally, the Islamic doctrine solves his problems in consideration of all spiritual, human, moral and material values. The Islamic doctrine organizes these values in a concordant manner that realizes all the values. Therefore, the material value is not prioritized over the other values, and no value is ignored in favour of another, rather they are all coordinated. The decisions for the society are carried out on

the basis of the coordination between all four values, rather than on the basis of material prosperity alone, in which the Gross Domestic Product or other economic indicators are the criterion. The material progress and growth gained at the expense of the world's people, or at the expense of nature, can never be the correct criterions for the correct righteous society.

The balance of these four values will never be achieved if legislation is left to man, based on the fact that man is incapable of being free from the influence of his own interests and inclinations whilst legislating. This is due to the fact that man's understanding of organizing is subject to variation, discrepancy, contradiction and influence from the environment in which he lives, which would result in an inconsistent and contradictory system and inevitably lead to man's misery. The state of the world today, which is ravaged by corruption, injustice and damage to man and nature, is the best proof of man's incapability of designing a suitable system that determines what is good and what is evil.

Islam does not forbid man to enjoy Allah's blessings, nor does it forbid him to work, nor gain earnings and wealth. On the contrary, Islam renders work necessary for the progress of the human life, and for man to carry out his duties. Allah (the Glorified and Exalted) says:

﴿قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ
الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ
كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ﴾

”Say: Who has forbidden the beautiful (gifts) of Allah, which He has produced for his servants, and the things clean and pure (which He has provided) for sustenance? Say: They are in the life of this world, for those who believe, (and) purely for them on the Day of Judgment. Thus do We explain the signs in detail for those who understand.” [TMQ. Al-A’raf 7: 32]

However, Islam does not accept that some people over-consume while others are unable to satisfy their basic needs. Consequently, Islam regards the economic problem as being related to the distribution of the wealth and not its scarcity. Hence Islam’s concern is not dedicated to the increase of production, rather it is dedicated to eradicate poverty, and to ensure the balance in looking after the interests and needs of the community and the individual. Thus, Islam does not disregard the needs of the individual in favour of the community, nor does it favour the needs of the individual at the expense of the community. Islam does not accept the

inhumane conditions which the greater part of the world's population lives under the control of the capitalistic system, due to the insatiable desire and hunt for wealth by a few people.

With these views Islam forms an individual that remembers Allah's supervision in all his affairs, and an individual who voluntarily complies with Allah's commands and prohibitions, even if this leads to material losses. Such an individual will make sure to stay as far away as possible from greed and excessive consumption. With these views Islam ensures that the economic activities conform to *Shariah* and to the moral and spiritual values, and prevent the economic activities in becoming a mere material activity that doesn't pay regard to anything except profit. In doing so, Islam eliminates the type of human behaviour which leads to an environmental imbalance.

Islam's view on the environment

Islam does not view man's relation to nature as one of conflict or contradiction. On the contrary, because the universe and life itself, just like man, are all Allah's creations, Islam treats their relations as being mutually complementary. Also, Allah has put the universe in man's service and He assigned man to cultivate the land. Allah (the Glorified and Exalted) says:

﴿اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ وَسَخَّرَ لَكُمْ الْفَلَكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ وَسَخَّرَ لَكُمْ الْأَنْهَارَ * وَسَخَّرَ لَكُمْ الشَّمْسَ وَالْقَمَرَ دَائِبِينَ وَسَخَّرَ لَكُمْ اللَّيْلَ وَالنَّهَارَ﴾

"It is Allah Who have created the heavens and the earth and sends down rain from the skies and with it brings out fruits wherewith to feed you; it is He Who has made the ships subject to you that they may sail through the sea by His command; and the rivers (also) He made subject to you. And He made subject to you the sun and the moon, both diligently pursuing their courses: and the Night and the Day He (also) made subject to you." [TMQ. Ibrahim 14: 32-33]

And He (the Glorified and Exalted) says:

﴿وَادَّ 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﴾

"Behold thy Lord said to the angels: "I will create a vicegerent on earth." They said "Will You place therein one who will make mischief therein and shed blood? Whilst we

do celebrate Thy praises and glorify Thy holy (name)?" He said: "I know what ye know not." [TMQ. Al-Baqarah 2: 30]

Persevering and avoiding both the material and the immaterial mischief on the earth are all necessities to the cultivation of it. Allah (the Glorified and Exalted) says:

﴿وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا

إِنَّ رَحْمَةَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ﴾

" Do no mischief on the earth, after it has been set in order, but call on Him with fear and longing (in your hearts): for the Mercy of Allah is (always) near to those who do good!" [TMQ. Al-A'raf 7: 56]

Islam considers deprivation on the earth a detestable crime. Allah (the Glorified and Exalted) says:

﴿وَمِنَ النَّاسِ مَن يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهَ

عَلَىٰ مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ وَإِذَا تَوَلَّىٰ سَعَىٰ فِي الْأَرْضِ

لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ﴾

"There is the type of man whose speech about the worldly affairs may please you and he calls Allah to witness about

what is in his heart; yet is he the most contentious of enemies. (204) When he turns his back his aim everywhere is to spread mischief through the earth and destroy crops and cattle. But Allah loves not mischief.” [TMQ. Al-Baqarah 2: 204-205]

Also, Islam has clarified that in the universe and on the earth is a balance and a purposeful and exact measure for all kind of things. Allah (the Glorified and Exalted) says:

﴿وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَوْزُونٍ﴾

” And the earth We have spread out (like a carpet); set thereon mountains firm and immovable; and produced therein all kinds of things in due balance.” [TMQ. Al-Hidjr 15: 19]

Furthermore, Allah (the Glorified and Exalted) says:

﴿إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ﴾

”Verily, all things have We created in proportion and measure.” [TMQ. Al-Qamar 54: 49]

These and similar Quran verses suffice to illustrate the Islamic view on nature and the environment, and indicate the necessity to preserve the environment and the prohibition of imbalance therein. The texts mould a Muslim that is eager to cultivate and preserve the earth as well as looking after his interests hereon. Additionally there are many *Shariah* texts in the Quran and Sunnah that are related to details concerned with the preservation of the environment, which indicate that Islam is not confined to a general and wide treatment of the matter. On the contrary, Islam goes beyond that and deals with the details, so man is prevented in damaging and contaminating the environment. Islam did not leave the relationship between the Muslim and nature according to his own individual desires and interest without regard for nature or human lives. The following are some narrations from the Prophet (pbuh) that suffice to show these details:

- **Relationship with water**

It was mentioned in the narration from Abu Hurayrah (may Allah be pleased with him), who said, that the messenger of Allah (pbuh) said: **“None of you may urinate in stagnant water, and then use it for bathing”** (Bukhari and Muslim).

Muadh ibn Jabal (may Allah be pleased with him) narrated from the Prophet (pbuh): **“Avoid the three actions that bring**

people's curses: defecating in water sources, on roads, and in the shade." (Abu Dawud and Ibn Majah)

Abdullah ibn Amru bin Al-Ás (may Allah be pleased with him) narrated: **"That the messenger of Allah (pbuh) happened to pass by Sa'd as he was performing ablution. Whereupon he said: Sa'd what is this squandering? Sa'd said: Can there be any idea of squandering (*israf*) in ablution? Whereupon he (the Prophet) said: Yes, even if you are by the side of a flowing river."** (Ibn Majah)

- **Removal of harm**

The messenger of Allah (pbuh) said: **"Iman is some 70 or 60 branches, the highest is to testify *there is no god besides Allah*, and the lowest of which is to remove something harmful from the road"** (Muslim)

The messenger of Allah (pbuh) said: **"To remove something harmful from the road is a charity."** (Bukhari)

The messenger of Allah (pbuh) said: **"A man found a thorny branch on his way, whereupon he picked it up. Allah was then pleased and applauded his action and forgave him"** (Bukhari).

- **Crops and plants**

The messenger of Allah (pbuh) said: **"There is no Muslim who plants a tree or grows crops, and a bird, a human or an animal eats from it, except that it will be counted as a charity for him."** (Bukhari).

The messenger of Allah (pbuh) said: **"Whoever cultivates barren land, it belongs to him"** (Abu Dawud).

The messenger of Allah (pbuh) said: **"If the time of judgment comes, and in one's hand is a sapling, one has to plant it if it is possible"** (Ahmad).

When the Prophet (pbuh) sent his companions to Jihad he (pbuh) used to advise them with the following words: **"Go forth in the name of Allah.... and do not cut down any tree, except the trees which prevent you from fighting or constitute a barrier between you and the Polytheists"** (Bayhaqi).

- **Birds and animals**

It was narrated from Abu Hurayra that the messenger of Allah (pbuh) said: **"While a man was on a road, he became very**

thirsty and he found a well and went down into it. He drank and then came out. There was a dog panting and eating mud out of thirst. The man said, 'This dog has become as thirsty as I was.' So he went down the well and filled up his shoe with water and the let the dog drink. So Allah thanked him and forgave him." They (companions) said, "Messenger of Allah, do we have a reward for animals?" He (pbuh) said, "There is a reward for every living thing (with a moist liver)." (Bukhari)

Ibn Umar (may Allah be pleased with him) narrated, that the Messenger of Allah (pbuh) said: **" A woman was doomed to Hell on account of a cat, because she tied it. She had not given the cat anything to eat nor did she free it to enable it to feed itself from among insects and other creatures of the earth till it died (due to losing weight)".** (Bukhari).

It was narrated by Anas, who said: **"The messenger of Allah (pbuh) has forbidden the shooting of tied or confined animals."** (Muslim)

The messenger of Allah (pbuh) said: **"Whoever kills a sparrow or anything bigger than that without a just cause, Allah will hold him accountable on the Day of Judgment."** The listeners asked, "O Messenger of Allah, what is a just cause?" He replied, "That he will kill it to eat, not simply to chop off its head and then throw it away." (Nasai).

The above was merely a minor selection from an ocean of *Shariah* texts which concern the environment. These texts give a unique picture of how Islam focuses on nature. Furthermore they illustrate that Allah has created nature and put it in service for Man, and made Man its guardian to enjoy and not ruin it.

Islam prohibits harm and that which leads to the forbidden

Most of the *Shariah* principles which are related to environmental pollution to a great extent are the principles concerning harm that are derived from a series of narrations, including the Prophet's words: **"No harm and no harming."** (Daraqutni).

Examples of these principles are: **"the essence of harm is prohibition"**, **"harm is removed"** and **"any permitted (mubah) element that is harmful or leads to harm, is prohibited, but the matter remains permissible."** Dealing with the environment should therefore be done in a way that is not harmful or leads to harm.

Like the principles of harm there is the principle: **"the means of the forbidden is forbidden"**, which is derived from the *Shariah* texts. According to this principle, any relationship with nature which leads to something that *Shariah* has prohibited will also be prohibited, even if there is not a text with a specific prohibition. It is therefore forbidden according to *Shariah* to pollute the environment so that it is harmful, or leads to harm, or leads to something forbidden during the process of manufacturing, economic development or exploitation of natural resources, such as contaminating the

water, air and soil, with poison, disease and destruction of the soil, animal resources and fisheries. This is regardless of the cost there may be to avoid this, which means that the *Shariah* has ignored the discussion of economic losses related to countering environmental harm and combating pollution.

Regarding the destruction of the community life in a particular area, such as pollution of public land, rivers, lakes, meadows and forests, Islam does not allow the subjugation of the lives of people to individuals. On the contrary, Islam places public property under state supervision which ensures the safeguarding of people and prohibits harming them. The state is also obliged to remove harm from the community, such as forbidding factories to dispose their harmful waste products into rivers and oceans.

Islam has defined the property and framed the type of ownership and the manner of acquisition, without interfering in the amount. This is in contrast to the quota solutions which the climate agreements have set, where limiting the amount is made as the basis of manufacturing. This shows that the climate agreements are designed to serve companies and industrialized countries and not to remove the real harm. The one who closely examines the issue will realize that the production quantity is not the problem. The problem lies in the type and the manner of acquisition. For example, when

factories are built in residential areas with harmful results, it is then due to the location of the factory and not the quantity the factory produces. Hence, one should prohibit the construction of such factories in residential areas. If the factory produces goods whose waste products are harmful, then the solution lies in how you handle and dispose these waste products so as to preserve human life and the environment. The solution is not found in prohibition of the production or in the reduction of the amount. Factory owners or the State who oversee the industry are responsible for removing the harm.

Preservation of the Environment in the Islamic State

The entire Muslim world is living in a terrible state of decline in various aspects of life. The rulers have contributed in an obvious manner to the preservation of this state of misery, ever since they agreed to be tools in the hands of foreign states, and since they denied Islam and its laws and refrained from their implementation. Therefore, they have not achieved any progress in the life of the Muslim nation. For this reason, the Muslim nation needs infrastructure, industry, agriculture, health, economic research and development, etc. The future Khilafah State must therefore invest in the vital aspects of all areas. However, though the task is difficult and seemingly impossible, the truth is that Allah has bestowed the Muslim world with all the natural resources and a young nation that possesses the necessary skills in all areas of life: scientists, researchers, doctors, engineers and others. As a result the Khilafah State will take the necessary steps to becoming an industrialized country, and will insure that the industry is subject to Islam's laws so that man and environment are not caused damage.

To ensure its implementation the system of Islam relies on the individual's fear of Allah which the Islamic doctrine enroots in

the souls. Yet, the system of Islam has not left the matter to the fear of Allah alone. The Islamic system has determined practical mechanisms to achieve the implementation of its laws. Thus, Islam has made the State responsible for implementation, set penalties for violation of the law and ordered the Muslim nation to account the individual and the state if there is negligence. The judicial system plays an important role in safeguarding the implementation of Islam in general, and especially in taking into account the issue of the environment and climate. The role of the judiciary in the environmental issue can be summarized as follows:

Qadi al-Hisbah (Supervisory Judge)

Islam has permitted individuals to trade, produce and invest under certain conditions. These conditions determine what and how this individual can own, since Islam has forbidden ownership of things such as alcohol and prohibited ways to acquire property, such as fraud and monopolization. And to ensure that everything proceeds according to *Shariah* and that the evil occurring in public life is removed, Islam has introduced a law regarding the presence of a judge, who supervises markets, hospitals, factories, and corporate-compliance with *Shariah* Acts and other matters related to his duties. This judge is called the Judge of *Hisbah*. To prevent companies exposing animals or the environment to damage

falls under this judge's powers. Therefore, the Judge of *Hisbah* will be among the inspectors, who inspect and supervise the pollution and the waste that companies leave. Any violation that the Judge of *Hisbah* discovers he immediately punishes for.

Qadi al-Khusamat (The Judge of Disputes)

One of the biggest problems caused by environmental pollution is the damage that affects the workers and people exposed to toxic waste and the like. Islam has a clear position on the actions that damage people, which is the prohibition of such acts. The Judge of Disputes is the one who determines the matters raised by the victims. This judge gives judgment according to the *Shariah* laws by ensuring that the damage is cleared and accounts the person who caused the damage to recompense for the consequences of the damage.

Qadi al-Madhalim (The Judge of Unjust Acts)

The Judge of Unjust Acts has the task to resolve the conflicts that arise between the ruler and people. In the area of environmental cases, this judge works to eliminate the environmental injustices the ruler commits, such as the harm

coming from the state-factories. This judge obliges the ruler to implement the Shariah laws, which are related to the environment, if there is any negligence on behalf of the ruler in this area or if the ruler favors an issue at the expense of another.

The Environmental Problem and its Globalization

The globalization of the climate and environmental problem implies that the solution to the problem must be global. This shows that the western Capitalist countries are not serious about the solution, because they are the ones that possess the solution to this problem and not other countries. So why do they invite the whole world in order to solve the problem?! The agreements that have and will be concluded (the presented solutions at the COP 15), confirm that the western Capitalist states are not serious. International agreements such as the Kyoto-agreement and others are not even signed by the major countries, and they only comply with those agreements to the extent that they ensure their own interests. Hence, these agreements and conventions are a tool in the hands of great powers to dominate smaller states.

Islam forbids the Islamic State to submit to other countries or to accept their dominance.

Allah (the Glorified and Exalted) says:

﴿وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا﴾

"And never will Allah grant to the Unbelievers a way (to triumph) over the Believers." [TMQ. Al-Nisaa' 4: 141]

This subjugation through the acceptance of these particular agreements will lead Muslims to being prevented in establishing real industries, just as it would harm the environment and realize the West's exploitation of the Muslim world. The acceptance of any state to submit to agreements and conventions that make the state a prey of western colonialism is truly a great crime.

The Real Solution to the Global Problem

The problem lies in the ruthless behavior of Capitalist countries in their pursuit of achieving material prosperity at the expense of others and at any price. The reason for this behavior is inhumane doctrine of the Capitalist ideology. The Capitalist countries refuse to take any responsibility, not even from a moralistic perspective for their and their companies' behavior. The world is suffering under this doctrine and is exploited in a manner which is contrary to the most basic of human values.

The solution to the global environmental problems and problems concerning poverty and other global issues is to remove and discard the real reason, which has caused these problems, i.e. by a global rejection of the inhumane Capitalist doctrine, which still controls the destinies of nations, and by looking for an alternative that ensures mankind's happiness and tranquility.

We, in Hizb ut-Tahrir, present the alternative to you, which is Islam, with its idea and method. Islam is the solution to the world's problems. Islam's political, economical, social, environmental and other solutions are the only solutions which will save the world from the injustice and darkness that the Capitalist system has thrown it in. Islam is the alternative

that takes people from worshipping other people to the worship of the Lord of mankind. And Islam takes people away from the injustice of various doctrines and ways of life (Capitalism, etc.) to the justice of Islam.

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾

“We sent you, only as a mercy for all creatures.” [TMQ. Al-Anbiyaa’ 21: 107]

Finally we direct this appeal to the Muslims

Dear Muslims

For 13 centuries under the shade of Islam, mankind has benefited from the safety and tranquility, where Muslims and non-Muslims lived with security for their lives and property. But today corruption has spread on the earth, in the sea and in the skies and no man, animal or stone has been spared, and this is due to the tyranny of Capitalism and the lack of the presence of Islam.

The Messenger (pbuh) has told that this situation will not continue forever and that mankind will once again come to enjoy security and prosperity once Islam returns to life and spreads in the world, as he (May Allah's blessings and peace be upon him) said in the narration that after the dictatorial rule it will finally become a righteous rule:

ثم تكون خلافة على منهاج النبوة

"...then there will be Khilafah upon the method of the Prophet." (Imam Ahmad).

This narration is a message of the return of Islam and the seizure of injustice.

Dear Muslims

Allah (the Glorified and Exalted) has praised you and described you as the best nation brought to mankind. Allah (the Glorified and Exalted) says:

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ
عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ﴾

"You are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah." [TMQ. Aal-'Imran 3: 110]

This quality, "**the best**", obliges you to bear the responsibility towards your *deen* and mankind and this cannot be realized without the presence of Islam in life.

We, in Hizb ut-Tahrir, invite you to work with us in order to resume the Islamic way of life, through the establishment of the righteous Khilafah-State, as this state is the only guarantee

for the protection of man and the environment from the excesses and injustice that prevails globally.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا

يُحْيِيكُمْ﴾

”O you who believe! Give your response to Allah and His Messenger, when He calls you to that which will give you life.” [TMQ. Al-Anfal 8: 24]