

Eco-Sunnah and the Contemporary Ecological Crisis: An Analytical Study in the Light of the Prophetic Seerah ﷺ

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Abstract

The contemporary world is facing a multi-dimensional ecological crisis, manifested through catastrophic floods, industrial waste, noise pollution, and the loss of biodiversity. This research investigates the 'Eco-Sunnah' framework—environmental ethics derived from the Prophetic Seerah—as a sustainable solution to these modern challenges. The primary research problem addresses the moral and spiritual void in current environmental policies, which often fail to curb industrial excesses and resource mismanagement. The purpose of this study is to analyze how Prophetic teachings on cleanliness (Taharah), water conservation, and the ethical treatment of animals can be systematically adapted into a modern environmental governance model.

Employing a descriptive and analytical methodology, the study draws upon the Qur'an and authentic Hadith to identify core principles such as stewardship (Khilafah), balance (Mizan), and the sanctity of all life. Findings indicate that the Prophetic models of Hima (protected zones) and Harim (buffer zones) provide practical strategies for flood management and urban planning. Furthermore, the study highlights that integrating the Sunnah of moderation (Iqtisad) is essential for mitigating industrial and noise pollution, which the Qur'an describes as Fasad (corruption on earth). The research contributes to the field by bridging the gap between spiritual ethics and technical implementation, offering a holistic 'Eco-Sunnah' framework for global sustainability. It concludes that the adoption of these Prophetic principles is vital for fostering individual

responsibility and institutional resilience in the face of rapid environmental change.

Keywords: Eco-Sunnah; Ecological Crisis; Prophetic Seerah; Environmental Ethics; Sustainable Development

Methodology

The study employs a descriptive and analytical methodology. It utilizes primary sources including the Qur'an, authentic Hadith collections (such as Sahih al-Bukhari and Sunan al-Tirmidhi), and classical Sirah literature to identify environmental principles. These principles, particularly the concepts of *Taharah* (cleanliness), *Khilafah* (stewardship), and the legal protections of *Hima* and *Harim*, are then analytically compared with modern environmental theories and challenges like industrial pollution and flood management. The research also incorporates contemporary environmental reports (e.g., from the World Bank, SDGs and Green Covenant) to align Prophetic guidance with modern technical needs and also this study analytically examines the problem of uncontrolled urban expansion in densely populated cities, highlighting the absence of ecological buffer zones prior to residential development, while proposing that this paper will later introduce a sustainable alternative model.

Research Question

How can the environmental ethics of the Prophetic Seerah (Eco-Sunnah)—specifically focusing on resource conservation, pollution control, and animal welfare—be integrated into a practical framework to address the contemporary ecological crisis of floods and industrial degradation?

Introduction

The contemporary world is facing unprecedented environmental challenges that have escalated from localized pollution to a full-scale ecological crisis. About a century ago, humanity struggled primarily with environmental pollution, but today, the situation has intensified into a comprehensive ecological crisis, affecting ecosystems, biodiversity, and natural resources. These environmental challenges are not merely technical or physical issues; they are deeply intertwined with moral and ethical responsibility toward nature, or what can be described as environmental ethics. Understanding and

addressing these crises requires a framework that integrates both practical and moral solutions. This research aims to explore the principles of Eco-Sunnah as derived from the Quran and Sunnah of the Prophet ﷺ, highlighting how Islamic teachings provide guidance for ethical interaction with the environment, moderation in the use of natural resources, and the preservation of ecological balance. By analyzing the moral obligations emphasized in Islamic scripture and prophetic practice, this study seeks to identify actionable solutions to modern environmental challenges, demonstrating that sustainable ecological practices are deeply rooted in spiritual, ethical, and social responsibilities. Thus, the integration of environmental ethics with prophetic guidance offers a holistic approach to mitigating the pressing ecological issues of our time.

Eco-Sunnah describes the environmental teachings found in the Prophet's ﷺ guidance, emphasizing stewardship, moderation, and the protection of natural resources.¹

Eco-Sunnah refers to the concept of Prophetic Environmental Ethics, which highlights the principles of environmental protection and sustainable use of natural resources as guided by the Qur'an, Hadith, and the Seerah of the Prophet ﷺ. It emphasizes responsible stewardship of nature, conservation of resources, and ethical treatment of animals and the environment based on the Prophetic model.

“Ecological” means relating to ecology, i.e., concerned with the relationships between organisms and their natural environment.²

“Ecological crisis” refers to a significant disruption of ecological systems caused by environmental changes that destabilize the survival of species and ecosystems, often due to human activities.³

Allah's blessings on Earth are meant for the benefit of all, and humans have been placed as trustees—not absolute owners—of these resources. When people misuse these blessings, disturb the balance of nature, or create corruption on Earth, they go against the purpose for which these gifts were granted. The Qur'an explains that such corruption ('fasād') is often the

outcome of human actions, and when divine guidance is ignored, the natural system itself becomes a source of consequence and warning.

ظَهَرَ أَفْسَادٌ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ⁴

Corruption has appeared on land and sea because of what people's own actions have caused, so that Allah may let them experience part of the consequences of their deeds.

وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْأَفْسَادَ⁵

corruption on Earth by harming its natural systems—destroying crops, damaging animals, and disturbing ecological balance. Since Allah does not like corruption, this verse highlights that environmental destruction is not merely a social wrong but a spiritual violation, directly contradicting the ethical responsibility given to humans as caretakers of the Earth.

Throughout the Qur'an, at numerous places, humans are explicitly forbidden from causing corruption and destruction on Earth, as such actions not only damage the environment but also bring harm to humanity itself.^{6 7}

On the other hand, the Qur'an conveys that,

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا⁸ “الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا”

Allah Almighty created man as the most honorable of all creatures and entrusted him with the responsibility of bearing the Trust, as He said: *“Indeed, We offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man undertook to bear it. Indeed, he was unjust and ignorant.”* Man accepted this great responsibility, thus becoming the Khalīfah (vicegerent) of the Earth.

إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً⁹

Just as a king is responsible for his subjects and the welfare of his kingdom, man has been appointed as the custodian of the environment, its creatures, and the entire system of creation. This responsibility is not limited merely to human ethics and social relations, but extends to caring for the Earth, its

resources, and all living beings, so that man may truly fulfill his role as Allah's vicegerent.

Allah Almighty says: "And We have set the balance (*Mīzān*)" ¹⁰. This signifies that a standard of justice, proportion, and moderation has been established for all creation. Under this divine balance, man must act with equilibrium in every deed and decision. The balance not only guides ethical conduct and human relations but also teaches responsibility and harmony with nature, resources, and the environment. By adhering to this measure, man can truly fulfill his role as Allah's trustee and vicegerent on Earth.

The Divine System of Water in the Qur'an and Sunnah

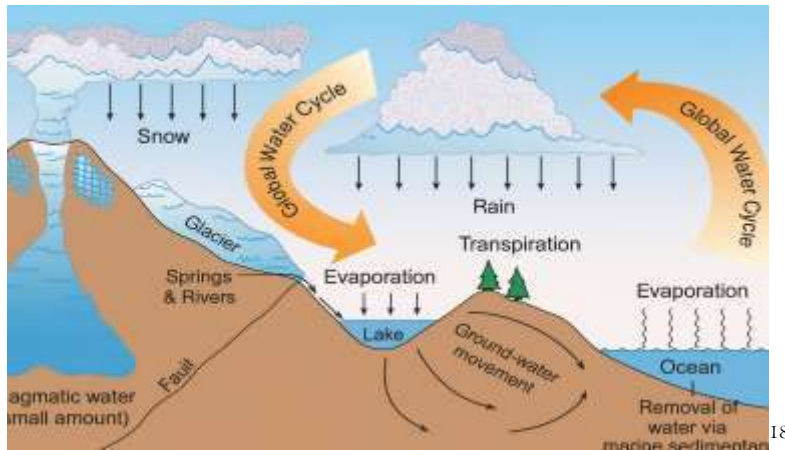


أَلَمْ تَرَ أَنَّ اللَّهَ يُزْجِي سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَامًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خَلَالِهِ
وَيُنزِّلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ ¹²

Allah Almighty has created glaciers and mountain reservoirs to preserve water for sustaining life. ¹³He sends this water down as measured rainfall, replenishing rivers, springs, and underground aquifers. ¹⁴ This divine system irrigates crops, supports livestock, and enables human transportation and trade. ¹⁵ The water eventually reaches the seas, where Allah has provided further blessings for humans, such as boats and other means of navigation for travel and commerce. ¹⁶ Oceans, lakes, and other water bodies operate in

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balance, sustaining biodiversity and ecological harmony. However, when humans disrupt this natural system through overuse, pollution, or mismanagement, the divine blessing turns into a challenge, causing floods, droughts, and environmental stress affecting both humans and other living beings.¹⁷



Prophetic Guidance and Ecological Ethics

The Sunnah of the Prophet ﷺ provides practical guidance for living in harmony with the natural environment. Through his teachings and conduct, the Prophet ﷺ emphasized moderation, avoidance of waste, kindness to animals, conservation of water, and respect for natural resources. The Prophetic model transforms environmental care into daily ethical practice, showing that ecological responsibility is deeply connected with faith, character, and social justice. This Prophetic approach reflects a holistic vision in which human well-being and environmental sustainability are inseparable.

Prophetic Guidance on Water and Contemporary Ecological Crisis

Hadith	Meaning	Contemporary Comparison	Eco-Sunnah Conclusion
النَّاسُ شُرَكَاءُ فِي الْمَاءِ	Water is presented as a shared natural resource	Privatization and unequal distribution of water	Islamic ethics promote equitable

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	not private property.	deepen ecological today.	social and ecological resources.	and access to natural resources.
20	لا يَمْنَعُ فَضْلَ الْمَاءِ	Withholding water is prohibited as it disrupts broader ecological systems.	Dams, monopolies, and political control of water must not damage ecological harm ecosystems and communities.	Resource control must not damage ecological balance.
21	أَفْضَلُ الصَّدَقَةِ سَفْيُ الْمَاءِ	Providing water is regarded as the highest form of charity.	Water scarcity today threatens both human survival and biodiversity.	Sustaining life through water is central to Islamic ethics.
22	فِي كُلِّ كَبِدٍ رَطْبَةٌ أَجْرٌ	Environmental care extends to all living beings, not humans alone.	Wildlife suffers due to polluted water and habitat destruction.	Eco-Sunnah embraces a life-centered ethical vision.
	نَهَى أَنْ يُبَالَ فِي الْمَاءِ الرَّائِدِ	Pollution of water sources is strictly prohibited in Prophetic teachings.	Industrial waste and sewage contaminate rivers and groundwater today.	Prevention of pollution is a foundational ecological principle.
24	مَا هَذَا السَّرْفُ؟ ... وَإِنْ كُنْتَ عَلَى نَهْرٍ جَارٍ	The Prophet ﷺ condemned wastefulness in water use, even during religious acts and in conditions of abundance.	Modern societies waste water despite scarcity through excessive domestic, industrial, and agricultural consumption.	Conservation is a moral duty regardless of availability.

Eco-Sunnah Solutions to Drought

Recent reports by the World Bank, OECD, and national surveys indicate that Pakistan faces severe water stress due to overuse, mismanagement, and climate change. Traditional flood irrigation, industrial extraction, and urban water

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demands exacerbate scarcity. These findings align with the Hadith guidance on avoiding waste, ensuring fair distribution, and protecting communal resources. Following these principles is not only a moral and spiritual obligation but also a practical solution to contemporary ecological challenges.^{25, 26}



Pakistan's water crisis is increasingly driven by inefficient use and mismanagement of water resources. According to the *Global Water Monitoring Report*, Pakistan is ranked among the six countries where agricultural water use remains deeply inefficient, resulting in significant freshwater loss and exacerbating drought conditions. Climate change projections further indicate a substantial rise in water demand for non-agricultural sectors, placing additional strain on limited supplies. National water governance studies also highlight that poor irrigation practices, unsustainable groundwater extraction, and inadequate storage capacity are pushing Pakistan toward absolute water scarcity. Globally, agriculture accounts for the majority of water use, underscoring the need for sustainable practices to address both productivity and ecological balance.^{28, 29}

When integrated with modern science, the ethical principles of Eco-Sunnah translate into practical technical solutions. The prohibition of waste supports

water-efficient technologies, shared ownership calls for equitable water governance, the ban on withholding surplus aligns with limits on over-extraction, and the principle of avoiding harm underpins pollution control and environmental regulation. Thus, Prophetic guidance provides the ethical foundation necessary for sustainable technical implementation.

Hadith	Hadith Meaning	Contemporary Comparison	Eco-Sunnah Conclusion
النَّاسُ شُرَكَاءُ فِي الْمَاءِ وَالْكَلْبِ وَالنَّارِ ³⁰	People are partners in water, pasture and fire (basic ecosystem resources).	Shared access to natural resources prevents conflict and supports resilience during droughts.	Collective stewardship of resources is a foundational Eco-Sunnah principle.
لَا يُمْنَعُ فَضْلُ الْمَاءِ لِيُمْنَعَ بِهِ الْكَلْبُ ³¹	Surplus water should not be withheld to monopolize pasture or crops.	Controlling water for private benefit intensifies drought impacts and agricultural losses.	Responsible and just water distribution mitigates drought-related crises.
لَا ضَرَرَ وَلَا ضِرَارَ ³²	There should be neither harm nor reciprocating harm.	Overuse, pollution, or mismanagement of water harms humans and ecosystems, especially during droughts.	Preventing harm is central to Eco-Sunnah; ethical water use reduces environmental degradation.
ثَلَاثَةٌ لَا يَنْظُرُ اللَّهُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ... رَجُلٌ كَانَ لَهُ فَضْلٌ مَاءٍ بِالطَّرِيقِ فَمَنْعَهُ	A man who had surplus water along the road and withheld it from a traveler in need is among	Modern hoarding of water during droughts denies	Ensuring equitable access to water reflects Eco-Sunnah

مِنَ ابْنِ السَّبِيلِ those whom Allah will access to needy and core Islamic
33 not look at on the Day communities, ethical values.
of Judgment. worsening
scarcity and
social injustice.

After the migration to Madinah, water scarcity emerged as a serious environmental and socio-economic challenge, as the primary source of fresh water—Bī'r Rūmah—was privately owned and its water sold at a cost, disproportionately affecting the poor. Rather than addressing this crisis through extraordinary or purely miraculous means, the Prophet Muḥammad ﷺ adopted a **sustainable, ethical, and economically viable strategy**. He encouraged the acquisition of the well for public benefit by promising eternal reward, upon which 'Uthmān ibn 'Affān (RA) first purchased a share and later the entirety of the well, dedicating it as a public endowment (waqf) accessible to all (Al-Bukhārī, Ṣaḥīḥ al-Bukhārī, Kitāb al-Musāqāh; Al-Tirmidhī, Sunan al-Tirmidhī, Manāqib 'Uthmān).³⁴ This incident exemplifies **community-based water resource management, equitable access to natural resources, and environmental sustainability**, demonstrating that the Prophetic concept of Khilāfah extends beyond social ethics to encompass responsible stewardship of the environment and vital resources such as water (Ibn Hishām, al-Sīrah al-Nabawiyyah; Ibn Sa'd, al-Ṭabaqāt al-Kubrā).³⁵

Islamic Environmental Ethics and the Sanctity of Trees

Overall, the forest system of the Earth can be compared to the lungs and immune system of the human body. Just as lungs provide oxygen essential for life and the immune system protects the body from disease and internal decay, forests sustain human survival by producing oxygen and shielding the planet from pollution, soil erosion, and environmental degradation. Unjustified deforestation, therefore, is not merely an environmental loss;

rather, it represents a direct threat to human existence, a violation of moral responsibility, and a betrayal of the divine trust bestowed upon humanity.

Rapid industrialization, uncontrolled urban expansion, housing colonies, agricultural commercialization, and infrastructure development have emerged as major drivers of large-scale deforestation in the modern world. The expansion of industries increases demand for land and raw materials, while the construction of housing schemes and road networks leads to the permanent removal of forest cover. Additionally, population growth, illegal logging, and weak environmental governance further accelerate forest degradation, posing a serious threat to ecological balance and human sustainability.

Mohsen Jamil Butt writes in his book :

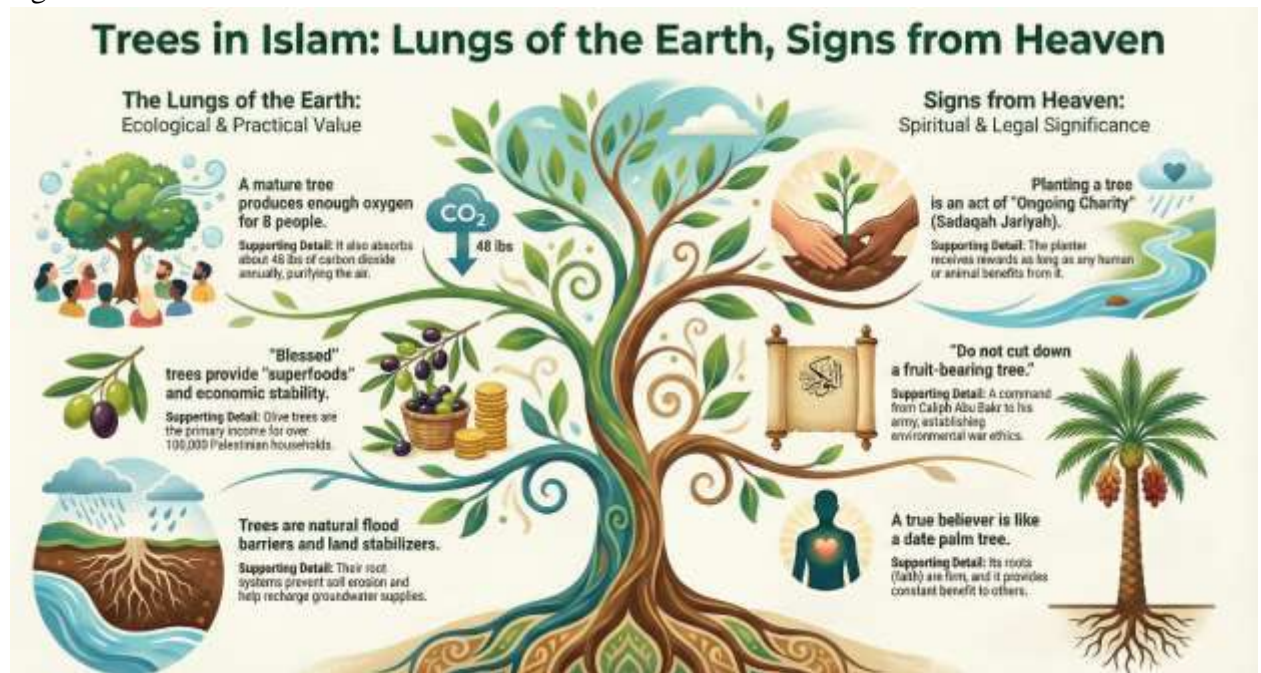
“Forests are of vital importance to mankind and other plant and animal species, as they provide them oxygen and create a CO₂ balance.”³⁶

Contemporary research in Environmental Sciences clearly demonstrates that forests constitute a fundamental pillar of ecosystem services, playing a critical role in regulating the carbon cycle, conserving biodiversity, and mitigating climate change. Trees function as effective carbon sinks by absorbing harmful greenhouse gases, stabilizing surface temperatures, regulating precipitation patterns, and supporting food security systems. Conversely, excessive deforestation results in soil degradation, desertification, and an increase in extreme weather events, all of which severely disrupt the socio-economic and environmental structures of human societies.³⁷

From an Islamic perspective, trees are not merely natural resources but are among the signs (āyāt) of Allah Almighty. The Qur’ān affirms that trees and stars prostrate before Allah and glorify Him, reflecting that every element of nature operates within a conscious and divinely ordained order. The divine command in Qur’ān, Sūrah An-Naḥl (16:68), directing the honeybee to build its hives in mountains and tall trees, clearly indicates that the presence of forests and dense trees is essential and indispensable for the survival of

important creatures like honeybees and the overall ecological system (ecosystem).

The Prophet Muḥammad ﷺ likened a true believer to the date palm, which consistently benefits others through its fruit, shade, and various utilities. The Qur'ān and Sunnah also highlight certain trees as possessing special blessing, such as the olive, described as a symbol of divine light, and the date palm, which provided nourishment and strength to Maryam (‘alayhā al-salām) at the time of childbirth. Likewise, Allah swore by the fig and the olive in *Sūrat al-Tīn*, thereby emphasizing their nutritional, medicinal, and spiritual significance.



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Hadith	Meaning	Contemporary Comparison	Eco-Sunnah / Practical Conclusion
مَنْ غَرَسَ شَجَرَةً أَوْ نَزَعَ نَخْلَةً فَأَكَلَ مِنْهَا	Whoever plants a tree or cultivates crops, and any human, bird, or	Modern planting provides food, shade, and	Encourages tree plantation as Sadaqah Jariyah; promotes ecological

Hadith	Meaning	Contemporary Comparison	Eco-Sunnah / Practical Conclusion
أَوْبَيْهِيْمَةً فَهُوَ لَهُ صَدَقَةٌ ³⁹	animal eats from it, ecosystem support. counts as charity for them.		sustainability.
إِنْ قَامَتِ السَّاعَةُ وَفِي يَدَيْكُمْ نَبَاتٌ فَلْيَغْرِسُوهُ ⁴⁰	If the Day of Judgment begins during crises and someone has a long-term plant in hand, they should plant it.	even has environmental benefit.	Highlights enduring value of tree planting; moral & spiritual incentive for environmental action.
مَنْ غَرَسَ شَجْرَةً فَلَمْ يَأْكُلْ مِنْهَا وَلَمْ يَأْكُلْ أَحَدٌ مِنْهَا وَلَمْ يَأْكُلْ طَيْرٌ وَلَمْ يَأْكُلْ بِهِيْمَةٌ ⁴¹	Whoever plants a tree from which no one eats still receives reward.	Encourages planting trees regardless of immediate benefit; ecological & spiritual reward.	Promotes continuous charity & environmental stewardship.
مَنْ لَا يَغْرِسُ شَجْرَةً فَيَهْتِكُ النَّاسُ بِقَطْعِهَا ⁴²	Whoever fails to plant a tree and maintain green areas people suffer due to its absence is accountable.	Failure to plant or maintain green areas reduces environmental resilience.	Community responsibility in tree planting is emphasized.
مَنْ غَرَسَ النَّخْلَةَ وَآكَلَ مِنْهَا ⁴³	Whoever plants a date palm and people benefit from it, gets reward.	Date palms are essential for security & ecosystem.	Encourages planting fruit-bearing trees for ecological & human benefit.
إِعْمَالُ الشَّجَرِ فِي الْأَرْضِ	Planting and maintaining trees on	Urban greening and reforestation	Tree planting is ethically and

Hadith	Meaning	Contemporary Comparison	Eco-Sunnah / Practical Conclusion
خير ⁴⁴	earth is good.	improve climate biodiversity.	& religiously recommended.

Flood Crisis, Climatic Stress, and Sustainable Solutions: A Comprehensive Analysis

In recent times, the intensity and frequency of floods have increased dramatically, forming a complex environmental crisis driven by climate change, rapid glacier melt, and human interventions, resulting in significant disruption of natural balance. According to recent global reports (2025), continuous temperature rise has accelerated glacier retreat worldwide, destabilizing water reservoirs and increasing the risks of sudden glacial lake outburst floods (GLOFs), particularly threatening mountainous and northern regions.^{45, 46}



Pakistan is one of the countries severely affected by this global crisis. Climate assessments up to 2025 indicate that glacier melt, intense monsoon rains, and environmental instability have further complicated flood risks, directly

affecting millions of people and severely damaging the agricultural sector, water resources, and the national economy.⁴⁸ Fresh national and international reports confirm that the accelerated retreat of glaciers will create critical challenges for water supply, food security, and human safety, highlighting the urgent need for integrated climate strategies and coordinated policy-making.

In Pakistan, the forest cover has declined from approximately 30% in 1947 to less than 5% today, while during the same period, the population has surged from roughly 30 million to over 241.49 million, an eightfold increase.⁴⁹ This rapid population growth, combined with deforestation, has exerted enormous pressure on land, water, and forests, weakening natural water regulation, increasing soil erosion, and magnifying the intensity of flood-related destruction.⁵⁰

As of 2025, approximately 44 volcanoes were continuously active worldwide, contributing to accelerated glacier melt and climatic instability.⁵¹ These eruptions increase glacier melt rates, raising the risk of glacial lake outburst floods (GLOFs) and other hydrological hazards.⁵² Volcanic ash and sulfate aerosols reflect solar radiation, altering temperature and weather patterns, further complicating the global environmental crisis. Large-scale afforestation and ecosystem restoration are crucial mitigation strategies to stabilize watersheds and reduce downstream flood risks.⁵³

Industrial and Noise Pollution, Eco-Sunnah and the Ecological Balance of the Earth

Modern industrial expansion, driven largely by human greed and uncontrolled consumption, has inflicted severe damage on the natural balance of the Earth, resulting in a profound disturbance of the global ecological system.⁵⁴ Toxic emissions released from factories and industrial centers—particularly greenhouse gases such as carbon dioxide and chlorofluorocarbons—have intensified global warming and accelerated climate change. Consequently, millions of deaths occur worldwide every year as a direct result of environmental degradation, a number that now exceeds casualties caused by wars. Industrial waste and chemical pollutants have not only contaminated

the atmosphere but have also poisoned drinking water and soil, leading to alarming increases in fatal diseases such as cancer and respiratory disorders.⁵⁵

Greenhouse gases function like a thick blanket surrounding the Earth: they allow solar radiation to enter but prevent the heat from escaping back into space, causing the internal temperature of the planet to rise to suffocating levels. This scientific phenomenon illustrates how unchecked industrial emissions are destabilizing the planet's life-support systems.

Greenhouse Gases:Greenhouse gases are defined as harmful gases that trap heat in the atmosphere and cause an increase in the Earth's temperature, leading to global warming. These gases primarily include carbon dioxide, carbon monoxide, chlorofluorocarbons, and lead, which are produced by industrial activities and vehicle emissions. According to research, approximately 40 billion tons of such gases are released into the atmosphere annually due to human activities, severely disrupting the planet's natural equilibrium.⁵⁶ The consequences of these emissions extend beyond climate change and have become a major cause of millions of deaths each year—surpassing the fatalities of armed conflicts worldwide.

Impacts of Noise Pollution

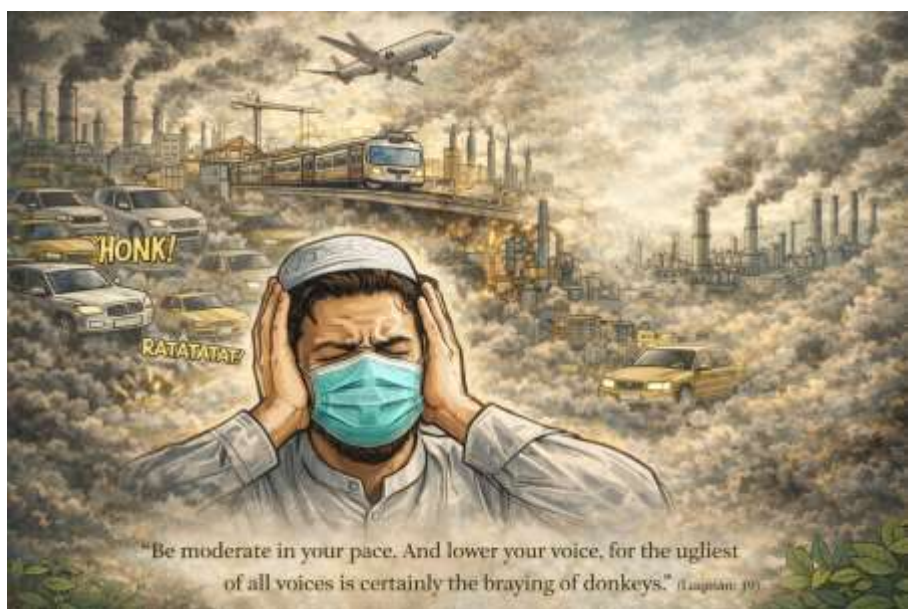
Noise pollution is a silent threat of the modern era that is often given less importance compared to other types of pollution, even though it rapidly reduces the quality of human life [3, 74]. When sound exceeds a certain threshold, it is termed "noise," which causes nervous tension, restlessness, and irritability. According to research reports, 34% of people in Pakistan suffer from depression, and a significant reason for suicides is this mental stress. Noise waves gradually diminish human cognitive and mental abilities.⁵⁷

Medical and Scientific Observations

Medically, noise above 85 decibels is harmful to hearing. An experimental study found that when young people were exposed for just 10 minutes to 90-decibel noise at 4000 Hz, a significant increase was recorded in both their systolic and diastolic blood pressure [54, 66]. Additionally, noise causes rapid heartbeat, sweating, headaches (migraine), and digestive disorders [8, 55].

Noise is also dangerous for pregnant women, leading to high blood pressure and low birth weight in babies.⁵⁸

In response to the alarming impacts of industrial and environmental noise pollution, Islam does not merely identify the problem but offers a comprehensive, value-based, and practical framework of solutions. The following chart presents this Islamic response through an integrated Eco-Sunnah model.



Eco-Sunnah & Industrial and Noise Pollution

Qur'anic Verse / Translation	Hadith	Contemporary Issue	(Eco-Sunnah)
<p>وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا</p>	<p>And do not cause corruption on the earth after it has been set right</p>	<p>Industrial noise, traffic noise, disruption of ecological balance</p>	<p>Treat noise as environmental corruption and maintain acoustic balance</p>

Qur'anic Verse / Translation	Contemporary Issue	(Eco-Sunnah)
<p>وَأَغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ 61</p>	<p>Lower your voice; indeed, the worst of sounds is the braying of the donkey</p>	<p>Screaming, loud culture, public calm, and noise moderation</p>
<p>لَا ضَرَرَ وَلَا ضِرَارَ 62</p>	<p>Do not harm yourself or others</p>	<p>Noise causing high blood pressure, mental stress, hearing damage</p>
<p>اتَّقُوا اللَّاعِنِينَ ... الَّذِي يَتَخَلَّى فِي طَرِيقِ النَّاسِ أَوْ فِي ظِلِّهِمْ 63</p>	<p>Avoid the two cursed acts: leaving filth in streets, people's pathways or shade</p>	<p>Noise in parks, and residential areas disturbing peace</p>
<p>وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تَخَافَتْ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا 64</p>	<p>Do not raise your voice in prayer, nor speak in a whisper; but seek a moderate way between the two. (Al-Isrā: 110)</p>	<p>Excessive use of loudspeakers during worship</p>
<p>نَهَى عَنِ النَّوْحِ 65</p>	<p>The Prophet ﷺ forbade wailing</p>	<p>Loud mourning at accidents or deaths</p>
<p>مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ</p>	<p>Whoever believes in Allah and the Last</p>	<p>Idle talk, unnecessary noise</p>
		<p>Make silence a social ethic</p>

Qur'anic Verse / Translation Hadith	Contemporary Issue	(Eco-Sunnah)
فَلْيَقُلْ أَوْ خَيْرًا لِيَصْنُتْ ⁶⁶ Day should speak good or remain silent		
إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرِّفْقَ ⁶⁷ Allah loves gentleness	Harsh tone, loud speech, noise	Speak softly and cultivate polite behavior
الطُّهُورُ شَطْرُ الْإِيمَانِ ⁶⁸ Purity is half of faith	Dirty environment, polluted air	Promote cleanliness and clean surroundings

A Comparative Study of Global Environmental Frameworks and the Islamic Jurisprudential Eco-Ethics (Eco-Sunnah)

The Sustainable Development Goals (SDGs) constitute a comprehensive global Plan of Action and Agenda for people, the planet, and prosperity. Their targets are explicitly defined as global and aspirational, granting each country the flexibility to implement them in accordance with its national priorities and socio-economic conditions. In this way, the SDGs function as a guiding policy framework for sustainable development at both national and international levels.

Key Sustainable Development Goals Relevant to Environmental Protection

SDG 13: Climate Action
Climate change poses a serious global threat to both human and natural systems through rising temperatures, extreme weather events, and sea-level rise. Addressing these impacts requires reducing dependence on fossil fuels, expanding renewable energy, and integrating climate risk management and resilience-building measures into national policies.⁶⁹

SDG 6: Clean Water and Sanitation

Ensuring access to safe and clean water is a fundamental human necessity. This goal emphasizes improving water quality, controlling chemical discharge, promoting efficient wastewater recycling, and protecting aquatic ecosystems to sustain both human life and biodiversity.

SDG 15: Life on Land

The sustainable restoration of terrestrial ecosystems is essential for biodiversity conservation. This includes responsible forest management, combating desertification, restoring degraded land, and minimizing extinction risks caused by human activities.

SDG 12: Responsible Consumption and Production

Promoting sustainable consumption and production patterns is vital for the responsible use of natural resources. Key measures include waste reduction, recycling, and the adoption of environmentally friendly industrial technologies, ensuring a balanced relationship between economic development and environmental protection (United Nations, 2025).⁷⁰

Green Covenant: An International Legal Framework for Environmental Protection

The Green Covenant (Draft International Covenant on Environment and Development) is a comprehensive international environmental framework designed to strengthen environmental protection, sustainable development, and the balance between human and natural systems at a global level. Its primary objective is to consolidate existing international environmental principles into a coherent legal structure that can serve as a foundation for a binding future international treaty (hard law).

The Green Covenant explicitly identifies the main drivers of environmental crises, including air, water, and soil pollution; climate change; unsustainable use of natural resources; deforestation; biodiversity loss; and impacts of environmental degradation on human health. A core principle of the Covenant is that prevention of environmental harm should take priority, and the party causing pollution is responsible for the resulting damage (Polluter

Pays Principle). Furthermore, the Covenant obliges states to protect natural resources, restore ecological systems, and align national policies with internationally recognized environmental standards.⁷¹

Thus, the Green Covenant is not merely a policy or ethical guideline but a robust legal framework that provides clear direction for global environmental governance and serves as an authoritative reference for shaping international environmental law in the future.⁷²

Eco-Sunnah Framework for Environmental Governance

Within this global policy–legal landscape, **Eco-Sunnah and Islamic jurisprudence** present a parallel yet deeply rooted normative system. Eco-Sunnah offers an integrated **ethical and practical framework** in which the natural world is regarded as a sacred **trust (amānah)** entrusted to humanity. Islamic law institutionalizes this responsibility through well-defined legal mechanisms and environmental institutions.

Islamic Responses to Water Scarcity, Drought, and Deforestation through **Ḥimā, Ḥarīm, and Iṣlāḥ al-Arāḍī**

I. Contemporary Environmental Crisis

The contemporary world is confronted with severe environmental challenges including escalating water scarcity, prolonged droughts, rapid deforestation, degradation of agricultural land, and the destabilization of ecological systems. These crises are not merely the outcome of climatic fluctuations but are deeply rooted in flawed development paradigms that prioritize economic expansion over ethical responsibility, ecological balance, and sustainable resource management. In this context, Islamic environmental thought — conceptualized here as **Eco-Sunnah** — offers a comprehensive moral and practical framework that views nature not as an expendable commodity but as a divine trust (amānah), demanding stewardship, restraint, and justice.

2. Ḥimā: Institutional Protection of Forests and Natural Resources

Within Islamic jurisprudence, **Ḥimā** represents a formal institution of environmental conservation. Linguistically, **ḥimā** denotes land that is

safeguarded from unrestricted use; technically, it refers to protected territories designated by legitimate authority for the preservation of grazing lands, forests, vegetation, and wildlife. Although the notion of ḥimā existed in pre-Islamic Arabia, it was exploited by tribal elites for private benefit. The Prophet Muḥammad ﷺ fundamentally reformed this practice by declaring:

جَمَى إِلَّا لِلَّهِ وَلِرَسُولِهِ
“Lā ḥimā illā li-llāh wa-rasūlih”⁷³— *No protected land may exist except for Allah and His Messenger*, thereby transforming ḥimā into a public institution dedicated solely to collective welfare.

Classical jurists established strict conditions for its implementation: (1) it must be established by lawful authority; (2) its purpose must be public interest; (3) it must not impose unjust hardship upon local populations; and (4) its overall benefits must outweigh its potential harms. Through these regulations, ḥimā emerged as a powerful mechanism for combating deforestation, preventing overgrazing, protecting biodiversity, and ensuring sustainable use of ecological resources. Contemporary conservation areas, national parks, and wildlife reserves closely mirror this prophetic model of environmental governance.⁷⁴

3. Ḥarīm: Legal Safeguarding of Water Systems

In addressing water scarcity and hydrological degradation, the Islamic legal doctrine of Ḥarīm offers a remarkably advanced framework. Ḥarīm refers to a legally protected buffer zone surrounding wells, springs, canals, and watercourses, designed to safeguard ownership rights and prevent ecological damage to water sources.⁷⁵

Classical jurisprudence specifies precise measurements: the Ḥarīm of a livestock well (bi'r al-ʿaṭan) is 40 cubits;⁷⁶ the Ḥarīm of an agricultural well (bi'r al-nāḍiḥ) is 60 cubits; and the Ḥarīm of a spring extends to 500 cubits, due to the extensive underground water veins feeding it and the serious risk of depletion through nearby excavation.

Imām Abū Yūsuf further affirmed that canals and irrigation channels also

possess designated ḥarīm zones to ensure access for maintenance, sediment disposal, and structural integrity.⁷⁷

Legally, no individual may construct a well or building within another's ḥarīm. If such infringement occurs, the original owner is fully entitled to demand the cessation of the work and closure of the offending structure. Through this doctrine, Islam effectively prevents groundwater depletion, protects hydrological systems, and minimizes water-related disputes — providing a framework strikingly consistent with modern concepts of environmental buffer zones and sustainable water management.

4. **Iṣlāḥ al-Arādī**: Land Reclamation and Ecological Rehabilitation

A third pillar of Islamic environmental governance is **Iṣlāḥ al-Arādī**, the systematic reclamation of barren and abandoned lands.

”مَنْ أَحْيَا أَرْضًا مَيْتَةً فَهِيَ لَهُ“⁷⁸

When communities report the existence of ancient canals or uncultivated lands rendered unproductive due to water scarcity, the state is obligated to initiate their rehabilitation to restore productivity, strengthen food security, and enhance public revenue.⁷⁹

The ruler appoints a trustworthy, knowledgeable, and morally upright official to conduct comprehensive investigation. This official consults technical experts and respected community members to ensure that the proposed development neither harms others nor disrupts existing rights. Where public benefit is established, the financial burden of major projects — such as large canals, river diversions, and hydraulic infrastructure — is borne by the **Bayt al-Māl** (public treasury). Only minor private irrigation works are financed by individual landowners.

Throughout this process, the governing principle remains **lā ḍarar wa-lā ḍirār** — no harm and no reciprocating harm. Continuous monitoring of watercourses is required to prevent floods, infrastructure failure, or destruction of settlements. Administrative integrity is essential to prevent

corruption, misallocation of public funds, and technically defective construction that could endanger lives and property.

Conclusion: A Comprehensive Eco-Sunnah Model

Together, **Himā** safeguards forests and biodiversity, **Harīm** secures water systems, and **Iṣlāḥ al-Arāḍī** restores degraded lands. These interlinked principles form a coherent and ethically grounded **Eco-Sunnah framework** for environmental governance — one that offers sustainable solutions to water scarcity, drought, and deforestation while harmonizing economic development with ecological balance. This model provides contemporary environmental policy with a deeply rooted, spiritually informed, and practically viable alternative.

International Recommendations under the Eco-Sunnah Framework

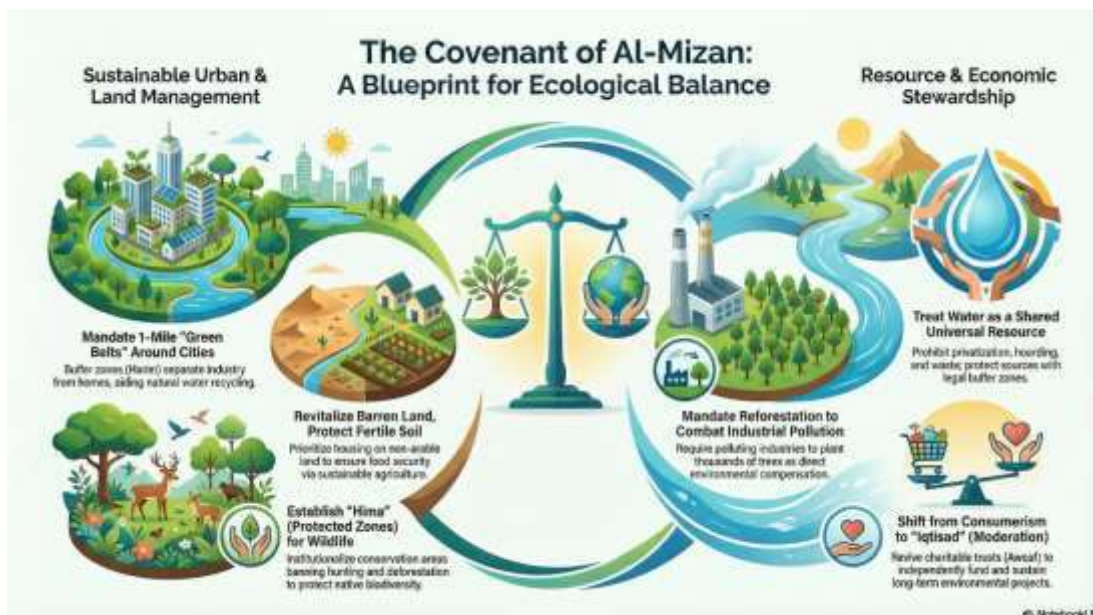
Based on research and authoritative sources, the following international recommendations are proposed under the **Eco-Sunnah** framework:

- 1. Integration of Ethical and Technical Frameworks:**
To address the moral and spiritual gaps in existing environmental policies, the concept of **Eco-Sunnah** should be adopted as a sustainable solution. Technical implementation should not be limited to material benefits but harmonized with the Prophetic principles of **trust (amānah)**, **stewardship (khilāfah)**, and **balance (mizān)**.
- 2. Sustainable Management of Water Resources:**
To combat water scarcity and drought, the Prophetic model of **Harīm** should be legally implemented. This model emphasizes the establishment of protective **buffer zones** around water reservoirs, wells, and rivers to maintain groundwater levels and prevent contamination. Furthermore, water should be recognized as a shared human resource rather than privatized.
- 3. Forest and Biodiversity Conservation:**
To prevent deforestation, **Himā** institutions should be modernized, dedicating specific lands for public benefit and wildlife protection. Afforestation should not merely be a campaign but promoted as a **religious duty and ongoing charity (ṣadaqah jāriyah)** to restore ecosystems.

4. **Control of Industrial and Noise Pollution:**
Industrial waste and noise pollution should be treated as “**fasād**” (**corruption on earth**), and strict legal and ethical regulations should be enforced. Industries employing environmentally friendly technologies should be encouraged under the principle of **lā ǧarar wa lā ǧirār** (do no harm and do not reciprocate harm).
5. **Rehabilitation of Barren Lands (Iṣlāḥ al-Arāḍī):**
Governments should adopt the Prophetic principle of **Iṣlāḥ al-Arāḍī** for the restoration of barren and uninhabited lands. Public funds (Bayt al-Māl) can be allocated for such large-scale projects to ensure **food security**.
6. **Alignment with Global Goals:**
Eco-Sunnah principles should be linked with the United Nations **Sustainable Development Goals (SDGs)**, especially Goal 6 (Clean Water), Goal 13 (Climate Action), and Goal 15 (Life on Land). Moreover, Islamic environmental ethics should be referenced in international legal frameworks such as the **Green Covenant**.
7. **Individual and Institutional Responsibility:**
Educational curricula and social initiatives should promote “**iḥtisān**” (**moderation**) to prevent resource wastage. Environmental protection should be emphasized not only as a legal obligation but also as a spiritual and faith-based responsibility.
8. **Urban Planning and Environmental Buffer Zones:**
To control unplanned urban expansion, sustainable urban models should be introduced. Establishing environmental buffer zones must be a prerequisite before developing residential colonies to minimize interference with natural systems.

Implementing these recommendations will not only mitigate environmental crises but also restore the equilibrium between humans and nature, which the Qur’an describes as “**Mizān**” (**balance**).

Integration of Eco-Sunnah Principles in Urban Planning



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Based on research and authoritative sources, the **Eco-Sunnah framework** provides practical guidance for sustainable urban development. Implementing these recommendations can help address rapid urban expansion, environmental degradation, and loss of ecological balance.

- 1. Establishment of Environmental Buffer Zones:**
Around densely populated cities experiencing unplanned sprawl, a permanent **green belt** of at least one mile should be created, comprising forests, parks, and recreational areas. This strategy aligns with the Prophetic models of **Ḥarīm** and **Ḥimā**, providing protective zones for sustainable urban planning and ecosystem preservation.
- 2. Waste Management and Use of Natural Fertilizers:**
Green belts should be integrated with urban sewage and drainage systems in a way that human and organic waste can serve as **natural fertilizer** for these green areas. This approach addresses water runoff issues while promoting forest growth without the need for artificial fertilizers.
- 3. Rehabilitation of Barren Lands (Iṣlāḥ al-Arāḍī):**
New residential developments should prioritize the restoration of **barren lands** instead of converting fertile agricultural areas into housing. The Prophetic Sunnah emphasizes land rehabilitation, while contemporary unplanned urbanization of fertile land leads to significant ecological loss.
- 4. Mandatory Afforestation in Industrial Zones:**
Industrial zones should either be located outside urban limits or legally mandated to plant **thousands of trees** per factory. This initiative helps mitigate industrial emissions, including greenhouse gases, and reduces environmental pollution.
- 5. Phased Urban Expansion Model:**
Future city expansion should follow a **concentric green belt model**, creating new buffer zones before population growth occurs. This strategy limits inner-city air pollution and maintains ecological balance as the city expands.
- 6. Biodiversity and Ecological Stability:**
Large-scale establishment of green belts not only reduces flood risk and helps maintain groundwater levels but also provides habitats for wildlife and birds, supporting the restoration of urban **ecosystems**.
- 7. Alignment with Global Sustainability Goals:**
Implementing these urban planning measures will contribute to achieving the

United Nations Sustainable Development Goals (SDGs), particularly Goal II (Sustainable Cities and Communities) and Goal 15 (Life on Land), by integrating ecological protection into city development strategies.

Conclusion

The findings of this research confirm that the contemporary ecological crisis is fundamentally a consequence of the moral and spiritual void in modern environmental governance. By analyzing the Prophetic Seerah, this study proves that the Eco-Sunnah framework—built on the pillars of *Khilafah* (stewardship) and *Mizan* (balance)—provides the necessary ethical foundation to resolve the technical and physical issues identified in the introduction.

The research establishes that traditional Islamic institutions, specifically *Hima* (protected zones), *Harim* (buffer zones), and *Islah al-Aradi* (land reclamation), are not merely historical concepts but are practical, legally-viable strategies for modern flood management, sustainable urban planning, and resource conservation. These results demonstrate that when environmental protection is integrated as a spiritual duty (*Sadaqah Jariyah*) rather than just a legal obligation, it bridges the gap between technical implementation and individual responsibility. Ultimately, the study proves that the restoration of global ecological equilibrium depends on harmonizing modern scientific policies with the timeless, value-based principles of the Prophetic model

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⁷⁵ Abū Bakr al-Rāzī al-Jaṣṣāṣ, Sharḥ Mukhtaṣar al-Ṭahāwī, ed. 'Ismat Allāh 'Ināyat Allāh Muḥammad, Sā'id Muḥammad Yaḥyā Bakdāsh, Muḥammad 'Ubayd Allāh Khān, and Zaynab Muḥammad Ḥasan Falāṭah; reviewed and corrected for printing by A. D. Sā'id Bakdāsh (1st ed., Mecca: Dār al-Bashā'ir al-Islāmiyyah and Dār al-Sirāj, 1431 AH / 2010 CE; published in Shāmilah: 26 Shawwāl).

⁷⁶ "40 dhirā'" is an ancient Arabic unit of measurement. A dhirā' (zarā' / cubit) corresponds to the length of the forearm, from the elbow to the tip of the fingers.

- Generally, one dhirā' is approximately 45–50 centimeters.
- Therefore, 40 dhirā' = 40 × 45–50 cm = approximately 18–20 meters.

⁷⁷ Abū Yūsuf, Ya'qūb ibn Ibrāhīm ibn Ḥabīb ibn Sa'd ibn Ḥabta al-Anṣārī, Al-Kharāj, ed. Ṭaha 'Abd al-Ra'ūf Sa'd and Sa'd Ḥasan Muḥammad (1st ed., Cairo: Al-Maktabah al-Azharīyah lil-Turāth, n.d.; published in Shāmilah: 8 Dhū al-Ḥijjah).

⁷⁸ Al-Bukhārī, Muḥammad ibn Ismā'īl. Ṣaḥīḥ al-Bukhārī, Kitāb al-Muzāra'ah, ḥadīth Q2335.

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⁸⁰ Google NotebookLM. (2025). AI-generated image illustrating prophetic communication aesthetics (prompt by the author). Google LLC.