

Empowering Environmental Sustainability: Islamic Values and Their Synergy with the SDGs

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ABSTRACT

This research delves into the connection between Islamic beliefs and sustainability by showcasing how values drawn from the Quran and Sunnah offer a distinctive and long-lasting structure for sustainable progress. The teachings of Islam promote equilibrium, fairness and environmental guardianship showcasing their harmony with the Sustainable Development Goals (SDGs) set by the United Nations. Through combining spiritual aspects this study examines how Islamic values, like taking care of the environment ensuring fair resource allocation and practicing moderation—can tackle present day global issues. The study uses an approach to examine important Islamic texts and their interpretations in order to gain understanding of how these values can be applied in various aspects such as social issues and the environment or economy department effectively. The results show that Islamic principles not work well with contemporary sustainability methods but also provide a unique ethical and spiritual viewpoint that boosts sustainability efforts in the long run. In contrast to systems of thought Islamic teachings stress the need for balance between advancement and ethical responsibility resulting in advantages, for current and future generations alike. This research adds to the conversation about sustainability by showing how Islamic principles offer a holistic framework, for promoting a harmonious and moral way of progress while underscoring their significance in addressing urgent worldwide challenges.

Keywords: Islamic values, Sustainability, Sustainable development goals (SDGs), Environmental stewardship, Ethical resource management, Quran and sunnah environmental responsibility.

INTRODUCTION

Islamic beliefs offer timeless wisdom for tackling social issues with a focus on sustainable progress in today's society as well as in matters of environmental sustainability by drawing inspiration from the Quran and the teachings of Prophet Muhammad (peace be upon him). These principles provide a roadmap for striking a balance, between human necessities and the preservation of nature while stressing the significance of equilibrium and stewardship (khilafah). (Ecomena, 2024; Islamic Development Program, 2022). They highlight the duty of humankind to safeguard and nurture the planet as stated in the Quran:

(وَالْأَرْضَ مَوْضَعًا لِلْأَنْعَامِ)

“And the earth He laid [out] for the creatures” (Surat Ar-Rahman 55:10).

This verse shows that the earth should not be treated carelessly as a resource to exploit but as a responsibility to care for and safeguard wisely. It emphasizes the importance of moderation and justice in line with teachings advocating against wastefulness. The Quran and Sunnah lay the groundwork for behavior promoting sustainability

in all aspects of life. These principles align teachings with global sustainability goals such, as the United Nations' Sustainable Development Goals (SDGs).

Islamic beliefs influence more than environmental conservation. They also impact how people behave and what values societies uphold. These principles promote fairness and empathy while stressing accountability to inspire behaviors that benefit society as a whole. They tackle problems like inequality and environmental degradation by instilling a strong moral obligation. Additionally Islamic teachings advocate for shared responsibility and teamwork encouraging initiatives that blend sustainability, with peace and ethical progress. One can harmoniously blend beliefs with practical solutions to establish a comprehensive approach, for advancement that is ethical and impactful .

For instance, Islamic principles promote unity within communities strengthen ties and cultivate an environment built on trust, acceptance and respect for one another. This holistic perspective guarantees progress extends beyond achievements to encompass improvements, in social dynamics and moral values nurturing a harmonious and flourishing community. In a landscape facing intricate societal and environmental issues Islamic doctrines offer hope and tangible answers by emphasizing the significance of united efforts shared responsibility and unwavering dedication to ethical principles .

This study addresses a void by investigating how Islamic values can be effectively incorporated into sustainability frameworks to support the achievement of SDGs and the mitigation of global environmental issues in a comprehensive manner that integrates ethical considerations, with practical approaches.

Objectives and Contributions

The main goal of this study is to explore the connection between beliefs and sustainability by delving into theoretical frameworks and practical implementations alike. The aim is to showcase how Islamic values naturally align with sustainability as an ethical goal by delving into passages from the Quran and teachings from Prophetic traditions that offer valuable insights, for promoting a sustainable global environment .

This study also underscores the impacts of Islamic beliefs on the worldwide sustainability conversation by stressing their harmony with the SDGs. It demonstrates how these ideals fill in the shortcomings of sustainability frameworks by presenting a comprehensive method that includes moral, sacred and practical aspects. Through this examination the research not expands the insight into sustainability from an Islamic viewpoint but also offers practical suggestions for decision makers, researchers and professionals aiming to adopt sustainable methods, in various environments .

Islamic teachings are portrayed as an all-encompassing remedy for modern day dilemmas in this paper. Highlighting them as a crucial asset, in fostering lasting development that benefits present and forthcoming generations.

LITERATURE REVIEW

The intersection of Islamic principles and sustainable development has been extensively explored, with scholars examining their application to contemporary societal, economic, and legal challenges. This literature review evaluates key studies, critically analyzing their contributions, identifying gaps, and comparing Islamic sustainability frameworks to global models like the United Nations' Sustainable Development Goals (SDGs).

Al Qasabi (2021) provided a thorough examination of how sustainable development aligns with the preservation of Islamic legal objectives (Maqasid al-Shariah). The research emphasized the importance of sustainability in safeguarding aspects of human life such as faith, living, mind, future generations and possessions. By highlighting equity and empathy as components of Shariah law the study showcased how these values contribute to the welfare of society and support objectives for long term progress (Toseef, 2022; Ali, 2022). However, the research did not include a viewpoint on how these Islamic principles align with worldwide sustainability frameworks like the SDGs, suggesting possibilities for more investigation, in this field.

Zaghdaoud et al. (2019) delved into sustainable development principles derived from the Quran and Sunnah, emphasizing their relevance to Islamic economics. Through deductive and descriptive methodologies, the authors examined Quranic and Prophetic guidance on resource management, equity, and economic justice. They demonstrated how foundational Islamic teachings predate contemporary sustainability theories, offering a robust framework for fostering sustainable practices within Islamic societies. While the research effectively connected Islamic values with sustainability, it did not address practical implementation strategies for achieving these goals in modern contexts, particularly within the SDG framework.

Arama (2015) explored sustainable development from the perspective of Islamic legal objectives. The study proposed a renewed understanding of sustainability based on Islamic principles, encouraging a holistic approach that integrates spiritual and material dimensions. Arama's work provided valuable insights into how Shariah-based

frameworks could address contemporary challenges. However, the study focused primarily on theoretical perspectives, leaving a gap in practical applications and comparative analysis with global sustainability standards.

Shen (2011) applied sustainability concepts to urban planning, specifically analyzing sustainable development. The research emphasized the integration of environmental, social, and economic factors to achieve sustainable urban growth. Components like green spaces, community infrastructure, and cost efficiency were highlighted as critical for fostering balanced urban development. While the study presented a localized approach, it lacked broader applicability and failed to address how these concepts align with or diverge from global frameworks like the SDGs.

Al Hassan (2012) addressed the tools and tactics needed to promote development amid rapid societal and technological advancements. The study emphasized balancing fairness with contemporary progress while offering practical recommendations for aligning development plans with sustainability objectives. Although Al Hassan's work provided actionable insights, it focused on policy recommendations without fully integrating Islamic principles or addressing their broader implications in achieving the SDGs.

In their study from 2014 Abu Al Nasrand Muhammad delved into development aspects and markers by integrating Islamic perspectives to underscore the alignment between sustainability and Islamic principles. Their work underscored the significance of meeting current requirements while preserving resources, for upcoming generations. By linking sustainability with Islamic values, the study introduced a unique perspective to the discourse. However, it lacked an analysis of how these values can be operationalized in diverse global contexts.

While Islamic sustainability models align with the SDGs in promoting resource preservation, equity, and long-term development, they offer a distinct perspective by incorporating spiritual and ethical dimensions. The concept of stewardship (khilafah) in Islam, for instance, emphasizes humanity's responsibility as trustees of the earth, a principle that complements but transcends the environmental focus of the SDGs. Unlike the SDGs, which are primarily secular, Islamic models integrate moral accountability to a higher power, fostering a deeper commitment to ethical practices.

This literature review reveals gaps in the practical integration of Islamic values into sustainability frameworks and the lack of comparative analysis with global models like the SDGs. Furthermore, existing studies often focus on theoretical perspectives without offering actionable strategies for implementation. This research addresses these gaps by emphasizing the practical application of Islamic principles to sustainability, offering insights that align with global sustainability goals while maintaining the unique ethical and spiritual dimensions of Islamic teachings.

METHODOLOGY

The research uses inductive methods to examine how Islamic values relate to sustainable development thoroughly and comprehensively by referring to original Islamic texts and modern interpretations to ensure a thorough analysis with minimal bias, in interpretation (Ali, 2022; Masarat, 2023).

Deductive Approach

The deductive method was used to extract sustainability principles from the Quran and Sunnah analyzing verses and traditions to determine their connection, to sustainability concerns. For instance, the verse “وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا”.

(And cause not corruption upon the earth after its reformation. And invoke Him in fear and aspiration. Indeed, the mercy of Allah is near to the doers of good.) (Surat Al-A'raf: 56). emphasizes the importance of taking care of the environment, while the teaching of Prophet Muhammad (peace be upon him) to plant a sapling in the face of imminent Judgment Day highlights the value of proactive environmental efforts

The texts were carefully examined using interpretations by scholars like Al Mawardi and Al Zamakhshari to guarantee accuracy in historical and contextual contexts. Important sustainability values such as balance moderation conservation justice and stewardship were. Linked with modern frameworks such, as the Sustainable Development Goals (SDGs) (Pilling, 2023; Kamla, 2022).

Inductive Approach

The inductive approach was used to consolidate Islamic values by examining patterns in jurisprudential texts, scholarly interpretations, and contemporary studies. Common themes, such as the prohibition of extravagance (Surat Al-An'am: 141) and the emphasis on justice (Surat Ar-Rahman: 7), were identified and juxtaposed with global sustainability frameworks. Insights from recent works, including Al-Qasabi's (2021) research on Islamic legal objectives and sustainable development, enriched the analysis by linking Islamic values with practical sustainability models.

Ensuring Methodological Rigor To minimize bias, a wide range of classical and contemporary Islamic sources were consulted, and interpretations were reviewed by a panel of Islamic scholars and sustainability experts. A consistent framework was employed for analyzing texts, focusing on their historical context, linguistic nuances,

and practical implications. This process ensured that the derived principles were both authentic and applicable to modern sustainability challenges.

Practical Validation

Theoretical findings were validated through real-world examples, such as the application of urban sustainability indicators (Shen, 2011). These case studies demonstrated how Islamic sustainability principles could be operationalized, further reinforcing their relevance to achieving the SDGs. This methodological framework highlights the depth and applicability of Islamic values in addressing sustainability challenges, offering a robust ethical and spiritual foundation for achieving sustainable progress.

RESULTS

The study reveals a profound alignment between Islamic values and sustainability principles, supported by actionable insights derived from Quranic verses and Prophetic traditions. The Quran and Sunnah advocate for balance, fairness care for the environment and equality which closely align with the framework of the SDGs. Islamic values comprehensively cover facets of sustainability ranging from alleviating poverty to preserving the environment. This provides an ethical groundwork for attaining the SDGs. Here’s how Islamic principles intersect, with SDGs as listed in **Table 1**:

- (1) No Poverty (SDG 1): In Islams teachings on sharing wealth through practices like Zakat and Sadaqa play a role in reducing poverty and promoting fair economic opportunities, for all individuals.
- (2) Zero Hunger (SDG 2): Teachings emphasize the responsible use of resources, sustainable agriculture, and equitable food distribution, aligning with efforts to eliminate hunger.
- (3) Good Health and Well-being (SDG 3): Prohibitions regarding substances and guidance on both physical and mental wellness are in line with the emphasis, on health found in SDGs third goal.
- (4) Quality Education (SDG 4): Islamic beliefs emphasize the significance of providing education to everyone in line with the aim of ensuring fair high-quality education, for all individuals.
- (5) Gender Equality (SDG 5): In teachings the respect and rights of women are given top priority aiming to foster gender equality and empowerment simultaneously.
- (6) Clean Water and Sanitation (SDG 6): Rules against wasting water and a focus, on cleanliness encourage the use of water in a way and promote good sanitation practices.
- (7) Affordable and Clean Energy (SDG 7): Islamic principles promote the effective utilization of resources while endorsing the shift, towards sustainable energy options.
- (8) Decent Work and Economic Growth (SDG 8): Promoting term economic growth is closely linked to advocating for fair labor practices and economic equality measures.
- (9) Responsible Consumption and Production (SDG 12): Promoting term economic growth is closely linked to advocating for fair labor practices and economic equality measures.
- (10) Climate Action (SDG 13): Efforts are being ramped up worldwide to address climate change by focusing attention onto preserving natural resources and enacting measures to avert environmental damage and misuse.
- (11) Life Below Water (SDG 14) and Life on Land (SDG 15): Preserving biodiversity and minimizing pollution are crucial, to maintaining the health and longevity of ecosystems.

Table 1. Islamic values and alignment with SDGs.

Islamic Values	Relevant SDG	Key Principle or Action
Wealth Redistribution (Zakat, Sadaqah)	SDG 1: No Poverty	Financial support for the poor and equitable wealth distribution
Sustainable Agriculture	SDG 2: Zero Hunger	Encouraging farming, planting, and equitable food access
Preservation of Health	SDG 3: Good Health and Well-being	Prohibitions on harmful substances, promotion of cleanliness
Importance of Knowledge	SDG 4: Quality Education	Emphasis on universal education for all individuals
Gender Equity	SDG 5: Gender Equality	Recognizing and upholding women’s rights
Conservation of Water	SDG 6: Clean Water and Sanitation	Prohibition against waste and emphasis on water conservation

Efficient Resource Use	SDG 7: Affordable and Clean Energy	Encouraging sustainable use of energy resources
Ethical Economic Practices	SDG 8: Decent Work and Economic Growth	Promoting fair labor practices and equitable economic opportunities
Moderation in Consumption	SDG 12: Responsible Consumption and Production	Prohibiting extravagance and promoting balanced resource utilization
Environmental Stewardship	SDG 13: Climate Action	Prohibiting harm to the environment and advocating for balance and sustainability
Protecting Marine and Land Ecosystems	SDG 14 & 15: Life Below Water & Life on Land	Emphasis on biodiversity conservation and prohibition of pollution

The connection highlights how Islamic principles can contribute significantly to creating a world by incorporating these values into practice and providing a holistic and ethical framework, for accomplishing the SDGs.

Figure 1 emphasizes how Islamic principles are in sync with the United Nations Sustainable Development Goals (SDGs) demonstrating the range of Islamic teachings that promote sustainability. Islamic values align directly with 11 out of the 17 SDGs covering areas, like reducing poverty (SDGs 1) promoting sustainable agriculture (SDGs 2) ensuring quality education (SDGs 4) and caring for the environment (SDGs 13 to 15). The lessons highlight the importance of consuming, in moderation (SDGs 12) distributing resources fairly (SDGs 8) and using resources efficiently (SDGs 7). These connections emphasize how Islamic principles encompass integrity and social and environmental sustainability in a cohesive manner.

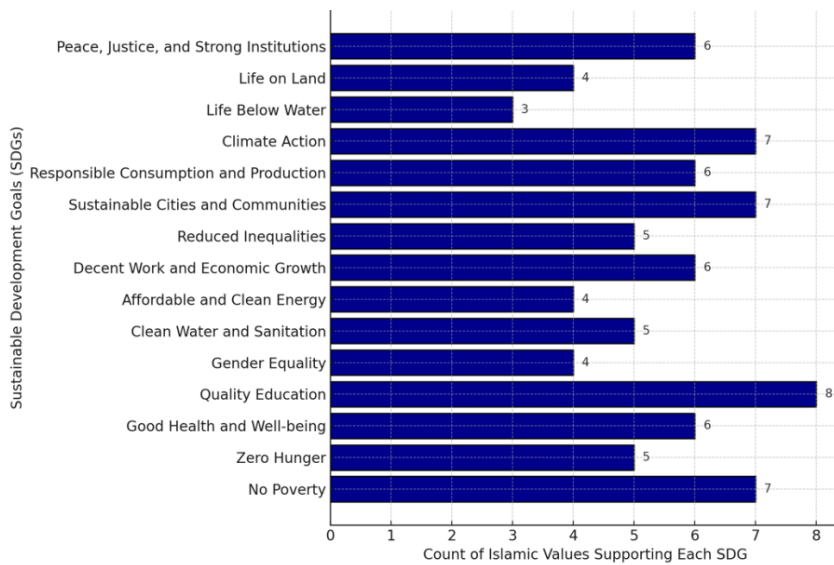


Figure 1. Alignment of Islamic values with SDGs.

Islamic principles also emphasize fairness and honesty alongside gender equality and access to water and sanitation as outlined in Sustainable Development Goals 5 and 6 respectively. It underscores the importance of maintaining a blend of material prosperity and spiritual fulfillment which inherently leads to sustainability and future oriented thinking. The visual representation depicts how these principles guarantee fairness, across generations by conserving resources for the future while tackling day societal issues. This alignment shows that Islamic teachings support sustainability efforts and provide a strong ethical foundation to further these initiatives.

Real life instances like verses from the Quran and how they are put into practice were paired with data points showing the impact of Islamic teachings, on sustainability projects in a quantitative way.

DISCUSSION

Islamic Values: Concept and Objectives

Definition of Values: Linguistic and Terminological Perspectives

Linguistic Definition.

The term “values” (*al-qiyam*) in the Arabic language has been defined in various ways, yet most interpretations emphasize attributes such as stability, continuity, and permanence. For instance, the value of something represents its worth or what it is due, as the Arabs say: “How much has your camel fetched?” (*kam qāmat nāqatuka?*), meaning, “What price has your camel reached?” (Al-Rāghib, 1912).

The concept also extends to “uprightness” or adherence to a straight path free from deviation, as implied in Allah’s words:

“دِينًا قِيَمًا” (dying are for Allah)– Al-An’am 161.

It means: an eternal and unchanging faith that neither sects nor philosophies can alter, as explained by Tantawi (1997/1998).

Furthermore, “values” encompass the religious, social, and moral virtues upon which societies are built. In this sense, values are considered the foundation of ethics and are defined as the principles that uphold virtues, particularly moral virtues (Al-Ma’any Dictionary, 2002).

Terminological Definition: From a terminological standpoint, values are described as standards or criteria that help distinguish between good and bad. They are unique to human life, as animals do not possess such frameworks (Esposito, 2011). Values are often characterized as fixed, absolute, and independent of the individual making the judgment (Al-Māwardī, 1986).

Additionally, values have been defined as a set of judgments and standards derived from Islam’s perception of the universe, God, humanity, and life. They are shaped through an individual’s interaction with society and experiences, guiding them to identify goals and objectives that manifest in their practical behavior, either directly or indirectly (Specialized Team 1998).

By synthesizing the linguistic and terminological definitions, Islamic values can be understood as a collection of judgments, standards, and ideals ordained by Allah for the universe. These values are enshrined in the Quran and Sunnah, providing a comprehensive way of life. They lead individuals to security and well-being, fostering harmonious social relationships and interactions.

Different Aspects of Values; Their Growth Approaches and End Goals.

Islamic beliefs are ingrained in the core of the religion. Play a vital role, in a Muslims daily life by impacting all facets of existence and intertwining with their physical and emotional makeup seamlessly. These values inspire goodness and benefit for the individual and society alike. Islamic values can be categorized into two main types:

Values of Renunciation (Qiyam Al-Takhalli):

Giving up behaviors like drinking alcohol or partaking in unethical deeds is crucial as they are classified as significant transgressions (known as *kabair* in Islamic law).

Positive Values (Qiyam Al-Tahalli):

These refer to embracing virtuous qualities such as honesty, mercy, trustworthiness, and generosity. These attributes form the essence of the religion and are exemplified by the noble character of the Prophet Muhammad (peace be upon him) (Kamali, 2010).

Examples of Positive Values.

(1) Love for One’s Homeland

The Prophet Muhammad (peace be upon him) showed affection and devotion, to his country. As he departed from Mecca under divine command, he said:

Prophetic hadith (“وَاللَّهِ إِنَّكَ لَخَيْرُ أَرْضِ اللَّهِ، وَأَحَبُّ أَرْضِ اللَّهِ إِلَى اللَّهِ، وَلَوْلَا أَنِّي أُخْرِجْتُ مِنْكَ مَا خَرَجْتُ”).

Means: “By Allah, you are the best of Allah’s lands and the most beloved of Allah’s lands to Him, and if I were not forced out of you, I would not have left.” (Hanbal 2001).

This love for one’s homeland stems from noble morals and loyalty. The Prophet’s supplication, “O Allah, make us love Medina as we love Mecca, or even more,” emphasizes the deep-seated affection for one’s land (Al-Rāghib, 1912).

(2) Fulfillment of Promises (Al-Wafa’)

Satisfaction could be viewed as the opposite of betrayal encompassed by honoring promises and carrying out duties as detailed by Al Baqilani and Al Zarkashi in their works dating back to the 16th centuries AH respectively. In terms it means standing by others with loyalty and unwavering support (Al Jurjani 1983). When we act on our sense of fulfillment and gratitude towards those who have been kind to us and towards our homeland that provides us with security and nourishment. It’s a way to show appreciation for the blessings, in our lives. In a vein of compassion and forgiveness shown by the Prophet Muhammad (peace be upon him) there was a notable instance during the conquest of Mecca where he declared:

“You have the freedom to go now.”

His act of forgiveness showcased his kindness and dedication to his community (Al-Mu’afri 1955)

(3) Honesty (As-Sidq)

Honesty involves being truthful in what you say and do and having intentions, behind your actions. It means speaking the truth and behaving with integrity while keeping Allah in mind. Allah commands believers:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ﴾

(O you who have believed, fear Allah and be with those who are true) – At-Tawbah 119 (Tantawi, 1997).

(4) Mercy (Ar-Rahmah)

Compassionate mercy motivates acts of kindness and generosity as outlined in the Quran when mentioning Prophet Muhammad (peace be upon him).

﴿ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴾ (And We have not sent you, [O Muhammad], except as a mercy to the worlds) – Al-Anbiya 107 (Al-Bukhari, 1989).

(5) Trustworthiness (Al-Amanah)

Trust is built on fulfilling duties and safeguard the well-being of others in aspects such as material possessions along, with moral and spiritual values exemplified by Prophet Muhammad (peace be upon him) who earnestly communicated the divine message.

(6) Generosity and Magnanimity (Al-Karam wa Al-Jood)

Providing others with what they need out of kindness is the core of generosity while surpassing expectations embodies magnanimity. The Prophet Muhammad (peace be upon him) renowned for his kind actions as noted by Al Shadi in 2014 beautifully demonstrated these values through his selfless deeds mentioned by Qumeisha during the years 1434–1435 AH.

(7) Wisdom (Al-Hikmah)

Having wisdom involves discerning between right and wrong and making choices guided by your knowledge and intuition. Allah describes wisdom as a great blessing:

﴿ يُؤْتِي الْحِكْمَةَ مَن يَشَاءُ وَمَن يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ﴾

(He gives wisdom to whom He wills, and whoever has been given wisdom has certainly been given much good. And none will remember except those of understanding) – Al-Baqarah 269

Objectives of Islamic Values

Islamic values aim to achieve profound moral and spiritual outcomes for individuals and societies. These objectives can be summarized as follows:

Purification of the Self:

Islamic teachings promote the idea of Muslims purifying themselves from wrongdoing and moral lapses in line with the guidance from the Quran and Prophet, for spiritual enhancement and ethical conduct.

Promotion of Generosity and Benevolence:

- In teachings it is encouraged for Muslims to show kindness and compassion by being generous and giving without hesitation or reservation, towards others in need. Being selfish or excessively desirous of possessions goes against the principles of Islam that prioritize selflessness and goodwill as qualities of a devout follower.

Activation of Virtues:

- Islamic values foster the internalization of virtues within the heart and soul. This internalization is reflected outwardly in moral behavior and interpersonal interactions, influencing both material and spiritual aspects of life.

Classification of Values:

- Values in Islam are classified based on various dimensions, reflecting the multifaceted nature of human existence. These dimensions are as follows:

Spiritual Dimension:

- This includes values related to an individual's connection with Allah, such as sincerity (ikhlas), reliance on Allah (tawakkul), and submission (ibadah). These values regulate the believer's relationship with their Creator and reinforce their spiritual commitments.

Moral Dimension:

- This dimension covers values that govern ethical interactions with others, such as honesty (sidq), justice (adl), and humility (tawadhu). These values stem from a sense of responsibility toward society and aim to foster harmonious relationships.

Intellectual Dimension:

- This includes values associated with the pursuit of knowledge, rational thinking, and intellectual development. Examples include critical thinking, wisdom (hikmah), and the appreciation of knowledge as a divine gift.

Aesthetic Dimension:

- This aspect is about recognizing and celebrating beauty and harmony in life through values like balance (known as mizan) creativity and striving for excellence, in personal pursuits (Abdelzaher, 2020; Alam, 2022).

Emotional Dimension:

- Emotional values focus on guiding emotions like anger and love, with moderation and self-control as advocated in Islam to help believers handle their feelings maturely and maintain a balanced approach.

Social Dimension:

- This aspect covers the beliefs that influence a person's relationships and duties within society. Such as empathy (rahmah) collaboration (ta'awun) and consideration, for others. Highlighting the significance of unity and social balance.

Sustainability – Its Nature and Objectives

Sustainability in Islamic Perspective

In Islam, sustainable development is viewed as a moral, spiritual, and worship-based process aimed at enhancing human capacities and societal advancement. It is rooted in the concept of stewardship (khilafah) and the principle of building and maintaining the earth (imarah). This perspective emphasizes human accountability in preserving and wisely utilizing natural resources (Karima, 2017).

Objectives of Sustainability

Sustainability has clear and far-reaching objectives, influencing various aspects of life:

Positive Impact on Consumption and Production Patterns:

Sustainable development promotes responsible and balanced consumption and production behaviors. This aligns with the broader objectives of improving human well-being and maintaining environmental integrity.

Link Between Generations:

Sustainability acts as a bridge between the current and future generations, ensuring the continuity of human life and the equitable distribution of resources across time. It guarantees a dignified and prosperous existence for all members of society (Borbage, Philosophy of Sustainable Development, King Saud University Press).

Adaptation for Future Partnerships:

Sustainability necessitates a shift in prevailing lifestyles and practices, urging societies to adopt more enduring and equitable approaches. This transformation reflects the commitment of contemporary societies to fostering long-term partnerships and ensuring a viable future (Borbage, Philosophy of Sustainable Development, King Saud University Press).

Essential Components of Development

Achieving long term progress involves three core pillars that are interconnected and crucial in development;

Economic Progress ensures a fair advancement that caters to the requirements of present and upcoming generations (United Nations 2015).

Social progress is, about enhancing people's lives and creating a more equal and united society (UNDP 2021).

Environmental conservation focuses on preserving and responsibly utilizing resources to uphold ecological harmony (Sachs 2021).

Aims of Development

The goals of development strive to tackle worldwide issues and secure a brighter tomorrow for everyone with key focuses such as:

(1) Alleviating Poverty and Hunger. Tackling the factors of poverty and combating hunger to guarantee that everyone's fundamental needs are fulfilled (United Nations Report of 2015).

(2) Ensuring that everyone has access to healthcare and promoting the well-being of all individuals are crucial for overall health (UNDP report, from 2021).

(3) Advocating for accountable institutions that uphold equality and fairness while working to reduce corruption is crucial for establishing peace and justice (United Nations report, from 2015).

(4) Promoting Fair Employment and Sustainable Economic Development by backing creativity in business sectors. Ensuring strong infrastructure, for long term job opportunities (Birkins study in 2013).

(5) Promoting health by ensuring access to clean water and enhancing sanitation systems is crucial (United Nations report, from 2015).

(6) Providing high quality education is essential, for creating a informed and capable community that can actively participate in advancing society (Sachs, 2021).

(7) Creating Sustainable Cities and Communities: Developing urban and local communities with modern infrastructure and sustainable living practices (UNDP, 2021).

(8) Encouraging Responsible Production and Consumption: Balancing the production of goods with reasonable consumption to avoid waste and preserve resources (United Nations, 2015).

(9) Providing Affordable and Clean Energy: Ensuring the availability of sustainable and reasonably priced energy options for all income levels (Birkin, 2013).

(10) Application of Goals

(11) Each of these goals comprises numerous specific actions and strategies that contribute to their realization. Practical implementation includes global collaboration, policy-making, and community-based initiatives to ensure that sustainable development is achieved effectively and equitably (United Nations, 2015; UNDP, 2021).

The Significance of Sustainability, In the Quran and Sunnah

Islam focuses on all facets of development, with explicit guidance and deep wisdom. The Quran addresses the concept of sustainable development through the term *imarah* (construction and cultivation). Allah says in Surat Hud:

”هُوَ الَّذِي أَنْشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا“

(You have no deity other than Him. He has produced you from the earth and settled you in it, so ask forgiveness of Him and then repent to Him. Indeed, my Lord is near and responsive). And here's a case in point from Allah's teachings. There was once a city that enjoyed safety and plenty of provisions, from all directions but chose to overlook the blessings bestowed upon it by Allah.

”هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا“

(It is He who created for you all of that which is on the earth. Then He directed Himself to the heaven, [His being above all creation].) Additionally, Allah reminds in Surat Al-Jathiyah:

”وَسَخَّرَ لَكُمْ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ“

(And He has subjected to you whatever is in the heavens and whatever is on the earth - all from Him) (Surat Al-Jathiyah: 13).

The concept of *taskeer* (subjection) here implies that Allah has made resources accessible to humans, enabling them to use them wisely, aligning with their intellectual and physical abilities, under His divine will.

Imam Al-Mawardi noted: “Hope provides energy and enthusiasm, driving individuals to achieve what may exceed their lifetimes. Without trust in building on the efforts of predecessors, societies would lack homes and farmland, leading to hardship and stagnation.” He stressed the significance of adjusting to evolving situations while wisely handling resources. Cautioned that overlooking this could result in societal collapse.

The Quran always stresses the significance of utilizing resources and avoiding both waste and extravagance to prevent negative outcomes. As illustrated in Surat An-Nahl:

”وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ“

“(And Allah presents an example: a city which was safe and secure, its provision coming to it in abundance from every location, but it denied the favors of Allah. Accordingly, Allah made it taste the envelopment of hunger and fear for what they had been doing)” (Surat An-Nahl: 112).

Sheikh Tantawi commented on this verse, stating: “The inhabitants of this city denied Allah's blessings. Instead of expressing gratitude, they acted arrogantly, misusing these blessings and associating others with Allah in their use.” (Tantawi, 1997).

Islam also places great emphasis on social responsibility. Wealth is viewed as a trust from Allah, and individuals are stewards of these resources. The Quran states:

”وَأَوْثِقُوا مِنَ اللَّهِ الَّذِي آتَاكُمْ“

(and give them from the wealth of Allah which He has given you). (Surat An-Nur: 33).

This divine ownership necessitates fulfilling obligations such as *zakat* (mandatory almsgiving), voluntary charity, and endowments (*waqf*), ensuring equitable distribution among society. The Prophet Muhammad (peace be upon him) also emphasized that wealth entails responsibilities beyond *zakat*. For example, he advised individuals who own animals to distribute commodities such as milk, wool and fur to those in need emphasizing the aspect of wealth utilization. Demonstrating appreciation, for these gifts is done by sharing them with others as a form of reverence and acknowledgment of Allah's mercy.

Islam's commitment to environmental preservation is another core value linked to sustainability. The Quran warns against corruption and exploitation of resources, stating:

”وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفٰسِدَ“

(And when he goes away, he strives throughout the land to cause corruption therein and destroy crops and animals.) (Surat Al-Baqarah: 205).

Moreover, in Islam there is an emphasis on the importance of conserving water and maintaining cleanliness well as showing compassion towards animals. They also stress the significance of having green spaces to thrive. It discourages wastefulness and lavishness since they can deplete resources without any real gain. The Prophet Muhammad underlined the importance of being responsible, for the environment by mentioning:

”الإيمان بضع وسبعون شعبة، أفضلها قول لا إله إلا الله، وأدناها إمطة الأذى عن الطريق، والحياء شعبة من الإيمان“

(Faith has seventy-seven branches, the best of which is saying there is no god but God, the least of which is removing harm from the way, and modesty is a branch of faith.) (An-Naysaburi, Sahih Muslim).

In every aspect of life and society working together toward a sustainable future that balances resource consumption, with environmental conservation is key to embody the core ideas of sustainable development.

The Relationship Between Islamic Values and Sustainability

Exploring the Relationship Between Islamic Principles and Environmentally Friendly Projects.

The correlation between values and sustainability is clear in passages of the Quran that stress the significance of upholding principles, for lasting advantages and the welfare of future generations.

Understanding the Importance of Valuing Human Dignity and Fulfilling Responsibilities.

In Islam's teachings much importance is placed on life through the allocation of responsibilities and rights that aim to promote peace and balance, in both society and nature.

1) The Significance of Moderation, in Consumption.

(1) The Quran advises finding balance. Warns against taking things to the extreme.

”وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ“

(O children of Adam, take your adornment at every masjid, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess.) (Surat Al-A'raf: 31).

The Prophet Muhammad (peace be upon him) reinforced this principle through his teachings. Imam Ahmad narrated that the Prophet (peace be upon him) said:

“No human ever fills a vessel worse than his stomach. It is sufficient for a human being to eat a few morsels to keep his back straight. If he must, then a third for his food, a third for his drink, and a third for his breath.” (Ahmad ibn Hanbal 1995). Another narration by Imam Ahmad states: “Eat, drink, give in charity, and wear clothing, but without arrogance or excess, for Allah loves to see His Blessings upon His servant.” (Ahmad ibn Hanbal, 1995). Al-Bukhari also recorded a similar narration: “Eat, drink, give in charity, and wear clothing, but without extravagance or arrogance.” (Al-Bukhari 1989). Ibn Abbas commented: “Eat what you like, drink what you like, and wear what you like, so long as two things are avoided: extravagance and arrogance.” (Al-Bukhari, same source). Going overboard means going beyond boundaries, in behavior or spending money unnecessarily and extravagantly. Spontaneous arrogance is connected to conceit and a sense of self-worth (Wehr, 1994).

(2) Reserving the Environments Worth

In beliefs and teachings taking care of the environment is seen as a religious duty and a responsibility that benefits society as a whole. It's not a choice, it is considered a moral obligation rooted in ethics. The utilization of resources is closely monitored to ensure responsible usage and preservation. The Quran cautions against the wastefulness and improper handling of resources.

”وَإِذَا تَوَلَّى سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۗ وَاللَّهُ لَا يُحِبُّ الْفٰسِدَ“

(And when he goes away, he strives throughout the land to cause corruption therein and destroy crops and animals. And Allah does not like corruption.) (Surat Al-Baqarah: 205). This verse highlights the significance of avoiding harm to the environment and upholding equilibrium, within the framework of Islamic beliefs.

2) Exploring the Implementation of Islamic Principles, in Practices.

In Islam's view of development transcends that of global frameworks like the 21st Century Agenda from the Rio Earth Summit by incorporating moral and spiritual aspects alongside sustainability principles to ensure that progress is in harmony, with divine teachings and ethical boundaries. This prevents deviations that undermine sustainability's purpose while ensuring that material, spiritual, and ethical needs are met in this life and the hereafter.

Sustainability in Islam involves striking a balance between material and spiritual needs. This dual approach ensures a harmonious existence, where the material is a means to a more significant spiritual purpose. The concept encompasses provisions for humanity, both in the present and future, ensuring equitable access to moral, cultural, and social development alongside material resources.

(1) Evidences from the Quran

(a) Moderation in Consumption

Allah commands in Surat Al-A'raf:

”يٰۤاٰدَمُ خُذْ اٰتَمَ زِينَتَكَ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا ۗ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ“

(Children of Adam, take your adornment at every masjid, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess.) (Surat Al-A'raf: 31). This verse highlights a principle of sustainable development. The importance of using natural resources moderately to safeguard them for the benefit of future generations.

(b) Prohibition of Waste

Allah states in Surat Al-An'am:

”وَهُوَ الَّذِي أَنشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ... وَلَا تُسْرِفُوا ۗ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ“

(And He it is who causes gardens to grow, [both] trellised and untrellised, and palm trees and crops of different [kinds of] food and olives and pomegranates, similar and dissimilar. Eat of [each of] its fruit when it yields and give its due [zakah] on the day of its harvest. And be not excessive. Indeed, He does not like those who commit excess.) (Surat Al-An'am: 141). This verse the idea that overuse and wastefulness harm the sustainability of natural resources.

(c) Justice and Balance

Allah says:

”وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ“

(And the heaven He raised and imposed the balance) (Surat Ar-Rahman: 7). In the realm of sustainability lies a core principle of maintaining equilibrium and equity, among all components to foster coexistence devoid of overabundance and disregard for any element's significance.

(d) Preservation of Resources

The Quran commands:

“وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا”

(And cause not corruption upon the earth after its reformation. And invoke Him in fear and aspiration. Indeed, the mercy of Allah is near to the doers of good.) (Surat Al-A'raf: 56). The verse or depletion of resources negatively impacts both future generations and goes against the core principles of sustainable development.

(2) Evidences from the Sunnah

(a) Planting and Agriculture

The Prophet (peace be upon him) said:

“No Muslim plants a tree or sows seeds, and then a bird, or a person, or an animal eats from it, except that it is regarded as a charity for him.” (Al-Bukhari, 1989; An-Naysaburi, 2000).

This promotes the growth of trees and farming practices that're beneficial to both nature and people, in line with sustainable principles.

(b) Preventing Harm and Cooperation

The Prophet (peace be upon him) said: “The example of those who uphold Allah's limits and those who violate them is like the example of a group of people who drew lots for places on a boat. Some got the upper deck, and others got the lower. When those in the lower deck needed water, they had to go to the upper deck. If they said, ‘Let us make a hole in our share of the ship to avoid disturbing those above us,’ and if the others let them do what they wanted, they would all perish. But if they stopped them, they would be saved, and they would save everyone.” (Al-Bukhari, 1989; An-Naysaburi, 2000). This hadith emphasizes collective responsibility and cooperation, essential for preserving shared resources.

(c) Perseverance in Planting

The Prophet (peace be upon him) said: “If the Hour (Day of Judgment) is about to be established, and one of you has a sapling in his hand, let him plant it if possible.” (Ahmad ibn Hanbal, 1995). This highlights the importance of maintaining environmental efforts, even in the face of ultimate destruction.

Principles of Sustainability Derived from Islamic Teachings

(1) Centered on Humanity's Progress; Putting welfare first by safeguarding physical, mental and spiritual wellness.

(2) Promoting knowledge and education while safeguarding society against detrimental ideologies.

(3) Conserving Resources; Enhancing natural resources through scientific approaches.

(4) Striving for fairness and equality in distributing resources to ensure that all individuals in society can reap benefits of the prosperity, around them .

(5) Practical Foundations for Implementing the Relationship Between Islamic Values and Sustainability

(6) Islamic sustainability is grounded in principles that encompass ethical, spiritual, and material dimensions. These principles emphasize moderation, conservation, and the responsible use of resources. The following are key foundations for practical implementation:

a. Preserving Islamic Values of Moderation and Balance.

b. Islamic teachings stress moderation in all aspects of life, promoting sustainability by preventing excess and waste. This balance ensures the continued blessings and benefits for current and future generations.

c. Instilling principles as the foundation, for promoting sustainability.

d. Incorporating principles into every aspect of life. Whether in science, economy, culture and social realms. Promotes collaboration and fairness among communities resulting in a harmonious environment, for individuals and societies to thrive together.

e. Enhancing Investment Patterns and Modern Techniques.

f. Diversifying and improving current investment methods through advanced technologies ensures sustainable growth. These practices must align with Islamic principles, reflecting ethical and practical methods.

g. Expanding Beneficial Outcomes for Society.

h. Sustainability efforts should aim to benefit all members of society, extending economic and social prosperity universally.

Sustaining and Developing Production Systems.

Continuously improving production systems based on scientific expertise and internal and external knowledge enhances sustainability and fosters economic and social growth across various sectors.

(1) Ensuring Intergenerational Equity

Islamic sustainability mandates fairness and justice among generations, enabling equitable access to resources and opportunities for all. Al-Mawardi (1986) articulated this principle, highlighting how future generations build upon the achievements of their predecessors to sustain societal progress.

“If the following generation does not benefit from what the previous generation established, every era would face significant hardship in rebuilding essential structures.”. (Al-Mawardi, 1986).

(2) Proper Resource Utilization

Using resources appropriately and avoiding misuse is critical. The Quran warns against ingratitude and misuse of divine blessings, associating such behaviors with deprivation and hardship:

“وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِيَاسِ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ”

(And Allah presents an example: a city which was safe and secure, its provision coming to it in abundance from every location, but it denied the favors of Allah. So, Allah made it taste the envelopment of hunger and fear for what they had been doing.) (Surat An-Nahl: 112). Al-Zamakhshari (1987) interpreted this as a warning against rejecting divine blessings and misusing resources, which leads to societal and individual decline.

(3) Stewardship of Wealth

The Quran emphasizes that wealth ultimately belongs to Allah, and humans are entrusted as stewards of it:

“آمِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْقُضُوا مِمَّا جَعَلَكُمْ مُسْتَخْلِفِينَ فِيهِ”

(Believe in Allah and His Messenger and spend out of that in which He has made you successors) (Surat Al-Hadid: 7).

(4) Environmental Preservation

Environmental care is a religious obligation. The Quran prohibits corruption and urges the preservation of balance in nature:

“وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا”

(And cause not corruption upon the earth after its reformation) (Surat Al-A'raf: 56). The Prophet ﷺ further emphasized cleanliness and environmental care:

“Faith has over seventy branches... the lowest of which is removing a harmful object from the road.” (An-Naysaburi, 2000).

(5) Practical Actions Encouraged by the Sunnah

Tree planting and agriculture are rewarded as acts of charity: “If a Muslim plants a tree or sows seeds, and a bird, a human, or an animal eats from it, it is regarded as charity.” (Al-Bukhari, 1989; An-Naysaburi, 2000).

Conserving water, even when abundant: “Do not waste water, even if you perform ablution on a flowing river.” (Ibn Majah, 2007).

(6) Ethical Treatment of Animals

The Prophet (peace be upon him) prohibited unnecessary harm to animals and emphasized humane practices: “If you slaughter, slaughter well, and let one of you sharpen his blade to spare the animal suffering.” (An-Naysaburi, 2000).

CONCLUSION

This study emphasizes the blending of sustainability principles with Islamic beliefs by presenting a strong framework based on teachings from the Quran and Sunnah to tackle contemporary worldwide issues effectively. (Ecomena, 2024; Alam, 2022) These core sources offer instructions on sustainable growth encompassing environmental conservation equitable utilization of resources and collective accountability for the Earths gifts. By exploring verses from the Quran and traditions of the Prophet the research highlights how Islamic teachings play a role, in advocating for sustainability. The timeless wisdom shared by Umar ibn Al Khattab in the saying “Focus on your life as if it will last forever and on your spiritual journey as if tomorrow is uncertain” beautifully encapsulates the essence of leading a harmonious and sustainable life.

Key Findings

- (1) The relationship, between principles and sustainability
- (2) Islamic beliefs are deeply intertwined with the idea of sustainability by emphasizing welfare and the conservation of resources, for future generations. This lasting bond fosters. The establishment of various systems that support life and prosperity.
- (3) The enduring and profound essence of principles.
- (4) Islamic values can be adjusted to fit situations and are relevant to all times and cultures. They can embrace advancements while staying true, to the ethical teachings of the Quran and Sunnah.
- (5) The Importance of Humans, in Ensuring Sustainability

(6) Islamic beliefs highlight the responsibility of humans as caretakers of the Earth's resources and well-being. The protection of life, personal development, family inheritance, money and faith all support the aims of sustainability revealing how Islamic laws are in harmony, with worldwide sustainability objectives.

(7) Safeguarding the Environments Resources.

(8) The Quran and Sunnah promote the utilization of natural resources by denouncing extravagance and dishonesty while highlighting the importance of moderation and environmental stewardship.

Recommendations

(1) Putting a focus, on conducting research that promotes sustainability.

(2) Let's promote research across disciplines to address sustainability issues holistically with a focus, on legal aspects, healthcare implications, social impacts and economic considerations. Utilize insights from past experiences to inform future strategies and improve services globally.

(3) Establishing Islamic Foundations for Sustainability

(4) Promote the development of sustainable practices within Muslim communities and at a global level by anchoring them in Islamic law and principles. This will enhance the understanding of Islamic contributions to sustainability and offer practical solutions for pressing environmental and social issues.

(5) Deepening Research on Sustainability in Islamic Sciences

(6) Conduct extensive research linking sustainability to Islamic disciplines such as Quranic exegesis, Hadith studies, jurisprudence, and legal principles. This approach will uncover untapped insights and foster a richer understanding of how Islamic values can enhance sustainability frameworks.

This study not connects faith with worldwide sustainability efforts but also paves the way for further research to enhance the infusion of Islamic beliefs into sustainable behaviors by highlighting mutual accountability, fair resource usage and ecological care. The research presents values as a significant element, in attaining the Sustainable Development Goals (SDGs) and promoting a more unified global future.

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