



RESEARCH ARTICLE

Section: *Philosophy & Religion***Sustainable environmental protection from pollution: A comparative study between Islamic Sharia and international law**

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¹Department of Islamic Studies, College of Education, Prince Sattam Bin Abdulaziz University, Saudi Arabia*Correspondence: f.hagshah@psau.edu.sa**ABSTRACT**

This paper explores the issue of pollution as a source of environmental pollution that can be tackled by the Islamic Sharia and the international law by a comparative framework of sustainable environmental protection challenges in air, water, soil, biodiversity, human health, and intergenerational equity in view of the increasing environmental problems threatening our environment. Although over an advanced system of international environmental regime has been developed based on some vital principles like precautionary principle, polluter pays principle and intergenerational equity, combined with the principle of common, but differentiated responsibilities, the prevalent gaps in implementation and the weak enforcement mechanisms have remained as tactics of negating its overall effectiveness. Conversely, the study previews the normative basis of Islamic Sharia in governing human-environment relations which is anchored on the notion of khilafah (stewardship), amanah (trust), and mizan (balance), and the ban on fasad (environmental corruption). It shows that environmental protection is natural continuation of higher goals of Sharia (maqasid al-sharia) especially the protection of life, generation, and property. The maxims of the foundation of Islamic law like no harm and no reciprocating harm, and harm must be removed offer an excellent normative grounding of an environmental accountability that portrays a significant conceptual consistency with the modern international environmental law. Based on a comparative-synthetic approach, the research constructs a multi-level integrative model between Sharia values and international law by inclusivity in normative underpinnings, that genes equalization environmental governance in Muslim acquired countries and can also play a role in global discussions about sustainability and environmental justice.

KEYWORDS: sustainable development, Maqasid Al-sharia, Islamic Sharia, international environmental law, environmental governance, environmental justice

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1. Introduction

Environmental pollution, in its various forms, is one of the gravest challenges facing the contemporary world. Pollution is no longer confined to certain limited areas or isolated industrial activities; it has become a global phenomenon affecting air, water, soil, food, and biodiversity, with repercussions for human health, societal stability, and the security of future generations (Butlin, 1989). This phenomenon has been linked to accelerating industrial growth, uncontrolled urban sprawl, and carbon-intensive patterns of production and consumption, to the point where pollution has become one of the main drivers of climate change, increasing natural disasters, and widening health and economic disparities between countries and social groups (Krausmann et al., 2017). In this context, an international consensus has emerged that environmental protection from pollution cannot remain circumstantial or localized efforts, but must take the form of “sustainable protection” grounded in long-term legal rules and ethical standards.

Since the Stockholm Conference of 1972, international environmental law has witnessed a gradual development in institutionalizing protection from pollution through declarations, treaties, and institutions aimed at establishing binding or guiding principles for countries in this area (Sands et al., 2018). Within this framework, general principles have emerged such as: the precautionary principle, the polluter pays principle, intergenerational equity, and common but differentiated responsibilities — principles that seek to manage the relationship between economic development and environmental protection, and to distribute the burdens of combating pollution more equitably between rich and poor nations (Kupchenia, 2022). International initiatives have also led to the termination of various specialized conventions, the most prominent of the United Nations Framework Convention on Climate Change and the Paris Agreement and the Vienna Convention and Montreal Protocol on the Protection of the Ozone Layer and Basel Convention on Hazardous Wastes to impose legislative and policy limitations on the states with the aim to reduce sources of pollution and to address the risks (Bodansky et al., 2017).

Although these developments have been great progress concerning international environmental protection, other studies have identified a continuing gap between international legal texts and their practical application on the ground because of the lack of powerful enforcement facilities, a conflict between long-term environmental obligations and short-term economic interests, and similarities in technical and financial capacities of countries (Ebbesson, 2022). Other sources also attract attention to the fact that the international legal system, albeit with the adoption of the language of justice and collective responsibility, is still essentially the creation of an agreement between nations of various civilizational and cultural origins, thereby casting doubt on its applicability to situations, where religious system, such as the Islamic Sharia, is a primary value regime that helps shape individual, as well as collective, behavior (Dupuy & Viñuales, 2018).

Islamic Sharia in its turn has a rich textual, purposive, and jurisprudential tradition of disciplining the relationship of human to the natural environment and its resources which is based on the notion of stewardship (khilafah) on earth, trustedness (amanah), cultivation (imara), and the absence of corruption, excessive consumption, and infliction of suffering on other living beings (Bajaber, 2020). The Holy Quran affirms that God created the universe with “measure” (qadar) and “balance” (mizan), and that disrupting this balance constitutes a form of corruption on earth which God has warned will be punished. The Prophetic Sunnah likewise established practical rulings regarding the prevention of contaminating water, air, and pathways, care for animals, and preservation of public resources rulings that constitute an early nucleus of a Sharia philosophy of environmental protection from pollution (Gada, 2024). Contemporary writings have developed what is known as “environmental jurisprudence” (fiqh al-biah) and “ecological jurisprudence” (al-fiqh al-iykoluji), which attempt to re-read texts and rules in light of current environmental challenges (Ali & Waheeda, 2023). Islam has made the cultivation and preservation of the earth from pollution a duty, encouraging the removal of harmful waste and residues while prohibiting corruption on earth in all its forms. It has also encouraged combating desertification through the revival of dead lands, and the sustainable exploitation of natural resources on land and at sea, thereby contributing to sustainable development. Islam further called for the establishment of cities and villages in ways that achieve balance between development and environmental preservation (‘Abd al-Mu’ti, 2023).

At the level of the objectives of Sharia (maqasid), studies show that the five necessities preservation of religion, life, intellect, lineage, and wealth are closely linked to the state of the environment. The spread of

pollution leads to harm to life through diseases and epidemics, to lineage by threatening the conditions for sound living for future generations, to wealth through economic losses resulting from the deterioration of resources and disruption of production, and it also affects intellect and religion through the social and moral disruptions it generates (Nair & Ahmed, 2022). A number of contemporary scholars have accordingly proposed expanding the circle of objectives to include “preservation of the environment” or “preservation of the ecosystem” as a necessary overarching objective that is a prerequisite for realizing all other objectives (Muhamad et al., 2020). In this view sustainability in environmental protection against pollution becomes a natural extension of Sharia goals, rather than a side-whisker issue. The environment is not an external neutral object which Sharia views, but an element of the circle of the trustworthiness (*amanah*) bestowed on humanity and a responsibility toward which the individual and the society hold a moral and religious responsibility (Muslimin et al., 2018). The Islamic law has foundation and purpose-driven objectives that are beneficial to the human welfare and that they conserve the environment; therefore, their law requires a reflection on the concordability between the environment and development (al-Harbi, 2026).

General legal maxims, including no harm and no reciprocating harm, harm needs to be removed, warding harm, particularly, takes precedence over securing benefit and liability follows harm, are other relevant normative tools to determine the determinations on pollution and to give responsibility to the individuals who damage the environment (Muslimin et al., 2018). Most types of pollution are a “public harm” that violates the right of the community to clean air, drinkable water, and healthy soil and justifies state action to regulate or ban polluting activities and impose the right remedies and reparations - a definite overlap between the polluter pays principle of international environmental law and the pollution in many of its forms (Azmin Shompa et al., 2024). In this sense, the regulations of pollution by criminalizing them and putting factories and companies under strict environmental regulations may be viewed as a modern manifestation of these regulations in a modern regulatory environment.

Certain comparative studies have aimed to make perceptions of areas of coherence between Islamic Sharia and international law in the area of environmental protection against pollution, with the view that both originate with similar goals, namely, to safeguard life, prevent harm, and realize intergenerational justice, despite the fact they might differ in their doctrinal and philosophical premises and tools of obligation (Muslimin et al., 2018). These studies demonstrate that the use of the Islamic framework in framing policies and laws concerning the environment in the majority of Muslim states can bring further legitimacy to the standard environmental policies and contribute to increased compliance among the society since now environmental protection becomes a religious and as well as a legal obligation (Jalamneh et al., 2024). Other books suggest to use Islamic financial instruments, including *waqf* (endowment), *zakat* (almsgiving), and green *sukuk* (Islamic bonds), in order to fund anti-pollution projects and shift to clean production patterns, thus connecting the aims of Sharia with the aims of sustainable development (Kismawadi, 2025).

Nevertheless, according to recent reviews, there is a definite gap in knowledge and methodology. There are definitely single studies available in the field of environmental jurisprudence and others in international environmental law, but only a few works provide an integrative approach to sustainable environmental protection between the Islamic Sharia and the international law (Husamah et al., 2025). A lot of Islamic writing is still at the stage of moral encouragement or piecemeal jurisprudence without going on to the creation of a conceptual structure that would give connections between the goals and precepts of Sharia with the international concepts and the demands of treaty accommodation. In the meantime, not much of the international leadings leaves the possibility that religious systems - such as Sharia - have in the enhancement of the moral and conscientious aspect of environmental protection (Nurholis, 2025).

The research issue of this paper is that it is necessary to further integrate academic basis of the concept of sustainable environmental protection against pollution in the context of the connection between Islamic Sharia and international law. A theoretical framework explaining how the goals and the law maxims of Islamic Sharia may be used to supplement the principles of international environmental law, including harm liability, intergenerational equity, and the polluter pays principle, is still needed. The consequence of this incompleteness is a poorer ability to develop a clear normative and legislative framework that could lead to environmental policies in Islamic states in a manner that facilitates a tradeoff between Sharia duties and international engagements. Based on this issue, this paper will develop a foundational-analytical framework of sustainable environmental

protection against pollution between Islamic Sharia and international law through: first, identifying the textual, purposive, and jurisprudential basis in both scenarios within which environmental protection pivots in the Islamic Sharia; second, an analysis of the major principles and concepts in international environmental law that are relevant in the context of pollution and sustainability; third, areas of convergence and divergence between the Islamic and international perspectives; and fourth, proposing an integrative framework that can guide the formulation of environmental legislation and policies in Muslim-majority countries, ensuring sustainable protection consistent with both Sharia requirements and the demands of international law.

2. Theoretical Framework

2.1. The Conceptual Framework of Pollution and Sustainable Protection

Environmental pollution can be termed as any type of negative change in the physical, chemical or biological composition of air, water or soil that has resulted in or is suspected of resulting in damage to living things or to the ecosystems (Butlin, 1989). There are various types of pollution: air pollution caused by gaseous emissions and precipitation, water pollution by industrial and agricultural effluences, soil pollution by heavy chemicals and pesticides, noise, thermal, and radioactive pollution, all of which are also accompanied by a higher rate of chronic disease, deteriorating quality of life, and aggravated environmental disasters (Krausmann et al., 2017). International statistics indicate that developing nations, such as Muslim-majority states, contribute unevenly in the burden of health and economy in comparison with their respective contribution to pollution, which is also a concern related to environmental justice (Kupchenia, 2022).

The development of the idea of sustainable environmental protection has solidified into the literature surrounding environmental issues with regards to sustainable development being a viable extension of the concepts of sustainable development. It does not only focus on eradicating certain forms of pollution, but it strives to focus on its core causes in the forms of production, consumption, and city planning, and the perpetuation of the environmental benefits to future generations (Sands et al., 2018; Aldawsari et al., 2025). Sustainable safeguarding of pollution as such, should be a fine balance concerning economic growth, social fairness as well as integrity of the environmental framework with reference to the principle of satisfying the needs of the present generation without compromising the capability of future generations to satisfy their needs (Butlin, 1989). To convert this concept into legal duties, it is a precondition to integrate the principles of intergenerational equity, precaution, and the liability of harm into the environment policies (Ebbesson, 2022).

2.2. The Islamic Vision of the Human-Environment Relationship

Muslim interest in the environment has stemmed from their interest in science and its methodologies; accordingly, this issue has been addressed with a rigorous methodology dividing the work into two parts: one dealing with jurists (fuqaha), whose task is to address environmental problems from a Sharia perspective by applying its texts and principles; and another dealing with philosophers and thinkers, who concern themselves with the theoretical framing of this problem and the rational search for solutions (Imam, 2020).

Islamic Sharia proceeds from a monotheistic worldview that makes the universe a creation of God Almighty and the human being a vicegerent (khalifa) within it, charged with cultivating the earth and regulating conduct according to the limits of the divine law (Imam, 2020). This vision is grounded in several key concepts: stewardship (khilafah vicegerency from God in managing resources according to His will), trustworthiness (amanah bearing responsibility for blessings and resources), balance (mizan cosmic equilibrium), and the rejection of “corruption on earth” (fasad), encompassing all that leads to material or moral harm to the living world (Gada, 2024). Quranic and Prophetic texts affirm the prohibition of contaminating basic resources; the prohibition of urinating in still water, on pathways, in the shade, or under fruit-bearing trees enshrines the principle of preserving the public environment from harm (Ali & Waheeda, 2023). Islam has attached enormous concern on the management of the nature environment, basing on the idea of attaining reasonable utilization of the resources that God has endowed to humankind. This legal bias came before the modern systems started adopting environmental laws because Islamic Sharia put in place a concrete foundation in conserving every environmental aspect, such as human beings, animals, and water (Abd al-Mu'ti, 2023; Zekary et al., 2025).

The most recent research indicates that such a textual vision is the foundation of an Islamic environmental philosophy that considers the environment as a trust and not as spoils: the human being has no absolute control

over resources but is entitled to usufruct under Sharia values in which no harm will be inflicted on him or herself, other individuals or the next generation (Nair & Ahmed, 2022). In this way, pollution in most of its current manifestations is a form of corruption on the earth, as it brings vast harm to health, livelihood, and the natural balance, and is at odds with the purposes of justice, beneficence, and compassion in Sharia (Jalamneh et al., 2024). Such a vision makes sustainable defense against pollution a religious and devotional concern, not just one as a result of societal forces like law or politics.

2.3. Protection from Pollution in Light of Sharia Objectives and Legal Maxims

The literature on Sharia objectives reveals that the five overarching necessities preservation of religion, life, intellect, lineage, and wealth are directly affected by the state of the environment. Persistence of pollution endangers life by the occurrence of diseases and epidemics, generation through deprivation of future generation the conditions of proper living, by wealth economic losses, degrading resources and infrastructure; by the impact on intellect and religion, by increasing poverty and social disorder (Nair & Ahmed, 2022). An modern day movement has therefore sprung up demanding formation of the presumption preservation of the environment as a required sovereign overarching goal, or at least as a structural element of their realization as it is a needed antecedent to their actualization (Muhamad et al., 2020). This way, destroying the pollution will not only be an optional policy, but a purposeful duty, which comes under the domain of necessities.

General legal maxims are a pragmatic balance between the level of general goals and the level of legislation and policy. The no-harm maxim and no reciprocating harm maxim outlaw all that brings about real or padrous harm to persons or communities, allowing the inclusion of the following categories of industrial and agricultural pollutants in the prohibited harm category: many kinds of industrial and agricultural pollutants (Muslimin et al., 2018). The principle of harm must be removed justifies the intervention of a state authority to remove or mitigate causes of pollution, even at the expense of some economic liberties; whereas the maxim was warding off harm takes precedence over securing benefit justifies giving primary concern to environmental protection over some short-term economic gains in the event of conflict between the two interests (Azmin Shompa et al., 2024). Environmental liability is based on the maxim “there should be a cost to a benefit” that obliges the beneficiaries of a polluting economic activity to pay the costs of the resulting harms, the principle also known as the polluter pays principle in the international environmental law (Muslimin et al., 2018).

Practical experience demonstrates that by integrating these maxims into legislation of a country, it is possible to introduce national laws aimed at protecting the environment, including such provisions that are based on Sharia authority: such as requiring polluting factories to bear the cost of waste treatment, imposing compensation on those who contaminate shared water bodies, and halting activities causing major public harm even if they yield economic returns (Ali & Waheeda, 2023). Institutional Sharia mechanisms such as waqf, zakat, and charitable endowments can also be leveraged to finance air and water purification projects, waste management, and the transition to clean energy, thereby linking the objectives of preservation, justice, and solidarity with the tools of sustainable protection from pollution (Kismawadi, 2025).

Islamic Sharia has made environmental protection one of its overarching objectives, through obtaining recognized Sharia benefits and warding off harms. This protection encompasses guarding against everything that may harm the environment, such as harmful smoke, toxic gas pollution, nuclear radiation, and other pollutants that negatively affect the health of humans, animals, and plants.

2.4. Protection from Pollution in International Environmental Law

International environmental law rests on a system of treaties and general principles that have taken shape since the 1970s, most notably the Stockholm Declaration (1972) and the Rio Declaration (1992), along with subsequent sectoral agreements (Sands et al., 2018). These instruments contributed to formulating governing principles for combating pollution, such as the precautionary principle — which requires the adoption of preventive measures even in the absence of complete scientific certainty regarding the risks of an activity — the polluter pays principle, which assigns the responsible party the obligation to bear environmental damage costs; the principle of intergenerational equity, which obliges the present generation to take account of future rights; and the principle of common but differentiated responsibilities, which acknowledges the varying responsibilities of states according to their capacities and historical contributions to pollution (Kupchenia, 2022).

The United Nations Framework Convention on Climate Change and the Paris Agreement, together with treaties on the protection of the ozone layer and hazardous waste, are clear examples of the international community's effort to build a graduated legal system for protection from pollution, requiring states to develop national strategies, adopt domestic legislation, and submit periodic reports on emissions and plans for their reduction (Bodansky et al., 2017). Critical analysis observes, though, that the success of such a system is still dependent on political and economic conditions and in place of the lack of powerful enforcement tools or disincentive punishment to offending states constrain their ability to meet targeted outcomes, particularly in the minimization of carbon emission and transboundary aversions (Dupuy & Viñuales, 2018).

International environmental law has evolved over the last twenty years beyond explaining abstract rules, to fostering more focused commitments towards the fight against pollution, especially those emitted by looming industries, persistent organic pollutants, mercury, and international waste. It has been reflected in treaties like Basel, Rotterdam, Stockholm or Minamata, which in addition to codifying proclamation or limitation devise states to craft national plans, create monitoring and reporting tools, as well as improve national institutional and regulatory frameworks to manage environmental risks. This development suggests a growing fact that pollution has not been a local phenomenon any more but a transborder phenomenon that must be orchestrated across borders because of the preventative aspect and holistic management of risk (Girgiç et al., 2026). However, the international environmental law remains a vital instrument to codify a sustainable protection against pollution by creating a common minimum standard, exchange of knowledge and technologies, and also a funding mechanism to enable the developing countries to keep pace with evolving environment in alignment with their Sharia and cultural context (Ebbesson, 2022).

The legal means of environmental protection is a complex of legal means used by legislation to restrict pollution and ensure environmental balance. These are: first, the prohibition strategy that prohibits some environmentally damaging activities either absolutely or comparatively based on their level of danger; second, the obligation strategy that involves the carrying out of beneficial acts or avoidance of others to limit environmental harms; third, the licensing strategy that conditionalizes the practice of potentially environmentally damaging activities on the basis of prior authorization by the competent administration to ensure the provision of legal safeguards. These tools in combination comprise a coordinated system of deterrence, regulation, and motivation to create long-term environmental protection (Uthman, 2012).

2.5. Areas of Convergence and Divergence between Islamic Sharia and International Law in Protection from Pollution

When comparing the Islamic Sharia to the international environmental law, there is a casual similarity in normative domains: the intention is to use life, health, and natural resources, prevent harm to others, and a certain degree of intergenerational justice, despite the possible language and philosophical differences in arguments (Muslimin et al., 2018). Islamic jurisprudence The rule of harm must be removed is analogous to the principle of prevention of harm in international environmental law, and the maxim no harm and no reciprocating harm is analogous to the principle of intergenerational equity, which straddles into the objectives of preserving lineage and wealth in an extended temporal spectrum (Nair & Ahmed, 2022).

However, there are also significant differences. The international environmental law is based mostly on agreements between sovereign nations and owes its binding power to their agreement, and to the institutional means of the United Nations and regional organizations, and Islamic Sharia is based on a divine authority making adherence to its decisions part and parcel of faith and worship, which imparts to it an inner motivational force uncharacteristic of positive norms (Gada, 2024). Another tendency of international law is to apply a technology-oriented approach, often omitting the role of human rights-focused and people-centered approaches; Sharia introduces a spiritual and moral, which refigures a human relationship with environment in terms of trust, stewardship, and eschatological responsibility (Jalamneh et al., 2024).

These disparities do not bring the two models in the confrontational order of necessity, but they create the area where qualitative complementarity can occur. An approximate procedural and normative framework can be ensured through international law, whereas value-based and legitimate foundation through Sharia may be beneficial to increase compliance and priority in the implementation in Islamic settings. Though not the key contributor, the purposive approach may also add to the international discourse regarding sustainable

protection against pollution by introducing new vocabulary of interest and justice that extends the meaning of the term of benefit to encompass spiritual and moral, along with material, aspects (Husamah et al., 2025).

2.6. An Integrative Framework for Sustainable Protection from Pollution

The recent literature recommends the environmental protection against pollution to be established not on a merely legalistic logic or a legalistic aesthetic of the moral view, but in an integrative style that entails merging the purposive logic of the Islamic Sharia with the postulates of international environmental law, such that the environment is created as a common area between the obligation of Sharia and the commitments of the law. Recent research on objectives and the environment confirms that Sharia has a moral and normative basis that can drive environmental conduct and incorporating such a basis into the societal policies improves the compliance of society and provides environmental laws with more normative backing (Nurholis, 2025).

Muchsin has been describing an intertwined system of environmental protection against pollution with its three-level system: the first level of Sharia-legal contributions, including the foundational texts about the concepts of stewardship, balance, and avoidance of corruption, and the international principle of combating pollution; a second level of normative control, which incorporates the goals of Sharia, above all, preservation of life, wealth, lineage, and environment with the principles of precaution, polluter pays, and intergenerational environmental justice; and a third level of applied outputs, consisting of legislation, financing, oversight, and environmental education, ensuring the translation of values into measurable and enforceable commitments (Muchsin, 2024).

Sharia-Legal Inputs:

- Such as the standards of the international environmental law and pollution-related conventions, as well as the principles of the international environmental law, are also applicable (Butlin, 1989; Sands et al., 2018).

Normative Intermediate Variables:

These are: implementing the goals of preservation (life, lineage, wealth, environment), legal maxims (no harm, harm should be eliminated, a liability should follow a benefit) and principles of precaution, polluter pays, intergenerational equity, and the intention is to generate mutual standards on assessing policies and project (Sharia-based and international) (Muslimin et al., 2018; Azmin Shompa et al., 2024).

Outputs and Policies:

They include the creation of national laws making pollution a criminal offense and the definition of environmental liability in the light of both goals and principles of the international law; formulating instruments of Sharia-compliant financing (waqf, green sukuk, zakat) to finance the pollution elimination programs; and enhancing the role of Sharia institutions and religious jurisdictions in environmental awareness and religious blessing of international commitments (Kismawadi, 2025; Jalamneh et al., 2024).

This framework provides gives an opportunity to transit between the stage of the coexistence of Sharia and international law to the stage of functional integration, so that sustainable protection against pollution would become a joint venture between the Islamic construct and the international legal framework, and this would have a prospective impact on the establishment of more just, workable and socially acceptable policies in the Muslim majority states, as well as a chance to make a contribution to the global discourse on the future of the future of the environment and climate justice (Husamah et al., 2025; Dupuy & Viñuales, 2018).

Experts literature also reveals that effectiveness of this structure is amplified when transformed into the practical instruments like purposive study of environmental statutes, involving environmental deliberation into environmental impact examination, mobilizing green Islamic finance like green sukuk and green waqf, as well as empowering religious and Sharia organizations to assume a role of awareness-raising and observation in disseminating environmental consciousness and advising against polluting modes of behavior. In this, integrating Sharia with international law does not signify a conceptual agreement, but a practical alliance that results in more reasonable, fair, and socially agreeable policies within the Muslim-dominant nations (Hussein et al., 2024).

3. Methodology

This study adopts a qualitative methodology of a foundational-analytical character, suited to the nature of its subject, which combines Islamic Sharia texts with concepts of international environmental law. The study does not rest on the collection of field data or statistical analysis, but rather on textual and comparative analysis of primary and secondary sources relevant to sustainable environmental protection from pollution in both Islamic Sharia and international law.

The Inductive-Textual Approach

The study employs the inductive method in tracing and gathering Sharia texts from the Holy Quran and Prophetic Sunnah relevant to environmental matters, including the concepts of corruption on earth, stewardship, trust, balance, and the prohibition of extravagance, alongside jurisprudential rulings related to water, shared resources, and public hygiene. These texts are then analyzed in light of the objectives of Islamic Sharia (both overarching and partial) and relevant legal maxims, particularly those concerning the removal of harm, liability, and the achievement of intergenerational justice thereby revealing the value-based and normative foundations of environmental protection in the Islamic vision.

The Analytical-Normative Approach

The study employs this approach in analyzing the most prominent international documents and agreements concerned with environmental protection from pollution, such as the Stockholm Declaration, the Rio Declaration, the United Nations Framework Convention on Climate Change, the Paris Agreement, and agreements relating to hazardous waste and transboundary pollutants. The analysis also encompasses a study of governing legal principles, such as the polluter pays principle, the precautionary principle, the principle of intergenerational equity, and the principle of common but differentiated responsibilities, with the aim of revealing their normative structure and philosophical foundations.

The Comparative-Synthetic Approach

The study employs a comparative approach to conduct a systematic analysis between the Islamic and international frameworks in terms of their objectives, principles, and mechanisms of obligation and implementation, enabling the identification of areas of convergence and divergence between them. This is complemented by the employment of a synthetic approach to build an integrative framework for sustainable protection from pollution, grounded in harmonizing the objectives and legal maxims of Islamic Sharia with the contemporary principles of international environmental law, in the form of a normative model that can be utilized in developing environmental legislation and policies, particularly in Muslim-majority countries.

4. Study Findings and Their Interpretation

Considering Protection from Pollution as a Necessary Extension of Sharia Objectives

The paper proved that environmental protection against pollution is not a peripheral issue in the Sharia system, but it is indeed an extension of the global aim of Sharia, especially the aim of preserving life, progeny, wealth, and intelligence (Nair & Ahmed, 2022). Its many forms of pollution are a major reason of the proliferation of respiratory illnesses, cancer, chronic diseases and represent a clear danger to the goal of maintaining life. The air, water, and soil quality and climate change also affect the food and water security and pose risks to the ability of future generations to lead a dignified life, as both maintaining the lineage and maintaining the wealth are jeopardized (Butlin, 1989; Krausmann et al., 2017).

This finding helps to see that any policy or development initiative that will lead to widespread and long-term environmental damage cannot be deemed to be in line with the aims of Sharia even in cases when it may bring immediate economic benefits - as the final result is to harm the same needs that Sharia was revealed to protect (Muhamad et al., 2020). In such a way, the purposive vision overlaps with the notion of sustainability, as discussed in the international literature, as the projects based on a consumption of natural capital and leaving a cumulative impact on human and environmental health cannot be regarded as sound development (Sands et al., 2018; Husamah et al., 2025).

The Possibility of Considering the Environment an Independent Overarching Objective

The researchers found that there existed a lot of academic rationale in the need to adopt the setting of the environment as necessary overarching goal, whether subordinate to the domain of the five objectives or complementary to it, in the new objective coined preservation of the ecosystem (Muhamad et al., 2020). The literature suggests that the environment is not an objective position that simply hosts the realisation of goals, but instead that it is an existential condition of realisation; the air, water, soil, and biodiversity are the infrastructure of the entire human, social, and economic life (Nair & Ahmed, 2022; Jalamneh et al., 2024).

The idea is explained by the fact that recent environmental processes such as climate change, plastic pollution, the loss of biodiversity have demonstrated the instability of the natural basis on which the human mode of life is based, and ignoring this aspect in the purposive theorizing is the drawback of understanding the modern state of a human being. Thus, by including the element of environment protection in the overall goals, one can create a more unified Islamic environmental jurisprudence and establish clear-cut environmental laws and policies based on this purpose (Ali & Waheeda, 2023; Muslimin et al., 2018).

Legal Maxims as a Direct Framework for Environmental Liability

These conclusions showed that the general legal maxims, especially, no harm and no reciprocating harm, harm must be removed, the warding off harm must always prevail over the securing benefit, and that liability goes hand in hand with benefit are an explicit direct guide to the creation of environmental liability and criminality of pollution (Azmin Shompa et al., 2024). These maxims authorize seeing pollution as an illicit communal ill, requiring authoritative to collect and remove the causes of pollution, and authorize the entities who have joyed in maleficent economic pursuits to pay the expense of the moral damages caused by pollution in connection with the polluter pays conceptualization in international environmental law (Muslimin et al., 2018).

This interpretation of the finding implies that Islamic jurisprudence has been given an internal framework which has allowed it to assimilate and bring international environmental principles into a Sharia context. The maxim of benefit (ghanm) and liability (ghurm) gives a great ground to providing compensation to polluting businesses, attributing an environmental tax or commissioning them to pay the expenses of environment restoration (Azmin Shompa et al., 2024). On the same note, the maxim of warding off harm (dar' al-mafasid) offers such a justification to strict preventive policies even where one lacks full scientific certitude - equivalent to the precautionary principle in international law (Kupchenia, 2022).

The Intersection of Sharia Objectives with International Environmental Law Principles

One of the key findings is that it is evident that there is an area of intersection between the targets of Sharia and the principles of international environmental law, in the domain of sustainable protection against pollution: both are interested in ensuring that there is no harm to dwellers, in safeguarding the rights of new generations and in determining the consumption of natural resources, within the framework of environmental carrying capacity (Nair & Ahmed, 2022; Kupchenia, 2022). The right to a sound environment of many international conventions relates to the objective of preserving life, preservation of lineage corresponds to the principle of intergenerational equity, and preservation of wealth is the complementary principle to the principle of sustainable development that does not tolerate the consumption of natural capital (Butlin, 1989; Husamah et al., 2025).

The fact that the values that form the foundation of international law, including justice, equity, and accountability to harm, are not foreign to the Islamic tradition can be understood as an intersection here; they also have strong jurisprudential and moral foundations that can be cashed on to increase the adherence of the state of the international agreement serving as an Islamic frame of reference (Jalamneh et al., 2024; Nurholis, 2025). Consequently, the challenge lies not in any "conflict" between the two frameworks, but in constructing a legislative and policy discourse that translates these shared foundations into legal formulations comprehensible to the public and acceptable under Sharia.

The Need for an Integrative Framework for Sustainable Protection from Pollution

The study demonstrated that the absence of a clear integrative framework between Sharia and international law in the field of combating pollution leads to an unproductive duality: environmental laws are applied as an international or administrative obligation, while the Sharia discourse is usually invoked in a non-binding, hortatory context (Husamah et al., 2025). This separation weakens the motivational force of law in societies where

Sharia constitutes a primary frame of reference, and keeps the Sharia perspective remote from environmental decision-making mechanisms.

Interpreting this finding clarifies that building an integrative framework that makes protection from pollution part of the “Sharia-legal obligation” can enhance the effectiveness of environmental policies — combining the force of legal obligation with the strength of religious grounding, and facilitating the passage of international principles into societal consciousness through a familiar purposive language (Gada, 2024; Dupuy & Viñuales, 2018). This framework also permits the design of financing and institutional tools grounded in Sharia (such as waqf, sukuk, and zakat directed toward the environment) to support the implementation of international obligations related to pollution (Kismawadi, 2025).

At the applied level, the study recommends several interconnected pathways for translating normative convergence into practical governance reform. First, integrating the concepts of Sharia objectives — particularly the preservation of life, lineage, wealth, and the environment — into the preambles and substantive provisions of national environmental laws would significantly enhance their societal legitimacy and public compliance. Second, the development of Islamic financial instruments targeted against the anti-pollution and clean energy transition projects, including, but not limited to: environmental waqf, green sukuk, and environmental zakat, provides a culturally-oriented approach to resources mobilization towards sustainability, based on the accumulating literature of the connection between Islamic finance and environmental objectives. Third, it would be possible to improve the involvement of the Sharia bodies and religious scholars in a motivated dialogue with the environmental decision-makers and international institutions so that there will be purposive jurisprudential readings that will not only facilitate the international obligation but also provide constructive critical vision based on Islamic principles of environment justice and inter-generational responsibility.

The results of this research project serve as a productive entry point into future research, such as applied sectoral studies within the context of water, air, energy and waste management based on the integrative framework elaborated in this research, or comparative readings of how various Muslim-majority nations bring together Sharia ideals with their global environmental accords. The economy and jurisprudence of the Islamic financing instruments as an anti-polluting policy driver should be the focus of a specific academic study as well. On a broader sense, this work confirms that mobilization of the agenda of Sharia within the environmental protection against pollution can serve to develop a more human and just model of sustainability - one that fortifies but does not recreate the international system, and provides Muslim communities with a sound value-based voice in fighting the ever-growing global environmental crisis.

5. Conclusion

This paper will come to the conclusion that the concept of a combination of the Islamic Sharia and the international law with the world of sustainable environmental protection is not just a hypothetical opportunity, but a viable and pragmatic way to achieve international environmental and climatic justice. The discussion has revealed that pollution is a direct enemy of the fundamental aims of Sharia - especially sustaining life, procreation, and wealth and made the fight against it a jurisprudential imperative, not an incidental issue. The existing Islamic jurisprudential maxims, such as no harm and no reciprocating harm, no harm must be removed, allow a practical accountability approach to the environment that coheres with international standards, like the polluter pays principle, the precautionary principle and intergenerational equity, and does not impoverish the doctrinal uniqueness of Sharia. The research then requests a legislative and policy paradigm to introduce a dual language approach in the framing of environmental law in the Muslim-majority countries, namely language of international rights and duties and language of Sharia goals and legal maxims.

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The authors declare no conflict of interest.

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