



# **The Purpose of Environmental Conservation and its Relationship to Achieving Sustainable Development According to the Kingdom's Vision 2030**

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## **Abstract**

Praise be to God alone, and prayers and peace be upon the one after whom there is no prophet.

The research reveals a very important topic, which is (the purpose of preserving the environment, and its relationship to achieving sustainable development according to the Kingdom's Vision 2030), and its importance is derived from the fact that preserving the environment is considered one of the greatest purposes of Sharia, and not only that, but preserving the environment and its development has a great impact in driving the wheel of sustainable development and its prosperity in countries and governments. When the environment is preserved in terms of benefiting from its resources and wealth, development will be at its highest levels and levels, and vice versa. This research addresses this issue by examining the relationship between the purpose of preserving the environment and its impact on achieving sustainable development in the Kingdom of Saudi Arabia, according to its ambitious vision. The research included five demands, preceded by an introduction and followed by a conclusion. It reached results, including: the complete connection between the purpose of preserving the environment and the development and prosperity of countries, and that preserving the environment is considered one of the most important components of sustainable development..

**Keywords:** Objectives-the environment-sustainable development-Vision 2030.

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## **introduction**

Praise be to Allah, Lord of the Worlds, and may peace and blessings be upon the most honorable of prophets and messengers, and upon his family and companions, and may peace be upon them all. As for what follows, there is no doubt that Islamic law is valid for all times and places, and no Muslim disagrees that Islamic law is based on wisdom and objectives to care for the interests of creation, be kind to them, and improve their living conditions. Allah Almighty has harnessed the environment to provide humans and all living beings with various elements necessary for their life; He has harnessed the sun and moon to them constantly, and sent the winds and clouds to send down fresh water from the sky. However, reality shows that this wonderful system is met with corruption by some, and so Islamic law came to achieve the necessary legal objectives, including the objective of preserving the environment, so that life may be upright and grow, as Allah Almighty wanted it to be.

**Importance of the topic:**

First: The purpose of preserving the environment is considered one of the most important purposes of Islamic law.

Second: The close link between environmental conservation and the development and prosperity of countries and governments.

Third: Environmental conservation is considered one of the most important components of sustainable development.

**Research problem:**

The research problem arises in answering the question: What is the relationship between the purpose of environmental conservation and achieving sustainable development according to the Kingdom of Saudi Arabia's Vision 2030?

**Research objectives:**

**Firstly** Highlighting the importance of knowledge of the objectives of Islamic law and activating them in contemporary reality.

**secondly:** Statement on the impact of environmental conservation on sustainable development in countries and governments.

**Third:** Statement that environmental conservation is one of the most important components of sustainable development.

**Fourth:** Developing environmental awareness.

**Previous studies:**

After searching and induction, I did not find a study related to the research topic specifically. As for what is related to studying the objectives of Islamic law and preserving the environment, there are multiple writings. My research is related to the effect of preserving the environmental objective on sustainable development in the Kingdom of Saudi Arabia according to its Vision 2030.

**Research methodology:**

In this research, the researcher followed the analytical inductive approach; he inducted texts from the Qur'an and Sunnah that deal with preserving the environment as an objective of the Sharia, and explained the impact of this on the sustainable development of the Kingdom of Saudi Arabia according to the ambitious vision.

**My research work:**

First: I collected the scientific material from its original sources, then distributed it to the demands.

Second: I attributed the Qur'anic verses to their surahs.

Third: The hadiths and reports were produced according to the rules of hadith craftsmanship.

Fourth: The statements were documented from their authentic sources.

**Research plan:**

This research is divided into an introduction and five sections:

**the introduction** It includes: (the importance of the topic, the research problem, the research objectives, its methodology and plan).

**The first requirement** The environment and its components.

**The second requirement** Environmental conservation in Islamic law.

**The third requirement:**Preserving the environment is a necessary legitimate objective.

**The fourth requirement:**The relationship between environmental conservation and sustainable development.

**Fifth requirement:**The efforts of the Kingdom of Saudi Arabia to preserve the environment according to Vision 2030.

**Conclusion:**And here are the most important results.

###

**The first requirement: What is meant by the environment and its components:**

**First: Defining the environment in language and terminology:**

The word “environment” in the language comes from the verb “ba’a,” and all the verb’s structures mean stability, settlement, empowerment, return, and descent. It is said: “ba’a ila al-shay’,” meaning: he returned. “Ba’a” means marriage, and it was called that because a man is empowered by his family. The origin of “ba’a” is the home.<sup>(1)</sup>The environment in language is: the situation and the home.<sup>(2)</sup>

Technically: the set of biological, chemical, and physical elements that surround a living organism or group of living organisms and affect their existence and survival.<sup>(3)</sup>

The environment is defined in contemporary scientific terminology as everything that surrounds a person and affects his health. This includes the entire city, its streets, rivers, dwellings, beaches, and wells. It also includes everything that a person consumes in terms of food and drink, and everything that he wears in terms of clothing, in addition to chemical and atmospheric factors and other things.<sup>(4)</sup>

**Second: Environmental components:**

The environment consists of things as follows:

First: The Earth, which is the natural environment for all creatures, bears many fruits, and its crust is composed of several minerals that enter into human life. God made it submissive to man, as God Almighty said:It is He who has made for you theﷻI seeﷻSubmissiveﷻI am a motherﷻRoast in its regions and eat of its rice.ﷻCoffee. And to meﷻThis is the resurrection<sup>(5)</sup>.

Second: Water, which is the basis of life and forms the body of every living creature. There is no life or civilization without water. God Almighty said:And madeﷻWe are fromﷻwhatﷻEverythingﷻAlive Will he not be rewarded?ﷻI am dying<sup>(6)</sup>.

Third: Air. Air is mentioned in the Qur’an as wind and winds, which is the air moving in all the layers surrounding the Earth.

Fourth: Plants, which are the source of food that may be animal or plant products.

Fifth: Animals, which God has made subservient to man, and which have many benefits.<sup>(7)</sup>

**The second requirement: Environmental conservation in Islamic law:**

The Holy Qur’an urges Muslims to protect and preserve the environment, and obliges Muslims to preserve its components, wealth and resources. The earth and what is in it are blessings from God Almighty for which Muslims must thank God so that God may increase them. This is the implication of the stewardship of the earth mentioned in the Almighty’s saying:And whenﷻYour Lord said toﷻFilledﷻI will make it soﷻIn theﷻI seeﷻKhalifa's weakness<sup>(8)</sup>Because succession means preserving the one who is being succeeded and taking care of him in accordance with what the successor wanted and what achieves the interests intended by the Sharia, and that the one who is being succeeded is a trust that must be preserved.<sup>(9)</sup>

The Sunnah of the Prophet also urged the preservation of the environment by all means. The Sharia urged planting and sowing, which is one of the most important ways to preserve the environment. He said: "There is no Muslim who plants a plant but that whatever is eaten from it is considered charity for him."<sup>(10)</sup>.

He said: "If the Hour comes and one of you has a seedling in his hand, and he is able to plant it before the Hour comes, then let him plant it."<sup>(11)</sup> He said: "Whoever cultivates land that does not belong to anyone has more right to it."<sup>(12)</sup>.

And the Messenger of God forbade the extravagance of water use, even in acts of worship, it was narrated that the Prophet (ﷺ) said: "While he was performing ablution, he said: 'What is this extravagance, Saad?' He said: 'Is there extravagance in ablution?!' He said: 'Yes, even if you are in a flowing river.'"<sup>(13)</sup>.

Jurists have considered performing more than three ablutions to be reprehensible.<sup>(14)</sup> And the Messenger of God also forbade it. Regarding urinating in stagnant water, he said: "No one among you should urinate in stagnant water that is not flowing and then wash himself in it."<sup>(15)</sup>.

Likewise, the Lawgiver made removing harm from the road an act of charity in His saying: "Removing harm from the road is charity."<sup>(16)</sup>. And from the branches of faith. He said: "Faith has sixty-odd or seventy-odd branches, the best of which is the statement: There is no god but God, and the least of which is removing something harmful from the road, and modesty is a branch of faith."<sup>(17)</sup>. To encourage environmental conservation.<sup>(18)</sup> Sharia also prohibits causing air pollution, based on the principle: "No harm, no harm done."<sup>(19)</sup>.

In short: Islamic law regulates the relationship between man and the environment according to two concepts:

First: harnessing what is in the universe for man to help him carry out the mission of succession on Earth.

Second: Moderation in investing in the environment's resources and benefits. The environment is one of the human trusts that he must maintain and care for. It is a public property for all people. Preserving the environment guarantees the survival and continuity of the universe and the integrity of the scales and matters based on it. Thus, man is able to carry out the tasks entrusted to him, which are represented by worshipping God Almighty by doing everything that God Almighty loves in words and deeds, and the caliphate on earth, which is achieved by spreading justice, establishing truth, and developing the earth, which is done by planting, afforestation, influencing, reforming, and preventing corruption.<sup>(20)</sup>.

### **The third requirement: Preserving the environment is a necessary legal objective.**

It was decided by Sharia that developing the earth is a legitimate purpose, and that God Almighty created man to develop this earth and worship God Almighty. God Almighty said: It is He who created you from the earth and settled you therein, so seek His forgiveness and then repent to Him. Indeed, my Lord is near and responsive.<sup>(21)</sup> It is rationally established that preserving the environment is part of cultivating the earth. Cultivation cannot be carried out as required without it. Since cultivating the earth is a legitimate objective, preserving the environment is consequently a legitimate objective, as something that cannot be fulfilled without it is a duty.<sup>(22)</sup>.

Preserving the environment is one of the most important forms of bringing benefits and warding off harms and corruption, and it is one of the greatest objectives of the established Sharia.<sup>(23)</sup> It is one of the comprehensive objectives that includes other objectives.

Al-Izz bin Abd al-Salam said: "The entire Sharia is interests that either prevent harm or bring benefits. So if you hear God say: O you who have believed<sup>(24)</sup> So ponder his advice after his call, and you will find nothing but good that he urges you to do, or evil that he deters you from, or a combination of urging and deterring. He has made clear in his book what is in some rulings of corruption, urging the avoidance of corruption, and what is in some rulings of benefits, urging the coming of benefits."<sup>(25)</sup>.

Preserving the environment is also an important means of preserving life, because the environment has an obvious effect on the health of the person who lives in it. If it is free from pollution, this will bring health and wellness to the person. A polluted environment will bring fatal diseases to those who live in it, which may reach the level of an epidemic. It is known that preserving lives is one of the greatest objectives of the Sharia, and preserving the environment is a means, so it is also one of the objectives of the Sharia.<sup>(26)</sup>

Preserving the mind is also linked to preserving the environment, as it has been proven that-Scientifically, environmental pollution has a serious and direct impact on brain cells, and may lead to early onset of some diseases that affect the mind, and preserving the mind is one of the necessary goals.<sup>(27)</sup>

Also, the relationship between environmental conservation and the preservation of offspring is very close, as the safety of the environment has an impact on the safety of offspring, and failure to preserve the safety of the environment affects the safety of fetuses and the health of children.<sup>(28)</sup>

As for its relationship to preserving money, its explanation is: Money refers to everything that has value, such as land, goods, animals, trees, money, and everything that can be used. Preserving the environment requires us to preserve money in all its types and kinds, so we preserve its resources and do not waste them foolishly, or use them without necessity or a valid need, or develop or maintain them well, so we are exposed to destruction and loss, and we do not waste them excessively, so we waste them before their time.

In short: Protecting and preserving the environment is one of the most important means of achieving the objectives of the general Shari'ah, and what is necessary is protecting the environment from this aspect. It is considered one of the objectives of the Shari'ah that must be taken care of and preserved from damage and corruption, so that the occurrence of corruption and imbalance in it does not lead to a failure in achieving the objectives of the Shari'ah.<sup>(29)</sup>

Therefore, some contemporary scholars consider environmental conservation to be a goal in itself, and they called it "environmental safety."<sup>(30)</sup>

The safety of the environment and its preservation from corruption is clearly stated in the Almighty's saying: And do not cause corruption on the earth after its reformation.<sup>(31)</sup>It includes all types of corruption, whether it is doctrinal corruption through disbelief, or material corruption through aggression against society and the components of the environment, such as killing a person, destroying homes, drowning rivers, cutting down trees, and so on.<sup>(32)</sup>The text includes both of them, without being limited to one of them.<sup>(33)</sup>

The prohibition of corruption on earth has been repeated in the Holy Qur'an, and God Almighty has declared that He does not love corruptors, and that He does not love corruption. This includes corrupting the environment, polluting it, and attacking it, and deviating from what God created it for. This is a type of ingratitude, a warning of punishment, and a threat of severe torment. God Almighty says: Those who transgressed in the land, 11 and increased corruption therein. 12 So your Lord poured down upon them a scourge of punishment. 13 Indeed, your Lord is ever watchful.<sup>(34)</sup>

Corruption of the components of the environment varies from one era to another. Some of it is through destruction, some of it through pollution, and some of it through waste and loss of benefits. All of these fall under the corruption that the Lawgiver has forbidden.<sup>(35)</sup>

We can infer from the repeated prohibition of corruption on earth by the Shari'a in many places in the Holy Qur'an and the pure Sunnah, and the severity of the command, and even the punishment for doing it, that preserving the environment from corruption is a necessary objective of the objectives of Islamic law.<sup>(36)</sup>

If it is proven beyond doubt that preserving the environment is a legitimate objective and one of the pillars of sustainable development, then the statement that the latter is a legitimate objective is also not in doubt.

**Fourth requirement: The relationship between environmental conservation and sustainable development.**

Preserving the environment is considered one of the most important elements of sustainable development, as the environment, with its components and resources, is the basic starting point for sustainable development. The basic element in sustainable development is the optimal exploitation of environmental resources without wasting, neglecting or spoiling them.<sup>(37)</sup>

Preserving the environment from pollution and corruption has an impact on the health of the community's members and its freedom from fatal diseases. Man is the focus of development and progress in all fields. The reality is that societies in which the environment is free from pollution and encroachment are suitable environments qualified for development, unlike societies in which the environment is not free, as diseases have spread among its members, and they have not achieved progress or development in any field.<sup>(38)</sup>

Now, the progress and prosperity of countries is known by the extent of their preservation of the environment, and the safety of their environment and atmosphere from pollution. The civilizational development of countries is linked to the level of development of their exploitation of environmental resources, a good exploitation that does not cause harm or corruption to the environment.<sup>(39)</sup>

For this reason, one of the most important principles of sustainable development is to deal with the environment through caution in its exploitation and to put in place the necessary measures to deal with it to prevent any deterioration that may occur to it, or to remedy this before it occurs, as well as the participation of the parties concerned with the environment in developing economic plans to avoid what causes pollution or harm to the environment.<sup>(40)</sup>

Therefore, the connection between environmental conservation and sustainable development is close and clear, and is not subject to debate or discussion. Also, environmental conservation is a legitimate objective that is not disputed.

**Fifth requirement: The efforts of the Kingdom of Saudi Arabia to preserve the environment.**

The Kingdom of Saudi Arabia pays great attention to preserving the environment and protecting it from pollution factors, guided in this by the teachings of the true Islamic religion, which calls for and urges taking care of the environment, not harming it, and benefiting from its resources without extravagance.

In order to achieve this, the state has issued a number of regulations, the implementation of which has been entrusted to a number of ministries and agencies, in recognition of the wise government that has provided all support to the General Presidency of Meteorology and Environment Protection to achieve a qualitative leap in the field of environmental protection and conservation of its resources. It has achieved a qualitative leap in the field of environmental protection and reducing the rate of environmental pollution. The state is working to preserve, protect, develop and prevent pollution from the environment in order to create a safe, clean and healthy environment for all who live on its lands and waters, including humans, animals and plants.

Article (32) of the Basic Law of Governance states that "the state shall work to preserve, protect, develop, and prevent pollution of the environment."<sup>(41)</sup>

Article (2) of the system indicated that its objectives include preserving, protecting and developing the environment, preventing pollution, protecting health from the dangers of activities and actions that harm the environment, in addition to preserving, developing and rationalizing the use of natural resources, making environmental planning an integral part of comprehensive development planning in all industrial, agricultural and urban fields, and raising the level of awareness of environmental issues.<sup>(42)</sup>

The Kingdom's Vision (2030) included the Quality of Life Program, which stipulated improving the lifestyle of the individual and the family, and building a society whose members enjoy a balanced lifestyle, by preparing the necessary environment through a number of efforts, including creating a healthy and social environment for all members of society.<sup>(43)</sup>.

## **Conclusion**

Praise be to God, by whose grace good deeds are accomplished. After finishing writing this topic, I reached the following conclusions, including:

First: Protecting and preserving the environment is one of the most important means of achieving the objectives of the Sharia.

Second: Environmental preservation comes from two aspects:

1-Preserving its natural resources.

2-Get rid of everything that spoils it.

Third: The objectives of Sharia are closely linked to protecting and preserving the environment.

Fourth: The complete connection between environmental conservation and the development and prosperity of countries and governments.

Fifth: The Kingdom of Saudi Arabia has a prominent role in preserving the environment in accordance with its Vision 2030.

## **Recommendations:**

Highlighting the impact of the relationship between environmental conservation and sustainable development in light of the Kingdom of Saudi Arabia's Vision 2030 in detail in extensive studies, especially with regard to environmental pollution.

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- (1)See: Al-Sahah by Al-Jawhari (1/37) under the entry (Bawa).
- (2)See: Lisan al-Arab (1/39), Al-Mu'jam al-Wasit (1/75).
- (3)See: Definition of Environment by Abdul Hamid Shams El Din, an article on the World Wide Web.
- (4)See: Environmental Preservation in Islam, by Muhammad Marwan – an article on the World Wide Web.
- (5)Surah Al-Mulk, verse (15).
- (6)Surat Al-Anbiya, verse (30).
- (7)See: Environmental Preservation in Islam, by Muhammad Marwan, an article on the World Wide Web.
- (8)Surat Al-Baqarah, verse (30).
- (9)See: The purpose of environmental conservation and its impact on the process of succession (p. 85).
- (10)It was narrated by Al-Bukhari in his Sahih, Book of Cultivation and Farming, Chapter on the virtue of planting and sowing if one eats from it (3/103) No. (2320).
- (11)It was narrated by Imam Ahmad in his Musnad (20/296) with the number (12981). Al-Albani said: It is authentic according to the conditions of Muslim. See: Silsilat al-Ahadiith al-Sahihah (1/39).
- (12)It was narrated by Al-Bukhari in his Sahih, Book of Plowing and Farming, Chapter on Whoever Revives Barren Land (3/107) No. (2336).



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- (13) Narrated by Imam Ahmad in his Musnad (3/105) No. (8065) and authenticated by Al-Albani who said: It is authentic according to the conditions of Muslim. See: Silsilat Al-Ahadith Al-Sahihah No. (1558).
- (14) Al-Tahdheeb in Al-Shafi'i jurisprudence (1/275), and the demands of the people of understanding in explaining the ultimate goal (1/97).
- (15) Narrated by Al-Bukhari in his Sahih, Book of Ablution, Chapter on the prohibition of urinating in stagnant water that does not flow (5/3).
- (16) It was narrated by Al-Bukhari in his Sahih, Book of Faith, Chapter on Matters of Faith (1/20), No. (9).
- (17) It was narrated by Al-Bukhari in his Sahih, Book of Faith, Chapter on Matters of Faith (1/20), No. (9).
- (18) See: Environmental Conservation, by Muhammad Marwan.
- (19) See: previous reference.
- (20) See: Means of Environmental Preservation in Islam, Talal Mashal—Article on the web.
- (21) Surah Hud, verse (61).
- (22) See: Means of Environmental Preservation in Islam, Talal Mashal—Article on the web.
- (23) The Objectives of Islamic Law, Dr. Ziad Hamidan (p. 255).
- (24) Surat Al-Baqarah, verse (104).
- (25) Rules of rulings in the interests of mankind (1/11).
- (26) See: The environment and its preservation from an Islamic perspective. D. Farida Zouzou (p. 5).
- (27) See: The objectives of Sharia in preserving the environment. Dr. Muhammad Al-Alfi, an article on the Internet.

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- (28)See: The Environment and Its Preservation from an Islamic Perspective. Dr. Farida Zouzou (pp. 6–7).
- (29)See: The objectives of Sharia in preserving the environment. Dr. Muhammad Al–Alfi–  
An article published on the Internet.
- (30)See: The Environment and Its Preservation from an Islamic Perspective. Dr. Farida Zouzou (p. 3).
- (31)Surat Al–A’raf, verse (56).
- (32)See: Fath al–Qadir, by al–Shawkani (2/243).
- (33)See: The Environment and Its Preservation from an Islamic Perspective. Dr. Farida Zouzou (p. 13).
- (34)Surah Al–Fajr, verses (11–14).
- (35)The purpose of environmental conservation and its impact on the process of succession (p. 86).
- (36)The previous source (p. 88).
- (37)See: Sustainable Development and Social Responsibility from an Islamic Perspective, Dr. Naima Yahyaoui and Dr. Fadhila Aqli (p. 6).
- (38)The previous source (pp. 6–7).
- (39)See: Legal protection of the environment within the framework of sustainable development – Dr. Hassouna Abdel–Ghani (p. 7).
- (40)Previous source (p. 24).
- (41)The National Beginning of the Kingdom of Saudi Arabia for Government Services and Information.
- (42)Previous source.

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(43)The official website of Vision 2030 of the Kingdom of Saudi Arabia on the Internet.