



الخليفة

AL KHALĪFA

(The Steward)

**PHILIPPINE ENVIRONMENTAL GOVERNANCE 2 PROJECT
(EcoGov 2)**



**AL KHALĪFA
(THE STEWARD)**

WHAT EVERY MUSLIM NEEDS TO KNOW
ABOUT HIS ROLE IN ENVIRONMENTAL GOVERNANCE

NOVEMBER 2008

Al Khalifa (The Steward) - What Every Muslim Needs to Know About His Role in Environmental Governance

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The views expressed in this publication do not necessarily reflect the views of the U.S. Agency for International Development or the United States Government.

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FOREWORD

When we use the word "environment" we refer not only to the biophysical. The word is incomplete without its many contexts: not just biological and physiological, but also economic, social, and cultural.

Our human values, norms, beliefs, and perceptions influence how we use and manage our environment and natural resources. The guidebook — AL KHALĪFA (THE STEWARD) — is founded on that reality. It promotes environmental management principles as informed by the teachings of Islam.

In Islam, interactions between humans and the environment are guided by the notion of the person as a *khalīfa* – a steward of the earth. This guidebook offers Islamic teachings to advocate responsible environmental practices with respect to forestlands, coastal resources, and solid/liquid waste disposal among Muslim communities in the Philippines.

With help from Muslim religious scholars and Qur’ānic text experts, the guidebook incorporates passages from the Qur’ān that amply support sound environmental principles and actions, from the point of view of leaders and of individuals. Qur’ānic passages are printed in Arabic, followed by the authoritative English translation.

By highlighting the *halal-haram* dichotomy, the guidebook makes an ethical analysis founded on Islamic concepts of good versus evil. The important idea here is that, in the words of one scholar, “nature is not independently worthwhile but derives its value from God.” In other words, to abuse nature is to abuse God.

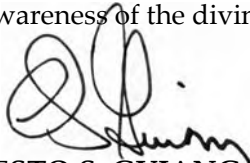
AL KHALĪFA is a significant contribution to a growing body of writings on the relationship between Islam and the environment. These include papers such as "Guardians of the National Order" by the Association of Muslim Scientists and Engineers, the "Islamic Faith Statement" prepared by Hyder Ihsan Mahasneh for the Muslim World League, and "Islam and the Environment" by Fazlun Khalid of the Islamic Foundation for Ecology and Environmental Sciences.

The guidebook is a rich resource for environmental communication and education planners who want to reach a largely Muslim audience. It can be an aide to policy formulation. And it can be a teaching aide for positive environmental behavior.

This second edition benefits from the invaluable support of the Assembly of the Darul Ifta of the Philippines. Under the scholarly leadership of the Grand Mufti Ustadz Abdulwahid Inju, the guidebook has undergone a process of thorough review and enhancement by a special group organized by the Darul Ifta for that purpose. Hence, this edition has the Darul Ifta's imprimatur.

The U.S. Agency for International Development, through the Philippine Environmental Governance Project or EcoGov, has consistently supported the development of AL KHALĪFA from inception to this second edition, to activities to disseminate and make it more accessible to a much wider audience.

There is a sense of shared values at work here. At the heart of those values is the close relationship between man's concern for nature and man's awareness of the divine hand in creation.

A handwritten signature in black ink, appearing to read 'Ernesto S. Guiang', with a stylized flourish at the end.

ERNESTO S. GUIANG, PhD

Chief of Party, USAID/EcoGov Project

ENDORSEMENT OF THE *AL KHALĪFA* SOURCEBOOK



In the name of Allah, The Beneficent, The Merciful

*Responsible stewardship of the environment and natural resources
constitutes spiritual obligation*

The Deputy Mufti for Western Mindanao and Palawan hereby endorses the use and citation of *Al Khalīfa (The Steward)*, a sourcebook on environmental governance based on Islamic teachings and practices. This is published by the Philippine Environmental Governance 2 Project of the U.S. Agency for International Development.

The environment and its natural resources are Allah's (S.W.T.) gifts to mankind; He has made us the stewards of His Creation. Under the banner of Islam's universal system, Allah (S.W.T.) charged upon Muslims the responsibilities of vicegerents:

He it is Who has made you successors generations after generations in the earth, so whosoever disbelieves (in Islamic Monotheism) on him will be his disbelief. And the disbelief of the disbelievers adds nothing but hatred of their Lord. And the disbelief of the disbelievers adds nothing but loss.

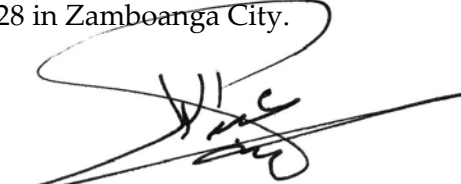
- Holy Qur'ān 35:39

As a Muslim, one should be aware of the responsibilities in the use of earth's natural resources and the care of the environment, and should enjoin his Muslim brothers, whithersoever dispersed, to obey what Allah (S.W.T.) commands them to do, in relation to this.

The Philippine Environmental Governance Project has facilitated the formulation of *Al Khalīfa (The Steward)*, a valuable guide in practicing responsible environmental governance, which should benefit present and future generations.

The Office of the Deputy Grand Mufti of the Darul Ifta also hereby enjoins all concerned Muslims to propound the teachings from the *Al Khalīfa* in their daily activities, at home and in government, schools and mosques, work and leisure, and to consider all these as part of Islamic worship.

This 16th day of April 2007, corresponding to the 28th of *Rabī'-al-Awwal* 1428 in Zamboanga City.

A handwritten signature in black ink, appearing to be 'Wakil Tanjilil', written over a large, stylized circular flourish.

SHEIKH ABDULWAKIL TANJILIL

Director General/Deputy Mufti of the Darul Ifta for Western
Mindanao and Palawan



In the Name of Allah, Most Beneficent, Most Merciful

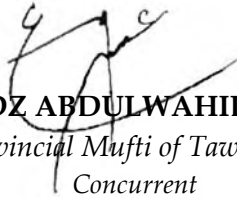
The participation of the Assembly of the Darul Ifta of the Philippines in *Khalifatul Ardh*, or *Steward of the Earth*, the regional Islamic summit on the environment held in Cotabato City on July 19, 2007 convinced us that everybody must be concerned about man's future in relation to his use of the earth's natural resources. In Islam, it is clear that man acts as *khalifa*, or steward/trustee to Allah's creation, and the *Al Khalifa* sourcebook compiled and discussed by almost 200 participants to the summit has pointed to the strong moral and ethical dimensions of environmental management and governance.

For reasons that should transcend even religious boundaries, as well as political creeds, the principles of environmental stewardship/trusteeship must be in everybody's mind and heart, to further guide each of us in our daily activities. We can not get away from Nature, because we are part of it. We can not destroy what is part of us. The message of Creation is both about our helplessness, and our power to overcome and truly obey.

Today, more than at any time since man appeared on earth, the threat of climate change is real and imminent. We urge all to take due notice of the dire consequences if man continues to violate the use of his environment for short-term gains.

The *Al Khalifa* sourcebook explains the Islamic principles of environmental management. It outlines simple, doable steps. It emphasizes the need for sustained community action and determined leadership. Let us be one as Allah's *khalifa*.

This 23rd day of May, 2008 corresponding to 18th day of *Rabi' al-Akhir* 1429, Hijrah, in Zamboanga City, Philippines.



USTADZ ABDULWAHID A. INJU

Provincial Mufti of Tawi-Tawi

Concurrent

GRAND MUFTI OF THE ASSEMBLY OF THE DARUL IFTA OF
THE PHILIPPINES

Bismillahir Rahmaanir Rahim

ISLAMIC DECLARATION OF SUPPORT FOR AL KHALĪFA (THE STEWARD)

*Khalifatul Ardh: Steward of the Earth
A Regional Islamic Summit on Environmental Governance for
Islamic Leaders, the Academe and Community Advocates
El Manuel Convention Center, Cotabato City
24 Jamadil-Akhir 1428 (July 9, 2007)*

We, representing religious, political, academic, and civil society institutions, are deeply concerned by the threat of environmental degradation in the Western, Central and Southern Mindanao regions of the Philippines. Many areas in these regions are home to Muslim communities.

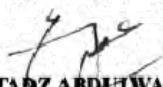
Thus, we are working to craft *Al Khalīfa (The Steward)*, which we now endorse as a valuable guide for deepening the understanding and obligation of every Muslim to responsible environmental stewardship.

Al Khalīfa is based on the teachings of the Holy Qur'an and the *sunnah* of the Prophet ﷺ, and is inspired by the Islamic value of man as God's steward and trustee on earth.


The principles that *Al Khalīfa* espouses are rightful approaches for protecting our coastal and forest resources, and for managing both solid and liquid waste. They are fully consistent with the teachings of the Holy Qur'an and the *sunnah* of the Prophet ﷺ.

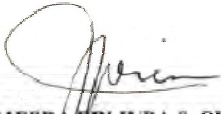
On behalf of our institutions, we commit to promote, disseminate, support, and adopt the principles in *Al Khalifa* in our task of educating leaders and followers in Muslim communities that safeguarding the environment is part of man's responsibility as God's vicegerent on earth.


*Signed, this 24th day of Jamadil-Akhir 1428 (July 9, 2007)
at El Manuel Convention Center, Cotabato City, Philippines.*

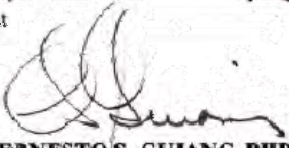

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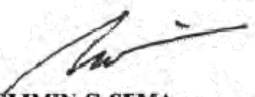

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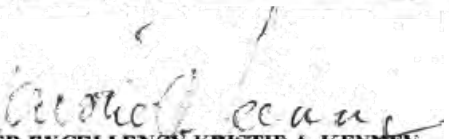

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HER EXCELLENCY KRISTIE A. KENNEY
U.S. Ambassador to the Philippines

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Last year, July 9, 2007 in Cotabato City, the Philippine Environmental Governance Project 2 (EcoGov2) presented Al Khalifa, a sourcebook in environmental management based on Islamic perspective, to a good number of Muslim religious, academic and political leaders in a summit dubbed as Khalifatul Ardh, the Steward of the Earth.

The Regional Government under Datu Zaldy Uy Ampatuan, represented in that ground-breaking day by the ARMM-Department of Environment and Natural Resources, endorsed the use of the sourcebook in the ARMM, and reiterated the message of good environmental governance, as enjoined in the Holy Quran.

Cotabato City Mayor Datu Muslimin Sema, for his part, instructed government workers to study and apply its guidelines, as he urged city-supported ulama to integrate Al Khalifa principles in the madaris curriculum and in their daily missions.

A group of influential educators from prestigious institutions such as Notre Dame University, Mindanao State University, the University of Southern Mindanao, and leading madaris, issued a call to develop teaching modules and classroom materials based on the sourcebook.

Finally, the esteemed Assembly of the Darul Ifta of the Philippines brought the environment message to the fore by its review and enhancement of the final edition of the sourcebook.

To all of them, we sincerely acknowledge their unselfish contribution and commitment. With this, we urge our readers to do their share.





*Man is God's
steward and
trustee on
earth*



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NOTE

English translation of the Holy Qur'an in this sourcebook is from *The Noble Qur'an (English Translation of the Meanings and Commentary)*. Translated by Dr. Muhammad Taqī-ud-Dīn Al-Hilālī and Dr. Muhammad Muhsin Khān. Al-Madina Al-Munawwarah, Kingdom of Saudi Arabia: Darussalam Printing Corporation, December 1996.

INTRODUCTION

Nature is *ni'mah*, a blessed gift of Allah's bounty.

— Faruqi and Faruqi (1986)

Muslims know that Islam embodies a code of conduct that circumscribes their wants and keeps their acts within due bounds. Frequently, however, many tend to forget that the source of all Islamic conduct is the *Holy Qur'ān*, and the *Sunnah* of Prophet Muhammad ﷺ, peace be upon him. Muslims are enjoined to submit to the Qur'anic Law, or the *Sharī'ah*, and to follow the ways of the Prophet ﷺ in their practice of Islam.

Through its Philippine Environmental Governance 2 Project (EcoGov 2), the U.S. Agency for International Development seeks to help revive this awareness by developing this easy-to-understand, ready-to-implement sourcebook on environmental governance, based on Qur'anic injunctions, the *Sunnah*, and customary *Ādāt* laws.

Islam exemplifies rightful conduct and moral values based on strict compliance with the *Sharī'ah*, the Divine Law. The Holy Qur'ān is the main source of the *Sharī'ah*. A more practical approach to exemplify these is the regulation of man's¹ life according to the *halāl-harām* dichotomy — or what is morally allowed and forbidden, lawful and unlawful.

¹ This sourcebook follows Islamic scholarly convention in using words such as “man”, “his”, and “he” to refer to all persons, regardless of gender.

Man's activities, from his selection of the lawful food, to the determination of his source of income, and his use of natural resources for his benefit, must conform to these injunctions. The other

*Man is Allah's
(S.W.T.) steward
and trustee on earth.*

principles governing rightful use of the world's resources and man's environment proceed from the relationship of man as Allah's (S.W.T.) vicegerent on earth, created to do His bidding and laws. In effect, man is Allah's (S.W.T.) steward and trustee on earth.

The sourcebook seeks to inspire readers on their role in good environmental governance — for example as leader and follower — through his responsibilities as such, and as enjoined by his faith.

The technical guidelines on resource management found in the sourcebook can be used as ready reference by the *aimmah, khutabāh* for Friday sermon, students and teachers for deeper understanding, leaders for policy guide and formulation, the home for its daily activity, and for the rest as part of religious obligations.

The objectives of the sourcebook are:

- a) To help local governments incorporate forest and forestland management, coastal resource management and urban environmental management into their programs for sound ecological governance, as well as highlight the principles of functionality, transparency, accountability and participation as rightful approaches in good governance, and as emphatically taught by the Holy Qur'ān.



Photo by USAID/Bobby Timonera

- b) To educate both leaders and constituents in Muslim communities that ecological governance is part of man's responsibilities as Allah's (S.W.T.) vicegerent on earth, and that responsible use of natural resources is mandated by man's obligations as part of Allah's (S.W.T.) Creation.
- c) To enable every Muslim to participate in environmental governance through a clearer understanding and better appreciation of his responsibilities and accountabilities as prescribed by his religion.
- d) To advocate for environmental governance principles as a major thrust in peace and development in Muslim communities, and make these major components in local government programs, initiated by the local chief executives at the provincial, municipal and barangay levels, with support from the community and various local institutions.

- e) To help stakeholders in Muslim communities *internalize* these principles as belief in Allah (S.W.T.) and necessary part of *‘Ibādah*, as the basic element of faith and religious obedience.

This sourcebook can be used to —

- a) Distinguish and assign responsibilities in environmental governance among the stakeholders, starting with the child, parent, and home, to community and other players in the municipality.
- b) Promote clearer participation in environmental governance of all stakeholders, and especially emphasize the principles of functionality, transparency, accountability and participation in all aspects of community life, from village activities to the municipality’s governance agenda.
- c) Develop information, education and communication (IEC) materials and encourage study of Islamic perspectives on environmental governance among stakeholders in the community, to include discussions in the academe, business and public offices, religious community gatherings, and political leaders’ forums.
- d) Mobilize religious leaders and *madāris*, as well as educational institutions, business entities and offices, civil society groups and law-enforcers, to support and adopt IEC materials on environmental governance in their forums, in formal and non-formal discussions, and other similar opportunities that call for IEC.

This sourcebook has three main themes. First, stewardship principles in Islam, or the precept of man's role in governance. Second, man and nature: environment *makes* the man, but man can *unmake* his environment. Third, technical methods and approaches on forest and forestland management, coastal resource management and urban environmental management, and a review of community practices in environmental use — and abuse. These three themes highlight the following:

- Order in creation; man as the apex of created beings; his responsibilities as such; Islam and nature; man and nature.
- *Halāl* and *harām*, or what man must do and must not do, as enjoined by injunctions from the Holy Qur'ān, and as exemplified by the *Sunnah*, in all aspects of his activities.
- Emerging concerns and technical solutions to environment problems, and improving community practices so that barangays and homes can tackle serious problems of deforestation, coastal resource destruction and mismanagement of solid and water waste.

The sourcebook uses the Holy Qur'ān as its main source for ethical analysis. It cites pertinent *sūrah* (chapter) and *āyāt* (verses), to authenticate and substantiate the injunctions. The *Sunnah*, or the prophetic tradition, illustrates experiences and events of rightful conduct performed by Prophet Muhammad ﷺ. The *Hadīth* refers to sayings, practices, and acts approved upon by the Prophet ﷺ and his attributes. Together, these constitute the basis for a call to good environmental governance by adherents and practitioners of the religion.





*Islam
establishes
man's place
in God's
creation*



CHAPTER 1

STEWARDSHIP IN ISLAM:

KHALĪFA, TAWHEED, ĀKHIRA

Islam shapes the life of every Muslim. However, the understanding of the creed of Islam influences the extent of a Muslim's practices of truly Islamic tenets. It also determines the extent of both positive and negative implications that may derive from these individual acts. In principle, Islam teaches righteousness of men and firm belief in the Creator of heaven and earth, and establishes man's place in Allah's (S.W.T.) creation.

Allah (S.W.T.) says:

فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ. (سورة الطارق: ٥)

So let man see from what he is created!

— Holy Qur'ān 86:5

Proceeding from this are man's roles in relation to his worldly universe — that is, his interaction with the physical world, his environment and his duties to the same as his own assurance of spiritual happiness and reward.

A Muslim is one who believes in Allah (S.W.T.), and totally submits to His Will. All creations submit to His Law; every being is His Creation and thus held sacred. The Holy Qur'ān, the revealed Word of Allah (S.W.T.), says that all in the heavens, earth and in between them are Signs and Manifestations of Allah (S.W.T.).

Allah (S.W.T.) says:

له ما فى السماوات و ما فى الأرض و ما بينهما و ما تحت
الثرى. (سورة طه: ٦)

To Him belongs all that is in the heavens and
all that is on the earth, and all that is between
them, and all that is under the soil.

- Holy Qur'ān 20:6

Man as Creation of Allah (S.W.T.) and His *Khalīfa* on Earth

Man occupies the apex of creation of Allah (S.W.T.). His role on earth is as trustee of Allah (S.W.T.) and steward of His bounties on earth, or everything found over and beneath it. He is a *Khalīfa*, the vicegerent of Allah (S.W.T.) and has been honored by the Almighty in many ways. Allah (S.W.T.) gave him a special kind of knowledge, possessed not even by the angels of Allah (S.W.T.) and made him master, if not in the whole earth, at least of those creatures and substances that are useful for him.

Allah (S.W.T.) says:

و لقد كرّمنا بنى آدم و حملناهم فى البر و البحر و رزقناهم من الطيبات
و فضلناهم على كثير ممن خلقنا تفضيلا. (سورة الإسراء: ٧٠)

And indeed We have honored the children of
Ādam, and We have carried them on land and
sea, and have provided them with *At-Tayyibāt*
(lawful good things), and have preferred them
above many of those whom We have created
with a marked preferment.

- Holy Qur'ān 17:70

Everything on earth becomes subservient to him. But he is not to destroy what his Master has created to be beautiful, useful and in total harmony. He must protect this instead. As *Khalīfa*, he becomes answerable for his actions, for the way he uses or abuses the trust of Allah (S.W.T.).

For the Muslim, each generation of humankind is morally and religiously bound to leave behind a wholesome, sustainable environment.

As mentioned in the Holy Qur'ān:

هو الذي خلق لكم ما في الأرض جميعا. (سورة البقرة: ٢٩)

He it is Who created for you all that is in the earth.

- Holy Qur'ān 2:29

ولا تسرفوا إنه لا يحب المسرفين. (سورة الأنعام: ١٤١)

And waste not by extravagance. Verily, He likes not Al-Musrifūn (those who waste by extravagance).

- Holy Qur'ān 6:141

وكلوا واشربوا ولا تسرفوا إنه لا يحب المسرفين. (سورة الاعراف: ٣١)

And eat and drink, but waste not by extravagance, certainly He (Allah) likes not Al-Musrifūn (those who waste by extravagance).

- Holy Qur'ān 7:31

But the status of man as vicegerent of Allah (S.W.T.) on earth does not give ground for arrogance or tyranny and wasting the resources entrusted to him by the Almighty.



Photo by USAID/Charlie Saceda

Allah (S.W.T.) says:

و لا تمش فى الأرض مرحا إنك لن تخرق الأرض و لن تبلغ
الجبال طولا. (سورة الإسراء: ٣٧)

And walk not in the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor you can attain a stature like the mountains in height.

- Holy Qur'an 17:37

The Holy Prophet ﷺ said:

لا ضرر و لا ضرار (ابن ماجه)

Do not create harm to yourself and harm to others.

Ibnu Majah

In the pre-deployment orientation of the Prophet ﷺ to the Muslim army of his time, he would forbid them the harming of people that were non-party to the conflict, the elderly, the children and women (among them), as well as the synagogues and places of worship (of other religions) and “*not cutting the trees.*”

Allah (S.W.T.) created human beings, equipped them with the faculty of intellect, and made the whole universe subservient to them. Skills and resources are provided to men; some people and some nations move forward faster than others because of their ability to use these skills and resources more effectively and more efficiently. A nation’s success largely depends on leadership and motivation. Leadership is necessary for the success of any collective work.

The Prophet Muhammad ﷺ said:

إذا كنتم ثلاثة في سفر فليؤم أحدكم (ابوداود)

If there were three on a trip, they shall appoint a leader from among them.

- Reported by Abu Dawud

Leadership qualities are required; leadership skills are not only technical. In fact, behavioral skills are critical: leaders must be skillful and trustworthy, strong and faithful.

As mentioned in the Holy Qur’an:

إن خير من استئجرت القوى الأمين. (سورة القصص: ٢٦)

Verily, the best of men for you to hire is the strong, the trustworthy”

- Holy Qur’ān 28:26

The performance of any group is defined and influenced by the quality of leadership. The *Khalīfa* should assume the overall responsibility of his domain. Furthermore, leadership should be understood more as a service to the followers.

The Prophet Muhammad ﷺ said:

كلكم راع، وكلكم مسؤول عن رعيته، والأمير راع، والرجل راع على أهل بيته
والمرأة راعية على بيت زوجها وولده، فكلكم راع وكلكم مسؤول عن رعيته
(البخاري ومسلم)

Everyone of you is a protector and guardian of his immediate charge and is responsible for the actions of those people who are committed to his charge. A ruler is also a steward and is accountable for those who are put under his charge. A man is a steward in respect to the family members of his house. A woman is a steward in respect to her husband's house and his children. In short, everyone of you is a steward and is accountable for those who are placed under your care.

– Reported by Bukhari and Muslim

Again:

سيد القوم خادهم (الطبراني)

The leader of people is their servant.

- Reported by Attabarani

Leaders are role models. Their actions speak louder than words. They have a responsibility to create and maintain a culture of good governance. If a leader works hard, his followers work as hard as he does. His credibility depends on how his deeds match his speech.

According to the Holy Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ. كَبُرَ مَقْتًا عِنْدَ اللَّهِ
أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ. (سورة الصف: ٢-٣)

O you who believe! Why do you say that which you do not do? Most hateful it is with Allah that you say that which you do not do.

- Holy Qur'ān 61:2-3

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ لَا تَعْلَمُونَ. (سورة البقرة: ٤٤)

Enjoin you Al-Birr (piety and righteousness and each and every act of obedience to Allah) on the people and you forget (to practice it) yourselves, while you recite the Scripture! Have you then no sense?

- Holy Qur'ān 2:44

Ali (R.A.), the fourth Caliph of Islam instructed Malik ibn Ashtar Al-Nakha'ie before dispatching to Egypt as its governor and said:

Know, O Malik that I am sending you to a country which has been subjected before you to both just and unjust rulers, and so the people will judge you in the same way now stand in judgment of your predecessors. Therefore, let

good works be your assets. Discipline yourself and covet not that which is not rightly yours. Train your hearts to feel compassion for the people, to love them and be kind to them. Do not behave like a ferocious beast towards them, snatching away their sustenance, for the people are of two categories; they are your brother in religion ad/or your fellow human being.

Humans are managers and administrators; the Qur'an warns that corruption will be prevalent on earth as a result of human disobedience of the Law of Allah (S.W.T.). All creations follow only One law, the Law of Allah (S.W.T.). Disobedience creates imbalance in nature, and leads to:

ظهر الفساد فى البر و البحر بما كسبت أيدي الناس ليذيقهم بعض الذى
عملوا لعلهم يرجعون. (سورة الروم: ٤١)

Evil (sins and disobedience to Allah) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds), that He (Allah) may make them taste a part of that which they have done, in order that they may return (by repenting to Allah, and begging His pardon).

- Holy Qur'ān 30:41

One prominent scholar of Islam, Abol Aliyah, said:

Anyone who indulges in sinful acts on the surface of earth is indeed causing the destruction of this planet, because in truth, the earth's provision and everything in its atmosphere and the terrestrial region moves in sheer dependence upon man's faith and

acquiescence of God's Commandments laid down by Islam.

Tawheed or the Concept of Oneness in Islam

La ilaha illallah; There is no God worthy of worship save Allah.

This testimony of belief in Allah (S.W.T.) is the crux of worship of every Muslim. The concept of unity in Islam, or *Tawheed*, comes from this firm belief in the oneness of Allah (S.W.T.). This grounds the practice of the religion to the unqualified, unequivocal belief in the Almighty.

Tawheed discourages any allusion to polytheism, either as a form of worship or reference to and comparison of authority and source of awe, power, wealth, and others. *Tawheed* promotes the idea of Allah (S.W.T.) as Master of the universe, and humankind is only a part of His creation.

Man is servant ('*abd*') to do Allah's (S.W.T.) bidding; he is Allah's (S.W.T.) *khalifa* to protect the environment, not to destroy it. Man is to utilize natural resources, not to abuse these bounties and assume lordship over fellowmen. Islam is also monotheistic in that sense of guiding human acts to be within the bounds of ethical conduct, moral righteousness, and social justice, under strict awareness of man's worship of one true God.

The strong belief in Allah (S.W.T.) negates any comparison with the Master. He is Creator, One and Only. The universe is His Creation, and as such, any human thought or act that tends to delude this attribute of the origin of creation directly violates man's relationship with his Creator. *To believe*

*firmly is to submit unequivocally; to be Allah's **Khalīfa** is to faithfully perform one's duty as trustee and steward of His Creation.*

In the Holy Qur'ān Allah (S.W.T.) says:

اعلموا أن الله يحيي الأرض بعد موتها قد بينا لكم
الآيات لعلكم تعقلون. (سورة الحديد: ١٧)

Know that Allah gives life to the earth after its death! Indeed We have made clear the Āyāt (proofs, evidences, verses, lessons, signs, revelations, etc.) to you, if you but understand.

- Holy Qur'ān 57:17

Ākhira and the Concept of Accountability

A Muslim faces his Creator in the hereafter, to account for deeds done and duties unaccomplished. **Ākhira** is his Day of Reckoning.

Humankind will be judged in the hereafter for deeds done on earth: we become *accountable* for our deeds as well as for our acts of omission. The *khalīfa*, or steward, will render an account of how he treated the trust of God, on the Day of Reckoning. **Ākhira** is the notion of the Day of Reckoning that describes the accountability of the *khalīfa*.

As mentioned in the Holy Qur'ān:

الله الذي خلق السماوات والأرض وأنزل من السماء ماء فأخرج به من الثمرات رزقا لكم وسخر لكم الفلك لتجري في البحر بأمره وسخر لكم الأنهار. وسخر لكم الشمس والقمر دأئبين وسخر لكم الليل والنهار. وءاتاكم من كل ما سألتموه. وإن تعدوا نعمت الله لا تحصوها. إن الإنسان لظلم كفار. (سورة إبراهيم: ٣٢-٤٣)

Allah is He Who created the heavens and the earth and sends down water (rain) from the sky, and thereby brought forth fruits as provision for you; and He has made the ships to be of service to you, that they may sail through the sea by His Command; and He has made rivers (also) to be of service to you.

And He has made the sun and the moon, both constantly pursuing their courses, to be of service to you; and He has made the night and the day, to be of service to you.

And He gave you of all that you asked for, and if you count the Blessing of Allah, never will you be able to count them. Verily, man is indeed an extreme wrong-doer, a disbeliever (an extreme ingrate who denies Allah's Blessings by disbelief, and by worshipping others besides Allah, and by disobeying Allah and His Prophet Muhammad ﷺ).

- Holy Qur'ān 14:32-34

Ākhira therefore summarizes all earthly deeds of man, in a setting where a final judgment and absolute justice become inevitable. A Muslim faces his Almighty in this reckoning, that his reward be given or punishment meted. The *Khalīfa* submits totally to his Master, the Almighty. In this light, we say:

- The leader becomes accountable and answers for his acts as leader.
- The follower becomes accountable for his compliance with orders and laws of society, especially the Law of Allah (S.W.T.).

- The teacher becomes accountable for imparting knowledge to his learners.
- The learner becomes accountable for seeking knowledge and using this rightfully, to promote himself, his fellowmen and his environment.
- The parent becomes accountable for the upbringing of the children; the children must obey the rules of the home, giving due piety and remembering to *worship* the Almighty.
- The community is responsible for the welfare of its members, and answers for the general welfare; its members participate in arriving at a consensus, where community welfare, security, sanitation and health, peace and order, environmental concerns, and others are involved, and seek resolution of problems appertaining to these.
- Government becomes accountable to the governed, and must display all acts that constitute good governance principles; the constituents must insist that their government become *transparent, accountable, participatory, and functional*.

In the Holy Qur'ān it says:

و هو الذي جعلكم خلائف الأرض. (سورة الأنعام : ١٦٥)

And it is He Who has made you generations coming after generations, replacing each other on the earth.

- Holy Qur'ān 6:165



CHAPTER 2

PROMOTING ENVIRONMENTAL GOVERNANCE AMONG MUSLIMS: TRANSPARENCY, ACCOUNTABILITY AND PARTICIPATION

Good governance principles emphasize transparency, accountability and people's participation. Among local government units, *good governance functions* include setting up mechanisms, where there are none, to support these principles:

- enactment of ordinances and resolutions;
- issuance of executive orders;
- enforcement of these laws;
- preparation of budget needs and project requirements;
- and,
- budget allocation for program implementation.

Good governance principles, however, cut across different levels and groups in the society, such as the home, community, business sector, academe, religious and political affiliations, the young and old alike.

Good governance demands consistency of purpose, strong political will, community acceptance and involvement, civil society participation, and even a strong sense of social justice, among other things. Its principles transcend all political and religious affiliations, and it particularly insists on addressing human welfare and the human development agenda.

*Islamic governance
repeats these principles
of transparency,
accountability,
participation*

Islamic governance repeats these principles of transparency, accountability, participation, and more. It provides a holistic approach to human conduct in relation to man's immediate milieu: human, animal, mineral, and plant environments. It ties man down to moral and ethical grounds, and links him with his Master, the Almighty Allah (S.W.T.).

Islamic governance is primarily derived from Islamic Law or the *Shari'ah* whose primary sources are the Qur'an and the *Sunnah* of Prophet Muhammad ﷺ. It emphasizes man's role as Allah's (S.W.T.) vicegerent on earth, and as such, heightens man's spiritual goals and sanctifies his acts. The Islamic principle goes:

اعمل لدنياك كأنك تعيش أبداً، واعمل لآخرتك كأنك تموت غداً (ابن مسعود)

Work for your earthly goals as if you will live forever; seek your paradise as if you will die tomorrow. (By Ibn Mas'oud)

Islam is a monotheistic religion characterized by the acceptance of the doctrine of submission to Allah, and belief that Muhammad ﷺ is the last prophet and messenger of Allah. Islamic governance implements all the concepts, standard and convictions for the implementation of the Islamic rules, dependent on Islamic Creed, and all derived from the Qur'an and the *sunnah*. Allah made it imperative for rulers to govern according to what He has sent down to Prophet Muhammad ﷺ.

In the Holy Qur'an, Allah said:

وَأَنِ احْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنزَلَ اللَّهُ إِلَيْكَ فَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّمَا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ وَإِنْ كَثِيرًا مِنَ النَّاسِ لَفَاسِقُونَ. (سورة المائدة: ٤٩)

And so judge (you O Muhammad ﷺ) among them by what Allah has revealed and follow not their vain desires, but beware of them lest they turn you (O Muhammad ﷺ) far away from some of that which Allah has sent down to you. And if they turn away, then know that Allah's Will is to punish them for some sins of theirs. And truly, most of men are *Fasiqun* (rebellious and disobedient to Allah).

- Holy Qur'an 5:49

Islamic governance principles also highlight man's inter-relationship with fellow men, and view man's roles from the different levels of his involvement or engagement. Rulers are expected to be just without becoming weak or equivocal; followers must obey the laws of the land, in addition to being adherent to the Law of Allah, as revealed in the Holy Qur'an.

Allah the Most High says:

إِنَّ اللَّهَ بِأَمْرِكُمْ أَنْ تَوْدُوا الْأَمَانَاتِ إِلَى أَهْلِهَا وَإِذْ حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعْمًا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا. (سورة النساء: ٥٨)

Verily! Allah Commands that you should render back the trusts to those to whom they are due; and that when you judge between men, you judge with justice. Verily, how

excellent is the teaching which He (Allah) gives you! Truly, Allah is ever All-Hearer, All-Seer.

- Holy Qur'an 4:58)

The home, as a nucleus of family and community activities, delineates respective duties of father, mother, children, grandparents and kin so that harmony could be achieved, and the general welfare promoted. The community for its part, enjoins each member to participate and consult, in the interest of all, and according to the best practices in governance.

إن الله يأمر بالعدل والإحسان وإيتاء ذى القربى وينهى عن
الفحشاء والمنكر والبغى يعظكم لعلكم تذكرون. (سورة النحل: ٩٠)

Verily, Allah enjoins *Al-Adl* (i.e., justice and worshiping none but Allah Alone-Islamic Monotheism) and *Al-Ihsan* [i.e., to be patient in performing your duties to Allah, totally for Allah's sake and in accordance with the Sunnah (legal ways) of the Prophet ﷺ in a perfect manner], and giving (help) to kith and kin (i.e., all that Allah has ordered you to give them e.g., wealth, visiting, looking after them, or any other kind of help), and forbids *Al-Fahsha* (i.e., all evil deeds, e.g., illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right), and *Al-Munkar* (i.e., all that is prohibited by Islamic law: polytheism of every kind, disbelief and every kind of evil deeds), and *Al-Baghy* (i.e., all kinds of oppressions). He admonishes you, that you may take heed.

- Holy Qur'an 16:90

و الذين استجابوا لربهم و أقاموا الصلاة و أمرهم شورى بينهم و
مما رزقناهم ينفقون. (سورة الشورى: ٣٨)

And those who answer the Call of their Lord [i.e., to believe that He is the only One Lord (Allah), and to worship none but Him Alone], and perform *As-Salat* (*Iqamat-as-Salat*), and who (conduct) their affairs by mutual consultation, and who spend of what We have bestowed on them.

- Holy Qur'an 42:38

Transparency

There is *transparency* when the general public has access to timely, relevant, accurate, understandable and complete information about governance operations.

Transparency in Islam is linked to trust, a virtue that prevailed in the relationships among the companions of the Prophet ﷺ. Mutual trust existed between the leaders and the followers, and among the followers. This trust is supported by openness and directness, or where accessibility to information, assistance, advice and others is the link of governance.

Allah the Most High says:

إن الله يأمركم أن تؤدوا الأمانات إلى أهلها وإذا حكمتم بين الناس
أن تحكموا بالعدل إن الله نعما يعظكم به إن الله كان سميعا بصيرا.
(سورة النساء: ٥٨)

Verily! Allah Commands that you should render back the trusts to those to whom they are due; and that when you judge between men, you judge with justice. Verily, how

excellent is the teaching which He (Allah) gives you! Truly, Allah is ever All-Hearer, All-Seer.

- Holy Qur'an 4:58

In another verse of the Qur'an, Allah, the Almighty strongly emphasized that in conduct of day to day activity of the Muslim, the rulers are expected to shun all forms of suspicions, misgivings, distrust and ill-feelings to his governed.

As mentioned in the Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ
وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ
أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ
(سورة الحجرات: ١٢)

O you believe! Avoid much suspicion; indeed some suspicions are sins. Any spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allah. Verily, Allah is the One Who forgives and accepts repentance, Most Merciful.

- Holy Qur'an 49:12

On the other hand, Islam enjoins doing what is good and forbidding what is evil. Correcting the wrong to become right is the duty of every Muslim. This is even more emphasized when the perpetrator has a great deal of power and authority.



Photo by USAID/Charlie Saceda

Allah (S.W.T.) says:

ولتكن منكم أمة يدعون إلى الخير و يأمرون بالمعروف و ينهون
عن المنكر و أولئك هم المفلحون. (سورة آل عمران: ١٠٤)

Let there arise out of you a group of people inviting to all that is good (Islam), enjoining *Al-Ma'ruf* (i.e., Islamic Monotheism and all that Islam orders one to do) and forbidding *Al-Munkar* (polytheism and disbelief and all that Islam has forbidden). And it is they who are successful.

- Holy Qur'an 3:104

The Prophet ﷺ said:

من رأى منكم منكرا فليغيره بيده فإن لم يستطع فبلسانه فإن لم يستطع
فبقلبه وذلك أضعف الإيمان. (رواه مسلم)

Whosoever sees an evil doing, let him change it by his hand. If he is not able to do so, then, by his tongue (advice). And if he is still not able to do so, then by his heart (prayer), but that is the weakest of faith.

- Reported by Muslim

Accountability

There is *accountability* when local government officials can be rewarded or penalized for their decisions and actions, based on an objective assessment of their performance in relation to set targets and standards. In Islam, every person is accountable and responsible. His faculty of intellect even more stresses this responsibility and accountability for his deed and acts, even when working in groups.

Allah (S.W.T.) says in the Holy Qur'an:

كل نفس بما كسبت رهينة. إلا أصحاب اليمين. (سورة المدثر: ٣٨-٣٩)

Every person is a pledge for what He has earned. Except those on the right, (i.e., the pious true believers of Islamic Monotheism)

- Holy Qur'an 74:38-39

فمن يعمل مثقال ذرة خيرا يره. و من يعمل مثقال ذرة شرا يره.
(سورة الزلزلة: ٧-٨)

So whosoever does good equal to the weight of an atom (or a small ant) shall see it. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it.

- Holy Qur'an 99:7-8

People's Participation

There is *people's participation* when the general public is effectively and meaningfully able to take part in governance processes (e.g., plan formulation) that lead to key actions or decisions – an example is approval of a Solid Waste Management plan.

The Prophet Muhammad ﷺ created a culture of good governance, among his followers. He employed consultation with his followers to decide major issues. Participative management was his method; it is a continuous involvement of people in decision making. From the prophetic example, consultation has become an Islamic duty for a leader, to solicit the involvement and participation of his followers about issues and decisions that affect the community or the nation. This is known as *Shura*, or consultation.

This is mentioned in the Qur'an:

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ.
(سورة الشورى: ٣٨)

And those who answer the Call of their Lord [i.e., to believe that He is the only One Lord (Allah), and to worship none but Him alone], and perform *As-Salāt* (*Iqāmat-as-Salāt*), and who (conduct) their affairs by mutual consultation, and who spend of what We have bestowed on them.

- Holy Qur'ān 42:38

Prophet Muhammad ﷺ said:

إن الله تعالى طيب لا يقبل إلا طيباً، وإن الله أمر المؤمنين بما أمر به المرسلين، فقال تعالى: "يا أيها الرسل كلوا من الطيبات و اعملوا صالحاً" وقال تعالى: "يا أيها الذين آمنوا كلوا من طيبات ما رزقناكم" ثم ذكر الرجل يطيل السفر أشعث أغبر، يمد يديه إلى السماء: يا رب يا رب، و مطعمه حرام، و مشربه حرام و ملبسه حرام، و غدي بالحرام، فأنى يستجاب له!. رواه مسلم

Allah the Almighty is good and accepts only that which is good. Allah has commanded the faithful to do that which he commanded the messengers, and the Almighty has said: "O ye Messengers! Eat of the good things, and do right." And Allah the Almighty has said: "O ye who believe! Eat of the good things wherewith We have provided you." Then he mentioned [the case of] a man who, having journeyed far, is disheveled and dusty and who spreads out his hands to the sky [saying] O lord! O lord! while his food is unlawful, his drink unlawful, his clothing unlawful, and he nourished unlawfully, so how can he be answered! It was related by Muslim

The scope of consultation must be as wide as possible. It must serve the interest of all stakeholders. Participative governance proved to be the cornerstone of the Prophet's ﷺ success in promoting Islam in his time and in the succeeding generations.

Halal and Haram Dichotomy

Islam has a strong ethical code of conduct, dividing man's acts into a dichotomy of *halal* and *haram*, or the “do’s” and “don’ts”, the lawful and the unlawful in the religion. The first principle, or *asl*, established in Islam is that the things Allah (S.W.T.) created and the benefits derived from them are essentially for the use of man, and therefore are permissible and lawful. Nothing is *haram* except what is prohibited by the Holy Qur’ān and explicit *hadīth*. Scholars of Islam cite the Qur’an when referring to this principle of natural usability and permissibility of things:

هو الذي خلق لكم ما في الأرض جميعا (سورة البقرة: ٢٩)

He it is Who created for you all that is on earth.

- Holy Qur’ān 2:29

و سخر لكم ما فى السماوات و ما فى الأرض جميعا منه. (سورة الجاثية: ١٣)

And has subjected to you all that is in the heavens and all that is in the earth; it is all as a favor and kindness from Him (Allah).

- Holy Qur’ān 45:13

ألم تروا أن الله سخر لكم ما فى السماوات و ما فى الأرض و أسبغ عليكم نعمه ظاهرة و باطنة. (سورة لقمان: ٢٠)

See you not (O Men), that Allah has subjected for you whatsoever is in the heavens and whatsoever is in the earth, and has completed and perfected His Graces upon you, (both) apparent (i.e., Islamic Monotheism, and the lawful pleasures of this world, including

health, good looks, etc.) and hidden [i.e., One's Faith in Allah (of Islamic monotheism) knowledge, wisdom, guidance for doing righteous deeds, and also the pleasures and delights of the Hereafter in Paradise]?

- Holy Qur'ān 31:20

The Holy Prophet ﷺ said:

والذي نفسي بيده من أكل لقمة من الحرام لا تقبل أعماله أربعين يوماً.
ومن نبت جسمه من حرام فالنار أولى به.
(رواه مسلم)

I swear by Allah (SWT) ﷻ in whose hands is my life. When a person eats a tiny piece of an item which is haram, none of his deeds are accepted by Allah (S.W.T.) for forty days. When the flesh of the body is built from haram then his body only deserves the hell fire.

- Reported by Muslim

Because food is essential to man's daily life, *halal* or *haram* is closely identified with it, although the injunction covers all human acts and deeds. Food source and the means to access it also fall under this dichotomy. For example, cyanide and blast-fishing are *haram* as sources of livelihood for a Muslim fisherman. These methods of fishing destroy the balance in nature and its harmony of aqua-life and are harmful to our body. They also deprive other fishers from sharing the natural bounty of the sea. This same dichotomy cuts across all human acts, permeating all the roles of man in his interaction with his fellowmen and his environments.

Allah (S.W.T.) says in the Holy Qur'ān:

و لا تفسدوا في الأرض بعد إصلاحها وادعوه خوفا و طمعا، إن رحمت الله قريب من المحسنين.
(سورة الأعراف: ٥٦)

And do not do mischief on earth, after it has been set in order, and invoke Him with fear and hope. Surely, Allah's mercy is (ever) near unto the good-doers.

- Holy Qur'ān 7: 56

Man as leader is governed by the same ethical conduct. To do anything outside of a given act or identified virtue as leader to his follower, is to commit *haram* act or unlawful act according to Allah; corruption in government service is *haram*, because one unduly gets for himself what is not properly his or his due. Consultation (*shura*) in governance is a desired conduct, as done by the Prophet Muhammad ﷺ and his followers. These are examples of things we mention to emphasize the moral dimension of daily life in Islam.

The Qur'an states what is lawful and unlawful to man, as directed by Allah (S.W.T.). The Almighty has distinguished these so that man will continue to be guided, because man is weak, and may go astray.

In this regard, Prophet Muhammad ﷺ said:

ما أحل الله في كتابه فهو حلال وما حرم الله في كتابه فهو حرام
وما سكت فهو معفو عنه

What Allah has made lawful in His Book is *halāl*, and what He has forbidden is *harām*, and that concerning which He is silent is allowed in His favor... He then recited:

و ما كان ربك نسيا. (سورة مريم: ٦٤)

And your Lord is never forgetful.

- Holy Qur'ān 19:64

This was reported by al-Hakim, classified as *sahih* (sound) and quoted by al-Bassar.



CHAPTER 3

ISLAM AND THE ENVIRONMENT

Allah ﷻ says in the Holy Qur'ān:

و الأرض مددناها و ألقينا فيها رواسي و أنبتنا فيها من كل شيء موزون.
و جعلنا لكم فيها معاش و من لستم له برازقين. (سورة الحجر: ١٩-٢٠)

And the earth We have spread out, and have placed therein firm mountains, and caused to grow therein all kinds of things in due proportion.

- Holy Qur'ān 15:19

The Prophet of Islam ﷺ said:

الدنيا حلوة خضرة وان الله مستخلفكم فيها فلينظر كيف تعملون...

The world is a green and pleasant thing. Allah has left you in charge of it (*mustakhlifukum fiha*) and looks at how you behave.

- Reported by Muslim

The widespread and escalating destruction of nature is the great moral and spiritual issue of our time. There is a need to go back to nature for appreciation and spiritual rebirth. This can be done by considering the issue of sustainable use of our environment as a moral obligation of everyone and not simply as a livelihood question.

Islam maintains a tradition of conservation, respect for nature and the environment, and kindness to other living creatures

Religion, far more than governmental bodies or pressure groups, has a more fundamental role to play in this respect. Islam speaks with more authority than conservation works alone. Legislation can be more effective if it has the force of religious and moral sanctions, together with the community's cultural and intellectual heritage and aspirations.

Islam maintains a tradition of conservation, respect for nature and the environment, and kindness to other living creatures. However, these are little known and seldom discussed, much less practiced and observed. Islamic spirituality and mysticism speak of man's bond to creation, and in this case, with nature.

The true essence of Islamic teaching is tied to man's relationship with the entire universe, which is Allah's Creation. Peace in Islam means man's submission to the peace of his universe, not simply with himself, but with the rest of humanity and with Allah.

Islam promotes the unity principle. It promotes the integrity of the Earth. Unity can not exist through discord between man and man, man and nature; it is not realized by setting one's need against another's or letting one predominate over another. It is about balance and harmony. It is about the middle path.

The injunctions of the Qur'an and the Prophetic traditions emphasize the balanced order of nature, and the universe, thus:



Photo by USAID/Michelle Baird

The Qur'an thus says:

إن في خلق السماوات و الأرض و اختلاف الليل و النهار لآيات لأولى الألباب.
(سورة آل عمران: ١٩٠)

Verily! In the creation of the heavens and the earth and in the alteration of night and day, there are indeed signs for men of understanding.

- Holy Qur'an 3:190

The balanced order in nature has, time and again, been mentioned and expounded by sages in Islam. The Qur'an itself has chapters named after animals, and many *hadiths* commend kindness to them.

Allah says in the Holy Qur'an:

و اذكروا إذ جعلكم خلفاء من بعد عاد و بوأكم في الأرض تتخذون من سهولها قصورا و تتحتون
الجبال بيوتا، فاذكروا ءالاء الله و تعثوا في الأرض مفسدين. سورة الأعراف: ٧٤

And remember when He made you successors after 'Âd (people) and gave you habitations in the land, you build for yourselves palaces in plains, and carve out homes in the mountains. So remember the graces (bestowed upon you) from Allah, and do not go about making mischief on the earth.

- Holy Qur'ān 7:74

The inherent relationship between faith and the environment finds symbolic expression in the various Islamic regular rituals. Prayer, for example, is timed according to the earth's planetary movement; *haj* or pilgrimage is timed according to the seasons, and water is an essential element used to prepare the believer physically and spiritually. Fasting during the lunar month of Ramadhan allows each Muslim to experience the rigors of hunger, as experienced in every corner of the world, through the changing seasons of the year. Muslims are taught to be brothers; all believers are brethren. To understand the influence of the environment on all humankind is to affirm the unity of this brotherhood of men, under Allah.

Water, as seen in Islam, is the basis of all life on earth. The word *Shari'ah*, or the Islamic Law, literally means "the road to

the watering place.” Water is a source of life and the *Shari’ah* is a source of knowledge about worldly life and the hereafter.

It might be said that the study of the universe by Muslim scholars found Islam in the forefront of scientific knowledge and discoveries, clearly paving the reconciliation between science and religion. Islamic morals define and repeat man’s relationship to his universe, recognizing his role as part of it.

The *Fatiha*, or the seven oft-repeated verses of the opening *surah* of the Qur’an, puts this beautifully:

بسم الله الرحمن الرحيم
الحمد لله رب العالمين.
الرحمن الرحيم. مالك يوم الدين.
إياك نعبد وإياك نستعين.
إهدنا الصراط المستقيم.
صراط الذين أنعمت عليهم
غير المغضوب عليهم ولا الضالين.
(سورة الفاتحة: ١-٧)

In the name of Allah, Most Gracious, Most Merciful. All praises and thanks be to Allah, the Lord of the ‘Alamin (mankind, jin and all that exists). The Most Gracious, the Most Merciful; The only owner (and the Only Ruling Judge) of the Day of Recompense (i.e., the Day of Resurrection). You (Alone) we worship, and You (Alone) we ask for help (for each and everything). Guide us to the straight Way. The way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger, nor of those who went astray.

- Holy Qur’an 1:7





*Islam maintains
a tradition of
respect for
nature and the
environment*



CHAPTER 4

MORALS AND METHODS

Over the last 30 years, the Philippines has undergone a catastrophic degradation of its environment and natural resources. Consider the following:

- Only 18% remains of the country's forest cover; 32 % or 3.4 million hectares were lost between 1990 and 2005.
- Less than 15% of the country's reefs are in excellent condition; fishery productivity has declined drastically in major fishing grounds and near shore areas.
- Almost 60% of all groundwater is contaminated, posing severe health risks.
- Almost 10 million metric tons of solid waste are improperly disposed of each year. Less than 40% of solid waste is collected; the rest clogs rivers and streets.
- The causes of degradation are well-known: illegal logging and conversion of forest lands to other uses; over-fishing and use of destructive fishing methods; and inefficient management of solid waste and wastewater.

Poor governance contributes significantly to the ineffective management of the country's environment and natural resources. At the local level, local government units with limited funds struggle to comply with mandated programs, and often unable to fully observe transparency, accountability and participatory decision-making. At the national level,

*Poor governance
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governance takes the form of centralized decision making and policies that are oftentimes not attuned to local realities.

Environmental governance covers at least three areas of concern: forests and forestlands, coastal and marine resources, and urban solid and water wastes. All three constitute greater challenge in governance in terms of their effective management and efficient use or utility.

Government units, as well as officials who head these units, are confronted by the lack of economic and budgetary means to fully pursue long-term environmental programs. The lack of political will, including the inconsistency of law enforcement and prosecution of violators, add to the slow response to forest and forestland protection, fisheries and marine violations, and urban wastes problems, which border on sanitation and health issues.

There is a need for serious and community action. In the Muslim areas, these environmental problems compound with the lack of right attitude, information and committed responsibilities by both the government executives and the governed. The task to draw a clear line between moral responsibilities and technical capabilities falls on each and everyone who lives in the locality.

The Holy Qur'an defines the moral standpoint. Among the core principles developed in the *Shari'ah* that pertain to the environment are the following:

In terms of *legislation*:

- There is a restricted right to public property.
- Abuse of rights is prohibited and penalized.
- There are rights to the benefits derived from natural resources held in common.

- Scarce resource utilization is controlled.
- The common welfare is protected.

In terms of *institutions*:

- Land grants (*iqta'*) may be made by the state for reclamation and development.
- Special reserves (*hima*) may be established by the state for use as conservation zones.
- The state may establish inviolable zones where use is prohibited or restricted.
- Makkah and Madinah are known as the two inviolable sanctuaries (*al-haramain*) where trees cannot be cut down and animals are protected from harm within their boundaries. They serve as examples of best practices.

In terms of *enforcement*:

- The primary duty of the Islamic state is to promote the good and forbid wrongdoing.
- As part of these functions, it has the mandate to protect land and natural resources from abuse and misuse.

Technical know-how must reinforce Islamic values of managing the environment. In the end, each member of the community must be able to meaningfully contribute to environmental governance, as a fulfillment of his or her obligation.

Chapters 5 to 7 of this sourcebook offer technical guides that could address environmental management of forest and forestlands, coastal and marine resources, and urban waste problems. The more fundamental principles hinge on the moral laws that emanate from the *Shari'ah*, as derived from the Holy Qur'an and the Sunnah of Prophet Muhammad ﷺ.

Muslim communities are reminded by these laws, in keeping with their practice of Islam. All told, these Islamic principles on environmental governance, must by their own reasons, be accepted and practiced by whosoever wish to call themselves Muslims, or rightly, believers of Allah.



CHAPTER 5

BRINGING BACK THE FORESTS

What is our future without our forests? What is the future of our forests? Forests affect our lives deeply. They are our primary source of water. They provide food and livelihood, construction materials, and are good sources of medicine and fuel.

Forest Cover in Mindanao, as of 31 December 2003, in Hectares					
	Closed forest	Open forest	Mangrove	Plantation	Total Forest
Zamboanga Peninsula	29,652	126,790	22,278	3,474	182,194
Northern Mindanao	107,071	226,400	2,492	1,530	337,493
Davao region	177,503	240,986	2,010	536	421,035
SOCCSKSARGEN	126,385	218,858	1,350	2,641	349,234
CARAGA	64,729	431,832	26,731	—	523,292
ARMM	106,319	96,661	45,786	1,580	250,346
TOTAL:					2,063,594
<i>Source: Forest Management Bureau, Department of Environment and Natural Resources.</i>					

Total forest cover in Mindanao was estimated at 2.06 million hectares at the end of 2003. In ARMM, which has a population of about three million, the majority of people depend on forest resources for survival. Any irresponsible use of forest resources here will have serious environmental and human consequences.

Forests benefit not only human beings but provide food and shelter to animals and other living things as well. The forest ecosystem makes possible the diversity in flora and

fauna, which essentially contributes to the balance in nature. Forests are the natural habitat of Allah's other creations, some of which are now endangered due to man's abuse. Among the many vulnerable species that make their homes in Mindanao are the Philippine eagle, Philippine deer, Philippine flying lemur, Philippine tree shrew, and the Mindanao moonrat.

Sound forest and forestland management is the most effective way to stop the loss of our forest and forestlands, and to put these lands into productive use. Persistent deforestation continues to occur through the wanton cutting of trees, illegal logging operations and disregard for the general welfare. Conversion of forestlands for other uses has grown alarmingly. Today, we witness the balding of mountains and the almost unstoppable erosion of mountainsides.

How then do we respond? In the sayings and practices of Prophet Muhammad ﷺ, Muslims find the embodiment of Qur'anic guidance:

لا يغرس مسلم غرسا، ولا يزرع زرعاً، فيأكل منه إنسان
ولا دابة ولا شيء إلا كانت له صدقة.
(رواه مسلم)

If a Muslim plants a tree or sows a field and men and beasts and birds eat from it, all of it is charity on his part.



Illegally cut logs in Southern Mindanao. (Photo by: USAID/Emilio Ballela)

In the ARMM, a bold and pioneering response was made through Muslim Mindanao Autonomy Act No. 161 — “An Act Providing for Sustainable Forest Management in the Autonomous Region in Muslim Mindanao and for Other Purposes” (MMAA). Passed on the 27th of October 2003, this law is a historic national model because it is the first law on sustainable forest management in the Philippines.

The Act is based firmly on established principles of *Shari’ah*, customary *Adat* laws and community-based management approaches. It was developed with the advice and participation of local government units, Muslim legal specialists, social scientists and community leaders.

Among the Act’s basic policies is forest management as *khilāfah* (stewardship) and *amānah* (trust).

The conservation, protection, constructive utilization, management, and development of forestlands and their resources shall be considered as a Divine trust and the people involved in those duties and obligations shall be considered as stewards or trustees who are not only responsible to the State, the people, and the Region but are also accountable to Almighty God.

- Chapter I, Section 3(d), MMAA No. 161

The Act also identifies Community-Based Forest Management and Community Forest Management as principal strategies. It clearly gives preferential rights to community people on the use and management of their forest resources.²

Rights to access and responsibilities shall be vested upon local communities and the inhabitants of the Region to promote the sustainable management and development of forestlands and their resources, specially in production forestlands and multiple-use and buffer zones in protected areas. These shall have precedence over the other strategies.

- Chapter I, Section 3(e), MMAA No. 161

² Is the concept of ancestral domain compatible with the Islamic practice of land rights? In Islam, nobody owns the land so that in some Islamic countries, land is not titled (an example is Libya). The operative practice is stewardship; land title is just a piece of paper but use of the land is exclusive (or there is a presumption or claim of exclusivity). In the Philippine setting, this concept of stewardship is applied in forestlands and coastal resources, although not consistent with alienable and disposable lands.

These two policies belong to the Act's set of 12 basic policies and strategies that are founded on the Islam ethic of promoting the involvement of individuals and communities in the development of the land for cultivation and good use. The rest of the basic policies and strategies are as follows:

- Sustainable and integrated management of forest resources as the guiding policy
- Permanency of forestland limits
- Forest resources to promote the common good
- Watershed as a basic planning unit
- Multi-sectoral participation
- Protection of forestlands and natural resources as priority concern
- Reforestation as a priority activity (seen as consistent with the *Shari'ah* concepts of *tahsīn al-ardh* (duty of the community to beautify the environment) and *ihyā al-mawāt* (giving life to dead lands))
- Security of tenure of stakeholders
- Professionalism in the forest service (seen as consistent with the *Shari'ah* principles of *Al amru bi'l-ma'rūf* and *An nahyu 'ani'l-munkar* [enjoining what is right and forbidding what is wrong])
- Principles of good governance (transparency, accountability and participatory democracy)

Recommended Practices in Forests and Forestlands

- a) Pursue sustainable forest management by maintaining forests in their productive condition.
- b) Establish national parks and protected areas.
- c) Assign property rights to upland communities to protect and manage forestlands.
- d) Identify areas for economic benefits.
- e) Implement programs to promote and develop livelihood.
- f) Maintain areas such as wilderness, lakes, rivers and other bodies of water free from pollution.
- g) Practice bio-diversity conservation.

Prohibited (*Mamnūh*) Practices in Forests and Forestlands

- a) Cutting, gathering and collecting of timber and other products in publicly-owned lands without license or authority.
- b) Clearing of forests.
- c) *Kaingin*-making or *kaingin*-burning, or slash and burn or shifting cultivation inside forestland.
- d) Commercial logging in protected forests.
- e) Illegal occupation of National Integrated Protected Areas System, and vandalism.
- f) Hunting of wildlife such as eagle, monkeys, deer, alligators and birds.
- g) Collection of endangered species, such as orchids, pitcher plants, or giant ferns from natural forests.
- h) Cutting of mangroves.
- i) Poisoning of river waters.

- j) Illegal quarrying (if inside forestland).³
- k) Gathering of cave resources, such as stalagmites and stalactites, and vandalism of forest caves.
- l) Throwing of waste, or dumping of garbage and wastes in rivers.

Allah (S.W. T.) says in the Holy Qur'an:

و هو الذى مد الأرض و جعل فيها رواسى و أنهارا و من كل
الثمار جعل فيها زوجين اثنين يغشى الليل النهار إن فى ذلك لآيات
لقوم يتفكرون. (سورة الرعد: ٣)

And it is He Who spread out the earth, and placed therein firm mountains and rivers, and of every kind of fruits He made *Zawjain Ithnaini* (two in pairs – may mean two kinds or it may mean: of two varieties, e.g., black and white, sweet and sour, small and big). He brings the night as a cover over the day. Verily, in these things, there are *Āyāt* (proofs, evidences, lessons, signs, etc.) for people who reflect.

— Holy Qur'an 13:3



³ However, it should be noted that small-scale mining is acceptable practice inside forestlands provided that on and off-site damages and negative external effects are mitigated.



*70% of
Filipinos
depends on
marine and
coastal
resources for
food and
livelihood*



CHAPTER 6

MANAGING OUR COASTAL AND MARINE RESOURCES: SUSTAINING LIFE THROUGH A SEA CHANGE

Allah (S.W.T.) says:

و جعلنا من الماء كل شيء حي أفلا يؤمنون. (سورة الأنبياء: ٣٠)

And We have made from water every living thing. Will they not then believe?

- Holy Qur'ān 21:30

الله الذى سخر لكم البحر لتجرى الفلك فيه بأمره و لتبتغوا من
فضله و لعلكم تشكرون. (سورة الجاثية: ١٢)

Allah, it is He Who has subjected to you the sea, that ships may sail through it by His command, and that you may seek of His Bounty, and that you may be thankful.

- Holy Qur'an 45:12

Coastal marine ecosystems cover estuaries, mangroves, sea-grasses and coral reef areas. These areas are the sources of marine products and diverse fishery resources.

They serve as nurseries and feeding grounds for fish and other marine vertebrates and invertebrates. Mangroves and sea-grasses prevent soil erosion and stabilize coastal areas.

Coral reefs and mangroves serve as buffer for wave action and protect coastlines. Further, these ecosystems provide areas for recreation and tourism.

But these ecosystems are also considered as critical areas since they are in the center of population and development. These areas have become highly impacted due to over exploitation of fishery resources, coupled with unregulated industrial development.

About 70% of the Philippine population depends on marine and coastal resources for food and livelihood. Half of the country's municipalities are coastal municipalities. The stress on the use of these resources has increased faster than the rate of rehabilitation and protection.

Mindanao Fish Production, by Sector and Region, 2003 (in Metric Tons)				
	Commercial	Municipal	Aquaculture	Total
Zamboanga Peninsula	211,953	125,818	120,999	458,770
Northern Mindanao	39,528	30,354	31,401	101,283
Davao region	12,415	29,869	11,554	53,838
SOCCKSSARGEN	179,001	39,820	23,017	241,838
CARAGA	4,676	66,171	22,615	93,462
ARMM	79,862	78,922	400,580	559,364
TOTAL:	1,109,636	1,055,143	1,454,503	3,619,282
<i>Source: Bureau of Fisheries and Aquatic Resources, Department of Environment and Natural Resources.</i>				

In its 2004 report, the Mindanao Economic Development Council noted with concern that “fishery resources are somehow becoming scarce in municipal waters, bays, and even in BFAR fishery management areas due to destructive fishing gears and other gadgets used illegally by some municipal, small, medium and large scale commercial fishers.”

Islam clearly discourages the over-exploitation of natural resources, including coastal resources. In the book, *Environmental Protection in Islam*, the authors write that —

God has also shown us other functions of lake, sea, and ocean water. He has made it the habitat of many created beings, which play vital roles in the perpetuation of life and the development of this world. God has said, "It is He Who has made the sea of service, that you may eat thereof flesh that is fresh and tender, and that you may bring forth from it ornaments to wear, and you see the ships therein that plough the waves, that you may seek of His bounty." He also says, "Lawful to you is the pursuit of water-game and its use for food a provision for you, and for those who travel."

- *Environmental Protection in Islam*
(2nd edition, 1993)⁴

⁴ An Islamic study prepared by Dr. Bagader, Abubakr Ahmed (Professor of sociology, Faculty of Arts and Humanities, King Abdulaziz University, Jeddah); Dr. El-Sabbagh, Abdullatif Tawfik El-Chirazi (Associate Professor, Department of Islamic Studies, Faculty of Arts and Humanities, King Abdulaziz University, Jeddah); Dr. Al-Glayand, Mohamad As-Sayyid (Egypt Professor of Islamics, Dar Al-Uluum, University of Cairo, Egypt); Dr. Samarrai, Mawil Yousufflzi-Deen (Professor of Islamics, Cardiff, United Kingdom).



Photo by: USAID/Michelle Baird

To address the dangers that arise from man's use or abuse of this ecosystem, there is an urgent need to carefully manage coastal and marine resources. Coastal local government units need to involve their citizens on the sustainable use of these resources to avoid eventual loss and destruction. The most affected are the fisherfolk, who are among the most marginalized sectors in the country.

Coastal and marine resource management needs a system of utilization, protection and rehabilitation. We have to insure the sustainable development of the coastal areas, with everyone involved.

Local executives, down to the barangay and community members, must fulfill their share of responsibilities, as conscientious users and protectors of this ecosystem. This is in keeping with man's moral obligation to be Allah's trustee and steward of the environment.

Recommended Practices in Fisheries and Coastal Ecosystems

- a) To be Allah's *khalīfa* is to faithfully perform one's duty as trustee and steward of His Creation. This is the spirit with which an LGU is enjoined to comply with existing national law calling for the creation and institutionalization of an office to manage coastal resources and their ecosystems. If no such initiative is forthcoming from the LGU, then it becomes the option of the community to lobby its LGU for such an office.

The law that mandates LGUs to set up a coastal resource management office is actually a response to an expressed desire of coastal communities to participate in coastal resource management. It does not necessarily mean creating a brand new office from scratch. The spirit of the law makes it clear that the task of creating this new office is clearly the responsibility of communities.

It should make use of existing Islamic community institutions, such as the organization of *aimmah*, the *madāris*, or the village chiefs. It is critical that Islamic community institutions have ownership of such an office because this will give it the weight of Islamic value — more important to Muslim communities than technical recommendations.

- b) Formulation and implementation of a coastal resource management plan based on principles of sustainability.

- c) Enforcement of all national and local fishery laws.
- d) Issuance of *Fatwah*⁵ by the Assembly of the Darul-Ifta of the Philippines⁶ supported by barangay and municipal Sanggunian ordinance, on recommended fisheries and coastal management, highlighting penalties on violations and rewards on compliance.

As a religious instrument, a *Fatwā*'s application is mainly personal. To operationalize a *Fatwā*, it must be supported by a public issuance (e.g., a local ordinance, a national law, etc.). The body issuing the ordinance (such as a Sangguniang Bayan, Panlungsod, or Panlalawigan) should demonstrate that it is open to its laws being supported by religious values. There should be a complementation of the *Fatwā* and the ordinances.

Here, the *Fatwā* becomes the source of moral authority or reference for the ordinance. This is more persuasive to Muslim communities than citing RAs or EOs. The Islamic authorities issuing the *Fatwā* also will feel involved. They will acquire a strong sense of ownership because it comes from them and reflects their faith and ethical values.

⁵ The word "Fatwa" (pl., *Fatāwā*), means Islamic legal ruling. It may also refer to a question irrespective of whether such question relates to an issue of Shariah or not. Thereafter, the word acquired a technical meaning in the sense that it was confined to an answer given in response to a question relating to an issue of Shariah or Islam.

⁶ "Darul-Ifta" is an Arabic word that can be translated as the House of Islamic legal opinion. This is the assembly of the most senior Ulama and the most recognized Muslim scholars in the community and who deliberate, discuss, reflect and interpret issues and concerns on matters related to Islam.



Photo by: USAID/J.I. Angeles

Non-Muslim members of the community might find it difficult to understand *Fatawā*, especially if the *Fatwā* is introduced by a body not normally recognized by civil authorities. One suggestion for resolving this is through selective adoption. The key is to enhance consensus-building so that the ordinance is reached through a process of participation, consultation and a real effort to involve all affected members of the community.

- e) Conduct regular information-education-communication (IEC) activities on good fishery practices in the home, *madāris*, schools, *masājids*, and community.

Use should be made of existing information channels in the community (for example, the mosque⁷) to help in spreading coastal management information, lessons, and the like. Spreading information on coastal management issues should be done based on the actual situation of people.

There should be activities and suitable materials for home-based information dissemination, for instance, possibly involving door-to-door visits. One can also take advantage of natural congregation points in the community, such as the health or barangay center. Community events and festivals also are possible entry points for spreading coastal management information. Another possibility is to wrap coastal management messages around noted personalities that appeal to Filipinos, such as Manny Pacquiao and Robin Padilla.

- f) Provide incentives for good practices in coastal ecosystem management and serve as role models.
- g) Encourage people to be environment champions in accordance with the values of Islam and become true disciples of the faith.

A suggestion is to mobilize mothers in Muslim communities since it is acknowledged that mothers are the best promoters of promoting change within households. One could also tap into women's organizations (such as the Marawi-based Philippine Muslim Women's Council) to help promote mothers as role models in protecting the environment.

⁷ *Khutbah* or sermon on coastal resource management can be compiled into a new sourcebook.

Prohibited (*Mamnū'*) Practices in Fisheries and Coastal Ecosystems⁸

- a) Use of active fishing gears, operation of commercial fishing boats (more than 3-gross tonnage) and use of super-light in city and municipal waters.
- b) Any source of livelihood that comes from the practices in (a) is prohibited and therefore discouraged.
- c) Use of fine mesh nets in fishing.
- d) Use of destructive fishing methods (e.g., explosives, poisons, electricity, *muro-ami*).
- e) Taking or catching, selling, possessing, transporting and exporting whale sharks, manta rays and other rare, threatened, or endangered species.

It should be acknowledged that Muslims might find it difficult to accept this because of traditional attitudes to these species. There is a need to disseminate an understanding of the concept of endangered species and why catching of these species is forbidden.

- f) Gathering, possessing, selling or exporting raw or processed corals of any kind.
- g) Destruction of mangroves and unauthorized conversion to fishponds or for any other purpose.

⁸ All of these are forbidden because they are destructive, a generic value in Islam. Prohibitions against these practices are found in the Philippine Fisheries Code of 1998 (RA 8550) and its implementing rules and regulations.

- h) Fishing in fishery reserves, refuge, sanctuaries or marine protected areas, declared overfished areas and during closed seasons.
- i) Capture and exportation of sabalo and other breeders or spawners.
- j) Importation and export of fish and fishery products without permits.
- k) Dumping of waste and other pollutants in the coastal waters.
- l) Construction of structures that obstruct coastal navigation or flow of tide.



CHAPTER 7

PROPERLY MANAGING OUR WASTES

How to properly manage both solid waste and waste water is a major challenge confronting all local governments in the Philippines. Groundwater contamination is estimated to be 58% of total. Uncollected, unsegregated, and unmanaged solid wastes (less than 40% of solid waste is collected) continue to poison aquatic life and clog rivers and waterways.

Mindanao Waste Generation Estimates, 2000 and 2010, in Millions of Tons per Year					
	2000		2010		
	Mill. T/yr.	% of total	Mill. T/yr.	% of total	
Zamboanga Peninsula	0.40	3.8	0.53	3.8	
Northern Mindanao	0.37	3.4	0.47	3.4	
Davao region	0.70	6.6	0.97	6.9	
SOCCKSSARGEN	0.33	3.1	0.41	2.9	
CARAGA	0.26	2.4	0.31	2.2	
ARMM	0.26	2.5	0.39	2.7	

Source: Urban Environment and Solid Waste Management Study, GHK/MRM International Ltd. 1994; CALA Urban Development and Environment Study, 1996; JICA/MMDA, 1999.

A fundamental principle that puts Islam in the center of environmental issues, particularly on solid waste management, is the admonition on cleanliness and achieving purity. A vital part of the well-being of any community is the concern for the environment in which the community lives.

This is *ibādah*, and generates behavior consistent with the *Shari'ah*. Muslims should aim at what is beautiful, clean and peaceful.

Islam places great emphasis on cleanliness (*Tahārah*), in both its physical and spiritual aspects. On the physical side, Islam requires the Muslim to clean his body, his clothes, his house, and the whole community, and he is rewarded by Allah for doing so. While people generally consider cleanliness a desirable attribute, Islam *insists* on it, making it an indispensable fundamental of the faith.

إن الله طيب لا يقبل إلا طيبا

Verily, Allah is *Tayyib* (good, pure, beautiful),
(He) does not accept save *tayyiban* (good, pure,
beautiful).

A Muslim is required to be pure morally and spiritually as well as physically. Through the Qur'an and *Sunnah*, Islam requires the sincere believer to sanitize and purify his entire way of life.

Islam stresses the importance of cleanliness as shown in several considerations in the *Sunnah* as well as the Holy Qur'an. Cleanliness is one of the qualities which Allah, the Exalted, loves.

Allah (S.W.T.) says:

إن الله يحب التوابين و يحب المتطهرين. (سورة البقرة: ٢٢٢)

Truly, Allah loves those who turn unto Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts, bodies, for their prayers).

- Holy Qur'an 2:222

Purification or cleanliness is an inseparable part of faith. The actual, authentic *hadith* in this respect says:

الطهارة نصف الإيمان. (رواه مسلم و أحمد والترمذي)

Purification is half of faith.

- Muslim, Ahmad and Al-Tirmidhi

Purification includes both *moral purification* — where one is free from polytheism, hypocrisy and ill manners — and *physical purification*, which means private and public cleanliness.

Cleanliness is also the pathway to health and strength. Islam inspires the health and strength of Muslims, preparing them to confront and overcome different circumstances. The strong believer is better and more lovable to Allah (S.W.T.) than the weak believer. The Muslim is entrusted with his body. Thus, he must not neglect it lest it becomes plagued with disease.

Islam promotes beauty. Allah (S.W.T.) is beautiful and loves beauty. Peace is compatible with beauty.

A high standard of cleanliness needs to be maintained by all individuals, at home, in the streets, schools, offices, markets, public places of neighborhood and communities. This is a responsibility shared by everyone who lives in the locality. If an individual cannot maintain clean personal habits, there is no way he can be expected to act about proper garbage management, clean streets and beautiful surrounding.



Photo by: USAID/Hector Florento.

Local government units, alone, cannot tackle the job effectively. Individuals in the community need to become aware that health and hygiene can be effectively addressed by consistent efforts to clean the surrounding through proper waste disposal and other waste management practices. This will ensure successful adherence to Islamic rules on cleanliness.

One possibility is to incorporate solid waste management into the school curriculum. The *madrrasah* could be a valuable partner in this.

How does uncollected garbage impact on health? Garbage left lying around for two to three days become a breeding ground for microorganisms, flies, and rats. These can spread diseases such as Hepatitis A, gastroenteritis, e-coli, cholera, dysentery, and typhoid.

Public health authorities refer to these diseases as the “garbage indicator diseases.” In addition, methane produced by rotting garbage could release irritating substances in the air and worsen bronchitis, pneumonia, and other respiratory diseases.

Here are some guidelines from the Department of Health on how households can reduce their vulnerability to garbage-related diseases:

- Maintain personal hygiene. Wash hands before meals. Dispose of garbage properly. Make sure trash cans are covered.
- Food should be covered to protect them from flies and other insects. Utensils and drinking water containers should be kept away from insects and rodents.
- Household segregation and recycling of wastes is encouraged. Biodegradable materials should be composted, buried, or fed to animals.
- Non-biodegradable materials like plastics and bottles should be segregated and sold to junk shops or reused. If these are not disposed of immediately, these objects need to be rinsed with water, dried, and placed in tightly covered containers for garbage collectors to pick up.
- Bringing of plastic bags or “bayong” when marketing is also encouraged to minimize the accumulation of plastic bags.
- Communities are also encouraged to organize groups that will be responsible for collecting and segregating

garbage and coordinating the sale of recyclable wastes with junk shop owners.

- Other activities that may be undertaken are fumigation or fogging to control insects and the spraying of chlorinated water or disinfectants on piles of uncollected garbage.

For Islam, one of the main proofs on the importance of purity or cleanliness is the fact that no Muslim can perform his prayers (*Salāt*) without first doing ablution (*Wudū'*). No prayer will be valid without ablution. The Holy Qur'an insists that the believer maintain a constant state of purity.

Allah (S.W.T.) says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ
إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ. وَإِنْ كُنْتُمْ
جُنُبًا فَاطْهَرُوا. (سورة المائدة: ٦)

O you who believe! When you intent to offer *As-Salat* (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to the ankles. If you are in a state of *Janāba* (i.e., after a sexual discharge), purify yourselves (bathe your whole body).

- Holy Qur'an 5:6

The Muslim obligation to be pure and clean does not stop with ablution (*Wudū'*). The obligation to be pure and clean extends beyond the prayers (*Salāt*) to include the home, streets and the immediate surroundings in the community.

There are seven essentials or obligatory conditions (*Fard*) for prayers (*Salāt*) to be valid. One of these is the “cleanliness of the place [where Prayer is being offered]”. Muslims should be mindful that this refers not only to the exact location where the prayer carpet is being laid but also to the entire place where prayers are done, as in *masājid* and homes. Hence, *masājid* and homes should be kept clean inside and out.

Essentially, the purposes of the Muslim community are two: (a) To establish a system of Islam for the service of Allah (S.W.T.); and (b) to protect the interest of the people. On the other hand, all forms of damages are forbidden in Islam. One of the fundamental principles of Islamic Law is the prophetic declaration,

Prophet Muhammad ﷺ said,

لا ضرر ولا ضرار

“There shall be no damage and infliction of damage.”

This is related by Imam Mālik in al-Muwatta’, and by al-Hākim in al-Mustadrak.

Islamic law maintains that “damage shall be eliminated,” and “damage shall be removed to the extent that is possible.” However the protective measures that are taken should not lead to other adverse impacts in accordance with the principle that “damage shall not be eliminated by means of similar damage.”

Prophet Muhammad ﷺ said,

...إماتة الأذى عن الطريق صدقة (رواه ال بخاري)

Removing any harm from the road is charity
[that will be rewarded by Allah].

- Reported by Bukhari

Prophet Muhammad ﷺ also said,

إماتة الأذى عن الطريق من أضعف الإيمان

“Removing any harm from the road is the
smallest sign of belief” (*Īmān*).

These utterances of the Holy Prophet ﷺ do not simply mean immediate harm as in wounds that may be caused by thorns or other sharp, pointed objects. “Harm” includes diseases that can be carried by insects such as mosquitoes or flies from dirty ponds or caused by inhalation of harmful odors from unmanaged garbage in the homes and streets.

While waste management has become a national law only recently, Islam has made waste management an obligation for Muslims more than 1,400 years ago for the good of physical and spiritual lives of Muslims. This handbook hopes to make waste management easier for all Muslims by providing samples of recommended (*Masmūh*) and forbidden (*Mamnūʿ*) practices in waste management.

To summarize, the balance of use and after-use of any resources by man must conform to the balance in nature and the purpose for which these resources are made available to man. Truly, in this sense, worship becomes man’s daily

activity and a conscious effort to be Allah's (S.W.T.) steward of His Creation.

Recommended (*Masmūh*) Practices in Waste Management

- a) Segregating wastes into biodegradable, recyclable, residuals and special wastes.
 - *Biodegradable* wastes are those that decompose.
 - *Recyclables* are those that can be sold to junkshops.
 - *Residuals* are those that have no use anymore.
 - *Special wastes* are dangerous wastes like leftover paint, fuel and chemical containers, spent fluorescent bulbs, expired medicines, chemicals, old batteries, insecticides sprays and similar wastes.



Photo by: USAID/Charlie Saceda

- b) Composting of biodegradable wastes.
- About two-thirds of our daily garbage is biodegradable. These can be turned into compost or organic fertilizers for use in home gardens.
 - Composting can be income-generating when good quality compost is produced in larger volumes.
 - Compost can be sold to garden and flower shops and farmers for use in their farms.
 - Unlike chemical fertilizers, compost or organic fertilizers do not harm the soil's fertility.
 - Compost or organic fertilizers can even produce better harvests for fruit, vegetable and rice farmers.
- c) Re-use and recycling of wastes.
- One out of every five things we throw away is recyclable and re-usable.
 - For example, plastic bags can be used many times and we should avoid the throwing them away after only one use.
 - This saves money.
 - Other garbage like glass bottles, plastic containers, and paper can be sold to junk buyers.
 - Some family members can also make ornaments and decors out of recyclable materials. For example, juice packs can be sewn together and made into stylish bags.
 - Aside from eliminating these wastes properly, family members earn from selling these materials.
- d) Properly managing waste disposal facilities.
- Barangay local government units are obliged to put up materials recovery facilities (MRFs) for biodegradable and recyclable wastes in their barangay or in cluster with other barangays.

- City and municipal LGUs should be responsible for the proper and segregated collection and proper disposal of residual and special wastes from barangays within their respective jurisdictions.
- Open dumps and controlled dumps existing in the LGUs should be closed and rehabilitated.
- The law encourages LGUs to have their own sanitary landfills (SLFs) or in cluster with other LGUs.

Prohibited (*Mamnū'*) Practices in Waste Management

- a) Burning garbage.
 - The smoke produced when garbage is burned can cause respiratory ailments, especially among children.
 - Dangerous chemical compounds are also released into the atmosphere contributing to global warming and damage to the ozone layer.
- b) Throwing garbage into sidewalks, rivers, seas, vacant lots.
 - Garbage clogs up waterways.
 - This causes rivers and seas to become stagnant and unsanitary.
 - This is another potential cause of diseases.
- c) Squatting in open dumps or landfills.
- d) Burying garbage in flood-prone areas.
- e) Mixing garbage that has already been segregated.

- f) Selling junk or recyclable items that do not belong to the seller.
- Islam prohibits the “fencing” or buying of stolen property.
 - The Prophet also forbade any kind of transaction that led to some litigation due to some uncertainty of origin, or which involved an unspecific amount to be delivered or exchanged.



ANNEX 1

WE ARE THE KHALĪFA/VICEGERENT ON EARTH (Khutbah on the Environment)

Amrola Diambangan
Aleem⁹ of the Young Moro Professional Network
Delivered at Masjed Bubong Lilod Madaya
April 13, 2007

All praises and thanks be to "ALLAH" the Lord of the Universe and all that exists. He has the Power on all things, and none has the right to be worshiped except Him alone. Peace and blessings of "ALLAH" be upon the Prophet Muhammad his families, companions and those who follow his teachings.

My brothers and sisters in Faith! Let us always remind ourselves that we are only in this very temporal world, full of temptations and trials. Our wealth, family, position may be an instrument for us to forget and be busy in this very materialistic, luxurious and a very amusing life. "Allah" said in the Holy Qur'an to the effect: "Verily your wealth and your children are but a trials and temptations."

God Almighty created us for a certain purpose and we have a task that must be fulfilled. But in every sphere of our life there is trial. We are ordained to worship Him, alone and follow his commands and laws and do righteous deeds in order to attain the ultimate success in this world and the life hereafter.

⁹ "Aleem" means "learned man". It is the singular form of "Ulama".

Ya UmmataL Islam! O, you the nation of Islam! Allah created mankind and raised it up among other creations. He created the Angels from the light and they have no will except to worship Him alone and to follow all His commands. And He Almighty created Animals and they have not given the wisdom of reasoning and knowledge, but they are only to eat and follow their desires and lusts.

But God Almighty Created us Mankind and blessed us with things that He did not give to the Angels and Animals and other creations. This is the very essence of life and we are given the choice to follow or not, to believe or to disbelieve. We have the choice and knowledge that must be used to discern right from wrong. "ALLAH" said in the holy Qur'an: You are the best nation ever raised up, because you enjoin what is right and forbid what is wrong".

We know that our religion Islam is the perfect and best religion chosen for us by God. He said in the Holy Qur'an: "Today I have perfected and completed my favor upon you, and have chosen for you Islam as your religion."

We are now living in this very chaotic society. We are ordained to protect and preserve our environment, to clean our surroundings as we clean our hearts from impurity, envy, hypocrisy and all sickness of the heart.

Why we are in this kind of society? We are Muslims and Islam is our religion. Why do we not see the sweetness and perfectness of our religion? Allah said in the Qur'an: "If the nation/community will truly believe and fear Allah (follow all his commands, do righteous deeds and forbid what is wrong and shirk), then we will open unto them the gates of mercy from the heavens and the earth."

I ask you my brothers and sisters in Islam. Let us be good Muslims. Be Models to everyone. We have the covenant and trust that everyone of us is mandated to follow and will be asked on the day of judgment. Remember that one day we will meet our Lord and we will be reckoned for our deeds.

Here we are, the coming election is near. I am afraid that this is again another big trial for us. How many clans and families will be affected and become enemies again? The family feuds will be awakened and blood will flow again in the midst of our land. How many lives will be lost again and we will not meet them anymore, only because of love of this very small and temporary position?

Let us strengthen our faith and ask Allah's guidance. Let us not sell our rights. Vote wisely for those whom we know are the right person for the position. We are entrusted with this. Be honest and give everyone his due; respect one another and love our neighbor for God's sake. Help clean our house and surroundings. Our environment, preserve it for the coming generation. This is for our children.

Be a Muslim in our house, mosque, schools, office, market, public place and anywhere. Be a Muslim wherever we go and be God-fearing and let us unite and love, respecting one another for God's sake.

ANNEX 2

MINDANAO STATE UNIVERSITY ADOPTS ISLAMIC ENVIRONMENTAL SOURCEBOOK

After almost two years and the collective effort of scholars, clerics, and local government officials in Muslim Mindanao, a pioneering sourcebook on environment management will become a standard training and learning tool throughout the region, the first sourcebook of its kind in the Philippines.

The sourcebook is *Al Khalifa* (The Steward), which seeks “to enable Muslims to be involved in environmental governance through a clearer understanding and better appreciation of their responsibilities and accountabilities as prescribed by Islam.” *Al Khalifa* was developed by the U.S. Agency for International Development (USAID), through its Philippine Environmental Governance (EcoGov) Project, working with Muslim community leaders, the Department of Environment and Natural Resources (DENR), educators, and Qur’anic experts from Western Mindanao.

In a workshop hosted by Cotabato City on the 21st of May 2008, representatives of the academe, local government units (LGUs) from the Autonomous Region in Muslim Mindanao (ARMM), DENR-ARMM, and development projects agreed to adopt *Al Khalifa* as the standard guide for all environmental governance initiatives.

The group, with DENR-ARMM as point agency, will draft an executive order for the ARMM Governor, who is expected to direct the DENR regional office, the Department of Agricul-

ture's Bureau of Fisheries and Aquatic Resources (DA/BFAR), the Department of Education's Bureau of Madaris, and LGUs to integrate Al Khalifa principles and teachings in their work. A similar executive order will be issued by the Mayor of Cotabato City.

Act for Peace, a Mindanao-based project, will integrate environment concerns in its training modules for peace advocates, guided by the book. For its part, the Cotabato-based Action Against Hunger has committed to use Al Khalifa teachings in its IEC campaign.

Other workshop participants included the Mindanao State University (MSU), Accelerated Teachers Education Program (ATEP) of Notre Dame University in Cotabato City, and the Philippine Muslim Women Council from Marawi City.

In an earlier meeting on May 14, the MSU core group discussed the development of syllabi and modules based on the Al Khalifa sourcebook, to be used by students, mentors, and religious leaders. The materials will be translated into various languages and replicated in all MSU campuses in Mindanao. MSU is expected to play a crucial role as service provider for LGUs in the field of environmental management, where it can propound both technical aspects and moral principles in leadership and governance. On the other hand, the King Faisal Center of Islamic and Arabic Studies (KCFIAAS) of the university has started to develop a framework using Islamic principles in environmental management as a cross-cutting curriculum theme, as well as in its outreach program. The Center will coordinate with the Assembly of the Darul Iftah of the Philippines and the Ulama Council of the Philippines for joint advocacy on environmental governance.

USAID's EcoGov Project is helping LGUs in ecologically critical areas in Mindanao manage their forest and coastal resources, and their solid waste and wastewater. With Al Khalifa providing guidance, the EcoGov project hopes that environmental programs will be carried out more effectively and with deeper cultural relevance in Muslim communities.

ANNEX 3

MARAWI AND LANA DEL SUR: PURSUING ENVIRONMENTAL GOVERNANCE WITH AN ISLAMIC PERSPECTIVE

Known as the “People of the Lake,” the Maranaos take great pride in Lake Lanao as the root of their identity and history. For this reason, the state of Lake Lanao is a sensitive concern that has put Maranaos in the vortex of issues with the National Power Corporation on the hydro utility of the lake, and the socio-economic benefits expected by this Muslim group.

These issues have been and continue to be discussed in regular forums, corporate agendas, and government programs. Still, the condition of the province’s forest and its lake has remained almost totally unaddressed: dwindling forest covers in once abundant areas, polluted and diminishing water volume in the lake, and absence of good environmental management, governance and advocacy in the lakeshore municipalities and its only city, Marawi. Waste management has also become a growing sanitary and health problem everywhere.

In late 2006, the Islamic City of Marawi requested technical assistance in solid waste management from the U.S. Agency for International Development (USAID) and the Philippine Government's Department of Environment and Natural Resources (DENR) through the Philippine Environmental Governance Project (EcoGov). This was carried out in selected areas including city hall, market places, schools, and mosques. In 2007, this was followed by a request from the Province of Lanao del Sur for technical assistance in develop-

ing Lake Lanao, through a review of existing programs under the Lake Lanao Development Council (LLDC). The review looked at forest co-management by the Province and the DENR as part of the over-all environment program.

Two technical working groups (TWGs) were organized and trained for the Islamic City of Marawi and the Province of Lanao del Sur, respectively, following their signing of Memorandum of Agreements (MOA) with USAID's EcoGov project.

The introduction of the sourcebook *Al Khalifa* (The Steward) in the TWG training design and its discussion by members for use as an advocacy and IEC tool have generated interest in putting ethical and cultural dimensions into the campaign for community involvement in environment. Religious leaders under the city government's leadership are harnessed to introduce Islamic principles in environmental management during Friday khutbah and in madaris, where they teach. This added to the technical knowledge taught during trainings.

In Bubung Municipality, Lanao del Sur, where the province hopes to pilot its forests and forestlands co-management activities, this Islamic approach to environment has been enthusiastically accepted by officials and community leaders during a training-consultation sponsored by the Provincial Government in June 2008.

The Province of Lanao del Sur has gone a step further. Governor Mamintal Al. Adiong has signed an agreement, in coordination with USAID's EcoGov project, to enroll 20 local government staff with the Ateneo School of Government of the prestigious Ateneo de Manila University, to do Masters in Public Management (MPM) in Environmental Governance. This will help prepare Lanao del Sur provincial staff and the

Provincial Technical Working Group in carrying out a more sharply focused, long-term provincial environment program. The MPM course in turn will integrate Islamic ethics and culture as a subject to tailor-fit it to local needs.

In all, these initiatives have the potential of enhancing environmental management in the Muslim province of Lanao del Sur and in the Islamic City of Marawi. In time, they will determine how well technical assistance to an environmental program can accommodate cultural nuances and ethical values, resulting in a program more relevant and doable in a predominantly Muslim territory.

ANNEX 4

MARINE SANCTUARY PAVES THE WAY FOR PEACE AND RECONCILIATION

It took the coastal barangay of Combo in Labangan, Zamboanga del Sur quite a while to get on the road to development despite its being rich in natural resources. Progress was held back for more than a decade because four local leaders and their families were locked in a bitter conflict borne out of political as well as family differences.

The local government did not have to go out of the community to resolve the impasse. Labangan's leaders turned to the cultural mechanisms ingrained in its people, with the help of well-meaning environment workers, to overturn the animosity that fed the conflict.

The breakthrough came when the local government and USAID's Philippine Environmental Governance (EcoGov) Project encouraged residents to actively care for their coastal environment by protecting their marine resources which are threatened by destructive fishing practices. The call was heeded because it resonated with the teachings of Islam on man's responsibility to protect and be stewards of the environment.

The LGU launched a coastal management program with the establishment of a marine protected area (MPA) as centerpiece. This offered the opportunity for Labangan Mayor Abubakar Afdal, Al Haj, and the town's council of elders to initiate peacemaking initiatives and get the support of the four families for the MPA project. The bickering leaders were engaged in a series of dialogues and the effort proved

successful — it resulted in the signing of a peace accord during the public consultations on the establishment of the barangay's marine sanctuary on May 11, 2006.

Led by Monie Mamasalagat, Menting Unto, Sukarno Mamasalagat and Osmenia Guimba, the families-in-conflict saw the urgent need to forge peace and harmony among members of the community, and increase their opportunities for a better life. And crucial to that goal is the entire community's support for the development of a marine protected area.

"Our barangay has been left behind for many years now. The reconciliation of our leaders will lead the way to progress which we are ready to work hard for," Kagawad Motingting Tinggalong expressed.

Barangay Combo is now in the process of rebuilding not structures but relationships for a united effort against the threats to their marine resources. And together with nine other LGUs in Zamboanga del Sur that are supported by the EcoGov Project and the Department of Environment and Natural Resources (DENR), Labangan is now seriously addressing its coastal environment concerns.



*Islamic
governance
emphasizes
man's role as
God's vicegerent
on earth*



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The Cover

Luhul

— a traditional Tausug cloth canopy, used in homes as adornment and cover. Its ethnic floral design depicts the tree of life, a common theme. Tawasil adds bird and fish motif to stress biodiversity.

Cover design by: Rameer A. Tawasil

