



RESEARCH ARTICLE

Section: *Philosophy & Religion***Maqāṣid al-Sharī'ah (the higher objectives of Islamic law) as an alternative perspective for contemporary environmental sustainability**Saad Mohamed Abdulaziz Al-Tamimi^{1*} & Mohamed Sayed Abdellatif ¹Department of Islamic Studies, College of Education, Prince Sattam bin Abdulaziz University, Al-Kharj, Saudi Arabia²Department of Psychology, College of Education, Prince Sattam Bin Abdulaziz University, Al-Kharj, Saudi Arabia*Correspondence: sm.altamimi@psau.edu.sa**ABSTRACT**

This study examines the Higher Objectives of Islamic Law (Maqāṣid al-Sharī'ah) as an integrated and alternative perspective for contemporary environmental sustainability, especially considering emerging global environmental crises and the resulting challenges that threaten the foundations of human life and sustainable development. The study aims to re-theorize the concept of environmental sustainability within the Maqāṣid framework of Islamic Law (Shari'ah) through articulating the structural relationship between environmental protection and the preservation of the Five Essentials (al-Darūriyyāt al-Khamsah)—specifically the preservation of life, progeny, wealth, and the cosmic order. Adopting a qualitative, foundational-analytical methodology, the study extrapolates from primary Shariah texts, analyzes the Maqāṣid and jurisprudential heritage, and compares these findings with contemporary literature on environmental sustainability and the Sustainable Development Goals (SDGs). The research results suggest that it is not only that Maqāṣid al-Sharī'ah presents general ethical justifications concerning the need to ensure environmental protection, but according to the research findings, it actually constitutes a comprehensive normative framework, which entails the interconnection between environmental sustainability and the ultimate goals of legislation and the long-term outcomes of actions and policies. Moreover, the results suggest the possibility to develop a particular goal: the Preservation of the Ecological and Universal Order, which will increase the explanatory and forecasting power of Islamic jurisprudence in the context of the contemporary environmental issues. The paper has found that the Maqā'ah approach is a meaningful qualitative contribution to the sustainability discourse of the global community, as it is a complementary approach to the international models, which also adds a moral and spiritual layer to the internal motivation of sustainable environmental conduct, especially in the reference frame of an Islamic society.

KEYWORDS: Maqāṣid al-Sharī'ah, environmental sustainability, Islamic environmental ethics, intergenerational justice, ecosystem

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1. Introduction

Over the past decades, the global community has been experiencing an unprecedented growth in the environmental crisis, which is reflected in the climate change, the rise in the level of pollution, the worsening of biodiversity, and the degradation of natural resources. These phenomena have risen to pose a threat to the most fundamental tenets of human life such as food, water, and health security, social and economic stability. This fact has led to the introduction of the concept of environmental sustainability taking center stage in the international policy discussions and the modern discourse on development aiming to balance the needs of economic development and the preservation of the ecosystems and supporting the rights of the future generations. Environmental sustainability is not just a technical or administrative problem anymore but a civilian and moral crisis as to how humans perceive themselves, their standing in the universe, and whether they are in a harmonious relationship with the surrounding environment (Basri et al., 2024).

Although the literature on environmental sustainability has greatly improved in the west, most of the literature is based on materialistic or utilitarian philosophical perspectives. Such models are concerned with the management of resources and controlling the environmental behavior of legislative and economic means, without much regard to the value-based and spiritual aspects that constitute an internal impetus to an environmentally responsible behavior. This has been identified by a number of researchers to be a major cause of the lack of effectiveness of other current environmental policies due to this value-based lack. Though these policies are highly technical, they do not have an ethical basis that is deeply embedded in individual and collective consciousness (Aldawsari et al., 2025; Norita et al., 2022).

Islamic Law (Shariah) comes in this situation as a multifaceted concept of cognitive and value system that provides an alternative picture of the relationship between human and cosmos. This is based on the ideas of Divine Oneness (Tawhidi), Vicegerency (Istikhlaf), Stewardship/Civilization (Imarah), and Reform (Islah), and it is very much opposed to corruption (Ifsadi), wastefulness (Israf), and use of resources of the earth. Shariah does not consider the environment as a neutral extrinsic object instead, it considers it as a part of the sphere of the so-called Trust (Amānah) granted to human being as a result of which the appropriate treatment of the environment is a part of the set of religious and moral duties, towards which people and society will be held responsible (Muslimin et al., 2018).

The Islamic law is rooted in ultimate goals which attain human interest and environmental conservation. As a result, such legislations are aimed at emphasizing the fact that environmental health and development are inherently compatible (Al-Harbi, 2026). This vision is predetermined by the Quranic texts and Prophetic Tradition (Sunnah) in number of universal principles: The Quran associates corruption on the land and sea with human behavior and accentuates that the universe has a definite Balance (Mizan) without which it is impossible to breach. The Sunnah also provides practical models for resource conservation, kindness to animals, the protection of public utilities, and the regulation of common resources, which can be considered early seeds of the modern concepts of sustainability and environmental justice (Gada, 2024).

Within the framework of *Maqāṣid al-Sharī'ah*, the environment appears as a structural condition for achieving the “Five Essentials” (*al-Darūriyyāt al-Khamsah*): the preservation of religion, life, intellect, progeny, and wealth. It is inconceivable to preserve these universals in a polluted environment, with depleted resources, or within a disrupted cosmic system. Recent research has shown that such higher objectives (Maqasid) have direct or indirect effect on environmental degradation due to their health, social, economic, and moral effects. This gave rise to the modern disciplines of knowledge, including the Environmental Jurisprudence (Fiqh al-Bi'ah) and the Jurisprudence of Urbanization (Fiqh al-Umran), as an attempt to reconcile the environmental issues with the higher goals of Sharia and the general legal maxims (Ali and Waheeda, 2023).

Literature indicates that the Maqasid approach offers a fluid theoretical perspective of examining present-day environmental problems. This is through mobilization of general legal maxims like: Harm shall be neither done nor returned, harm must be removed, the prevention of harm overrides the taking of benefits and the risk succeeds gain. With this kind of framework, it is possible to reinterpret Sharia judgments in light of such challenges as climate changes, pollution, and resource depletion (Mustafa, 2022). This tendency provides the focus that the use of the Maqasid dimension changes the character of the engagement with the environment, transforming it to the broader perspective in accordance with the ultimate goals and objectives of Sharia (Nurholis, 2025).

Conversely, the literature on the Islamic Environmental Ethics identifies the key role that core Islamic values, i.e. stewardship (Khilafah), trust (Amanah), justice (Adl), mercy (Rahmah), and moderation (I'tidal) play in promoting a sustainable environmental culture that can facilitate individual and collective behavior (Al-Harbi, 2026). This ethical paradigm has been implemented in the form of real-life programs over various Muslim communities, such as the so-called Green Mosques, eco-friendly schools and agro-ecological projects based on the Islamic doctrine. Such examples can be used to illustrate how such values can be converted into actual practices in managing natural resources (Kismawadi, 2025).

However, a literature review indicates that application of the environmental sustainability concept through the prism of Sharia still has some methodological issues. There are studies that are limited to a strictly homiletic or moralizing discourse, with no clear theoretical structure. Other studies give partial jurisprudential decisions (fiqh) with no connection to a holistic Maqasid vision nor comparison with other models of sustainability worldwide. Moreover, it is noted that most of the environmental policies in the Muslim-majority countries are built on the international technical and legal basis, and there is a clear lack of references to Sharia as the factor making people behave responsibly in the environment (Jalamneh et al., 2024).

On this basis, the researcher identifies that there is an urgent academic imperative to have a systematic research that redefines the concept of environmental sustainability within the greater goals of Sharia (Maqasid al-Shari'ah) in terms of a unified and consistent foundational framework. That kind of approach should make of the environmental crisis a clear distinction between the general contextualization and conceptual-teleological premises, and the policies and applications. This lack of methodological rigor has served to cut the discourse apart- to lose the connection between the moralizing rhetoric and the particular jurisprudential theorization of the discourse- to invalidate the potential of past studies to construct a normative model that can successfully guide current environmental policy.

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2. Problem Statement

Although the world is increasingly becoming environmentally conscious and the number of international regulatory regimes is steadily growing, the discourse of environmental sustainability is mostly characterized by technical and legal views based on the materialistic or utilitarian philosophies. This has been a narrow focus that has curtailed its effectiveness in bringing out long term, entrenched changes in human behavior about the environment. A literature review shows that the rich theoretical and value-based context of Shariah, especially in its Maqasid aspect, has been treated in a non-methodological and sermonic manner, as well as half-hearted jurisprudential work which is not constructed in an inclusive Maqasid vision. Moreover, there is a research gap about the methodology, in which comparative explanations are carried out concerning the Islamic approach and the modern global sustainability models. A significant lack of an explicit grounding (ta'sīl) of the environment of the Maqasid al-Sharia is also noticeable. Available literature is content to make only oblique connotations with it to the five fundamental requirements (al-darūriyyat al-khams), without making a serious effort at defining a holistic higher goal (maqasid) that serves as a prerequisite state to the achievement of these more basic necessities. Based on this, the research problem is in the fact that there is necessity of a consistent Maqasidi theoretical framework which restores the concept of environmental sustainability within the Islamic Law. This type of framework would prove the ability of Sharia in offering an alternative and complementary normative approach to global frameworks- one which incorporates ethical grounds, legislative aspects and practical applicability in tackling the modern issues of the environment.

3. Study Questions

Based on the problem statement and the elements of the theoretical framework, this study seeks to answer the following questions:

- How can *Maqāṣid al-Sharī'ah* constitute an integrated normative framework for understanding the relationship between humans and the environment in the context of contemporary sustainability?
- How far can the simple connection of the environmental problems with the five necessities (*al-darūriyyat al-khams*) be developed into the crystallization of a higher purpose (*maq'ahid kullī*) based on the maintenance of the ecosystem and cosmic harmony?
- How do the objectives of *Shariah* contribute to re-reading the concept of environmental sustainability through the Five Essentials, highlighting its health, social, economic, and ethical dimensions?
- What is the role of universal jurisprudential maxims (*al-Qawā'id al-Fiqhiyyah*) in achieving environmental justice and regulating policies and practices related to natural resource management and the prevention of environmental harm?
- How does the Islamic value system—such as vicegerency, trust, justice, mercy, and moderation—contribute to building sustainable environmental ethics that transcend legal frameworks to internal value-based motivations?
- What are the points of convergence and divergence between the Islamic *Maqāṣid* perspective and contemporary global sustainability frameworks, and what qualitative value can this perspective offer to the global environmental debate?

To answer these questions, the paper aims to develop a sound theoretical conception emphasizing the *Maqasid* of *Sharia* as an alternative and complement to the modern environmental sustainability, which can help to formulate the more profound and efficient environmental policies and procedures.

4. Theoretical Framework

The conceptual and methodological framework of the given study is the theoretical frame that the *Maqasid al-Sharia* treatment is based on, which makes it an alternative view of such a modern issue as environmental sustainability. It also attempts to place the relationship (*ta'sīl*) between *Sharia* and environment in a synthesized scholarly vision that integrates theological (*'aqadī*), teleological (*maqṣidī*), jurisprudential (*fiqhī*) and normative (*qiyamī*) aspects. This framework follows up by showing the following:

- That is, *Maqasid al-Sharia* as a Normative Framework to be used to know how humanity relates to the environment.
- Between the Preservation of the Essentials (*al-Daruriyyat*) and the crystallization of the higher goal of Preservation of the Ecosystem and Cosmic Balance.
- Environmental Sustainability considering Five Essentials (*al-Darūriyyah al-Khams*).
- Legal Maxims (*al-Qawā'id al-Fiqhiyyah*) as the tool of environmental justice.
- Islamic Value System and environmental sustainability ethics.
- A Comparative Analysis of *Maqasidi* perspective and global sustainability frameworks.

4.1. First: *Maqasid al-Sharia* as a Normative Framework for Understanding the Relationship Between Humanity and the Environment

The Islamic concept of environmental development in sustainability is founded on the Divine Oneness (*Tawḥīd*) as the creedal foundation on which moral values governing human-cosmos relation branch out. The revelation transformed the human cognitive vision of the world, which was one of primitive, unconscious exploitation to the systematic, contemplative vision that views the universe as Signs (*Āyāt*) of the Creator, which requires rational comprehension and responsible action.

Shariah determines a combined *Maqasidi* system in a bid to maintain human interests, civilization, and the cosmic order at the same time. The ultimate normative system around which all laws are planned, including those touching on natural resources, is the Five Essentials namely preservation of religion, life, intellect, progeny, and wealth (Norita et al., 2022). Modern *Maqasidi* writings underline that the environment is not to be discussed as an outer factor to the system of higher objectives, but as a structural condition of their fulfillment. Without

a healthy environment, we can not maintain life (*hifz al-nafs*), without the continuity of progeny (*hifz al-nasl*), without the sustainability of resources (*hifz al-mal*) we cannot maintain wealth (*hifz al-mal*) without the rational use of natural resources. As a result, the environment protection becomes a critical door leading to the fulfilment of the holistic goals (*al-maqasid al-kulliyya*) of Sharia (Muslimin et al., 2018).

An Islamic principle of subservience (*Taskhīr*) is viewed as among the divine laws (*sunan ilāhiyya*) that the environmental development is based on. In this context, God has rendered the parts of the environment serving to humanity in the exact order to achieve the goals of the stewardship (*Istikhlāf*). Such subservience, however, comes with compliance to the cosmic as well as Sharia laws; failure to maintain environmental order leads to the subservience transforming to a curse. This is the reason why modern environmental disasters can be described as a direct side effect of messing with these divine laws (Al-Qahtani, 2018).

The authors believe that such interpretation re-incorporates the environmental concerns into the Sharia teleological framework (*al-bunyah al-maqsiyya*). It changes them to the outskirts of jurisprudential interest to the very centre of Maqasidi enquiry. As a result, an environmental sustainability is promoted to the rank of a religious requirement (*wajib shar car*), quite inherent to the maintenance of the universal necessities (*al-kulliyyat*), instead of an optional moral practice or a developmental option.

4.2. From Preserving Essentials to Preserving the Ecosystem

The Quran developed the cognitive approach, grounded on observation, induction and deduction to comprehend environmental phenomena, which is how man can discover cosmic laws (*Sunan*) and interact with them in harmonious ways. The concept of sustainable development in the Islamic vision is a multi-dimensional process which balances the economic, social and environmental dimensions and points out that human beings are vicegerents on earth and they have the right to enjoy the benefits of the resources without causing damage.

This epistemological change is the basis on which a monotheistic cosmic worldview has been constructed which views the environment as a component of a universal system comprising preordained divine laws. Any disturbance of this system is, therefore, considered as a breach of the needs of stewardship (*istikhlaf*) and the successful development of the earth (*imamat al-ard*).

The sustainable development in the Islamic vision is a multidimensional process which balances economic and social development on one hand and protection of the environment on the other hand. It targets optimum utilization of resources and other human endeavors as per the Islamic view strengthening the notion that man is a guardian (*mustakhlaf*) on earth. In this role, human beings have a right to exploit natural resources without exploiting them, as they will always be devoted towards developing them in line with the Sharia decrees. This process of development should react to the current needs without undermining the rights of the future generations. The Islamic approach to defining sustainable development associates it to Divine revelation, which makes it safe to avoid mistakes and to get off course, and embedded with the certainties of the sacred Quran and the prophetic Sunnah (ICESCO, 2009).

In the current *Maqasid* studies, it can be observed that there is a rise in the tendency to broaden the scope of objectives with the derivation of specific objectives to address contemporary challenges. The most significant of them is the appeal to think about the goal of preserving the Ecosystem or Preserving Cosmic Balance due to universal texts, the verses of the Balance (*Mīzān*), and the ban on corruption on Earth. This goal does not nullify the Five Essentials but serves as a regulative framework of the realization of the latter in an ecological context. The long-term destruction of the environment, although the consequences may not be direct, is a distortion of the cosmic order and ultimately we prevents the conservation of the Five Essentials.

Modern trends in the study of the Maqasid evidence the tendency to enlarge the range of the higher objectives through the derivation of the specific (*thematic*) objectives that solve the modern challenges. Most of them are the appeal to appreciate the necessity of preserving the ecosystem or upholding cosmic order as an goal based on general textual indicators, including the verses about the Balance (*Mīzān*), the ban on corruption on earth (*fasād fi-l-ardb*), and profligacy (*isrāf*) and the disturbance of the universal laws (Zuhdi et al., 2024).

More recent research suggests that this goal does not override the five essentials, but acts as a guiding framework of realising them in a balanced and sustainable setting of the environment. Any intentional damage to the environment, regardless of the fact that the consequences are not clearly visible, is regarded as the violation of the cosmic order of things (*mizazan*) created by God. Thus, this damage causes the undermining of

the preservation goals on the medium and long-term basis (Norita et al., 2022).

The authors of the research hold that the objective of the theoretical gap between classical Maqasid tradition and present environmental issues lies in the adoption of the objective of preserving the ecosystem. Moreover, it provides Islamic jurisprudence with extra explanatory and prospective powers when it comes to solving problems like climate change, resource depletion even before the actual damage occurs.

Third: Environmental Sustainability considering the Five Necessities (Al-Daruriyyat al-Khams)

In Islam, sustainable environmental development is meant to sustain the environment and safeguard it when degraded (*fasad*). This is founded on the fact that Allah made everything in a certain form that accomplishes its roles on a balanced system. This balance is one of the conditions of the development of the earth (*imarat al-ard*), without preserving the elements of the environment and ensuring their non-degradation, humanity cannot perform its role of vicegerency (*istikhlaf*) (Mousa, 2021).

The intergenerational justice is another principle of environmental development in Islam, which assures of the sustainability of resources and eliminates the depletion of resources in the pursuit of short-term benefits. This viewpoint provides stress on the fact that the environment is a shared asset of the entire humankind and that whatever damage is done to it would impact everyone. This is the main idea of environmental sustainability to the Islamic vision (Al-Mawardi, 1996; Omar, 1992).

Islam has the foundation of environmental development in Objectives of Sharia (*Maqasid al-Shari'ah*), that seek to achieve the benefits (*Masalih*) and avoid harm (*Mafasid*) to the environment and provide a balance between the demands of development and the protection of the environment. Islam has instilled the philosophy of moderation in consumption and investment as it is one of its primary values of preserving ecological balance and avoiding degradation as a consequence of being lavish or unchecked exploitation of natural resources (Mustafa, 2022). This can be detailed within the framework of the Five Necessities as follows:

1. Preservation of Life (*Ḥifẓ al-Nafs*): This objective is intrinsically linked to the right to a healthy environment. Contemporary studies confirm that environmental pollution and climate change directly threaten human health and survival through the spread of diseases, scarcity of water and food, and environmental disasters. Consequently, preventive environmental policies are considered an essential requirement for the preservation of life under Sharia law (Husamah et al., 2025).

2- Preservation of Progeny (*ḥifẓ al-nasl*): This objective is manifested in the concept of intergenerational justice, which constitutes one of the primary pillars of environmental sustainability. Researchers emphasize that the depletion of resources or the pollution of the environment—in a manner that deprives future generations of their basic rights—is considered a direct violation of the preservation of progeny in its extended temporal dimension (Muhammadong, 2025).

3- Preservation of Wealth (*ḥifẓ al-māl*): Objective-based jurisprudence (*Al-Fiqh al-Maqasidi*) links the preservation of wealth to the prevention of destruction and mismanagement, which intersects with the principles of the **green economy** and sustainable resource management. Recent studies indicate that integrating these objectives into natural resource management provides an ethical and economic standard that curbs exploitative practices and holds beneficiaries accountable for the costs of environmental damage (Andriani et al., 2023).

4- Preservation of Intellect and Religion (*ḥifẓ al-‘aql, ḥifẓ al-dīn*): Environmental stability contributes to providing the necessary conditions for mental and social well-being, creating an environment conducive to knowledge, worship, and civilization (*‘Umrān*). Conversely, environmental degradation leads to ethical and social disturbances that weaken the realization of these two objectives at both the individual and societal levels (Zuhdi et al., 2024).

This discussion shows that the aspect of environmental sustainability is not an autonomous technical aspect, but a precondition to the higher purpose of Sharia (*Al-Maqasid al-Kulliyah*). This provides the environmental policies with a better religious and legal validity by looking at it through a holistic view of the Maqasid approach.

Fourth: Jurisprudential Maxims (Al-Qawa'id al-Fiqhiyyah) as Tools for Environmental Justice

Sustainable environmental development in Islam is based on practical grounds, which are general jurisprudential

maxims, including the rules “Harm must be eliminated,” and “Warding off harm takes precedence over bringing about benefits. These maxims give the possibility to classify pollution and environmental degradation as harms that are Sharia-prohibited. Moreover, they develop the rule of the polluter paying the cleanup, which is consistent with the modern ideas of environmental justice and the principle of the polluter pays (Almaala & Shanin, 2023). To ensure that the environmental development is sustainable, Islam has set in place a number of principles the most prominent of them being: warding off harms (*dar’ al-mafasid*) and bringing about benefits (*jalb al-masalih*). The former principle is reflected in the avoidance of harm to make sure the environment is not plagued by injuries or destruction according to the rule: There shall be no harm nor reciprocating of harm, since the environment is a common human heritage (Mustafa, 2022). The unity of destiny and shared future of people is one of the arguments surrounding sustainable development; pollution knows no boundaries and causes an overall corruption that wastes the environment and its elements.

This is why Islam cautions against whims (*hawa*) in human activity, such as relating to the environment, both in consumption and investment. It attempts to discipline such urges and struggle against consumerist wasteful values and lifestyles, which are dangerous to human societies. Islam insists on the need to follow moral principles and values of rational consumption, which is a balance between what exists (natural resources) and what is needed (sustainable environmental development). The necessary methodology of the Sharia in any situation is moderation and balance (*al-i’tidal wa al-tawassut*) since it is the surest way to ensure that nature balances itself and humans continue to live on the planet (Mustafa, 2022; Mousa, 2021).

General jurisprudential maxims are one of the main devices to convert the objectives (*Maqasid*) into the working policies. It has been confirmed in literature that the following rules can be directly used in the assessment of polluting activities, and the regulation of resource exploitation: There shall be no harm nor reciprocating harm, Harm must be eliminated and Warding off harm takes precedence over bringing about benefits (Azmin Shompa et al., 2024).

The principle of liability that goes along with gain is also presented as a source of making those entities that gain economically out of natural resources responsible of the effects of environmental destruction. It is consistent with the principle of the “Polluter Pays” followed in the international environmental law and creates an environmental justice framework that is deeply rooted in Islamic jurisprudence (Ben Gharbi and Abushaala, 2025).

The researchers argue that the mobilization of jurisprudential maxims in environmental policies would turn the Maqasid (Objectives) of theorizing ethics in environmental policies into the lawmaking imperative. In addition, it illustrates the ability of the Islamic jurisprudence to produce modern versions of environmental justice.

Fifth: The Islamic Value System and Environmental Sustainability Ethics

Some studies have suggested a conceptual Maqasid-like model, based on the current literature that attempted to incorporate the Objectives of Sharia (*Maqasid al-Shari’ah*) with environmental problems and natural resource management (Al-Qahtani, 2018; Mousa, 2021; Mustafa, 2022; Al-Harbi, 2026), (Azmin Shompa et al., 2024; Muslimin et al., 2018; Zuhdi et al., 2024; Ben Gharbi & Abushaala, 2025; Husamah et al., 2025), several studies have proposed a conceptual Maqasid-based model. This model employs the Objectives of Sharia as an organizing framework for contemporary environmental sustainability, transcending the prevailing technical and instrumental approaches. It creates an all-inclusive normative vision which is entrenched in the end objective of legislation.

The previous studies have embraced this model which is founded on three primary interrelated components, namely, Inputs, Mediating Variables and Outputs. Such an arrangement helps to comprehend the process of dynamic change of Sharia-based foundational principles into actual environmental policies and practices.

1- Inputs: The inputs include the foundations on which the Maqasid model is constructing which include:

- **Sharia Texts:** scripture, specifically that which deals with the notions of corruption on earth (*Fasad*), the balance (*Mazan*), divine facilitation (*Taskhir*), the forbidden wastefulness (*Israf*) and the benevolence of all of God’s creations. Collective rights to the resources of the land, i.e., water and pastures are also governed by these texts, which creates an ethical and legislative perspective of how humanity and the

environment should be in terms of relationships (Muslimin et al., 2018).

- **The System of Sharia Objectives (*Maqasid al-Shari'ah*):** This also incorporates the Five Necessities (Preservation of Religion, Life, Intellect, Progeny, and Wealth), as well as certain environmental objectives which have been developed through the modern studies. These particular goals are also seen as the preservation of the cosmic order, ecological balance, and the protection of common resources as they are considered the essential conditions to the realisation of the higher universal goals (Zuhdi et al., 2024).

2- Mediating Variables: Mediating variables are those mechanisms through which the inputs in Sharia-based and Maqasid orientation are converted into practical, applicable guidelines. These include:

- **Maxims of Universal Jurisprudence:** e.g. There shall be no harm nor the reciprocating of harm, harm must be abolished, action against harm prevails over action aimed at benefits, the action of the leader is conditional on the general interest, etc. These maxims enable the assessment of the environmental and economic activities according to the standards of the public interest and justice and provide their legal basis of the regulation of the modern environmental policy (Muslimin et al., 2018).
- **Islamic Ethical Values:** Such as justice (*Adl*), mercy (*Rahmah*), trustworthiness (*Amanah*), moderation (*Itidal*) and gratitude to blessings (*Shukr*). These principles give the concept of environmental sustainability a behavioral and spiritual aspect, which serves as an inward force that directs the actions of people and organizations to the rational utilization of natural resources (Zuhdi et al., 2024).

3- Outputs: The outputs of the model are the outcome of the activation of the inputs as well as of the mediating variables. Key outputs include:

- **Environmental Policies and Legislation of Maqasid:** These include the regulation of exploiting the natural resources, the protection of forests and water bodies, the legal codification of the emissions pollutants, and creating environmental endowments (*Awqaf*). Also, they include the issuing of religious edicts (*Fatawa*) that facilitate the protection of the environment, which strengthens the religious and social credibility of these policies in Muslim communities (Azmin Shompa et al., 2024).

Measures and Metrics of Evaluating the Maqasid-Environmental Impact of Developmental Projects: With their reflection on conservation of the life (*Nafs*), progeny (*Nasl*), wealth (*Mal*), and natural resources, and the equitableness of the environmental burdens and benefits of developmental projects between generations, they are evaluated. This will make sure that development is not going in a different direction than the long term goals of Sharia (Ben Gharbi & Abushaala, 2025).

The difference between this model and dominant secular paradigms lies in the fact that such paradigms do not start with the material human interest. Rather, it is rooted in the idea of the interest of all creation in servitude to Allah (*hasbah*) and vicegerency on earth (*Istikhlaf*). This broadens the consideration to incorporate humanity, nature as well as the hereafter at the same time. Moreover, this model offers a moral and objective basis against which to compare policies which seem to be economically viable and which result in subversion of values or become endemic in the spread of environmental burdens (Husamah et al., 2025).

Sixth: Comparing the Maqasid Perspective with Global Sustainability Frameworks

Recent critiques indicate that the Sustainable Development Goals (SDGs) and the Sharia (*Maqasid al-Shari'ah*) goals have a wide overlap in protecting the Necessities and ensuring justice especially regarding the pillars of poverty eradication, health promotion, the provision of clean water, and climate action (Mousa, 2021). Nonetheless, here the Maqasid view contributes two essential levels to these models: the eschatological expansion of responsibility (the Hereafter) and the introduction of the spiritual level into the justifications of sustainability. These objectives are connected therefore with human responsibility before God and the so-called Comprehensive Interest, which includes not only this world but also the future life (Aldawsari et al., 2025; Muhammadong, 2025; Raslan et al., 2026).

Moreover, though the sustainability discourse on the global level focuses on intergenerational justice, it does not necessarily have obligatory mechanisms that are based on the inner sense of right and wrong.

By contrast, the Maqasid view, via the terms of trustworthiness (*Amanah*), God-consciousness (*Taqwa*), and accountability in the Hereafter offers an internal reason that reinforces the adherence of individuals and the institutions to environmental norms even in the case when no stringent external controls exist. According to the research regarding the application of Sharia Objectives to the study of Sustainability Ethics, incorporating this value-based aspect in global systems can contribute to overcoming the so-called crisis of values that is regarded as one of the entrenched causes of the modern environmental crisis (Muhammadong, 2025).

Objectives of Sharia (*Maqasid al-Shari'ah*) represent another approach to environmental sustainability in two aspects (Norita et al., 2022):

First, in terms of the value-based and normative foundation: It derives out of a monotheistic (*Tawhidi*) vision that makes the universe a testing and worshipping field (*Ibtilla'*) (Al-Harbi, 2026). It also connects environmental protection with some universal and uncompromising goals, which makes environmental policies have strong religious and ethical grounding in the Muslim communities (Zuhdi et al., 2024).

Second, in terms of jurisprudential and institutional tools: Maqasid-based jurisprudence, legal maxims, and Islamic institutions (including *Waqf and Fatwa*) offer the viable tool to facilitate the environmental sustainability in legislation, policy, and civil society (Azmin Shompa et al., 2024).

This is not, however, the picture of global structures offered as an utterly exclusive alternative to global structures. Instead, it is provided as a complementary view that can converse with the SDGs and environmental governance systems and add to them a spiritual and ethical aspect. It gives these structures greater religious authority in the Islamic domain (Mustafa, 2022). Therefore, the framework of Maqasid opens the door to the knowledge collaboration between Islamic tradition and modern ecology in order to overcome the modern ecological crisis based on the more versatile and humane perspective (Husamah et al., 2025).

The theoretical aspect of this paper finds that Objectives of Sharia (*Maqasid al-Shari'ah*) is a unified normative system based on which the notion of environmental sustainability can be restored. This approach is beyond current technical and instrumental approaches, since it incorporates legal (*Shar'i*), objective-based (*Maqasid*) and value-based dimensions within the perception of the human-environment relationship. The discussion has shown that the issue of environmental protection is not a peripheral or secondary issue in the Islamic view; but is a structural precondition to the attainment of the Universal Objectives of Sharia, which is the preservation of life, progeny, wealth, and the order in the universe. Moreover, this theoretical basis can be transformed into practical policies, laws, and practice with religious and social authority by the process of the activation of jurisprudential maxims and ethical values.

A different point that was raised in the theoretical framework is that Maqasid perspective does not oppose global sustainability frameworks. Rather, it supplies a supporting vision with which they, spiritual, ethical, and normative aspects, which provide them with a larger ability to evoke internal motivation in people and organizations. It follows that this theoretical framework offers a consistent scientific ground as to how the Objectives of Sharia can be used as an alternative and integrated view on the modern environment sustainability and as to whether it can be applied to the environmental policies and practices in the Islamic setting.

6. Methodology

The methodology of the study is a qualitative one with foundational-analytical approach traditionally used in the research concerned with conceptual and normative problems in the areas of Islamic jurisprudence (*Fiqh*), the higher purposes of Sharia (*Maqasid al-Shari'ah*), environmental ethics and sustainable development. The proposed methodology will develop a theoretical framework that will help present the goals of Sharia as a second and intertwined view of the modern environmental sustainability. This is done by examining Sharia texts, the jurisprudential tradition and current literature of both Maqasid and the environment, as well as connecting these more basic factors with the present environmental situation.

The study further employs an inductive-analytical approach. This involves a comprehensive survey (*Istiqra'*) of Quranic verses and Prophetic traditions (*Hadiths*) relevant to environmental issues—such as “corruption on earth” (*Al-Fasad*), the “balance” (*Al-Mizan*), “stewardship” (*Al-Istikhlaf*), the prohibition of wastefulness (*Israf*), and collective rights to natural resources. These texts are then analyzed considering both

the universal (*Kulliyah*) and partial (*Juz'iyah*) objectives of Sharia, specifically focusing on the preservation of life (*Nafs*), progeny (*Nasl*), property/wealth (*Mal*), the general ecosystem (*Al-Nizam al-Bi'i*). Furthermore, this induction extends to the texts of the Principles of Jurisprudence (*Usul al-Fiqh*) and General Legal Maxims (*Al-Qawa'id al-Fiqhiyyah*) to extract the normative principles that govern the human-environment relationship from an Islamic perspective.

In addition, the study employs a conceptual Maqasidic analysis to examine the concept of environmental sustainability within contemporary literature. This concept is then compared with related paradigms in Islamic Maqasidic thought to uncover points of convergence and divergence between Western and Islamic frameworks, and identify the unique qualitative contribution provided by the Maqasidic perspective in addressing modern environmental crises. This method of analysis is applied in the re-packaging of environmental sustainability as a universal (*Kulliyah*) concern, which is intrinsically connected with the ultimate domain of Sharia, instead of perceiving it as a technical or procedural one.

Moreover, the paper uses comparative approach in order to compare the Islamic Maqasidic framework with international standards of sustainability, namely Sustainable Development Goals (SDGs) and the existing models of environmental ethics. This contrast is meant to underline the points of overlap in the overall goals and, at the same time, it is also expected to reveal the distinctive value-based and normative peculiarities of the Maqasidic approach, especially in the spiritual sense, intergenerational justice, and the internal ethical drive to behave properly towards the environment.

The study uses a synthetic-constructive method in the final synthetic stage where it constructs a conceptual model that is capable of connecting Sharia inputs (texts and objectives), mediating variables (legal maxims and ethical values), and the expected outputs (environmental policies, legislation and indicators). The latter permits the introduction of a combined vision of environmental sustainability in a Maqasidic sense, the version that does not only stand a chance of being discussed in theory but also implemented in practice.

Since it is conceptual-theoretical, the given study does not involve the utilization of empirical data or quantitative resource; it is restricted to the textual and documentary analysis of primary sources, i.e. the Holy Quran, the Prophetic Sunnah, and the jurisprudential and foundational heritage (*Turath*), as well as the secondary sources, i.e. peer-reviewed scholarly research on the goals of Sharia, environmental jurisprudence, and sustainable development. The methodology selection is in line with the aim of the study to offer a theoretical framework that can be used as basis of further applied studies in the areas of the environmental policy, governance, Islamic finance, and sustainable development in the Islamic world.

Results and Discussion

The results of this paper show that the goals of Sharia (*Maqasid al-Shari'ah*) offer a comprehensive theoretical and normative model of environmental sustainability integrating beyond the instrumental and pragmatic approach that dominates most of the modern literature. This is done through integration of the theological, ethical and jurisprudential aspects in solving crises in the environment. This paradigm does not only defend the need to protect the environment based on religious perspective, it also gives a new meaning of environmental sustainability as structural prerequisite to achieving the universal goals of Sharia, which are the preservation of humanity, civilization (*Al-Umran*), and the cosmic order. This is congruent with the current tendencies that promote the growth of the sustainability concept and introduce the normative and value-based dimension, which do not concern only the technical aspects (Nurholis, 2025).

First: Environmental Sustainability as an Extension of the Universal Higher Objectives (Maqasid).

The analytical outcomes show that the five most important preserves, including faith, life, intellect, progeny and wealth cannot be obtained in a balanced and sustainable way in a degraded environment. The right to live in a healthy environment, with clean air, water and food is directly connected to the preservation of life, and the need to pass the children on healthy environment leads to intergenerational environmental justice. Moreover, the wealth maintenance entails rational approach to the resources of the natural world and the reduction of the wastage and exhaustion. In like manner, environmental and social stability preserves intellect and faith, the conditions of which help to promote the dignified life and holistic development. Thus, these results put the concept of environmental sustainability in the context of practical implementation of the upper goals of Sharia,

and not an independent or incidental branch in its framework of maqasid (Norita et al., 2022).

This finding can be interpreted to show that any development project that brings about immediate economic or urban benefits at the expense of extreme or prolonged environmental destruction could not be deemed to be in line with the greater goals (Maqasid) of Sharia under consideration of its consequential damage of life, generation, and wealth. In turn, these goals help to re-rank the priorities of environmental policies so that the protection of universal necessities and long-term interests would have the priority over the short-term gains. This aligns with the jurisprudential logic of “considering consequences” (*i'tibar al-ma'alat*) in Islamic law and the long-term sustainability approaches found in contemporary environmental thought (Ben Gharbi & Abushaala, 2025).

Second: Developing a Specific Objective Defined as “Preserving the Ecosystem and Cosmic Balance.

By textual and Maqasid analysis, the research illustrates how one can come up with a specific, independent goal that can be defined as the one of maintaining the ecosystem or maintenance of the cosmic balance. This is founded on the Quranic and Prophetic writings which discuss the ideas of corruption on earth (*fasad*), the balance (*mizan*), the forbidding of extravagance, and not to interfere with the natural laws of the world. The purpose also helps to understand a vast spectrum of decisions associated with shared wealth, animal care, and destruction prevention, and consider them as components of a holistic system to help to create a harmonious interaction between humans and nature (Muslimin et al., 2018).

This finding shows that the environmental sustainability is not just a tool to cater to the direct human interests, instead it is a value in itself that is connected to the maintenance of the order of creation woven in the truth and balance. In turn, any imbalance in this balance is regarded as a corruption on earth (*fasad*), though the negative impact of such imbalance is not immediately evident on human health and the economy. This knowledge preconditions the consideration of destructive actions to the environment in the proactive key, through the attitude to the cosmic order as a divine trust (*amanah*) and not a depleting resource (Zuhdi et al., 2024).

Third: Jurisprudential Maxims as a Foundation for Environmental Justice and Liability.

The findings underscore the fact that universal jurisprudential maxims, including harm will neither be caused nor be returned, harm must be eradicated, averting harm is more important than realizing benefits, and liability is inseparable with gain, represent a strong normative instrument to construct environmental policies and laws on the basis of justice and accountability. The analysis reveals that these maxims are open to the addition of different types of pollution and environmental degradation to the category of harm covered by Sharia. Also, they advocate the idea of making the harmful party bear the expenses of harm, which is consistent with modern legal tendencies of the so-called polluter-pays liability and environmental justice (Azmin Shompa et al., 2024). The explanation of this finding suggests that the Maqasid school of thought does not end with general theorization of ethics, but offers a set of normative instruments which may be converted into a practical legislation and policies involving the references to the Islamic regulations, and at the same time, flexible to fit the current international regulations. Moreover, this finding proves that justice in the allocation of environmental benefits and harms is not an alien notion but has its deep roots in jurisprudence of public interest (*maslahah*), harm (*darar*) and liability (*daman*) (Nurholis, 2025).

Fourth: The Islamic Value System and its Spiritual and Behavioral Dimensions.

The study proves that Islamic principles, including stewardship (*istikhlaf*), trust (*amanah*), justice, mercy, and moderation make an ethical system that supplements the goals and maxims of jurisprudence. Such values give the environmental sustainability a spiritual and behavioral aspect that goes beyond the real utilitarian calculations. In this view, a human being is an administrator who before God, must care about how he treats the resources and living creatures. As a result, it is perceived that extravagance and corruption on earth are considered moral and religious deviations and not administrative or economic failures (Norita et al., 2022).

This finding is interpreted to support the thesis that the *Maqasid*-value approach can be used to deal with what is termed in modern environmental literature as the crisis of values. This is done by giving it some internal incentive (faith-based/conscientious) that will help sustain the adherence to responsible environmental

behavior, without any monitoring or penalties. As a result, the environmental policies become more relevant to Muslim societies when they are expressed in *Maqasid* and value-based language that is congruent with the existing religious construction (Husamah et al., 2025).

Fifth: The Islamic Value System and Environmental Sustainability Ethics.

In view of the past studies, the research ends up affirming the presence of a conceptual model that places the *Maqasid* of Sharia as the organizing framework of environmental sustainability at three interlinking levels, namely, the inputs (Sharia texts and Sharia goals), the mediating variables (jurisprudential maxims and ethical values), and the outputs (environmental policies and sustainability indicators). The findings indicate that this model is not inconsistent with the international models, including the Sustainable Development Goals (SDGs); on the contrary, it overlaps with them in numerous goals and provides a spiritual, ethical, and normative component. This broadens the definition of interest (*Maslahah*) to this world and the hereafter, the individualism and society, the present and future (Husamah et al., 2025).

This is justified by the fact that, the *Maqasid* perspective can be used as an alternative framework in an Islamic context in both senses of its terminology and ideas, and as a complementary framework on the global scale. It helps to add to the global sustainability discussion the sustainability in the form of spiritual and justice-oriented considerations that are absent in some of the existing secular strategies (Muhammadong, 2025).

Sixth: Implications of the Findings and Potential for Applied Utilization.

The overall findings suggest that the implementation of the *Maqasid* of Sharia as a framework to ensure environmental sustainability brings a wide range of options of environmental policies reconstruction in the majority Muslim countries. This can be done through the incorporation of the goals of preservation and intergenerational justice in the environmental laws, city planning, energy and water resources. It also allows designing Islamic financial instruments, including Green Sukuk and environmental endowments (*Waqf*), in a very explicit way towards the aims to preserve life, wealth, and the ecosystem. In addition, it enables the creation of assessment indicators of the developmental projects that take into account the effect on the five essentials (*al-daruriyyat al-khams*) and environment goals, not basing on the conventional economic indicators only (Azmin Shompa et al., 2024; Norita et al., 2022).

According to Al-Tahir and Qtit (2018), the process of activating the environmental aspect of sustainable development is attained through the consideration of future and comparative issues, economic, political, cultural, societal, philosophical, methodological, and population-level policy. The educational curriculum is seen as the most suitable pedagogical model that is to be used to incorporate these dimensions, i.e. by specifying the educational and instructional objectives and deriving the required environmental concepts to execute effective learning and project its influence to the everyday life contingencies. In that regard, Al-Aql (2021) insists on the significance of including various environmental ideas into the curricula, including environmental protection, resource rationalization, pollution control, clean energy, and biodiversity preservation to increase environmental awareness and help meet the needs of sustainable development.

Overall, the study findings confirm that the superior purposes (*Maqasid*) of Islamic Sharia are not simply a theoretical framework of reinterpreting the traditional jurisprudential rulings; they are a cognitive and moral basis which can assist in developing an environmental sustainability agenda that is more fair, holistic, and humanistic. This framework is at a standpoint to negotiate and merge with the modern global activities in areas of environmental protection and sustainable development.

In summary, the results of this paper can be summarized that Islamic Sharia has a whole and integrated outlook of solving the modern environmental problems. Such vision is rooted in a combination of ethical-normative layers and an applied-legislative framework, which allows the vision to overcome the dispersed or limited technical solutions. The findings indicate that the *Maqasid* approach permits the reforming of environmental problems in the perspective of universal objectives of maintaining the ecosystem and cosmic harmony as a necessary requirement to the accomplishment of the five essentials (*al-daruriyyat al-khams*). This gives environmental policies a moral side, and not just a legal requirement or an action in a given situation. Moreover, the research shows that the general jurisprudential maxims can be considered a practical means that might be activated in the assessment of developmental projects, rationalization of resources consumption, and

compensation of the harms of pollution and climate change based on the logic of justice and accountability. The results also support the idea that the Islamic value system, which includes stewardship, (*istikhlaf*), trust, (*amanah*), justice and moderation can offer a sustainable internal drive in responsible environmental conduct to make laws and institutions more effective. With this in mind, there is a wide opportunity to use this framework in the real world, namely in the area of sustainable urban planning, water and energy management, green Islamic finance, and using Zakat and Waqf instruments to focus on environmental protection. This helps to establish an applied environmental sustainability model that is based on the Islamic Sharia and at the same time address the modern global environmental issues.

Conclusion

This research finds the higher aims (Maqasid) of Islamic Sharia to have a high degree of explanatory and normative ability and is therefore capable of being a coherent approach to modern environmental sustainability, but not just a homiletic or moral paradigm that is parallel to the existing ones. The discussion shows that the connection existing between Sharia and the environment is a structural one, which is entrenched in the universal objectives of law. Any intense interference, therefore, with the environment is regarded as an immediate impairment of the vital conservatives namely, faith, life, intellect, progeny, and wealth, and not a by-product or a peripheral problem.

This study has shown that the contemporary environmental sustainability notions, including intergenerational justice, natural resources conservation, and climate change effects reduction, can be internalized and construed within the framework of Sharia in the category of *Maqasid*. These ideas are considered as the logical continuation of the idea of achieving good and preventing evils (*jalb al-masalih wa dar' al-mafasid*) when it comes to the more distant effects of actions and policies on the individual, society, and humanity. Based on this, sustainable environmental policies and practices should not be externally justified in the Muslim societies by adhering to the varied epistemological systems, but they can be established authentically within the Sharia framework.

The study demonstrates that modern environmental sustainability concepts—such as intergenerational justice, the conservation of natural resources, and the mitigation of climate change impacts—can be assimilated and interpreted from within the *Maqasid* structure of Sharia. These concepts are viewed as a natural extension of the principle of “attaining benefits and averting harms” (*jalb al-masalih wa dar' al-mafasid*) regarding the long-term consequences of actions and policies for the individual, society, and humanity. Accordingly, the adoption of sustainable environmental policies and practices in Muslim societies does not require external justification from differing epistemological systems; rather, it can be authentically established from within the Sharia framework itself.

In addition, the findings show that universal jurisprudential maxims, i.e., harm should not be caused, as well as should not be returned, harm should be avoided, averting harm has precedence over achieving benefits, and liability should accompany gain, give the Maqasid outlook its practical, applied aspect. They make it reconfigurable into the legislation, policies, and regulatory instruments in the areas of environment and natural resources management. This means that the Maqasid are not confined to the abstract ethical discourse; they are offering the decision-makers with a clear set of rules on whether to judge environmental projects and policies, and the benefits and harms therein and hold the wrongdoers liable in a manner that is congruent with the principle of Sharia based justice.

The study also supports the fact that incorporating Islamic values, the most notable of them stewardship (*istikhlaf*), trust (*amanah*), justice, mercy, and moderation, into the concept of environmental sustainability provides a deep analysis of what is stated in the modern-day literature as the crisis of values in the worldwide environmental discourse. These values offer an internal moral and spiritual motivation as a supplement to laws and institutions, and hence environmental protection is a component of the faith-based identity and devotional duty, not a situational or merely international duty in response to economic forces and needs. In this way, the Islamic vision is not a reduction of the dualism between the man and nature, but rather a conceptualization of trust, responsibility and accountability.

Comparing globally, the study goes ahead to show that the *Maqasid* of Sharia are not a confrontational alternative to the modern international systems, including the Sustainable Development Goals (SDGs). They

can serve as a dual role, however, in that, on the one hand, they offer an alternative viewpoint to the Islamic context that puts sustainability in its religious and *Maqasid*-based reference language; on the other hand, they can be used as a complementary viewpoint on the global level that would enhance the environmental discourse with spiritual and eschatological facets. This spreads the idea of interest (*Maslahah*) to both the present and the future, this world and the hereafter. This input is useful in enhancing community adherence to environmental sustainability in Islamic settings as well as creating openings in the wider civilizational discourse of environmental and human justice.

Based on the foregoing, the study establishes that the *Maqasid* of the Islamic Sharia have a firm cognitive and moral basis upon which an Islamic model of environmental sustainability can be built. It is based on the elements of the revelation and jurisprudential tradition, but at the same time, asks contemporary knowledge about the environment. The research suggests to focus future research on sector applied studies in area like water, energy, urban planning and Islamic finance. These researches are supposed to check the relevance of such *Maqasid* framework in policy design, indicators, and practical tools and therefore improve the existence of the Islamic vision in the international discussion about the fate of the planet and the sustainability of the human life.

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All authors contributed to the research, analysis, and interpretation of the collected data.

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