

Qur'anic guidance on environmental stewardship and sustainable development**التوجيهات القرآنية المتعلقة برعاية البيئة و تحقيق تنمية مستدامة****KADDOUR Fouzia¹, BELKHIR Othmane ², BOUMEDIENE Hocine³**¹ Aboubakr Belkaid University - Tlemcen (Algeria), fouziakaddour1970@gmail.com² Aboubakr Belkaid University - Tlemcen (Algeria) , manahijd@gmail.com³ Aboubakr Belkaid University - Tlemcen (Algeria), boumedieneho@gmail.com**Received:** 08/02/2025**Accepted:** 20/03/2025**Published:** 31/03/2025**Abstract:**

This paper aims to try to show that the Holy Qur'an has taken the lead in directing attention and care for the environment as the environment in which we live and its relationship with development, which expresses our behaviours in order to improve our quality of life in this environment, by answering the following question: 'How does the Holy Qur'an guide humans to the values of caring for the environment to achieve sustainable development?.'

The most important directives and divine values contained in many verses of the Holy Quran have been extracted, which are capable of rationalising the use of natural economic resources and preserving them as depleting resources, but this can only be done on the condition of adhering to them in full because they guide us to the best way, as proven by the words of the Almighty: ' This Qur'an guides to the path that is most upright,' Al-Israa'a -09-.

Keywords: Holy Quran - Economic Resources - Environment - Earth - Sustainable Development**JEL Classification Codes:** N50, Q01, Q51**ملخص:**

تهدف هذه الورقة البحثية إلى محاولة إظهار أن القرآن الكريم كان له السبق في التوجيه للاهتمام و العناية بالبيئة باعتبارها المحيط الذي نعيش فيه و علاقتها بالتنمية التي تعبر عن سلوكياتنا من أجل تحسين نوعية حياتنا في هذه البيئة، و هذا من خلال الإجابة على الإشكالية التالية : " كيف وجه القرآن الكريم الإنسان إلى قيم رعاية البيئة لتحقيق تنمية مستدامة ؟ " .

و قد تم استخلاص أهم التوجيهات و القيم الربانية التي تضمنتها آيات كثيرة من القرآن الكريم و التي هي كفيلة بتثريد استعمال الموارد الاقتصادية الطبيعية و المحافظة عليها باعتبارها موارد آيلة للنضوب لكن لا يمكن أن يكون ذلك إلا بشرط الإلتزام بها كاملة لأنها ترشدنا إلى أقوم ما يهتدى إليه , كما يثبت ذلك قوله تعالى : " إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ " الإسراء -09-..

كلمات مفتاحية: القرآن الكريم – الموارد الاقتصادية – البيئة – الأرض – التنمية المستدامة.

تصنيفات JEL : N50 , Q01 , Q51**Corresponding author:** KADDOUR Fouzia, **e-mail:** fouziakaddour1970@gmail.com

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INTRODUCTION:

The environment is one of the most essential elements of life on Earth, providing the fundamental resources necessary for the survival of living beings. However, with accelerated economic growth due to industrial and technological development, particularly in recent years, many environmental challenges have emerged, threatening the sustainability of these resources. Among these challenges is the depletion and misuse of resources, which has become a global problem with serious repercussions for the environment. This situation has prompted states, societies and all those concerned with the environment, whether individually or collectively, to adopt the concept of sustainable development. Sustainable development aims to strike a balance between the current needs of individuals and the ability of future generations to satisfy their own needs without harming the environment, in order to protect it and preserve it from abusive exploitation of its resources.

The theme of environmental preservation has played an important role in Islam. Indeed, the Holy Quran has established clear principles through divine values and directives encouraging environmental protection, the preservation of nature and moderation in the use of resources. These guidelines form a fundamental basis for the concept of sustainable development, which seeks to balance the satisfaction of present needs with those of future generations.

The Qur'an was a forerunner in proposing solutions, guidelines and divine values for solving life's problems and ensuring optimum well-being for all mankind, provided these teachings are fully respected. The aim of this study is to illustrate this aspect by presenting examples of Quranic verses that guide man towards better management of his environment in order to achieve optimum quality of life. To this end, it will attempt to answer the following question:

Problematic :

How does the Holy Qur'an guide mankind towards the values of preserving the environment to ensure sustainable development?

Study hypothesis:

The study is based on a single hypothesis: the Quran was a forerunner in orienting itself towards preserving the environment by ensuring its protection and avoiding damage to it, in order to guarantee sustainable development that respects the resource rights of all future generations.

Study objective:

The aim of this research is to extract and highlight the guidelines and values from Quranic verses relating to the preservation of the environment. The environment is in fact a reservoir of natural economic resources, essential to the production of goods and services aimed at improving the lives of individuals and societies, while at the same time ensuring its preservation.

Study methodology:

This study adopts a descriptive approach to analyze the phenomenon under study, combined with an inductive method to collect Qur'anic verses related to the subject. An in-depth analysis will then be carried out to extract the various Quranic orientations relating to environmental preservation and sustainable development.

This research focuses on the following elements:

- Introduction.
- Sustainable development and its dimensions.
- Concept and importance of the environment.
- Quranic directives on the environment.
- Conclusion including the main findings of the study.

1- Sustainable development and its dimensions:

Development can be seen as what humans do to satisfy their needs and improve their standard of living in the environment in which they live. Consequently, the concept of environment and that of development are two interdependent and inseparable concepts.

1-1 Definition of sustainable development :

Sustainable development is a holistic approach to achieving a balance between environmental, economic and social requirements, in order to meet the needs of the present without compromising the ability of future generations to meet their own needs (TheWCED, October 1989). It also implies a balance between economic growth, social justice and environmental protection.

1-2 Dimensions of sustainable development :

Sustainable development has several dimensions, which can be summarized as follows:

1-2-1- Environmental dimension :

It focuses on preserving the natural environment and reducing the negative impact of human activities on the planet.

1-2-2- Social dimension :

It aims to achieve social justice and equality in the distribution of opportunities and resources.

1-2-3-Economic dimension :

It focuses on achieving sustainable economic growth, which improves the well-being of individuals and communities, by using resources more efficiently and ensuring the sustainability of income sources and economic opportunities, without harming the environment or society.

2- Concept and importance of the environment :

2-1 The concept of the environment and its essential elements :

The environment is the whole of the surroundings in which living beings live. It is designed to benefit man and meet his needs. The elements of the environment interact with each other in an integrated and cooperative manner, according to the divine laws and principles of the universe (al-Qaradawi, 1421 H / 2001). The environment is made up of several elements, including :

- Living elements: This includes living beings such as humans, animals and plants.
- Natural inanimate elements: This includes the terrestrial environment, both above and below the surface, as well as the cosmic environment, such as the atmosphere, sun, moon and stars.
- Artificial inanimate elements: This includes man-made infrastructure, buildings and tools.

Thus, we can say that the environment is everything God has created in the universe, made available to man, including animals, plants, minerals, water, air and other energy resources. Man did not create these resources, but they are part of God's creation (Abdulhadi, 1999). All this has been placed at man's disposal, as mentioned in the Qur'anic verse: "Have you not seen that God has subjected to your service all that is in the heavens and on earth, and that He has showered you with His visible and invisible bounties?" (Luqman, 19).

These natural resources under human control are not immutable; they can increase or decrease as a function of exploitation. They decrease through consumption, but can increase through the discovery of new resources or the advancement of technical and scientific knowledge (Abdulhadi, 1999).

2-2 The importance of the environment for human life :

The environment plays a fundamental role in achieving a decent life for all mankind, as it is the space in which man lives. This includes the natural environment (land, water, air, plants, living beings), but also other types of environment such as the health, cultural and social environment, among others (al-Sahib, 1421 / 2000).

God has placed everything in the universe at man's service, as is mentioned in many verses of the Quran. For example, in the verse: "Have you not seen that God has subjected to your service everything in the heavens and on earth, and that He has showered you with His visible and invisible benefits?" (Luqman, 19).

Unfortunately, today we face serious environmental dangers threatening life on Earth. There are constant natural disasters, and global warming threatens the planet's water reserves, which God has made the source of life, as it says in the verse: "And We have made every living thing from water" (The Prophets, 30). Many other threats hang over the health, life and safety of human beings on this planet, as the Qur'an indicates: "Corruption has arisen on land and sea because of what the hands of men have acquired, that He may make them taste

some of what they have done, so that they may return [to the straight path]" (Ar-Rum, 40). Certainly, all these man-made environmental problems are due to neglect, abuse and irrational use of natural resources. Although the Qur'an emphasizes the need to preserve the elements of the natural environment for a happy life, man continues to destroy and pollute without concern for the consequences. Thus, in the verse concerning animals threatened with extinction, God says: "And He has created for you the animals, in which there is warmth and bounty, and of these you eat" (An-Nahl, 5-6).

The Qur'an describes the servants of the Almighty by saying: "And the servants of the Merciful are those who walk humbly on the earth" (Al-Furqan, 63). The term "humbly" refers to respectful, moderate behavior towards the earth and its elements, even when carrying out human activities.

Finally, with regard to the sea, the Qur'an says: "It is He Who has subdued the sea so that you may eat fresh meat from it and extract from it jewels that you wear, and see ships sailing in it, so that you may seek of His grace, and be grateful" (An-Nahl, 14).

In general, God forbids corrupting the earth after He has cleansed it and prepared it for His creation so that they may live in peace: "And do not sow corruption on earth after it has been put in order" (Al-A'raf, 55).

3- Quranic directives on the environment :

The Qur'an contains many directives encouraging us to care for the environment and achieve sustainable development, by consolidating the principles and rules of preservation of ecological balance, non-corruption of the earth, and rational use of natural resources. These guidelines can be summarized as follows:

3-1 The environment belongs entirely to Allah :

The true owner of the environment and all the blessings it contains, whether on earth or in the heavens, is Allah, the Lord of the worlds. This is mentioned several times in the Qur'an, as in the verse: "To Allah belongs what is in the heavens and what is on earth." (Al-Baqara, 283).

Al-Mawardi, in explaining this verse, mentions two interpretations: the first is that it means that everything belongs to Allah, and the second is that it refers to the divine management of what is in the heavens and on earth (al-Mawardi, /). This same meaning is confirmed by several other similar verses, such as, "To Him belongs what is in the heavens, what is on earth, what is in between and what is under the earth." (Ta-Ha, 5), and "To Allah belongs the sovereignty of the heavens and the earth and everything in between." (Al-Ma'ida, 19).

3-2 Man is God's representative on Earth:

God Almighty has made man a caliph in the earth, a judge by His command, acting in accordance with His will, and among his actions are those related to the environment, in

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which he must abide by His orders and will, as evidenced by the saying: ‘And your Lord said to the angels that I will make in the earth a caliph’ (Al-Baqarah 29).

The commentators have differed on the meaning of the word ‘Khalifa’ in terms of who is the caliph and who is the beneficiary: Who is the caliph and who is the successor?

It is said that the caliph is Adam - peace be upon him - because Allah made him a caliph to carry out His judgements and commands, and this is what Ibn Mas'ud and Ibn Abbas - may Allah be pleased with them - and all the people of interpretation (Al-Qurtubi, 1427 H / 2006).

It is said that the caliph is Adam - peace be upon him - and those who take his place in obeying God and judging between his creatures with justice, and the one who succeeds is God (al-Tabari, 1422 H / 2001). This view is reinforced by the saying: ‘O David, we have made you a caliph in the earth, so judge between people with truth and do not follow your whims to lead you astray from the way of Allah’ (Sad 25), and the saying: ‘Allah has promised those of you who believe and do good deeds that He will succeed them in the earth as He succeeded those before them’ (Al-Noor 53).

It has also been said that the caliph is the one who succeeds another and takes his place, and from this, the caliph means the sons of Adam - peace be upon him - who succeeded the jinn who had corrupted the earth before them (al-Tabari, 1422 H / 2001) (al-Razi, 2003) or succeeded those of their kind before them (al-Tabari, 1422 H / 2001) and this is evidenced by such verses as: ‘And it is He who made you successors of the earth’ (Al-An'am, 167:167) and “And He will make you successors of the earth” (al-Tabari, 1422 H / 2001): ‘And He made you successors of the earth’ Al-Naml: 64, and saying: ‘He who made you successors in the earth’ Fatir: 39.

3-3 The earth is the only place suitable for human life:

Allah Almighty has prepared the earth to be a place of stability for mankind until the Day of Judgment, and man cannot live anywhere else in this universe, and this is evidenced by many verses, including:

The Almighty says: ‘And for you in the earth is a stable and enjoyable place until then.’ Al-Baqarah: 35 / Al-A'raf 23, as Allah has made the earth a place of residence for human beings until their death according to Ibn Abbas - may Allah be pleased with him - and Al-Sudai, or until the Hour according to Mujahid (al-Mawardi, /), and this is also evidenced by the saying: ‘Who made the earth a decision?’ Al-Naml : 63, and the saying: ‘Allah, who made the earth a decision for you’ (Al-Nasafi, 1430 H / 2009).

God has provided the means of living on the earth by providing food, drink, and creatures that serve man and by enabling him to dispose of and benefit from its bounties, as indicated by the saying: ‘And we have enabled you in the earth and made for you therein a livelihood’ (al-Zuhayli, 2003), and the saying: ‘Who made the earth a path for you and made paths for you’ (Taha:52), and the saying: ‘Who made the earth a path for you and made paths for you in it, that you may be guided’ (Al-Zukhrof:09).

He also says: 'In it you will live, and in it you will die, and out of it you will emerge.' (Al-A'raf: 24), a proof that the earth is a home for human beings for the duration of their earthly life, in which they live, in which they die, in which they have their graves, and from which they will be resurrected on the Day of Judgement (IbnKathir, 2013).

This fact is also mentioned in the Holy Qur'an: 'From it we created you, and in it we will bring you back, and from it we will bring you out again.' (Taha: 54).

3-4 The urbanization of the earth and human responsibility towards the environment :

The Quran insists on man's responsibility, as Allah's vicar, to inhabit and develop the earth in a respectful manner. Allah has said, "He created you from the earth and established you on it." (Hud, 60). Ibn Al-Arabi, commenting on this verse, indicates that some Shafiite scholars have said that "urbanization" means the desire to develop the earth, and that this divine wish implies the obligation to do so (ibnal-Arabi, 1437 H / 2016).

Al-Qurtubi adds that "and He established you on earth" means that Allah made you builders of the earth, inspiring you to cultivate it, plant trees, dig rivers, and other similar actions. This implies a divine command to act in favor of the development of the earth (Al-Qurtubi, 1427 H / 2006).

Clearly, the urbanization of the earth can only be achieved through virtuous actions, and every verse urging action implicitly implies the need to develop the land.

3-5 Making the earth's goods available to man :

One of the manifestations of God's honour to man is that He has provided him with all the bounties of the earth and allowed him to make use of them, and the Holy Qur'an is full of verses indicating this fact, for example, the Almighty says: 'It is He who created for you all that is in the earth'(Al-Baqarah : 28). He has harnessed for you what is in the earth (al-Tabari, 1422 H / 2001), including water, plants, livestock, seas, mountains, winds, minerals, air and others, everything in the land, sea, atmosphere and interior is made available for human utilisation.

The Almighty says: 'Haven't you seen that Allah has made available to you what is in the earth, and the ark to navigate the sea by His command, and He holds back the sky from falling on the earth except with His permission, for Allah is compassionate and merciful to mankind.'(Al-Hajj: 63).

God has harnessed everything on earth for man, and prepared and facilitated it for him to live on it and benefit from its benefits, and also prepared him to be able to live on it through the creativity of his bodily structure and by the common sense he has instilled in him and the energies he has deposited in him. He is the One who created the laws that make ships loaded with tonnes of what people need run through the seas and oceans without sinking, and by guiding man to these laws, he was able to benefit from all of this (Qutb, 1425 H / 2005).

There are many verses that enumerate what God has harnessed for man on this earth, such as: 'And it is He who harnessed the sea so that you may eat fresh meat from it and extract from it jewellery to wear, and you may see the arks floating in it and seek His bounty,

and that you may be thankful' (Al-Nahl, 14). Similarly, in the harnessing of the blessings of the flocks, the Almighty says: 'Have they not seen that we have created for them from what our hands have worked for them flocks, which they own, and we have made them available for them, of which they ride, and of which they eat. Do they not give thanks?' (Yussine:70-71-72). Allah has also made people mock each other, as He said: 'We have divided between them their livelihood in this worldly life, and have raised some above others by degrees, that they may take each other for mockery, and the mercy of your Lord is better than what they gather.' (Al-Zukhruf 31) (Qutb, 1425 H / 2005) .

The poor man who is able to work is harnessed to the rich man who is unable to work, and he in turn is harnessed with his money, and so each individual needs what he does not have from others, just as this other individual needs what this individual has and does not have, and each is harnessed in his field of specialisation, and so the roles of people are complementary to each other to colonise the earth.

3-6 The prohibition of corrupting the earth :

It is important to understand what corruption of the earth means before discussing its prohibition. According to Al-Tabari, in his Tafsir, defines it by saying: 'And corruption in the land is doing what God forbids, and neglecting what God has commanded to preserve, which is the sum total of corruption' (al-Tabari, 1422 H / 2001).

Others see corruption on earth as burying water, cutting fruitful trees harmfully, cutting dinars (ibnal-Arabi, 1437 H / 2016), and the trade of rulers (Al-Qurtubi, 1427 H / 2006).

To summarise, corruption on earth can be summarised as disobedience to God Almighty, as everything mentioned above in its definition is either contrary to what God Almighty has commanded or a pretext for it.

Allah has forbidden corruption on earth in many places in the Holy Qur'an, such as in the saying: 'Eat and drink of Allah's sustenance, and do not wander in the earth corruptly.' (Al-Baqarah: 59), where the permissibility of enjoying the blessing (Rizq) is combined with the prohibition against corruption in the land, because it may make the slave forget his need for God Almighty, so he leaves religion and disobeys God Almighty and falls into corruption (Ibn-Ashur, 1984).

The Almighty says: 'And there are some people whose words are pleasing to you in this worldly life, but Allah testifies to what is in their hearts, and they are the most bitter of disputes, and when they take over, they endeavour to corrupt the earth and destroy the crops and offspring, and Allah does not like corruption.' (Al-Baqarah:202-203) Although the two verses were revealed in the case of Al-Akhnas bin Sharif Al-Thaqafi who showed the Prophet (peace be upon him) Islam and when he left him, he passed a Muslim farm and red donkeys, and burned the farm and slaughtered the donkeys the speech is general and includes everyone who followed his example (al-Nisaburi, 1985).

It is not permissible to corrupt the earth in all its forms, and corruption in the words of Almighty God: '... According to the reason for the revelation, it was by burning trees and slaughtering donkeys, but many scholars of interpretation (al-Tabari, 1422 H / 2001) have

stated that what is meant by 'and destroying the crops and the offspring' is destroying the crops and the offspring of everything, human and animal (al-Tabari, 1422 H / 2001).

Whether the destruction is direct by cutting or burning the crops or killing the offspring, or by disobeying Allah leading to the withholding of rain, the destruction of the crops and offspring accordingly will still be labelled as corruption, and Allah does not like corruption from His servants, as He says here: 'And Allah does not like corruption' (Al-Baqarah:203). And in other places of his dear book, such as his saying: ' ... And Allah does not like the corrupted ' (Al-Ma'idah : 66) and saying: 'Allah does not like corrupt (El Kassas: 77).

Among the verses that explicitly forbid corruption in the land are: 'And do not corrupt the earth after it has been reformed...' (Al-A'raf : 55 and 84), as Allah has reformed the earth by depositing its bounties in it, by preparing it for human habitation, and by sending messengers with divine laws that regulate their lives in it, so they had no right after that to wreak havoc in it.

He also said: 'Remember the signs of Allah and do not wreak havoc on the earth.' (Al-A'raf: 73) and saying: 'And do not wreak havoc on the earth' (Hud: 84), (The Poets : 183), (Al-Ankabut: 36), and saying: 'And do not sow corruption in the earth...' (El Kassas: 77) .

Our Lord Almighty has warned of the consequences of man's corruption on earth: 'Corruption has appeared on land and sea by what people's hands have earned, to give them some of what they have done, so that they may return. Say: 'Travel the earth and see how the consequences of those who were before you, most of whom were polytheists.' (Al-Rum: 40-41).

The Almighty explained how the appearance of the corruption of the people on land and sea was due to the sins they committed, such as polytheism, whether big or small, and then instructed them to take an example from those who preceded them in corruption by looking at their consequences when they pass by their ruins, so that they may turn back from their sins (Al-Razi, 2003).

3-7 The call for ecological balance :

Ecological balance means preserving harmony between all the components of the environment in the service of humanity, so that each element fulfils its function assigned by Allah without excess or deficiency that would disrupt the ecosystem. Allah has evoked this balance in several verses, including: "He has created everything and given it a measure." (Al- Furqan, 2), and "The sun and moon have a precise measure. The stars and trees prostrate themselves." (Ar-Rahman, 5-6).

Allah has created this world in a balanced way, and this balance can only be disturbed by man's irresponsible intervention. The Qur'an invites us to maintain this balance by making moderate use of natural resources, saying, "Eat and drink, but waste not, for He loves not the wasters." (Al-A'raf, 31). This is in line with one of the fundamental principles of sustainable development, namely the rational use of resources for future generations.

Conclusion:

In concluding this study, after defining the environment and sustainable development, and presenting examples of Qur'anic guidelines concerning the preservation of the environment, as well as the management of earth resources and their conservation, it was concluded that the Qur'an has played a pioneering role, not only in protecting the environment and preventing its degradation, but also in its maintenance, upliftment, repair and development.

The results of this study are as follows:

1. The Muslim is legally bound to follow God's laws in all his behavior. For example, he is bound to fulfill his mission as God's agent on earth, cultivating it and avoiding its corruption.
2. The environment has a direct impact on human life, including health and material and spiritual well-being. Thus, the Qur'an has encouraged the need to care for the environment, preserve it and exploit its resources rationally, while avoiding any act likely to degrade it.
3. The fact that God is the true owner of everything on earth, including its bounties, means that the believer must behave in accordance with His commands and prohibitions. This includes using these resources in a balanced way, avoiding corruption, irresponsibility and waste, thus ensuring their sustainability for future generations and guaranteeing stable economic prosperity, thus achieving sustainable development.
4. God's possession of the earth and its goods, as well as His management of the means of subsistence, encourages the Muslim to be content with what He has allotted to him, and to avoid the pursuit of wealth through illicit means or environmental degradation.
5. The development of the earth, through construction and all actions that enable its development, is a religious obligation, because God has ordained it. Any economic activity contributing to the development of the land is legitimate as long as it respects divine prescriptions.
6. According to the legal principle: "What is necessary to fulfill a duty is also a duty", it is compulsory to learn all the sciences needed to carry out activities that contribute to the development of the earth, such as architectural engineering, civil engineering for the construction of solid and sustainable buildings, among other examples.
7. The earth is the only place in the universe where humans can live. It is therefore imperative to preserve everything it contains to ensure the continuity of life, and even to seek to develop and multiply its resources as economic assets. There is no point in spending colossal sums on the search for other habitable planets or on space expeditions, which are a waste of resources.
8. The believer's awareness of God's gift of creation prompts him to give thanks for this blessing by obeying Him totally and conforming to all the economic rules dictated by religion.

9. God has made everything on earth available to mankind for use in fulfilling his mission of development, through projects such as building dams to irrigate crops, producing electrical energy to run factories, building ships, planes, trains for trade, manufacturing agricultural machinery, and so on. The aim is to meet human needs without depleting these resources, while taking into account the needs of future generations.

10. God has entrusted the earth and its resources to mankind throughout the ages. It is therefore imperative, from a religious point of view, to guarantee sustainable development by preserving natural resources and not polluting the atmosphere, thus ensuring life on Earth for future generations.

11. It is necessary to discover the sources of natural wealth in order to benefit from them, in accordance with the verse in the Qur'an: "It is He who has made the earth submissive to your feet, and you may walk in its paths and eat of its sustenance." (Al-Mulk: 16). The term "His sustenance" refers to what God has placed in the bowels of the earth, such as minerals, oil and its derivatives, and this requires effort to find and benefit from them.

12. It is forbidden to corrupt the earth in any way. Disobedience to Allah is corruption, as it leads to drought and the destruction of what was previously productive. The destruction of what Allah has created in the universe also constitutes corruption, as it becomes impossible to profit from it after its destruction.

13. The Muslim must cultivate the land by planting what is lawful and beneficial, and he must plant trees, as this is essential for the continuity of life. This is supported by the prohibition on destroying crops, as underlined by the prohibition on tampering with animals. Agriculture and animal reproduction are also essential to a nation's economic development.

14. The Qur'an's prohibition of the destruction of crops shows the prohibition of any act that might lead to their destruction or to the alteration of their nature, so as to render them useless, such as the use of harmful chemicals in agriculture or the genetic modification of seeds, leading to the scarcity of certain agricultural varieties.

It can be concluded from the above that, by respecting these Quranic guidelines, the environment is protected and the health of the individual and society preserved. In this way, the whole world remains safe from the dangers of environmental degradation, enabling sustainable development that respects the rights of future generations.

Through these guidelines, the Quran calls for the preservation of the environment, the avoidance of corruption of the earth, moderate consumption and the preservation of nature, thus contributing to sustainable development and a future that respects the ecological balance and future generations. These teachings strengthen environmental awareness and encourage the adoption of policies and measures to protect the environment and ensure a sustainable future.

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