

PAPER DETAILS

TITLE: THE ROLE OF SUSTAINABLE DEVELOPMENT GOALS ON ENVIRONMENTAL
SUSTAINABILITY: A DISCOURSE FROM AN ISLAMIC PERSPECTIVE

AUTHORS: Vahit GÖKTAS, Saeyd Rashed Hasan CHOWDURY

PAGES: 279-295

ORIGINAL PDF URL: <https://dergipark.org.tr/tr/download/article-file/732634>

THE ROLE OF SUSTAINABLE DEVELOPMENT GOALS ON ENVIRONMENTAL SUSTAINABILITY: A DISCOURSE FROM AN ISLAMIC PERSPECTIVE¹

Prof. Dr. Vahit GÖKTAŞ²
Saeed Rashed Hasan CHOWDURY³

ABSTRACT

The existence of superb earth cannot be surmised without considering socio-economic development along with emphasizing the environment. Sustainable development is when an accelerated development process is maintained through a balance between the above two concepts and preserving a safe world for future generations. Apart from the steps taken by the United Nations to implement the goals. On the other hand, Islam is a religion that has a whole or complete view of all kinds of needs of the people. Islam has a deep connection with the goals of sustainable development as well as an important role in implementing these goals and targets. From the Islamic point of view, it is said that all the things of the world have been created as a reward for human beings and Islam has approved natural resources without consuming if necessary. The subject of sustainable development is meaningful and expended in Islam and it is related to the spirituality worldly matters with different things of moralities. Presenting these arguments, it can be said that different rules and regulations of Islam is a congenital issue to preserve the environment and Islam includes courtier sides of sustainable development such as moral, social, and political complexities which can easily be separated from the characteristics of United Nations development model. Islam has shown the path of freedom to prevent environmental disasters before 1400 years ago. As Islam has emphasized environmental protection, it has also termed environmental degradation as a sin of Islam. Islam banned water and river pollution. Even the Prophet (Pbuh) has forbidden the flow of water in the stream which breaks the ablution. From these data, it is known that inadequate to disrupt the source of water and waste the environment; Islam has been banned and considered a threat to humanity. Besides protecting the environment, Islam emphasized in protecting resources as well as livelihood related to the environment. Since Islam supports sustainable development, then the steps to implement sustainable development are in keeping with the basic principles behind.

¹ Bu Makale 27-29 Nisan 2019 tarihleri arasında Antalya’da düzenlenen ASEAD 5. Uluslararası Sosyal Bilimler Sempozyumu’nda sunulan bildiriden geliştirilmiştir.

² Corresponding Author: Chairman, Department of Mysticism, Institute of Social Science, Ankara University, vgoktas@ankara.edu.tr

³ Corresponding Author: Department of Theology (Islamic Studies) Institution : University of Dhaka, BANGLADESH
Post-graduate researcher, Department of the Mysticism, Institute of the Social Science, Ankara University, saeydrashed.du1991@gmail.com rashedchowdury@ankara.edu.tr

The research tries to highlight that the visions and suggestions of Islam in different processes of sustainable development on water, sanitation and health have explained. The result of my study shows that adequate internal and external partnership, widespread awareness as well as spiritual development through Islamic practice will help to achieve SDGs, especially goals no.6, 9 and 13 as well. Again, necessary administrative and policy support is required to scale up the relationship between Sustainable Development Goals and Islam.

Keywords: Sustainable Development, Sustainable Development Goals, Environment In Islam, Al Quran & Hadith, Islamic Principles of Environmental Services, Sustainable Water, Sanitation, Infrastructure & Industrialization.

INTRODUCTION

People are dependent on the environment since the beginning of creation. The existence of humans cannot be imagined without the environment. In the current world system, people could not reduce dependency on the environment as was the case with the primitive society. At the beginning of the last century, the human stereotype was that the environment is too corrupt, whether it is reproduced in nature automatically. In the 60s-70s of world, many experiments were conducted on environmental pollution, environmental scientists later concluded that the environment is unable to refine in its own rules, people must take responsibility for the preservation of the environment, to protect the environment. The goal of the Millennium Development to be further expedited in 2015 is to achieve the goal of sustainable development for 15 years in the 70th session of the General Assembly of the United Nations. The completion of SDG is Sustainable Development Goals. On the other hand, Development in Islam is not just material matter, and Islam has the most obvious characteristics of this development, which can be easily separated from the characteristics of the United Nation's development model. From the Islamic point of view, it is said that all the things of the world have been created as a reward for human beings and Islam has approved natural resources without consuming if necessary.

1. RESEARCH QUESTION

The research question of this study will be-How the role of Islam in the Environmental Sustainability sector towards world peace particularly green earth with Spiritual Responsibility, Prophet Muhammad (Pbuh) and Green Environmental philosophy, Compassionate Management, Islamic ideologies on innovation, Green technologies and construction, Nature is a 'Gift of God, Nature manifests the 'Signs' of Allah, the protection of environment is a sacred duty and rewarding job?

2. LITERATURE REVIEW

Muslim economists have made a relatively minor contribution to the environment. Most of them have discussed the moral direction of the subject in general. In fact, there are very few studies that systematically address the problem. Even a few these have not provided practical means and tools to ensure environmental safety. Chapra follows ethical principles for the protection of the environment within the scope of the “No Injury” principle. According to this principle, Muslims are forbidden to harm others. He claims that environmental degradation is damaging to both current and future generations. For this reason, it is the obligation of the individual as well as society to protect it (Chapra, 1993).

Husaini provides valuable information for understanding the problem. He believes that Islam is the natural religion of everyone in the world. A Muslim grows up by surrendering himself to God's will. The world has been created as a necessary environment to fulfill his purpose. As Allah's deputy on earth, the Human being must confess the right of all living beings to environmental resources. He disputes that environmental degradation must be prevented for two reasons. The first is a moral command of Sharia and the second are necessary to preserve the public interest (Husaini, 1980).

Nasr has a similar point of view. He points out Islam says that man and cosmos are unity, harmony, and complementarity. He advocates planting trees, treating animals politely, preventing pollution in the water, feeding the poor and doing good things like joining the disease people. However, it emphasizes the spiritual importance of nature. For the solution of the environmental problem, Shariat particularly recommends that the general awareness of the ethical treatment of the environment be broadened. (Nasr, 1990). Akber points out that technological development is responsible for breaking the balance in nature. “The current ecological crisis is an outward manifestation of a mind and soul crisis,” he says. He underlines the importance of changing beliefs and traditions so that a human being can be live responsibly with the rest of man's existence. Considering the importance of these matters, he notes Islamic presents a point of view and then compares it with the Western point of view. In describing the roots of Islamic ethics, Islam refers to the principles of unity, tutelage, and accountability (Akber, 1992).

Llewellyn offers an Islamic legal methodology for the use of land, water, vegetation, and animals. He mentions that the conclusive goal of Sharia is to seek the prosperity of all creation because every element of this creation fulfills its role given to it by contributing to cosmic design and purpose. He asserts that all human beings are assembled in purpose and avail of the entire world. To protect the environment, he mentions some of the keys to following like the Holy Quran, Hadith as well as Islamic Law (Llewellyn, 1984). He believes that appropriate rules for controlling environmental degradation can be designed under the “No Injury” principle. He mentions the activities of governing of everybody's proprietary relating to the state. After observing the Islamic point of view, it would be appropriate to briefly present the secular point of view, particularly with its basic arguments on the nature of the environmental problem. It is important to note that the magnitude of the problem and the quantitative dimension of its impact has not been reconsidered (World Development Report, 1992).

3. THEORETICAL STRUCTURE & PROPOSED METHODOLOGY

This research was made principally based on secondary data and information. For concept building, a comprehensive literature survey covering pertinent books, some different United Nation ordinance, conference paper was undertaken. All kinds of material documents like the literature of management, Newspapers, Journals, books, pertinent research papers are the secondary sources of data. Some relevant specialist and academicians have recommended. There are various distinctions of survey's report like- The United Nations Environment Program (UNEP) report, "Progress Report on the Creation of the OIC Water Council and its Terms of Reference" report have been reviewed.

4. DISCUSSION

This article highlights Principles of Environmentally sustainable development as well as the importance of the environment in Islam. It has been discussed below:

4.1. Environmental Protection and Sustainable Development

The conception of sustainable development originally emerged in 1992 at the United Nations Conference on Environment and Development in Rhode Island, Rio de Janeiro, Brazil. It adopted as a safe development target with international society. In 1987, the Brant Land Commission report, called Our Common Future, has been presented the first development concept of sustainable development. After that, in 1992, the Rio Announcement was approved in 27 policies for sustainable development. Environmental Earth Summit +5 was held in New York, the USA on 23-27 June. In this conference, the government has reaffirmed the government's sustainable development strategy as an important tool for sustainable development. On August 26, 2002, on the 4th September, the World Summit on Sustainable Development (WSSD) held in Johannesburg, South Africa, agreed to reassess the policies of the sustainable development project including described in Agenda 21.

A total of 37 announcements were made at the conference. (UN General Assembly Creates Key Group on Rio+20 Follow-up, R. 2013). The Ministerial Conference on "Environment and Development in Asia and Pacific" was announced in 2005 in Seoul, where the Ministry of Environment and Development was declared the Ministerial level while raising the demand for environmentally sustainable economic growth (green growth). Green growth is a new growth strategy that conforms to economic growth and environmental protection, both of which glorify success, where "greenery" drives economic growth. In the Rio de Janeiro on 13-22 June 2012, the United Nations Conference on Sustainable Development - A (Rio + 20), 79 people or government heads, including 191 United Nations member states. The document, 'The Future We Want', outlined the framework for sustainable development and highlighted how it can be achieved (Fan, Shenggen and Polman Paul, 2014).

4.2. Principles of Environmentally Sustainable Development

Sustainable development is another development paradigm adopted by the United Nations as the Millennium Development Goals or MDG, which replaced the MDGs after 2015. Sustainable Earth Summit held in Rio de Janeiro, Brazil on 3-14 June 1992.

After twenty years later, Rio + 20 or the Earth Summit 2012 conference, which was officially called the World Sustainable Development Conferences (WSDC), was held on June 20-22, 2012 in Rio de Janeiro, Brazil. The Sustainable Development Goals (SDGs) are accepted at this conference. From 1 January 2016, the implementation of SDGs will begin, and the implementation target of 2030 has been identified (United Nations Statistical Commission, 2015).

The draft roadmap on 2 August 2015, unanimously adopted to the 2030s, to eliminate poverty completely and to improve economic prosperity, social development and environmental protection around the world, 193-member states of the United Nations, after the long three-year bargaining period, placed 17 goals ahead of 30 acquires a draft of the page. It is named as Transforming Our World: The 2030 Agenda for Sustainable Development. 25-27 September 2015, the top leaders of the world, including the world's top leaders, endorse the agenda for creating a world-wide, environmentally safe and secure living at the sustainable development summit held in New York.

It has 17 goals, 47 targets, as well as 169 associate goals. Environmental development segments are discussed below:

Goal 6: Drinking water and sanitation: Ensure the availability of water, including the water supply and its sustainable management for pure water and sanitation (UNDP, R, 2018).

Goal 7: Renewable and Expensive Energy: Ensure affordable, reliable, sustainable modern fuel and renewable energy for everyone (UNDP, R, 2018).

Goal 9: Sustainable Urban and Community (Infrastructure, Industrialization): Develop innovation including infrastructural belongings as well build sustainable industrialization to all (UNDP, R, 2018).

Goal 13: Climate Change: Action on climate change problems including emergency measures should be taken to tackle climate change and its impact (UNDP, R, 2018).

Goal 14: The Sustainable Ocean (Oceans): Ensure sustainable development of seas, oceans and marine resources (UNDP, R, 2018).

4.3. The Importance of The Environment In Islam & Islamic Perspective On The Environmental Sustainability

All the resources of the whole world have been made subject to man. So, people can benefit from this blessing and live a beautiful life. For this reason, people should use this resource well. This is because it is a deposit. Be careful that this blessing may be the next generation. This issue is well presented in the education system of each country so that the students should be careful about the environment. Today, every country's water source is a shrinking one by one; its main reason is the capitalist mentality of the capitalists. This problem is causing the pollution of water sources after one another.

As Islam has emphasized environmental protection, it has also termed environmental degradation as a sin of Islam. Islam banned water and river pollution. Even the Prophet (Pbuh) has forbidden the flow of water in the stream which breaks the ablution. From these data, it is known that inadequate to disrupt the source of water and waste the environment; Islam has been banned and considered a threat to humanity.

Besides protecting the environment, Islam emphasized in protecting resources as well as livelihood related to the environment. Abdur Rahman bin Abdullah (ra) narrated from his father, his father said, and "We were one day with a visit to the Prophet (Pbuh) At one time, the Prophet (Pbuh) went from one place to another. At this time, we saw a snake and his baby. We kept the snake baby. Again, the snake came back and searched for his baby. The Prophet (Pbuh) returned and saw this condition and said, who is causing this snake to his child; Get her baby back soon.

Abu Bakr (ra), while sending Usama bin Zaid (ra) as the commander of Sham, said, "Do not cut the fruit tree, and do not kill cow, buffalo or goat for any reason other than meeting the needs of food." When Umar was in Caliph, he said, "If a dog dies on the bank of the Euphrates River, then I fear that Allah will ask me on the Day of Resurrection" (Nuaym, 2006:137). Islam has given so much importance to the environment and nature. No other religion has given much importance to this matter. Besides emphasizing the importance of protecting the environment, Islam also emphasized the need for rejuvenating the dead and uncultivated land. Islam is not only about protecting but also makes the environment and nature beautiful. The Prophet (Pbuh) emphasized the importance of planting as well as declared war against the desert. The Prophet (Pbuh) said, if anybody has an illiterate land, then he should cultivate that land, if he does not, then let him do another brother. If it is impossible, then he will be taken away from him. Bukhārī, M. I., Ahmad, A.-D., & Ali, M. (1956:2320).

Hazrat Ayesha (ra) said the Prophet (Pbuh) said, "If a person makes a living land suitable for cultivation, then the land will be considered as his right." Hazrat Anas (ra) said, The Prophet (Pbuh) said, whenever a Muslim planted or planted crops and man, animals and birds take their food, then it is regarded as a charity on their behalf. Mundhirī, A. -A. A.-Q., & Muslim, -H.-Q. (2000). The Prophet (Pbuh) also said, if any of you have a plant at the time of the Resurrection, then he should plant it at that time.

4.4. Islamic Approach Towards Environmental Balance

People and the environment are complementary to each other. This is because, the behavior of human beings is influenced by the environment and the quality of life of people carried out. However, people must respect with each other due to social life. So that there has not happened like disaster or pollution in the environment by humans. This is because, because, Allah has created it for the good of people. Islam has shown the path of freedom to prevent environmental disasters before 1400 years ago. If humans followed, then the environment could be protected from disaster. People and the environment are complementary to each other. It is because, human behavior influences by the environment and based on which the standard of living of the people conduct.

People must maintain good relations with each other due to social life so that there is no disaster in the environment by humans. The United Nations has emphasized on sustainable development targets to prevent environmental pollution and to ensure the proper use of renewable energy, infrastructure and industrial development, sustainable urbanization, and community development, etc. regarding the safety and the proper use of natural resources. Islam also provided detailed policy guidelines for these issues. The guidance of Islam is mentioned below.

4.4.1. Environmental Disasters And Climate Change

People have taken various materials from the environment in their advancement. Due to the people's use of various elements of the environment, due to its use, the disaster and the side of the climate make the climate change inevitable. Islam recognizes the causes of environmental pollution and prevents it. Allah said in this context. Disasters have spread due to the misdeeds of the people in land and sea. Allah wants to taste the punishment of some of their actions so that they may return (Qur'an 30:41). Islam policy has been set to prevent environmental disasters. It is highlighted below.

4.4.1.1. Tree Plantation

The tree plays the most important role in protecting the natural balance of the environment and creating a green environment free of pollution. Not just for environmental protection; rather, people also need to plant trees for religious reasons. The Prophet (Pbuh) mentions the tree plantation and the service to protect the environment. To live well in the world, the activities of production of food grains and seasonal fruits by natural means, tree plantations are essential tasks. Allah created the man and made them exquisitely beautified the world by the fruitful tree and green-green forests, as a necessary tool for the earth's surface. Landscape and Environment-Natural Balance preserve with plants. So, the announcement has come in the Qur'an.

I have spread the earth and placed mountains on it, and we have brought forth all kinds of vegetation in it. And I pour out the good rain from the sky, and through it grow gardens and mature grains, which are harvested (Qur'an 50:7-9).

Therefore, the Prophet (Pbuh) has announced—If a Muslim makes a tree plantation or produces any grain and consumes any man or bird or animal from it, it would be considered a charity for the producer. Bukhārī, M. I., Ahmad, A.-D., & Ali, M. (1956:2320).

4.4.1.2. Avoid Urine Against Water And Air

It cannot be left in the water because it pollutes the water and it is one of environmental disasters. According to Hazrat Aisha (ra), the Prophet (Pbuh) said, you will not urinate against the wind, and it will be in the hole. The Prophet (Pbuh) also said, in other words, one of you should not urinate in the closed water, (perhaps because) then other people will perform ablution in this water. Tirmidhī, M. I. (1900:68). Binding water, which is done in a bath or ablution, cannot urinate. Islam also prohibits people from urine against the wind, because it causes with air pollution, and it starts to climb in clothes.

4.4.1.3. Dead Animals Should Be Buried Under The Soil

Islam introduced the Human to keep the environment clean and clear and to protect the dead animals to prevent environmental disasters. This is because, if it does not, then the dead animal pollutes the environment by spoiling it and leads to disaster. For example, the laws of Adam's (as) son as a name of Habil has been killed by the Kabil. Later, Allah has introduced to people as a decision was that when people died who had been buried under the soil. That is to teach the people that dead animals must be buried on the ground. Apart from this, the Messenger of Allah (s) said, as well as dead bodies of other animals should be buried under the soil and along with other wasteful belongings should be kept under the soil. Mundhirī, A. -A. A.-Q., & Muslim, -H.-Q. (2000).

4.4.1.4. Instructions To Cover The Face While Sneezing

Islam introduced a person to cover his face while sneezing. Because, many germs come out of the body during sneezing, due to which the environment is polluted. Cover the nose is very helpful for health while Sneezing and yawn are happening. Islam has given special importance to the clean and clean environment. Other activities which can damage the environment's balance are not recognized in Islam.

4.4.1.5. Environment Pollution Is Not A Sign Of Faith

If a believer or a Muslim person pollutes the environment for any reason, then it will be considered against the faith as well as it can be said that if a believer drinks a cigarette then his faith will not be fulfilled. Because by this it hurts others, ruins money, and hurts himself. Due to this, many complex diseases have been caused including cancer. Allah said about it. Because of the actions of human beings, Critical disasters have spread in the great land and sea (Qur'an 30: 41).

The Messenger of Allah told that A Muslim is the one who avoids harming Muslims with his tongue and hands. Bukhārī, M. I., Ahmad, A.-D., & Ali, M. (1956:10). Therefore, a Muslim should protect himself from environmental pollution, and prevent environmental pollution.

4.4.1.6. Performing The Duties Of Allah As The Caliph

Allah has created humans as the Caliph or agent of Allah. It is normal for people to serve Allah as their representative. On the other hand, Allah has provided the balance between human beings and an environment in the welfare of human beings. At the same time, Human beings polluted the environment with destruction instead of protecting the environment. Therefore, people should protect it as God's representative. Allah said in this context, remember! when your Allah said to the angels, "I have created my representative in the world." They said, 'Will you create a person who will cause unrest and shed blood? However, we are declaring your majesty and glorification. He said I know very well that you do not go (Qur'an 2:30).

Allah also said that He has made you one of the world's representatives and has elevated some of you to test what he has given you. Your Lord is quick to punish, and He is surely Oft-Forgiving, Most Merciful (Qur'an 6:165).

4.4.2. Proper Use of Natural Resources

The existence of natural resources for human life is very important. Almost every year, scientists discover the mine or source of energy through research. In the world's conventional development process, environmental protection and restriction of natural resources are not given as outstanding importance. In addition to economic development, environmental protection is necessary for future generations to save natural resources. It is thus seen in the concept of sustainable development that the use of natural resources is limited in the rational limits, the participation of everyone in the development process, and the people's sympathy, justice, and balance-these issues are considered as basic needs.

Islam encourages natural resources to be properly utilized with the proper process and preventing waste. The following important instructions have been mentioned below:

4.4.2.1. Ocean and Water

Water is limited in the eyes of Islam, so it's responsible use is recommended. Allah says: And we send down water from the sky accordingly, and then we reserve it in the earth, and we can remove it (Qur'an 23:18).

4.4.2.2. An Undertaking of Land

Land, as well as the production of land, is an essential means of livelihood. Islam also presented the detailed policy of ownership and how to use land including the cultivation of fallen land, giving water on land and irrigation of land.

To make use of natural resources, it has been mandated to control by the government and its fifth deposit in the government treasury even though the land recognizes as a person's ownership, the specific part of the crops produced from it has been ordered to be spent in the prescribed sectors.

4.5. The Prophet (Pbuh) and The Environment

Humans should live in such a way that they do not harm the environment. The longer the time, the importance of the environment is increasing. Protecting the environment is not only to protect nature; it is also a characteristic and spiritual responsibility. Those who are careful about the environment, they are trying to perform a religious and occupational task. People fulfill all their needs from their nature. If people cannot keep the good in nature, then they will not be able to fulfill their basic needs. On the other hand, the current capitalist society does not accept it. This is because the main thing in capitalism is to produce more and enjoy more. They do not think of the next generation or the future. They have no problem in the matter of environmental damage during production.

5. FINDINGS AND ANALYSIS

Islam is a religion that has a whole or complete view of all kinds of needs of the people. Therefore, Islam has not given environmentally sustainable development beyond its eyesight. The development aspect of Islam emerges from the perspective of human beings in the world, the purpose of human life in this world, and the benefits of the world, or the benefits of favor. Looking at Islamic principles or education, it will be seen that the economic behavior or activity of the government and society and the social environment has been arranged in such a way that it results in environmentally sustainable and economic development. Therefore, it is acquired only to achieve the higher goals of Islamic society.

Islam has given much importance to the environment. According to Islam, the environment is a deposit to the people, and protecting deposits is a big education in Islam. The environment is experiencing some problems with the so-called environmentalists discussing only those issues. However, there are no activities in the environment for those who are polluting this environment. Human beings are God Almighty's representatives on the planet Earth, and they are entitled to benefit from its resources without selfishly monopolizing them. Human beings must seek to develop this planet in accordance with the provisions of the Holy Quran and the teachings of the Prophet Muhammad "Sunnah", with the stipulation that current needs must be met without jeopardizing the rights of future generations (Hasan, 2006).

Islam has a deep connection with the principles of sustainable development including strategies. Apart from the steps taken by the United Nations to implement this principle, Islam has a more important role in implementing this principle. Since Islam supports sustainable development, then the steps to implement sustainable development are in keeping with the basic principles behind. It has been found much more similarity goals of sustainable development with the perspective of Islam as well as two goals have been discussed below based on Islam.

Firstly, the six-number goal of sustainable development has been compared and evaluated to the religion of Islam. The goal will be highlighted on the Ensure availability and sustainable management of water and sanitation for all.

Serial	Attribute (Key definition)	Goal (Aspiration)	Target (Action)	Indicator (Accountability for results)	Islam (Al Quran & Hadith)
1	water and sanitation	6	6.1	6.1.1	O Children of Adam; Eat and drink: But waste not by excess, for God, loveth not the wasters (Qur'an 7:31).
2	adequate and equitable sanitation	6	6.2	6.2.1	We made from water every living thing, will they not then believe? (Qur'an 21:30).
3	improve water quality by reducing pollution	6	6.3	6.3.1 6.3.2	Prophet (Pbuh) said, you will not urinate against the wind and it will be in the hole. The Prophet (Phuh) also said, in other words, one of you should not urinate in closed water, (perhaps because) then another people will perform ablution in this water. Tirmidhī, M. I. (1900:68).
4	water-use efficiency across all sectors	6	6.4	6.4.1 6.4.2	Since he is the One Who has laid out the earth as a carpet for you and has traced highways on it for you and sent down water from the sky? We have brought forth every sort of plant with it, of various types (Qur'an 20:53).
5	water resources management	6	6.5	6.5.1 6.5.2	We have sent down blessed water from the sky and We grow gardens with it as well as grain to be harvested and soaring palms which have compact clusters, As sustenance for worshippers. We have revived a dead countryside with it" (Qur'an 50:9).
6	protect and restore water-related ecosystems	6	6.6	6.6.1	And do We not send down from the "clouds" water in abundance, That We may produce therewith corn and vegetables, And gardens of luxurious growth?" (Qur'an 78:14-16).

There is so much similarity between Sustainable development goals to Islam. Islam also emphasizes on ensure availability and sustainable management of water and sanitation for all.

Secondly, the ninth-number goal of sustainable development has been compared and discussed with the religion of Islam. The goal will be highlighted on Sustainable Urban and Community (Infrastructure, Industrialization). Develop innovation including infrastructural belongings as well build sustainable industrialization to all. (UNDP, R, 2018).

Serial	Attribute (Key definition)	Goal (Aspir ation)	Target (Action)	Indicator (Accountabili ty for results)	Islam (Al Quran & Hadith)
1	Sustainable and resilient infrastructure	9	9.1	9.1.1 9.1.2	It is He Who hath created for you all things that are on earth; Moreover, His design comprehended the heavens, for He gave order and perfection to the seven firmaments; and of all things, He hath perfect knowledge (Qur'an 2:29). Abu Bakr (ra), while sending Usama bin Zaid (ra) as the commander of Sham, said, "Do not cut the fruit tree, and do not kill cow, buffalo or goat for any reason other than meeting the needs of food. When Umar was in Caliph, he said, "If a dog dies on the bank of the Euphrates River, then I fear that Allah will ask me on the Day of Resurrection (Nuaym, 2006:137).
2	ile	9	9.2	9.2.1 9.2.2	Hazrat Ayesha (ra) said the Prophet (Pbuh) said, "If a person makes a living land suitable for cultivation, then the land will be considered as his right." Hazrat Anas (ra) said, The Prophet (Pbuh) said, whenever a Muslim planted or planted crops and man, animals and birds take their food, then it is regarded as a charity on their behalf. Mundhirī, A. -A. A.-Q., & Muslim, . -H.-Q. (2000). The Prophet (Pbuh) also said, if any of you have a plant at the time of the Resurrection, then he should plant it at that time. Mundhirī, A. -A. A.-Q., & Muslim, -H.-Q. (2000). Anas Ibn Malik also narrated that The Prophet (Pbuh) also said, "If the resurrection were established upon one of you while he has in his hand a sapling, then let him plant it. Jamāz, A. M., & Ibn, H. A. M. (1990:12491).
3	Increase the access of small-scale industrial and enterprises	9	9.3	9.3.1 9.3.2	We have honored the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favors, above a great part of our creation. (Qur'an 17:70).
4	Upgrade infrastructure and retrofit industries	9	9.4	9.4.1 9.4.2	But seek, with the (property) which Allah has bestowed on thee, the Home of the Hereafter, nor forget thy portion in this world: but do thou good, as Allah has been good to thee and seek not (occasions for) mischief in the land: for Allah loves not those who do mischief (Qur'an 28:77). (Qur'an 6:152)
5	Encouraging innovation and substantially	9	9.5	9.5.1 9.5.2	And He has subjected to you, as from Him, all that is in the heavens and on earth: Behold, in that are signs indeed for those who reflect (Qur'an 45:13) It is He Who produce gardens, with trellises and without and dates and tilth with produce of all kinds and olives and pomegranates, similar and different (in

					variety): eat of their fruit in their season but render the dues that are proper on the day that the harvest is gathered. But waste not by excess: for Allah loves not the wasters (Qur'an 6:141) (Qur'an 53:31, 13:25, 47:22-23)
6	Facilitate sustainable and resilient infrastructure development	9	9.a	9.a.1	Mischief has appeared on land and sea because of that the hands of men have earned, that (God) may give them a taste of some of their deeds: in order that they may turn back from evil (Qur'an 30:41) (Qur'an 43:32)

Islam is also highlighted to Sustainable Urban and Community like Infrastructure, as well as Industrialization.

The Prophet (Pbuh) also had an environmentalist at the same time. In addition to advising the environment to beautify and clarify, he also created an example by doing so. His behavior has become an example of environmental science in the field of education. If people cannot protect the environment around them, then the balance of the environment will become ineligible for the living. Everyone needs to know about the importance of Islam in protecting the environment.

Narrated by Abu Hurayrah (ra), the Prophet (Pbuh) said, "A man walks on the road while walking in the street, he has beaten with a pillar." Later he threw it out. God is pleased with his work and forgives him. Bukhārī, M. I., Ahmad, A.-D., & Ali, M. (1956:2320). Narrated by Abu Huraira (ra), The Prophet (Pbuh) also said, to remove the painful things from the road, it is a charity. Narrated by Abu Jar, the Prophet (Pbuh) also said, I have been informed of all the good and bad deeds of Ummah. It is also possible to remove any difficulties from the roads in good pursuits. Mundhirī, A. -A. A.-Q., & Muslim, . -H.-Q. (2000).

Abu Jor (ra) said, "I said to the Messenger (Pbuh), 'teach me something which will benefit me.' He told me to remove things from the road that hurt the Muslims. Here it is seen that the Prophet (Pbuh) spoke about the bad activities in the streets and spitting on the roads as well as spoke to some important issues which protect the environment and to beautify the environment. Unfortunately, the Muslims are indifferent. There are no activities of the mayors or people related to this, due to the inadequate rain and lack of rainfall in their road.

In the present capitalist society, the people's interior has deteriorated, and then they have spoiled the environment. Today, the catastrophe of the environment in a sense, it is only because of human disaster. Today, people are thinking of their own gain only because of being more productive and selfish. The people who are mentally and spiritually clean must be careful about their environment and protect them. He cannot even think of the loss of others for his own sake. So, if the enemies of the environment want to protect the environment from their hands, then the first task of each person is to clean their mind and mentality.

It is not possible to clean and clean the environment until their interior is clean and beautiful, and for this, if people want to beautify their country and the world, then their children will have to be nicely constructed. Most of the capitalist's people are addicted to the wastage and glazing as well as dissipate money with a luxurious life. For this reason, Environmental degradation has occurred. Some of the key points which are involved in the environmental degradations have been discussed below;

5.1. Wastage and Glazing

These two things are the worst damage to the environment. Water is slowly decreasing due to the use of water more than the amount of human being. Due to the low level of water level, various natural disasters are seen. Therefore, Islam has prohibited all kinds of waste.

Allah said in the Holy Qur'an that when they spend, they do not spend unnecessarily and do not even engage in stigma, but in the middle of both the margins, their expenditure is balanced on balance (Qur'an 25:67).

Allah also said, give the relative his right, and give them the rights of the poor and the traveler also. Do not waste money. Those who waste money are the brothers of devil and devil is ungrateful to his Lord (Qur'an 17:26-27). Allah also said about waste, eat and drink, but do not waste (Qur'an 07:31).

The Messenger of Allah, (Pbuh) said to the Hazrat Saad (ra) while he was taking ablution like 'Why waste water?' Saad (ra) said, "O Messenger of Allah, what is the waste of ablution time?" On hearing this, the Prophet (Pbuh) said: If you set ablaze on a river, then you perform ablutions as well as don't waste.

It is easy to understand the importance of water and how important it is to apply it in a good manner. It easily assumed that the position of the religion on the other side of Islam prohibits Israf or waste. Bukhārī, M. I., Ahmad, A.-D., & Ali, M. (1956:2320).

5.2. Enjoy a Lot More

In today's capitalist society, consumerism is so sketchy. Speaking against consumerism has become a challenge today. Capitalists of capitalism have transformed consumerism into their religion today through advertise and supermarkets, a tendency has been made among people today, that the more enjoyable it is, the happier it will be. It is difficult to talk about excessive consumption and loss in the present world. Most consumerism is calling for various kinds of turmoil and disease in society today.

5.3. The Industrial Production

Machine revolution has started with machine era. At that time, it was thought that if we can do everything by "machine", then it will easy for human activities to do. However, it was seen that people are becoming slaves of machines. It is because, industrial waste factories and factory owners are not adequately warned about this, and the natural balance is being wasted. The increase in the amount of carbon dioxide in the air is melting the ice and many downstream areas are getting flooded. In this case, developed countries are doing their own duty by conducting some symposium seminars.

Due to this massive disaster of the environment, today's natural balance is being eradicated. Allah says, because of the deeds of man, there has been a disaster on the water-space, which can make them taste the consequences of some of their deeds, perhaps they will refrain (Qur'an 30:41). Today, if we look at the entire world, it is possible to see a real reflection of this verse. Today, due to the misdeeds of people, so many disasters are organized in the world. If the people do not work to protect this world from this capitalist civilization without warning, then the next generation will curse. So, let's build a living world of all by doing corrective work.

6. RECOMMENDATIONS

To beautify the environment, the following tasks of each person should be preferred:

6.1. Keep Yourself and Your Beautiful House Clean

The first thing that comes out of the surrounding environment is that People's clothing and people live where they are. People should first keep themselves clean. The Prophet (Pbuh) said cleanliness is part of the faith. Mundhirī, A. -A. A.-Q., & Muslim, -H.-Q. (2000). By this, he meant the importance of cleanliness. However, he clearly stated that a person from the urine was not completely clean. For this reason, he was being punished in the grave.

The Prophet (Pbuh) also said that the angels do not enter the place where rotten fragrance arises. When the Prophet (Pbuh) said to be holy from the urine, he said, stay away from urine! This is because for the first time in the grave you must pay an account in this regard (Tabrani, 2003).

6.2. Keep The Surroundings Clean

Keep the roads and the people living in the area will be cleaned. The Prophet (Pbuh) said people will not urinate on the passage of the journey and in shaded places. Narrated by Abu Huraira (ra), the Prophet (Pbuh) said, stay away from two types of cursed people! The companions asked, O Messenger, who are those two kinds of people? The Prophet (Pbuh) said those are who urinate on the road and in shaded places. Abu Hurayrah (ra) reported that the Messenger of Allah (Pbuh) said: "When any one of you cleans himself, he should not use his right hand, he should use his left hand. Ibn, M. M. Y., Za'ī, A. T. Z. A., Khattab, N., Khattab, H., & Abū, K. (2007:308). This has been proved by all the Hadith that the Prophet (Pbuh) has emphasized the importance of keeping the roads and surrounding areas clean.

6.3. Keep The Water Will Be Purified

The first chapter of every book of Fiqh's discussed related to water. Islam emphasized the importance of keeping water in its reserves as well as protecting the water. Apart from Islam has also banned urinating in stagnant water as well as taking ablution there.

6.4. Encourage Planting

Islam emphasized the importance of protecting the environment as well as planting trees to green, decontaminate, and refresh the environment. These two hadiths are proved from the importance of the planting and planting importance in forestry.

It is narrated from Anas (ra) that the Prophet (Pbuh) said, whenever a Muslim planted or planted crops and man and animal from it, they would be regarded as charity. Mundhirī, A. -A. A.-Q., & Muslim, -H.-Q. (2000). Anas Ibn Malik also narrated that The Prophet (Pbuh) also said, “If the Resurrection were established upon one of you while he has in his hand a sapling, then let him plant it” Jamāz, A. M., & Ibn, H. A. M. (1990:12491).

6.5. Made of The Protected Area And Green Land

The Prophet (Pbuh) made the fortress of Medina a protected area and, there he banned hunting and tree cutting.

CONCLUSIONS

There is no geographical boundary of the environment and any country cannot apprehend itself from its own future by separating itself from its environment and economic development. For this, the need for internal and external partnership requirements for sustainable development is undeniable and for this, we must emphasize the discussion and practice of values, justice, morality, equality, beauty, love, and patriotism. Because of the loss of these values, human development is lost today. In addition to fulfilling sustainable development goals, the necessary administrative action is required for the human development of the country. Besides, it is necessary for rapid development using limited “resources”, including administrative accountability and the activity of the Planning Commission. Therefore, it is possible that the collective efforts of the people can lead to the development of sustainable benefits and prosperity.

BIBLIOGRAPHY

- Al-Muhib al-Tabri (1984), al-Riaz al-Nazirah fi Manaqib al-Asharah, vol.3, Beirut: Dar-al-Kutub al-Ilmiah.
- Nadvi, Haji Mueen-ud-Deen (1346H), Siar Al-Sahaba, Azamgadh: Dar-ul- Musannifeen.
- Nasr, S.H. (1990), “Islam and the Environmental Crisis”, Mass Journal of Islamic Science, vol.6.
- Nomani, Shibli (1957), Omar The Great, Translated by Muhammad Saleem, vol. II, Lahore: Sh. Muhammad Ashraf.
- Qutub, Syed, Tafseer Fi Zilal-al-Quran (Urdu), Mian Manzoor Ahmed, (trans.), vol. 9.
- Swarup, R., S.N. Mishra, V.P. Jauhar (1992), Encyclopedia of Ecology, Environment and Pollution Control, New Delhi: Mittal Publications.
- Sarakhsi, Sham Al-Din, Al-Mabsoot, Beirut: Dar-al-Marifah, vol. 30.
- Sabiq, Sayyid (1971), Fiqh al Sunnah, Beirut: Dar al Kitab al-Arabi.
- Sayuti, Jalal al-Din, Abdal Rahman (1337H), Al-Jamia al-Sagheer, Cairo.
- Sharif, Raihan (1991), “Compatibility of the Socioeconomic System as a Basis for Enduring Ideology”, Thought on Economics, vol. 1, no. 1.
- Tabrizi, Muhammad ibn-i Abdullah, Khateeb (1985), Mishkat-al-Masabeeh, Beirut: Al-Maktaba Al-Islami.
- Usmani, Shabbir Ahmad, Tafseer-e-Usmani, Karachi, Dar-ul-Tasneef.

- Abd-ul-Quddus, Syed, *The Culture Pattern of Pakistan*, Lahore: Ferozsons, (Pvt.) Ltd.
- Abu Dawood, Al-Imam (1979), *Al-Sunan*, vol. 3, Lahore: Al-Maktabah Al- Arabiah.
- Ahmad ibn-i-Hanbal, *Musnad Ahmad*, vol. 5, Beirut: Al-Maktab Al-Islami.
- Akbar, Khalid Farooq (1992), “Environmental Crisis and Religion: The Islamic Viewpoint”, *Islamic Thought and Scientific Creativity*, Islamabad: vol. 3, no. 1.
- Ali, Abdullah Yousuf, *The Holy Quran, Text, Translation and Commentary*, Lahore: Sh., Muhammad Ashraf.
- Ali, Maulana Ashraf (1986), *Fazail al-Amal*.
- Asphahani, Abu Nuaim (1987), *Hulyah Al-Alyaa*, vol. 7.
- Baihaqi, Abu Bakr Ahmad ibn Hussain (1990), *Shuab-al-Imam*, vol. 3, p. 259, Darul- Kutub Al-Alamia, Beirut.
- Beloch Sehryani, Abdul Khaliq (1989), *The Concept of Regional Rights in An Islamic State*, Jacobabad: Maktaba Islah-e-Milat.
- Bukhari, Muhammad ibn-i-Ismail Al-Imam, (1987), *Sahih al-Bukhari*, (Urdu), vols.1-2, Damascus: Dar ibn-i-Kasir.
- Chapra, M. Umar (1993), *Islam and Economic Development*, International Institute of Islamic Thought and Islamic Research Institute.
- Coelho, P.R.P. and McClure, J.E. (1993), “Towards an Economic Theory of Fashion”, *Economic Inquiry*, vol. XXXI.
- Haithami, Ali-ibn-Abu Bakr (1352H), *Majma Al-Zawaid*, vol. 4, Cairo: Maktabah Al-Qudsiah.
- Al-Hashmi (1991), *Fifty Companions of the Prophet (PBUH)*.
- Husaini, S.W. Ahmad (1980), *Islamic Environmental Systems Engineering: A Systems Study of Environmental Engineering, and the Law, Politics, Education, Economics, and Sociology of Science and Culture of Islam*, London: Macmillan Press.
- Ibn al-Ukhuwwa, Ma'alim al-Qurba fi Ahkam al-Hisba, Levi Reuben (Trans. And ed.), (1938), London: Luzac & Co. Ref. cited to the English version.
- Islahi, Abdul Azim (1992), “Provision of Public Goods: Role of Voluntary Sector (Waqf) in Islamic History,” paper presented in 3rd International Conference on Islamic Economics, 28-30th January, in Kuala Lumpur.
- Khan, Fahim (1984), “Macro Consumption Function in an Islamic Framework”, *Journal of Research in Islamic Economics*, vol. 1, no. 2.
- Lane, Edward William (1978), *Arabic-English Lexicon*, vol. 1, Part 5, Lahore: Islamic Book Centre.
- Liewellyn, Othman Abd al Rahman (1984), “Islamic Jurisprudence and Environmental Planning”, *Journal of Research in Islamic Economics*, vol.1, no. 2, Winter.
- Maududi, Syed Abu Al Ala (1981), *Islami Nizam-i-Zindagi*, Lahore: Islamic Publications Ltd.
- Maududi, Syed Abu Al Ala (1982), *Islami Tahzeeb*, Lahore: Islamic Publications Ltd.
- Maududi, Syed Abu Al Ala, *Tafheem-ul-Quran*, vol. 5.