



 <http://dx.doi.org/10.26450/jshsr.1764>

Citation: Gümüş Böke, E. (2020). On the perception of environmental awareness in İslamic law. *Journal of Social and Humanities Sciences Research*, 7(50), 362-376.

Dr. Emine GÜMÜŞ BÖKE

Diyanet İşleri Başkanlığı, Şişli Müftülüğü, ADRB Vaizi, İstanbul, TÜRKİYE,  0000-0001-9648-8693

ON THE PERCEPTION OF ENVIRONMENTAL AWARENESS IN ISLAMIC LAW

ÖZET

İslâm Hukukunun klasik kaynaklarında günümüz şekliyle sistematik bir çevre hukukundan söz etmek mümkün olmamakla beraber çevre hukukuna zemin teşkil edecek Kur'an ve sünnette genel ilkeler mevcuttur. İslâm hukukunun temel kaynağı Kur'an-ı Kerim'de çevre koruma bilincini sağlayan birçok âyet vardır. Hz. Peygamber'in Sünnetinde de hem fiili hem de kavli birçok hadis yer almaktadır. Kur'an ve Sünnette yer alan ilke ve esaslar, Müslümanlara çevre bilinci hususunda önemli bir sorumluluk yüklemektedir. Bu bakımdan çevre kaynaklarının sürdürülebilirliğinin sağlanması, insanların ihtiyaçlarını temin gayesiyle yaratılan çevrenin bütün öğeleriyle korunması da hayati derecede önem arz etmektedir. Çevre ile ilgili uluslararası düzenlemelerin olmadığı hatta gündem bile yapılmadığı dönemlerde İslam âlimlerinin çevre korumaya dair evrensel nitelikli görüş beyan etmeleri fıkıh mirası açısından ileri bir aşama olarak kayda değerdir.

Anahtar Kelimeler: Çevre, İslâm Hukuku, İnsan, Bilinç.

İSLÂM HUKUKUNDA ÇEVRE BİLİNCİ ALGISI ÜZERİNE

ABSTRACT

Although it is not possible to encounter a systematic environmental law that meets contemporary standards in the classical sources of Islamic Law, there are general principles in the Qur'an and the Sunnah which will form the ground for environmental law. There are many verses in the Qur'an that nurture environmental protection awareness. In the Sunnah of Prophet Mohammad, there are many hadiths he practised or acclaimed. The principles and rudiments in the Qur'an and the Sunnah give an important responsibility to the Muslims about environmental awareness. In this respect, it is crucially important to ensure the sustainability of environmental resources and to protect the environment, which is created to meet the needs of the people, with all its resources. When there were no international regulations on the environment or even agenda about the said Islamic scholars' declaration of universal opinion on environmental protection is valuable as an advancement of fiqh heritage.

Keywords: Enviroment, Human, Islamic Law, Consciousness.

1. INTRODUCTION

According to the Islamic law the earth and the entire universe were created at the disposal of mankind by Allah, however, both were not given but entrusted to them. Considering the doctrine of trust in view of environment people are responsible for protecting the environment both as individuals and collectively as a society. This stems from the responsibility of mankind to protect nature and natural resources as they are invested with authority and sovereign over them (ez-Zuhruf, 43/12-14; İbrahim, 14/32-34). Thus, wasting resources and usurping the rights of future generations on these can only be considered as being ungrateful for these blessings and committing misappropriation. Almighty Allah expresses such degeneration that emerges when people neglect their responsibilities concerning the environment as follows: "Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned so He may let them taste part of [the consequence of] what they have done that perhaps they will return [to righteousness]" (ar-Rum, 30/41). Corruption is an undesired actual situation for all monotheistic religions including Islam.

In this study, the provisions of Qur'an and Sunnah, as sources of Islamic law, in constructing environmental awareness and conscience will be scrutinised. In the first place, the concept of environment will be defined in general and the decretals determining human-environment interaction and the principles that raise environmental awareness will be touched upon.

2. CONCEPTUAL ANALYSIS OF ENVIRONMENT

The concept of “environment” connotes region, setting, area, surroundings, vicinity and milieu (Dogan, 1996, 223) and although the term seems easy to understand, at first sight, it might be seen that it has a large scope and is hard to define and complex. To give a general definition the term environment tells about people’s relationships with others and their interaction during such relationships, and mankind’s relationship and interaction with plants and animals also inanimate beings including air, water, and earth (Deliser, 2014: 193-213; Hamamci, 1997: 22; Kayhan: 2014: 630).

It is possible to deduce that the concept of environment covers nature and material culture that emerges as a result of human impact on nature which comprises air, water, earth, plants, animals, roads, cities, buildings and the like alongside nonmaterial culture surrounding mankind comprising economic, political, technological, socio-cultural and psychological factors that stem from individual or social life. Thus, the environment is the sum of external conditions and circumstances that influence a person. In other words, the environment is a complex system formed of physical, chemical, biological, cultural and socio-economic resources and values (Bayrakdar: 1992: 15; Gumus, 1998: 1-2).

Another important concept required for a full understanding of the environment and environmental problems is the ecosystem. The globe houses both living and non-living things. The ecosystem is the habitat where living organisms effect each other and inanimate beings through a transfer of energy. Hence, the ecosystem includes mountains, forests, lakes in short everything around us (Berkes & Kislalioglu, 1990: 149; Kayhan, 2014: 632). Ecology is the scientific discipline that studies living beings and their relationship and interaction with the environment (Bayrakdar, 1992: 19; Gormez, 1997: 7). Ecology only studies plant and animal populations. However, environment studies mankind within natural and artificial surroundings. Thus, the environment has a larger scope compared to ecology. Ecology, as a scientific discipline, does not cover the entire environmental relationships. Issues such as air pollution and its impact on humans, radioactive risks, and depletion of natural resources are not solely ecological problems (Gümüs, 1998:2), they remain within the scope of environmental studies which studies all beings in interaction with others and the environment they live in (Hamamci, 1997, 32; Yildirim, 1997, 35).

At the end of the 19th century, ecology meant the total study of an animal species in interaction with its inorganic and organic environment. The term later was expanded to refer not only to a species but the relationships and balance of the entire inhabitants of a place. Thus, humans were also included in the definition and ecology was no longer a sub-discipline of biology but a new field to which new scientific branches were annexed (Kuzudisli, 2014, 146).

3. THE RELATIONSHIP OF ENVIRONMENT, ETHICS AND LAW

Once it was discovered that environmental problems could not be solved only with technological precautions and legal regulations, the importance of the ethical dimension of environmental attitudes and behaviours were foregrounded. Traditional ethical codes are concerned with human-human and human-society or human-state relationships. The classical understanding failed to include human-nature relationships and the responsibilities of mankind towards nature. This is considered as the main reason for the present environmental crisis (Ozdemir & Yükselmiş, 1997: 66).

According to philosophers who try to develop a new philosophy of ethics the source of our environmental problems rests on our philosophical beliefs regarding the universe, mankind, the place of man in the universe and the meaning of life that also govern our conduct. This was the first step taken towards emphasizing the ethical dimension of human-nature relationship and attitudes and behaviours of man towards nature. It can be asserted that the literature on the environment-ethics relationship was mostly visited during the last decade. Thus, there is no consensus on the definition of environmental ethics. However, there are many definitions that came about due to efforts in explaining the human-nature relationship in an ethical context within the framework of environmental problems (Ozdemir & Yükselmiş, 1997: 65-69). The common point of all definitions is their highlighting the ethical dimension of environment-human relations that were not foregrounded and were generally used against nature; mankind’s approach to the natural environment and other beings with ethical responsibility. The ethical guidelines that have justified the conquest of nature in terms of human-nature relationships were

replaced by a new ethical view that suggests living in harmony with all the animate and inanimate beings and respecting their right to exist.

The roots of the current environmental crisis which makes the earth uninhabitable lie in the ethical and moral degeneration of human values. Environmental ethics plays an important role in overcoming the environmental crisis and making the world and the environment better. In this context, mankind has to take responsibility for his actions and respect natural balance, other creatures and the next generations.

It is observed that as the primary sources of Islamic law Qur'an and the Sunnah have established close relationships between general ethical codes and the protection of the environment. Allah not only commanded man to protect nature but also showed him how he would carry out that task. Prophet Muhammad not only preached and practised environmentalism but gave important advice on different occasions. It has to be noted that Islam commends that human relationship with the environment, that is with society and nature, has to be both moral and ethical. In other words, the problem of environment and ecology is an ethical problem for Islam. It might be asserted that mankind's relationship with nature is also ecological once it meets the ethical rules and sentiment accepted by Islam as good and beautiful. In the Holy Qur'an, mankind's unethical behaviours of waste and corruption which adversely affect social and natural environment are frequently criticised. When such immoral sentiments and behaviours are considered on a larger scale they seem to be responsible for the emergence of the current environmental crisis (Bayrakdar, 1992: 65; Kuzudisli, 2014: 150). It might be asserted that once unethical conduct penetrates into the political regimes and economic systems of societies, such societies become dangerous for the environment and other societies.

Environmental problems and threats are inevitable for mankind who neglect the ethical and legal principles of their Creator regarding the protection of the environment who has created and shaped the environment. The resources of the universe are limited. The universe which has limited resources can respond to unlimited wants only if it is flawlessly and sustainably renewed (Ozdemir, 2014: 1005). Thus ethical principles gain importance as the consumption of limited resources is juxtaposed with the saving of blessings trusted to mankind under custody. In addition to this Islamic ecology is a rule-governed ecology with legal sanctions. Islam does not leave the issue of the environment only to the beliefs and morals of individuals or societies instead offers rules-based on beliefs and ethics and implements penal sanctions to those who break the rules. Nevertheless, Prophet Mohammed's prohibitions concerning the environment and the penalties he administered to lawbreakers support this view (Bayrakdar, 1992, 66).

The ecological movements in contemporary society testify that the rising awareness of environmental concerns in the last decades. Thus the regulations on the protection of the environment and environmental law are based on the scientific evidence about the destruction of the environment that appeared after the 1970s and environmentalist NGOs that use these findings in their propaganda activities and actual environmental problems. Despite being a new law branch environmental law has rapidly developed and sub-branches as environmental criminal law and environmental administrative law were founded (Turgut, 1998: 1). In terms of Islamic law, we cannot talk about a systematic environmental law in the classical sources of fiqh. However, the Qur'an and the Sunnah present us with vast information including general principles and specific decrees—and some detailed commandments—that form the basis of environmental law.

It might be argued that siyar (prophetic biography) and Islamic military history, hadith canon, classical Islamic history resources on early Islamic period, books on hisbah (Hisbah: to preach goodness, prevent evil, institute and restore public order and an institution founded in order carry out this task. The one who carries out the task of hisbah is called "muhtesib"). and some fiqh books are among the sources of Islamic environmentalism in general and particularly Islamic environmental law. The life and practices of Prophet Mohammad who has applied the decrees of Qur'an which is the primary source of Islamic law convey many messages concerning the protection of nature. Making appropriate use of this heritage with strict adherence to its meaning and soul would contribute greatly to present understanding of environmental protection especially in matters of law and ethics.

4. DECREES ON ENVIRONMENT IN ISLAMIC LAW

Mankind has to mind some principles in order to protract his life in harmony with others and lead a blissful and virtuous life. These principles would both help him establish a healthy relationship with other beings surrounding him and contribute to the formation of a happy and content society. In view of the general decrees in Islamic law, it would be possible to identify the principles related to the human-environment relationship as follows:

4.1. Universal Balance

The perpetuation of life on earth depends on the normal flow and functioning of the present natural order. It should be kept in mind that when this order is disturbed life on earth would cease which means the doomsday has arrived. Large scale environmental disasters caused by nuclear explosions and chemical weapons disturb the ecological balance and result in minor apocalypses. In this context, the principle of balance is one of the main principles to be observed in human relations (Güven, 2014:147).

Almighty Allah, decrees that all the living and non-living beings on land and in the sky were created in a certain size and balance (al- Hijr, 15/16-20) thus the balance and amount should not be disturbed. In the Qur'an the verse "Indeed, all things We created with predestination." (al-Kamer, 54/49) testifies that the "Ecological Balance" mentioned in modern environmental literature was used centuries ago (Aktas, 2014- 161). At the same time, Qur'an mentions that Allah's act of creation is devoid of any type of excessiveness, inappropriateness and corruption in the following verse: "[And] who created seven heavens in layers. You do not see in the creation of the Most Merciful any inconsistency. So return [you're] vision [to the sky]; do you see any breaks? Then return [your] vision twice again. [you're] vision will return to you humbled while it is fatigued." (al- Mulk, 67/3,4).

The Qur'an warns believers that this standard and balance should not be impaired in the verse "And the heaven He raised and imposed the balance that you do not transgress within the balance." (ar-Rahman, 55/8). Another verse mentions that Allah has ordained everything according to a certain scheme (al-Furqan, 25/2). Thus the Qur'an orders that there is a balance in the universe (Gurbuz, 1997: 34), and in order to keep this balance everything should be used to a certain extent and excessiveness, extravagance would be avoided and most importantly it should be kept in mind that the environment is trusted to mankind in custody. Moreover, the mentioned warning also includes that mankind should avoid disturbing the balance of his own *fitrah* that is creation. At this point, Islamic education struggles to prevent the corruption of the *fitrah* and deviation from the true path showing that mankind's relationships both with his inner and outer environment have to follow a certain arrangement (Aktas, 2014: 147; Bayraktar, 1992: 39).

It is also possible to quote the following verses that affirm that all existence follows the balance and arrangement intended by Allah: "Indeed, in the creation of the heavens and earth, and the alternation of the night and the day, and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature, and [His] directing of the winds and the clouds controlled between the heaven and the earth are signs for a people who use reason." (al-Baqarah, 2/164).

"And He has subjected for you the night and day and the sun and moon, and the stars are subjected by His command. Indeed, in that are signs for a people who reason. And [He has subjected] whatever He multiplied for you on the earth of varying colors. Indeed, in that is a sign for a people who remember." (an- Nahl, 16/12-13).

"Have they not looked at the heaven above them - how We structured it and adorned it and [how] it has no rifts? And the earth - We spread it out and cast therein firmly set mountains and made grow therein [something] of every beautiful kind, giving insight and a reminder for every servant who turns [to Allah]. And We have sent down blessed rain from the sky and made grow thereby gardens and grain from the harvest and lofty palm trees having fruit arranged in layers-" (al-Qaf, 50/6-10).

As one might deduce from the mentioned verses that the environment is run in a systematic order, nature was created for mankind with a very delicate internal balance and mankind is supposed to satisfy their

needs from nature and thus they have to be very careful and responsible while approaching nature. It is also implied that if this balance were impaired human life and existence would be seriously endangered.

In the verse “And We did not create the heavens and earth and that between them in play. We did not create them except in truth, but most of them do not know.” (ed- Duhan, 44/38-39). Almighty Allah decrees that nature was not created accidentally but systematically through the concepts of “right” and “hikmah”. The Qur’an also emphasizes other aspects to be considered for sustaining the present balance. Among the advice of Qur’an numerous verses can be found to keep the sense of balance: avoiding corruption and mischief (al-Bakarah, 2/205), eluding waste (al-En’am, 6/141; al-A’raf, 7/31), following appropriate conduct related to rules of custody (Ali Imran, 3/161; al-Enfal, 8/27), good temperance (Hud, 11/112). All these examples provide evidence for the notion that mankind has to respect the principle of balance and order throughout their lives.

4.2. Mankind as the Khalif of Earth and Improving the World

Allah has created the earth in perfect order and purpose and singled out mankind as the *khalif* of the earth and trusted the universe to him. In the Holy Qur’an Almighty Allah decrees that: “And [mention, O Muhammad], when your Lord said to the angels, “Indeed, I will make upon the earth a successive authority.” They said, “Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?” Allah said, “Indeed, I know that which you do not know.” (al-Baqarah, 2/36). In the context of the Qur’an *khalif* clarifies the condition of mankind as the inhabitants and administrators of the earth and those responsible for civilising and improving it. Allah has bestowed upon mankind, whom he has chosen as *khalif*, the duty of improving the world (Hûd, 11/61). This duty is defined in the Qur’an with the concept of “*amanah*” (trust) and it is considered as a difficult task that even the earth and mountains refused to bear such a burden and were torn into pieces out of fear (al-Ahzab, 33/72). Under such conditions, mankind is expected to worship Allah (al-Qiyameh, 75/36; al-Mu’minun, 23/115), acknowledge that he is the *khalif* of earth, and promote Allah’s religion thus flourish the world both materially, spiritually and ethically. Because Allah did not create the universe and mankind in play and aimlessly (al-Anbya, 21/16). What really matters are leading one’s life with the acknowledgement of this task (Deliser, 2014: 202; Kula, 2000: 363; Ozvar, 2015:42).

The status of mankind as the *khalif* of Allah has been mentioned at many points in the Noble Qur’an. Some of these verses are:

“It is He who has made you successors upon the earth. And whoever disbelieves - upon him will be [the consequence of] his disbelief. And the disbelief of the disbelievers does not increase them in the sight of their Lord except in hatred; and the disbelief of the disbelievers does not increase them except in loss.” (al- Fatir, 35/39).

“And it is He who has made you successors upon the earth and has raised some of you above others in degrees [of rank] that He may try you through what He has given you. Indeed, your Lord is swift in penalty; but indeed, He is Forgiving and Merciful.” (al- An’am, 6/165).

“Then We made you successors in the land after them so that We may observe how you will do.” (Yunus, 10/14).

“Is He [not best] who responds to the desperate one when he calls upon Him and removes evil and makes you inheritors of the earth? Is there a deity with Allah? Little do you remember!” (an- Naml, 27/62).

All the above quoted verses point at the status of mankind as the successor/khalif on earth and remind how mankind has to organize his conduct and protract his relationships with all existence on earth in remembrance of this very basic mission. It is also underlined that when mankind fails to recall his status he turns out to be someone “*who has taken as his god his [own] desire*” (al- Jathiyah, 45/23) as pointed out in the Qur’an (Kula, 2000: 363). The status of mankind as the *khalif* of the world and the relationship of man and Allah are understood in consideration of the above quoted verses of Qur’an. Mankind has taken control of the world as its guardian and this responsibility has to be undertaken, first and foremost, as a subject of Allah. Indeed, it was Allah who created him and who has trusted him the earth. As a guardian, the task of mankind should be perceived as preserving and improving what he has borrowed from past generations and delivering it to the future generations as a better place. Thus, being the *khalif*

of earth emphasizes two responsibilities first socially and second physically improving the earth. The authority to rule nature, which is assigned to mankind, is based on his being created in the divine likeness and mental ability and capacity (Deliser, 2014: 207; Ozvar, 2015: 42).

As a result, Allah has endowed mankind with the capacity and power to build civilizations desires that the authority should be used. According to the Qur'an, mankind is the khalif on earth and instead of individually and socially neglecting the world he had better improve it for his afterlife: "He has produced you from the earth and settled you in it to improve" (al-Hud, 11/61). Thus, the task of mankind is refraining from corruption and abuse of his power and authority and wasting natural resources but improving the world in accordance with the dignity of man (Haneef, 2008: 333; Ozvar, 2015: 43). Accordingly, in the expressions of Qur'an nature and its resources are blessings of Allah for mankind (Lokman, 31/20), and mankind is expected to be thankful and avoid corruption in return (Ibrahim, 14/32-34).

4.3. Termination of Corruption

Corruption means disrupting an order, obstructing the normal flow of things and annihilating beneficial things in order to do harm. The Noble Qur'an, which is the main source of Islamic law, draws attention to the term "corruption" that is closely linked to environmental pollution. Allah criticizes mankind for corruption and mischief on earth and also for destroying nature: "Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned so He may let them taste part of [the consequence of] what they have done that perhaps they will return [to righteousness]." (ar-Rum, 30/41). Glossators have interpreted that the corruption mentioned in this verse means the increase in environmental disasters such as famine, fire and flood and unfruitfulness which stem from the sins and insurrection of mankind (Gumus, Karaman, Cagrici and Donmez, 2012: 4/322). The verse might also imply that the land and the sea become infertile as a result of wars and nature loses its productiveness.

Allah, who sanctifies the souls that praise Him, has presented the earth, which is full of countless blessings and beauties, as an *Amanah* to be guarded by mankind. This can only be faithfully preserved when its natural balance remains untouched. However, the natural balance of the world has been disturbed by mankind. Environmental problems caused by technological developments and industrial wastes disturb the ecological balance. As a result, soil, water and air pollution take place and several animal and plant species become extinct. When one also considers the corruption in social life alongside all these, he might face the heavy toll of ignoring the values of the Almighty Allah (Abak, 2011: 13-14).

In the Noble Qur'an Almighty Allah commands "And when he goes away, he strives throughout the land to cause corruption therein and destroy crops and animals. And Allah does not like corruption" (al-Baqarah, 2/205) and delivers warnings about the aftermath of those who attempt to destroy crops and animals and who are into corruption. When we consider the present health and nutrition disasters faced by mankind the warnings in the mentioned verse make more sense. Thus who destroys nature not only harms the living and non-living beings at the present time but also entrenches upon the rights of the future generations. Therefore, environmental misconduct can be acknowledged as corruption (Coskun, 1986: 299; Guven, 2014: 156; Kurban, 2012: 214). The Qur'an points to the fact that mankind who disturb the earth will suffer in their present lives on earth but the principal punishment will be faced in the afterlife.

There are several warnings in the Holy Qur'an emphasizing that the natural balance should be respected and natural order should be preserved. Allah commands that "And we did not create the heaven and earth and that between them in play. Had we intended to take a diversion, we could have taken it from [what is] with Us - if [indeed] We were to do so. Rather, we dash the truth upon falsehood." (al-Anbya, 21/16-17) stressing that the creation of the world was not a coincidence but was on purpose (Masri, 1997: 20). Prophet Muhammad also asserted that every being in the universe should be used according to its original purpose of creation and laid some principles expressing things should be consumed properly and with due care given to prevent waste and protection of the surroundings should be kept in mind. When the decrees of the Qur'an and the Sunnah are neglected environmental problems arise and nature is destroyed in turn ruining the ecological balance, a problem which cannot be overcome by mankind (Ellek, 2016: 338).

5. GENERAL PRINCIPLES REGARDING ENVIRONMENTAL AWARENESS IN ISLAMIC LAW

Mankind is a social being. In order to ensure peace and happiness among people who live gregariously individuals are required to know their right and responsibilities and act accordingly with a full conscience. We, as individuals, have shared responsibilities on building a bright future that suits human dignity despite all the toil and trouble that haunt contemporary society. Islamic values are the sine qua non for the existence of both individuals and the natural environment. The principles regarding environmental awareness in Islamic law will be evaluated from this point of view.

5.1. Responsibility and the Consciousness of Trust/Amanah

In the Noble Qur'an, Almighty Allah decrees that mankind was not neglected after he has accepted the guardianship of earth (al-Qiyamah, 75/36) and reminds that mankind has responsibilities (Esed, 1999: 11-12). Indeed, what gives meaning to human relations is acting with the consciousness that mankind has responsibilities and duties towards himself and his environment (Abak, 2011: 7; Bayrakdar, 1992: 44; Haneef, 2008: 337; Kula, 2000: 366). If this was the starting point in human conduct people would be more environment-friendly. A responsible person bears the consequences of his deeds and considers them. In this respect, it is stated in the Noble Qur'an that everyone bears the responsibility of his own and no one would bear the burden of another (al- An'am, 6/164).

It is also indicated at the Qur'an that mankind was perfectly created and the earth was created to suit his needs: "It is Allah who made for you the earth a place of settlement and the sky a ceiling and formed you and perfected your forms and provided you with good things. That is Allah, your Lord; then blessed is Allah, Lord of the worlds." (al- Mu'min, 40/64). In another verse it is stated that mankind has the duty to improve the world: "He has produced you from the earth and settled you in it, so ask forgiveness of." (Hud, 11/61). This verse indicates that various construction work including the building of aqueducts and planting works for improving the earth are among the responsibilities of mankind and he is endowed with the capacities and potential to carry out the work (Ellek, 2016: 337).

An important point of the responsibility is Allah's giving the earth to mankind in trust. According to the verse "Indeed, we offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man [undertook to] bear it. Indeed, he was unjust and ignorant." (al- Ahzab, 33/72) mankind's task to be trustworthy as a *khalif* necessitates building a civilization for the good of the entire humanity and shaping the environment according to the will of Allah. Thus, mankind has to acknowledge this responsibility for the environment. To this end, people should guard the world trusted to them and should not betray their environment for evading corruption (Aktas, 2014: 137). Qur'an has the following warning on the issue: "It is not [attributable] to any prophet that he would act unfaithfully [in regard to war booty]. And whoever betrays, [taking unlawfully], will come with what he took on the Day of Resurrection. Then will every soul be [fully] compensated for what it earned, and they will not be wronged." (Al-i Imran, 3/161). "O you who have believed, do not betray Allah and the Messenger or betray your trusts while you know [the consequence]." (al-Anfal, 8/27).

The dictionary meaning of the word trust is "count on, being fearless, being safe" and as a term, it covers all the responsibilities of a person towards Allah, other people and other beings in action, words or belie (Deliser, 2014: 210; Haneef, 2008: 338; Toksari, 1997: 1/467). This responsibility would remind man of his obligations to Allah and the environment. Environmentally speaking mankind is individually and collectively responsible for protecting the environment as per the awareness of responsibility and trust. The hadith of Prophet Mohammad gives important messages on the issue: "Every one of you is a shepherd (administrator) and you are responsible for your flock; the leader of people is a guardian and is responsible for his subjects. A man is the guardian of his family and he is responsible for them. A woman is the guardian of her husband's home and his children and she is responsible for them. The servant of a man is a guardian of the property of his master and he is responsible for it. No doubt, every one of you is a shepherd and is responsible for his flock." (Buhârî, "Nikâh", 81; Müslim, "Îmâret", 20) This hadith outlines the concept of responsibility showing many practices of trust from different walks of life (Haneef, 2008: 338). Moreover, the belief of life after death and accountability in the other world in Islam has an important function is showing the true path to mankind who are given the responsibility

of guarding their trust. The belief that accountability is inescapable prevents people from behaving as they like in their relationship with nature.

Allah, the absolute owner of everything, emphasizes in the Qur'an that mankind is the *khalif* and successor on earth, everything in the universe is presented to him (enamoured) (Deliser, 2014: 208; Kurban, 2012: 215) however the verses cannot be interpreted to mean that mankind has an unlimited authority on the beings in nature. Thus nature is the blessing of Allah for past, present and future generations on earth and remains solely His property. As a result, every responsible person would realize that he does not own nature and quit trying to subdue and exploit it but instead take it as a trust for a lifetime.

5.2. Awareness of Saving

The major factors behind environmental problems and disturbed natural balance are false and unconscious consumption. One of the simplest and primary contributions to the solution of such problems would be refraining from waste and having an awareness of saving. It might be claimed that waste and overconsumption are the biggest threats to the environment and even the existence of man on earth. Overconsumption of natural resources and wasting them would adversely affect people in the near future. Hence, it is important to be content with what you have as this is one of the main virtues of mankind (Aktas, 2014: 164; Guven, 2014: 155).

The main principle of Islam that is directly associated with environmental law is the prohibition of waste. Waste is the main reason for the depletion of the limited resources of the universe. However, Qur'an decrees that resources should be efficiently used by mankind and stresses that "eat and drink but be not excessive. Indeed, He likes not those who commit excess" which also corresponds to a general economic rule (al-Isra, 17/29; al-A'raf, 7/31).

This principle is embodied in preventing waste, foregrounding prudence, and making everyone adopt a philosophy of life outlined with "middle course/economising" mentality (Guyen, 2014: 156).

"And [they are] those who, when they spend, do so not excessively or sparingly but are ever, between that, [justly] moderate" (al-Furqan, 25/67). The Qur'an warns mankind about the regret they would have when they spend carelessly in their daily conduct, as also observed in contemporary environmental problems, and decrees that: "And do not make your hand [as] chained to your neck or extend it completely and [thereby] become blamed and insolvent!" (al-Isra, 17/29). A feeling of moral responsibility should be raised in people in order to overcome environmental problems backed by environmental awareness. Prophet Mohammad also reiterates this point and wants total avoidance of waste (Buhârî, "Libâs", 1). He has told to spare some water even at a running water source to a companion who thought he need not save on water he used for ablution (İbn Mâce, "Tahâret", 48). Prophet Mohammed clearly intends to educate His companions on all types of mischief and waste and make them accustomed to saving.

One of the significant problems of contemporary society is spending natural sources as if they were boundless. Scholars assert that 50 acres of forest per minute and 3000 acres of forest per hour are devastated in various ways. Destruction and plundering the environment for pleasure and entertainment means misappropriating the rights of future generations. Extravagant spending while misery and poverty are experienced is a sufficient reason for the deterioration of harmony, unity and coherence in society, and the abolition of abundance in that society. Moreover, considering the sum of bread waste and other food waste it can be said that the values are rather high. Unless radical measures are taken future generations are very likely to face an extensive famine, exhausted resources, and a significant decrease in quality of life. Thus not only natural resources but also all resources are given to the service of mankind by Allah should not be wasted and better conditions of life should be presented to future generations through sparing (Aktas, 2014: 164-165; Ozvar, 2015: 44; Sancakli, 2001: 419-420).

5.3. Awareness of Cleanliness

One of the pillars of religion is cleanliness. Islam accepts religious cleansing as virtue and morality. Therefore, firstly the person who uses the environment should pay attention to cleanliness in all matters concerning his body, dress, place of residence and environment for the protection of the environment.

Therefore, our religion requires material and spiritual cleansing in the fulfilment of worship. While spiritual cleansing is more concerned with the spiritual world of people, material cleansing is an important principle that concerns both individuals and society as a whole. It can be claimed that, in terms of Islamic law, awareness of cleanliness is one of the measures to be taken in terms of environmental protection (Armagan, 2010: 39; Coskun, 1986: 307-308; Ozdemir, 2014: 1007; Ozdemir & Yükselmis, 1997: 90; Sancakli, 2001: 414;).

In general, the basic philosophy of environmental law lies in the understanding of cleanliness. The fact that Qur'an and Sunnah pay great attention to cleanliness and count cleanliness among the principles of Islam is an indication of this. As a manifestation of the name "Kuddus" (sacred, clean, clear) of Allah, cleansing is a general law in the universe (Mert, 2008: 27). Some of the verses of Qur'an on cleanliness are: "Allah loves those who are constantly repentant and loves those who purify themselves." (al-Baqarah, 2/222), "Allah loves those who purify themselves." (at-Tawbah, 9/108), "O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of janabah, then purify yourselves.but He intends to purify you and complete His favor upon you that you may be grateful." (al-Ma'idah, 5/6). The mentioned verses underline that Almighty Allah gives importance to cleanliness and cleanliness is a measure of the love of Allah. In the verse that decrees ablution, the personal dimension of material cleansing is emphasized and it is stated that the basic condition of prayer, which is the ascension of believers, is cleanliness. Moreover, the place to be prayed and the clothing worn must be clean. In the first days of Islam, among the first orders received by Prophet Mohammed was "Purify your clothing. Avoid uncleanness." (al-Muddaththir, 74/4-5) was also a warning for the believers. Prophet Mohammad also made many recommendations and orders about cleaning. The hadiths "Cleanliness is a part of faith." (Muslim "Īman", 1) and "Cleanliness is half of the religion." (Ībn Mâce, "Taharet", 3) show that the Prophet of two worlds gave so much importance to cleanliness that He accepted cleanliness as a part of faith. It is seen that he has paid much attention to all kinds of cleanliness throughout his life. For example, when going to the mosque and the guesthouse or appearing in public he paid utmost attention to dressing in a clean and beautiful dress, to rubbing a nice scent, not to eat anything that might disturb someone like onion and garlic. From this point of view, cleaning the body, clothes, places and food was given importance among Muslims (The Prophet emphasizes bodily cleanliness and commends that people should bathe at least once a week (Buhâri, "Cuma", 2), regularly clip their nails, shave their armpits and groins, trim their moustache (Muslim, "Tahâret", 57), wash their hands before and after meals (Tirmizî, "Etme", 39), clean their mouth and teeth using stick toothbrush (Buhâri, "Savm", 27). Because, the Prophet himself expressed that the worship of those who do not comply with these principles would be wasted (Ozdemir & Yükselmis, 1997: 92; Armagan, 2010: 44).

There are many provisions about environmental cleanliness in the hadiths of Prophet Mohammad (For detailed information see Akyuz, 2014: 107-126). People shouldn't empty their bowels in the vicinity of waterways, fruit trees, roads and the places where people are shaded (Muslim, "Tahâret", 68) and they keep the animals away from the wells (Ibn Mâce, Ruh, 22). In this context, Prophet Mohammad said: "Beware of the two acts that require foulness". Those who were present said: "O Messenger of Allah, what are these two evils?" and the Prophet replied: "It is emptying your bowels at the passageways of people and in the places where they are shaded." (Ebû Dâvûd, "Tahâret", 14). Likewise, warnings of the Prophet in relation to the cleanliness of the leftovers are noteworthy. "You should keep the grounds of your houses and your courtyards clean. Don't look like the Jews who are collecting garbage in the inner courtyards of their home." (Ībnü'l-Kayyim, 2013: 216) Especially this hadith on the collection of garbage points at a major environmental problem that concerns the age we live in.

In order to prevent environmental pollution and deterioration of air and sea is raising the consciousness of cleanliness both at individual and social levels. Today, water resources especially seas and coasts, are unfortunately polluted by many wastes including sewage, industrial waste, leakages or spills from ships or oil tankers. The lives of sea creatures are increasingly under threat as seas, lakes and streams face growing pollution every day with various contaminants. Keeping the earth clean and making this cleanliness sustainable especially refraining from polluting living spaces such as cities, villages, neighbourhoods, streets and roads would contribute to both human health and civic organization. The hadiths of Prophet Mohammad indicate that every individual has to participate in cleaning the roads and streets which today is part of the public service (Gormez et al, 2015: 7/374; Özdemir, 2014: 1008;

Sancakli, 2001: 415). The Prophet says “Removing something harmful from the road is an act of charity” (Müslim, “Zekât”, 56) and stresses that those who contribute to efforts of environmental organization will be rewarded.

Islam draws attention to the preservation of water resources both in quality and quantity since water is the main substance used for cleaning. This issue is explained in fiqh books in detail and the desired specifications of water are given in the hadith under the titles of “cleanliness”, “dirtiness” and “ablution”. The Ottoman code of civil law also regulates the cleanliness of streams and private waterways. When the rules regarding cleanliness are imprinted in the conscience and mind of individuals they would be practised without the need for law enforcement. It is doubtless that taking Prophet Mohammad as the role model would positively affect one’s personality and in return the entire society. His messages are universal rules. The problem of cleanliness is not limited to a single country but is an extended problem that globally affects the lives of individuals and societies.

5.4. Doing No Harm to the Environment

One of the principles concerning environmental law that exists in Islamic law is “doing no harm” and “abating harm”. Public interest is one of the state functions used by Islamic lawyers to protect citizens. This principle of modern law was voiced by Islamic law centuries ago. The principle of doing no harm that encompasses a wide area including environmental law occupies an important place both in the basic Islamic texts and the thought of law inspired by these texts. Almighty Allah decrees in the Qur’an that: “And spend in the way of Allah and do not throw [yourselves] with your [own] hands into destruction [by refraining]. And do good; indeed, Allah loves the doers of good.” (al- Baqarah, 2/195). It can be deduced from the verse which says “do not throw yourselves with your own hands to destruction” that doing harm to one’s own is also prohibited (Armagan, 2010:42; Ozdemir, 2014: 1011). Doing no harm to people and things and if done properly recovering losses are among the general principles of Islamic law and some of the principles of the Mejlle (Ottoman Civil Code) (Yildirim, 2015: 74).

1. “Injury may not be met by injury” (Mejelle, article 19).
2. “Injury is removed.” (Mejelle, article 20).
3. “An injury cannot be removed by the commission of a similar injury” (Mejelle, article 25).
4. “A private injury is tolerated in order to ward off a public injury” (Mejelle, article 26).
5. “In the presence of two evils, the greater is avoided by the commission of the lesser” (Mejelle, article 28).

The above clauses of Mejlle show how the Islamic principle of “doing no harm” is reflected in law documents.

The most important environmental resources are animals, water, plants and soil. Preventing the pollution of these resources and thus keeping the ecological balance with a view to the Islamic principle of “doing no harm” is of vital importance for both human life and the lives of other living/non-living beings. The Qur’an stresses that Allah has done good to mankind and these should be returned by doing good to others and avoiding corruption and evil (al- Qasas, 28/77). Prophet Mohammad commended that if one cannot do good for the sake of charity he should at least refrain from doing evil, this would count as charity (Buhâri, “İman”, 2). In the light of the Qur’an and the hadith, it is clearly seen that mankind has to take full responsibility in his conduct concerning the environment and make use of the blessings of Allah in a balanced and credible way within the framework of “doing no harm” principle.

5.5. Encouragement of Forestation

One of the key issues of protecting the environment and environmentalism is doubtlessly the preservation of forests, woods and all kinds of living beings. Forests are important as they are used in cleaning the air, for preventing erosion, as industrial raw materials, and food for man and animals. The Qur’an asserts that everything in the world was created purposefully and nothing in the universe exists without a purpose reminding the believers: “The seven heavens and the earth and whatever is in them exalt Him. And there is not a thing except that it exalts [Allah] by His praise, but you do not understand their [way of] exalting. Indeed, He is ever Forbearing and Forgiving.” (al-Isra, 17/44). As mankind

acknowledges that everything created in the skies and on the land is perfect and say "...Our Lord, you did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire." (Al-i Imran, 3/191).

In the Noble Qur'an, it is decreed that "[It is] He who made for you from the green tree, fire, and then from it you ignite" (Yâsîn, 36/80) and the further functions of the plants, which are a natural dress for the earth, are clarified. Prophet Mohammad also encouraged forestation even in life-threatening conditions saying "If the Final Hour comes while you have a palm-cutting in your hands and it is possible to plant it before the Hour comes, you should plant it (İbn Hanbel, "Müsned", III, 184). The encouragements of the Prophet were not limited to this He also pointed out that when someone planted a tree the charity would continue after his death saying "Whoever plants a tree and it bears fruit, Allah will reward him as long as it bears fruits" (İbn Hanbel, "Müsned", V, 416) and planted hundreds of date palms himself.

Prophet Mohammad also worked for the forestation of an area near Madinah known as "*Zureybu't-Tavil*" and decreed that "whoever cuts down a tree from this area should plant another tree in return." (Ebû Davûd, "Edeb", 162), he has defined a 12 square mile area, with the City of Madinah as the centre, as "haram" where cutting trees, picking up leaves and grass and killing animals were prohibited (Müslim, "Hac", 458; Buhârî, "Cihad", 71). He has also noted about the greening of Mecca and Madinah that "Holy Allah! As Prophet Ibrahim has made Mecca a sanctuary, I have made Madinah a sanctuary. I have made Medina a sanctuary between its two mountains. It is forbidden to cut the trees, hunt for game, pick up grass or leaves of the trees." (Ebû Dâvud, "Menâsik", 96). In an agreement with the people of Taif our Prophet has counted among the conditions that the surrounding trees should be protected and animals should not be hunted and those who do not abide by the agreement should be punished (Bayrakdar, 1992: 53-55; Coskun, 1986: 310; Sancakli, 2001: 416).

It is a Sunnah to preserve the trees and to protect the greens as well as planting trees. In this context, the Prophet has warned people who were gathering leaves of trees to feed their animals to gently shake off the leaves instead of hitting the trees with a stick. Our Prophet has forbidden cutting down trees needlessly and doing harm to plants (Gormez et al, 7/378). Particularly, due to Hedjaz climate, cutting down jujube trees and the like which have large shades providing shelter for travellers and animals were forbidden as the Prophet warned with the words "whoever cuts down a jujube tree, Allah will throw him into Jahannam" (Ebû Dâvud, "Edeb", 158-159). The jujube tree is a type of plant that grows in the desert climate. Under the desert climate where plants and trees are rare people eat the fruit of the jujube tree and enjoy its shade. In the mentioned hadith those who cut down the jujube trees are threatened with Jahannam in order to ensure that the natural order is not disturbed and raise consciousness in preserving nature (Ellek, 2016, 343).

Allah's Messenger who took great care in protecting trees ordered His troops whom he sent to Mute military expedition not to touch religious men at the temples, not to kill women, kids and elders and not to harm date-palm trees nor cut down trees and pull down dwellings (Ellek, 2016: 345; Özdemir & Yükselmiş: 1997, 105). In order to prevent the misuse of fire, which burns down acres of forest area in minutes every year and does the greatest harm to the environment, the Prophet warned the public after a fire in a house in Madinah that "Doubtlessly fire is your enemy. Do not keep the fires burning in your homes when you go to bed." (Buhârî, "İsti'zân", 49; Müslim, "Eşribe", 101.) which is one of the prophetic warnings (Akyuz, 2015: 232-244).

The conduct of Prophet Mohammad provides guidance on how the environment should be treated and protected. The Prophet's relatives and family tried to cling to the recommendations and encouragements regarding forestation and environment with utmost care. Similarly, the Believers paid attention to planting trees and protecting the woods following the decrees of the Qur'an and the Sunnah during the course of history. Our ancestors have also marked the importance of protecting plants in the saying "a person who needlessly cuts down trees is a kind of murderer". Consequently, it should be remembered that protection of the environment particularly the forests is important both with regard to the society and as a responsibility towards Allah. Many issues related to air, water and soil are directly linked to protecting trees. Many vital environmental services including filtering the toxic gases and hazardous dust in the air, preventing soil erosion and eliminating the negative effects of rain and wind, facilitating the absorption of water and preventing flood risks and regular replenishment of resources are provided

by forests. Thus, the messages of Prophet Mohammad related to planting trees, forestation, and founding protected areas should be accepted as messages that contain universal principles.

5.6. Protection of Animals

Another key point of environmental protection in Islam is related to the protection and care of animals. Islam asserts that mankind is responsible for all beings without any exceptions? It is important to obey animal rights as well as human rights in society. Allah has decreed that “Allah laid out the earth for the creatures.” (ar- Rahman, 55/10) which means that the earth is the habitat of not only mankind but also all other beings. Thus, people should show affection and have pity towards beings other than mankind on an equitable basis (Sancakli, 2001: 417).

The Noble Qur’an notes that animals are an ummah, a community just like men: “And there is no creature on [or within] the earth or bird that flies with its wings except [that they are] communities like you.” (al- An’am, 6/38). It is very noteworthy that the concept of “ummah” which is an important concept in Islamic tradition and literature is used for animals, as well. The verse attracts our attention to the world of animals and tells that they are classified like mankind and points out that each type of walking animals or reptiles constitute an ummah; the birds are an ummah, and mankind is another ummah particularly underlining making is a class of beings like other inhabitants of the earth (Yazır, 1992: 3/418). Thus, animals were also created by Allah who also created mankind and they have their own rights in the universe just like mankind.

Many animal names are mentioned in the Qur’an. Among the mentioned animals’ names are fly (al-Haj, 22/73), mosquito (al-Baqarah, 2/26), spider (Ankabut, 29/41), ant (an-Naml, 27/18), bee (an-Nahl, 16/68-69), wolf (Joseph, 12/14,17), ass (Luqman, 31/19), mule (an-Nahl, 16/8), horse (Al-i Imran, 3/14), cow (al-Baqarah, 2/69), camel (al-An’am, 6/144), sheep (al-An’am, 6/143), snake (Ta-ha, 20/20), swine (al-Baqarah, 2/173), monkey (al-Baqarah, 2/65) and dog (A’raf, 7/176). Moreover, the names of some verses are derived from the animals named in them such as Baqarah, Nahl, Ankebut, and Naml. All the living and non-living beings that worship Allah in their own body language are valuable and precious in the presence of Allah. Therefore, these beings which are prized by Allah have to be prized by mankind as well.

The Sunnah, which is the second source of Islamic law, also demonstrates that Prophet Mohammad cared much about animals. Allah’s Messenger has been extraordinarily delicate in respecting animals, protecting them, keeping safe from torture and insult. Prophet Mohammad treated all animals with due compassion and mercy has decreed that “Allah will be merciful to those who are merciful, be merciful to those on earth so that the ones in the skies (angels) will be merciful to you” (Tirmizî, “Birr”, 16). Moreover, he has forbidden the use of animals as target boards (Buhârî, “Sayd”, 25; Müslim, “Sayd”, 58) and put in animal fights (Ebû Dâvûd, “Cihâd”, 51; Tirmizî, “Cihâd”, 30), and warned Aisha who treated the camel she rode harshly as “behave softly” (Müslim, “Birr”, 79). Allah’s Messenger has reported that a sparrow which was killed without reason would present its case and sue them before Allah “Oh my Allah! This person killed me not out of need but needlessly.” (Nesâî, “Dahâyâ”, 42).

It is seen that Prophet Mohammad’s mercy towards animals greatly affected the behaviours of Muslims throughout history. The Muslim people who derived their point of view from their Prophet approached everyone with deep compassion and tolerance. Animals also take their share of this climate of mercy, compassion and tolerance. Moreover, the Prophet also noted that treating animals badly could lead to Jahannam while behaving them in a good manner might open the gates of Jannah.

The Prophet told the story of a traveller who was thirsty and climbed down a well for water. After he drank water from the well and climbed up, the man saw a dog eating mud from (the severity of) thirst. He thought “poor thing is experiencing the same with me” So, that man took a shoe (and filled it) with water and kept on pouring the water for the dog till it quenched its thirst. So Allah approved of his deed and made him enter Janna (Buhârî, “Müsâkât”, 9; Müslim, “Selâm”, 153). It is also reported that he has told the story of a woman who entered the (Jahannam) Fire because of a cat which she had tied, neither giving it food nor setting it free to eat from the vermin of the earth (Buhârî, “Bed’ü’l-halk”, 16; Müslim, “Tevbe”, 25)

According to another story, the Prophet has forbidden branding animals and using animals as targets, and cursed those who perform such deeds (Buhârî, “Zebâih”, 25; Ebû Dâvûd, “Cihâd”, 52). During a journey one of his companions took two baby birds from a nest and when the Prophet saw the mother bird fluttering he said “Who is it that saddens this bird because of her chicks? Return the chicks to her!” (Ebû Dâvûd, “Cihâd”, 112). When he saw a camel was in trouble he warned “Fear Allah concerning your speechless animals!” (Ebû Dâvûd, “Cihâd”, 44) and had other warnings stressing that the consciousness concerning animals can only be based on belief and responsibility based on their beliefs.

As a result, the Prophet commands that people should protect animals, refrain from torturing them, keep them clean and healthy, do not overload them, use them according to their nature, and hunt animals only when needed thus He prohibits behaviours that would do harm to the environment. Almighty Allah has given the animals to the service of mankind and allowed people to make use of them in various ways and made such uses halal however it should be kept in mind that animals are a part of the natural balance and they are living beings just like men and have corresponding rights. Thus, approaching animals with mercy and compassion is one of the teachings of Islam and doing otherwise would be the violation of animal rights.

6. RESULTS

The environment is the home of mankind and it is important as it represents the setting people inhabit, however, mankind’s intervention in the natural order resulted in problems. Rapid depletion of natural resources brought about the disruption of natural balance and led to the emergence of global problems tagged “environmental problems”. Problems including air and water pollution, desertification, accelerating sparsity of vegetation, extinction of species, global warming, climate change, and depletion of the ozone layer have gained the status of environmental crises which need to be urgently solved.

It would be wise to make use of religious motivations in raising “environmental awareness” which developed in reaction to growing environmental problems that seriously threatened life on earth, particularly human life. Thus, reminding the things put forward on the mentioned issue by sources of Islamic law might help people establish closer emotional responses to the issue. It is essential to analyse the environmental paradigm of Islam and to talk over the mechanism of the Qur’an and the Sunnah for generating solutions to environmental problems.

Islam, as a religion, does not merely quote advisory ethical principles that seek to prevent the transformation of the earth to an uninhabitable place and the extinction of the universe. It also sets practical principles through ethereal and worldly sanctions for fostering environmental consciousness. Various decrees under different headings on environmental protection quoted in classical sources of fiqh which would contribute to the formation of environmental consciousness aim at protecting the environment and making the world a better place for living.

Considering the issue of environmental consciousness, it is significant that it exists in the Qur’an and the Sunnah from the very first revelations onward. It must be noted that tracing environmental discourse and the basis of the environmental process only in the last four decades connotes how people became distanced from the teachings of Islam.

In terms of the general decrees that determine the relationship between mankind and the environment, some findings are noteworthy. It is desired that mankind becomes a being that feels a responsibility towards his environment, improves his surroundings, refrains from corruption, acknowledges that the entire environment is trusted to him and takes action to fulfil his responsibilities concerning the environment. However due to some political, economic, and technical efforts of mankind what we have in hand today is a global environmental crisis which we name environmental problems. Naturally, such a crisis stems from the inability to raise environmental consciousness, in short taking the trust for granted. Nevertheless, the universe, with all its beauties, is a blessing of the Supreme Creator to mankind. He encourages mankind to improve their habitat, the environment they live in and discourages corruption and destruction.

In addition to this, Islam invites mankind, the *khalif* of earth, to raise their consciousness in protecting the environment under the guidance of the principles offered by the Qur’an and the hadiths. Responsibility, trust, saving, cleanliness, doing no harm, encouraging forestation and protecting animals

are important aspects of environmental awareness. Environmental awareness should be raised from very early ages. The basis of environmental consciousness is a love of man and nature. Once environmental awareness is gained the society would all internalize and protect environmentalism.

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