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PEACE, STABILITY AND ENVIRONMENTAL PROTECTION IN ISLAM

Abstract. *This research is a humble attempt to shed light on today's world's urgent issues, such as environmental and social problems and the role of the religion of Islam in the solution of the above problems. In this article, we discuss the issues related to the environment and try to give possible solutions through the verses of the Qur'an and the Hadith.*

Keywords: *Islam, peace, Qur'an Kareem, hadith, sustainability, tolerance, ecology, environment, nature, protection.*

INTRODUCTION

In today's globalization era, peace, stability and environmental issues are among the most pressing issues for all of humanity. According to the United Nations, millions of people around the world suffer every year as a result of war, climate change, environmental disasters and the misallocation of resources. In this context, Islam offers not only a system of worship and moral life, but also a set of perfect values aimed at justice, peace and environmental protection in society.

Islamic sources - the Holy Qur'an and Hadith - extensively cover the issues of maintaining peace, establishing justice and caring for the environment. This article analyzes the role of Islam in ensuring peace and stability, its attitude to environmental problems and the practical significance of these values today.

MAIN PART

Islam is a religion of peace by its very name. The moral foundation of the Holy Qur'an, the divine revelation that gave humanity the blessing of Islam, is based on justice, mercy, kindness, humility, respect, and peace. The word Islam itself comes from the Arabic word "silm" - peace, tranquility, and submission. Islam's contribution to peace Islam places great emphasis on peace. In the Holy Qur'an, Allah Almighty commands Muslims to be tolerant of others, to be just, and to stay away from sedition and corruption. The Prophet Muhammad (peace be upon him) sought to resolve many problems peacefully throughout his life and also treated representatives of other religions with respect. In the Qur'an, Allah Almighty always calls upon believers to peace: "If they incline to peace, then incline to peace, and put your trust in Allah" (Qur'an, Surah Anfal, verse 61).

The Qur'an not only discourages blindly following one's ancestors, leaders, and leaders, but also discourages one-sided thinking and calls for choosing the best when doing something (Muhammad Sadiq Muhammad Yusuf, 20025:31).

The Prophet Muhammad (peace be upon him) also emphasized "not harming others with his tongue and hands" as a true sign of a Muslim (narrated by Imam Bukhari).

In Islam, the concept of peace includes not only a life without war, but also social justice, mutual respect, and the glorification of human dignity. Therefore, moral purity, justice, and enlightenment are paramount in achieving peace in Muslim societies.

Stability is the maintenance of balance in the political, social and economic systems of society. The Qur'an states that "ummah wasah" – a middle, balanced path – has been chosen for humanity (Surah Al-Baqarah, verse 143).

Islam sets out the following principles to ensure social stability:

1. Justice – The Qur'an states: "Indeed, Allah commands you to render back trusts to their owners, and that when you judge between people, that you judge with justice" (Surah An-Nisa, verse 58).
2. Mutual assistance and cooperation - Muslims are brothers and should help each other.
3. Fair distribution of wealth - Supporting the poor in society through Zakat and Sadaqah.

4. Respect for rights and freedoms - The Qur'an states, "There is no compulsion in religion" (Surah Al-Baqarah, verse 256).

Thus, stability in Islam is a system that is ensured through justice, equality and social solidarity.

Tolerance is one of the basic principles and moral values of Islam. Islam encourages Muslims to treat people of other religions with kindness, to be tolerant towards them and to establish friendly relations based on common principles (Madrakhimova Y., 2025:1107).

Allah says: "And forgive, enjoin what is right, and turn away from the ignorant" (Surah Al-A'raf, verse 199). This verse of the Holy Qur'an commands to be tolerant towards everyone equally and to ignore the ignorant who do not accept this principle.

It is worth noting that the Qur'an elevates tolerance to the level of worship and emphasizes that it is dependent on the pleasure of Allah. Allah says: "Nay! And whoever submits his face to Allah while doing good, he will have his reward with his Lord. There will be no fear on them, nor will they grieve" (Surah Al-Baqarah, verse 112).

Religious tolerance is also called for in the Hadith. The Prophet Muhammad (peace be upon him) forbade hatred, injustice, restriction of freedom, and oppression of other people because of their faith, race, skin color, or nationality. An example of this is the treaty he made with non-Muslims when he entered Medina, in which non-Muslims were recognized as citizens with the same rights and duties as Muslims. Muhammad (peace be upon him) commanded his companions to treat them well, help them, protect them, and not harm them in any way. For example, when the Prophet Muhammad (peace be upon him) received the Christian envoys from the tribe of Najran, he showed them great respect and honor. He even allowed them to pray in the Prophet's Mosque when it was time for prayer. When the envoys of Najran began to pray facing the rising sun, the Prophet (peace and blessings of Allah be upon him) said to his companions, "Do not touch them." Thus, the non-Muslim envoys performed their prayers in the Prophet's Mosque in complete safety (Madrakhimova Y., 2025:1107).

Environmental protection is one of the Islamic values. The Qur'an calls upon humans to cultivate the earth and not waste it:

"And He has made you successors on earth" (Surah Fatir, verse 39).

"Allah does not love the wasteful" (Surah Al-A'raf, verse 31).

The Prophet (peace and blessings of Allah be upon him) said: “If you have a sapling in your hand and you know that the Hour is coming, plant it.” (Narrated by Imam Ahmad).

This hadith calls upon Muslims to be not only religious but also ecologically responsible.

The hadith states: “Do not waste water, even if you perform ablution by the river.” This shows a high level of awareness in maintaining ecological balance.

Nature is one of the wonders created by Allah Almighty. The Holy Qur’an mentions the earth, sky, water, trees, birds and other natural phenomena as signs of Allah, that is, his signs. This encourages Muslims to treat nature with deep respect and responsibility. Islam calls on people to be responsible and just towards the creatures on earth. Our Prophet Muhammad (peace be upon him) demonstrated in his life such ecological actions as planting trees, showing mercy to animals, saving water, and not polluting the soil and air. It is emphasized in the hadiths that if a person plants a tree and a person or animal uses it, this act is valued as charity. Keeping nature clean, not wasting water and other resources, and properly managing waste are integral parts of Islamic ethics. Dealing with nature is not only an environmental issue, but also a spiritual duty that is closely related to faith and is based on the principles of patience, compassion and justice (Yusuf al- Qaradawi, 2001).

According to Islamic teachings, man is not the owner of the Earth, but a vicegerent appointed by God - that is, a manager and responsible person. This status does not give man the right to absolute dominion over nature, but rather imposes responsibility and accountability. The Holy Qur’an says: “He has made you vicegerents on the earth” (Fatir, verse 39). This verse shows man’s religious obligation to nature. Only a person who uses nature fairly and carefully fulfills the status of vicegerent before God. Otherwise, harming nature is considered a betrayal of trust. During the life of our Prophet Muhammad (peace be upon him), he encouraged planting trees, showed kindness to animals, and ordered to save water. The idea of preserving the Earth and its blessings for future generations is embodied in these Sunnah actions (Fazlur Rahman, 2009).

Imam Abu Abdullah narrated:

“Whenever the Prophet (peace be upon him) appointed a commander for a battle, he would first call him to fear Allah in his personal life, and then he would order him to

teach this fear to his army. Then he would say: “In the name of Allah, follow His path... Do not betray, do not mock the dead, do not kill children or the priests in the mosque. Do not burn date palms, do not flood them, do not cut down fruit trees, do not burn crops, and do not harm animals unless necessary” (Wasa’il ash- Shi’a, n.t.).

This hadith shows how much attention the Prophet Muhammad (peace be upon him) paid to the moral standards of war. He advocated justice, humanity, and the preservation of nature even in war. In particular, the protection of innocent children, priests, trees, and animals shows that the Islamic laws of war have a high moral basis. This hadith is also relevant today in the framework of international war rules and human rights, reminding Muslims of the need to maintain moral principles in all situations. The earth is a sacred trust that God has given to His servants. It can be used wisely, but harming, wasting, and corruption are strictly prohibited. The Qur’an emphasizes: “Do not spread corruption on the earth after it has been set in order” (Al-A’raf, 56). Therefore, in Islam, the protection of nature is not only an ecological or social duty, but also a religious and spiritual duty. Islam teaches the need to maintain a balance between man and nature, to preserve nature, to use it wisely, and calls on every Muslim to be responsible in this regard. This is an important religious basis for ecological sustainability and nature protection. Islam views nature as one of the most sacred blessings for human life, regulates the relationship between man and God, but also pays special attention to the relationship between man and the environment. The environment is a miracle of God’s creation and trust. Therefore, for Muslims, preserving nature is not only an ecological duty, but also a religious, spiritual, and moral duty (Abdul Majid Zindani, 2003).

The Holy Qur’an and the Hadith describe nature as a sign and trust from Allah. The earth, water, sky, trees and animals are blessings given to man, which should be appreciated and preserved by man. In many places, the Qur’an shows the greatness, power and kindness of Allah through the creatures in nature. For example, “To Allah belongs the earth and the sky and all that is between them” (Al-Baqarah, 164). Therefore, it is a religious obligation for every Muslim to treat nature with respect. In Islam, polluting the environment, destroying nature or wasting resources is considered “fasad” (corruption) and is strictly prohibited in the Qur’an. The Qur’an states, “Eat and drink but do not be wasteful, for Allah does not love the wasteful” (Al-A’raf, 31). This religious teaching encourages Muslims to use natural resources wisely, reduce waste,

and conserve water and other blessings. Protecting the environment is a Muslim's duty before Allah and a meritorious deed (Islam Encyclopedia, 2011).

In the Qur'an, all living things are recognized as a miracle of Allah's creation. Our Prophet preached compassion for animals.

The resources of the earth and the earth's surface are entrusted to man as a trust from Allah. It is an Islamic principle to use them not only for our own benefit, but also for the benefit of future generations.

Today, the problems of climate change, global warming, water scarcity, deforestation and waste are becoming increasingly acute. The principles put forward in Islam - non-waste, love for nature, fair distribution and peace - are in line with the UN's Sustainable Development Goals (SDGs).

For example:

SDG-13 (Combating Climate Change) - Building Environmental Responsibility through the Qur'an and Hadith.

SDG-16 (Peace, Justice and Strong Institutions) - Islamic principles of justice and peace.

SDG-6 (Clean Water and Sanitation) – Islamic guidelines on not wasting water.

Thus, Islamic values are relevant guidance for humanity not only on a religious but also on a global scale.

Today, environmental problems are widely discussed around the world. Islam provides a strong religious and moral basis for these secular movements. Muslims can actively participate in protecting the environment, relying on their values. This increases not only secular, but also religious responsibility. Islam sees the protection of nature as a duty based on the principles of inner spiritual virtues - patience, compassion and justice. Through these principles, Muslims find not only technical, but also spiritual solutions to environmental problems. Environmental protection, in turn, serves to ensure stability in society, a healthy life and leave a healthy nature for future generations.

CONCLUSION

Islam has defined peace, stability and environmental protection as one of the most important tasks of humanity. Qur'anic verses and hadiths call on Muslims to always live with justice, peace and love for nature. In the context of today's environmental

crises and social problems, the application of Islamic values is an important condition for building a sustainable society and leaving a prosperous environment for future generations.

Therefore, the principles of Islam regarding peace, stability and environmental protection should be valued as universal values not only for Muslim societies, but also for all humanity.

In conclusion, it can be said that Islam considers environmental protection to be a sacred and important issue. Every Muslim should feel a high level of responsibility towards nature. Protecting nature, using it wisely, refraining from waste and destruction is a religious and spiritual duty of a Muslim. In this way, they contribute to secular environmental movements with a strong religious basis and serve to leave a healthy, clean nature for future generations. Therefore, based on these profound teachings of Islam, Muslims today must actively participate in the fight against global problems such as climate change, environmental degradation, and resource depletion. By doing so, they will not only fulfill their religious obligations, but also make an invaluable contribution to leaving a healthy, clean, and sustainable environment for future generations.

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