



The foundations of environment in Quran with a review of seven United Nations Conferences on the environment

Mahmoud Rostami Tabar¹ and Seyed Mohammad Shobeiri²

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Abstract

Although scientists have felt the dangers of environmental degradation from a long time ago and were sure about its' adverse consequences and the need to change human behavior towards the only livable planet, But in the past four decades have taken practical steps through numerous international and Inter-governmental conferences and sometimes implementation of their decisions. Meanwhile, Quran as the holy book of Muslims with a quarter of the global population, has referred to fundamental issues in relation to the environment, human and creation of the universe, that could be the basis of different environmental policies in the Muslim world and can be used as the agenda for their representatives in these communities. The purpose of this paper is to get acquainted with environmental concepts in the Quran and adapting them with seven international environmental conferences since 1972. Research method is descriptive and documental analytical referring to the final statement of conferences and searchig Quran and based on the authentic interpretations of texts and translations with deductive approach.

Keywords:Environment, creator, verses, conference, human

Introduction

In recent decades, scientists have felt the dangers of environmental degradation from a long time ago and several communities also have experienced the adverse consequences and are sure about the necessity of changing human behavior towards it, and "While humans have long been aware of the effects of their activities on the local environment, only in the last few decades has it become apparent that these activities can cumulatively affect the global environment." (GEO5, page xviii)The problems were seen as thr increasing contamination of land, air, water, the growth in the world population, and the countinuing depletion of natural resources. The problems were formaly recognized in the 1972 United Nations Decleration on Human Environment. (Robert B. Stevenson et. al, p. 12) "The consequence of the environmental crisis can now be observed everywhere for those who have eyes to see, and it becomes ever more difficult, even for the ideologues of linear human progress and indefinite economic development and the few scientists that they

Author's Address

¹Department of Environment, Payam Noor University, Tehran Jonoob, Tehran, Iran

²Associate Professor at Department of Environment, Payam Noor University, Tehran, Iran

E-mail: mahrostab@yahoo.com

can muster to support them, to neglect the great threat facing humanity as a result of what modern man has done and continues to do to the natural environment. We have created a civilization that is in such a state of disequilibrium with the natural environment that if one takes the longer view one can assert that this civilization is itself the greatest weapon of mass destruction. Ecocide is also suicide." (Anne Marieke Schwencke, p 21/116)to resolve this issue,

Environmental education as one of the most critical elements of an all-out attack on the world's environmental crisis" (Stockholm 1972)Have enumerated. A field «" be interdisciplinary in its approach "» (Belgrade Charter, 1975, Tbilisi Declaration, 1977), and "... to succeed in making individuals andcommunities understand the complex nature of the natural and the built environments and acquiretheknowledge, values, attitudes, andpractical skills to participate in a responsible and effective way in anticipating andsolving environmental problems environment" Was created (Ibid). Environmental issues are one of the most important branches in Quran. Perhaps Quran is the holy book which set the nature and the whole creation as a tool and a classroom to understand Creator. If one pay serious attention to the sanctity and the value that Quran has put for the



creation of universe and particularly the earth and its components, and manage the world according to the law of God in the social, economic and environmental dimensions and set it as the main aspects of sustainable development, could certainly make a more beautiful future for the land, the environment and his own. "If the people of the towns had but believed and feared Allah, We should indeed have opened out to them (All kinds of) blessings from heaven and earth; but they rejected (the truth), and we brought them to book for their misdeeds." (Al-A'raf, 96) So it is needed to mention and explain available Quranic concepts in this field with modern and scientific language (Rouhani, p. 19) and the environmental concepts should be concerned by Islamic societies as sacred and emphasized issues in Quran for the preservation of nature and the environment and sustainability of human life on earth and finally God cognition, and by relying on this terrific spiritual support attend the scientific conferences to effect the worldwide policies with higher strength and dignity. Of course what can be useful of the scientific discoveries in the interpretation of Quranic texts is that scientific discoveries extent signified and concepts of Quran texts in our ideas and perceptions, every time that science awares us on something, God's revelations have always brief references about its' souls and outlooks. However, we shouldn't rely on the issue that the signified and the meaning of this verse or verses is only the one that science has been able to discover it. It is appropriate to say that what science has been able to discover is one of the purposes and concepts that Quran refers to. "(Seyed Qotb, p). Whatever is presented in this article is not the interpretation or scientific interpretation of Quran, but also is the adaptation of real experience and observing apparent analogy of the verses with the mentioned issues. What is important is the verses that refer to heaven, earth, human, animals and nature and invite man to think about them and sometimes consider them as the signs of God and the resurrection, they are thought promoting, and in the field of environmental education we want thought promotion.

1. Man, earth, the environment and creatures (creation) and the property and God's verses
In the Preface to the Stockholm Conference in 1972 is said:

'Man is both creature and moulders of his environment, which gives him physical sustenance and affords him the opportunity for intellectual, moral, social and spiritual growth' In the second paragraph of the Declaration of the World Summit - Stable development in Johannesburg South Africa 2002 is said that: 'We commit ourselves to building a humane, equitable and caring global society, cognizant of the need for human dignity for all.'

According to Quran, human dignity is the best valuation; it means the highest rank of humanity and divine closeness. and surely we have honored the children of adam, and we carry them in the land and the sea, and we have given them of the good things, and we have made them to excel by an appropriate excellence over most of those whom we have created ." (Al-Isra, 70) "We have indeed created man in the best of moulds" (At-Teen, 4)

In none of the studied international conferences, they have mentioned the Creator of the universe and the Creator of man and the need of human to rethink about his relationship with this unique management. In Stockholm Conference in 1972,

"Man is both creature and moulders of his environment"

There are many verses in the Quran about the creation of the heavens and the earth and its components that are referred directly to their creation by Almighty God:

(Al-Baqara, 29), (Al-Ma'ida, 17, 18), (Al-An'am, 1, 2, 73, 101, 102), (Al-A'raf, 54, 69), (Yunus, 3, 5, 6), (Houd, 7), (Ar-Ra'd, 16), (Ibraheem, 19, 32), (Al-Hijr, 85, 86), (An-Nahl, 3, 4, 5, 8, 81), (Al-Isra, 99), (Ta-Ha, 4, 50, 55), (Al-Anbiya, 16, 104), (Al-Mu'minoon, 12, 17), (Al-Nour, 45), (Al-Furqan, 2, 49, 54, 59), (Ash-Shu'ara, 184), (An-Naml, 60, 61, 64), (Al-Qasas, 68), (Al-Ankabut, 19, 61), (Ar-Roum, 11, 22, 27), (Luqman, 25), (As-Sajda, 4, 5), (Fatir, 1, 2, 3, 16, 17, 40, 41), (Yaseen, 36, 42, 68, 71, 72, 81, 82), (As-Saffat, 11, 12), (Sad, 27), (Az-Zumar, 5, 38), (Ghafir, 57), (Fussilat, 37), (Ash-Shura, 29, 49), (Az-Zukhruf, 9, 87), (Ad-Dukhan, 38, 39, 40), (Al-Jathiyah, 22), (Al-Ahqaf, 3, 4, 33), (Qaf, 38), (Adh-Dhariyat, 49, 56, 57, 58), (Al-Qamar, 49), (Al-Hadeed, 4, 5), (At-Talaq, 12), (Al-Mulk, 3, 4), (Nouh, 15, 16, 17, 18, 19, 20), (An-Naba, 6 - 16), (An-Nazi'at, 27, 28). "Man we did create from a quintessence (of clay)." (Al-Mu'minoon, 12)



In Quran God states that creating human was easier than the creation of the other universes.

“Assuredly the creation of the heavens and the earth is a greater (matter) than the creation of men: Yet most men understand not.”(Ghafir, 57)In An-Nazi'at Surah in a question tone beautifully expresses this point that is it more difficult to create you or create the heavens? :What! Are ye the more difficult to create or the heaven (above)? (Allah) hath constructed it.”(An-Nazi'at, 27)And according to Quran, this creation was not for the need or entertainment, NO! It has a specific purpose and planning.Not for (idle) sport did we create the heavens and the earth and all that is between.” (Al-Anbiya, 16) God in Quran emanates the origin and destination of creation in his sacred essence and “Quran has stated the procedure of beginning and lasting of the world in five verses (Al-Anbiya paced, 30; Adh-Dhariyat, 47; Fussilat, 11; Al-Anbiya paced, 104; Ibraheem 48,) that gradually its' scientific accuracy has been approved in line with the progress of the cosmological science (Rouhani, Sad 74). »In Surah Fussilat verse 9 to 12 describes the creation of the earth and the heavens and says:

“Say: Is it that ye deny Him Who created the earth in two Days? And do ye join equals with Him? He is the Lord of (all) the Worlds.”(Fussilat, 9)

“He set on the (earth), mountains standing firm, high above it, and bestowed blessings on the earth, and measure therein all things to give them nourishment in due proportion, in four Days, in accordance with (the needs of) those who seek (Sustenance).” (Fussilat, 10)“Moreover He comprehended in His design the sky, and it had been (as) smoke: He said to it and to the earth: "Come ye together, willingly or unwillingly." They said: "We do come (together), in willing obedience.”(Fussilat, 11)“So He ordained them seven heavens in two periods, and revealed in every heaven its affair; and we adorned the lower heaven with brilliant stars and (made it) to guard; that is the decree of the Mighty, the Knowing.”(Fussilat, 12)

Also in Surah Al-Anbiya describes the creation of the earth and heavens as: 30.

“ Do not the Unbelievers see that the heavens and the earth were joined together (as one unit of creation), before we clove them asunder? We made from water every living thing. Will they not then believe) ?Al-AnbiyaNo just estimate have they

made of Allah, such as is due to Him: On the Day of Judgment the whole of the earth will be but His handful, and the heavens will be rolled up in His right hand: Glory to Him! High is He above the Partners they attribute to Him) !Az-Zumar

And about the upshot of the creation in Surah Al-Anbiya verse 104 says:“The Day that We roll up the heavens like a scroll rolled up for books (completed),- even as We produced the first creation, so shall We produce a new one: a promise We have undertaken: truly shall We fulfil it.”(Al-Anbiya, 104)

So regarding the creation in Quran's view, one of the masterpieces of this holy book goes back to more than 1,400 years ago and to the second half of the seventh century. However it has certainly been mentioned in the previous holy books as well. Considering the above mentioned verses brings this message to people that the world has a skillful creator and director that all human programs should be based on his issued guidelines and without considering them no success can be achieved. In this way Quran can be called as a healing prescription to understand the Creator of the universe and following his orders and with a connection to the origin of this creation find an excellent way to save and restore the environment and its' growing pains until the moment that the holy essence wills. "It seems that the verses about the creation states two purposes for the creation of human, that include practical purposes such as worship and experiments and scientific purposes which are for the theoretical evolution of human (Behjat Pour et al., 2013, Sad, 142). Quran refers to fundamental issues in relation to the environment and human and creation of the universe and should be the basis for the proper utilization of the environment, particularly in the Islamic countries.

The balanced and equitable creation of the universe and creation.

According to Quran, creation is not based on accidents and natural coincidences rather on the order and it is systematic and scheduled. And warns human beings for raping this order and commixing these calculations. What is happening today in terms of climate change and global warming and decreasing of biodiversity, etc. is kind of disturbing law and the global ruling over the world. An issue



which is emphasized in (1 and 6) conferences. In the reports Climate Change in 2014 "changing precipitation or melting snow and ice are altering hydrological systems, many terrestrial, freshwater, and marine species have shifted their geographic ranges, seasonal activities, migration patterns, abundances, and species interactions in response to ongoing climate change (high confidence; based on many studies covering a wide range of regions and crops, negative impacts of climate change on crop yields have been more common than positive impacts (high confidence); Climate change has negatively affected wheat and maize yields for many regions and in the global aggregate (medium confidence)." (Vicente R. Barros, p, 4). "Since the start of the new millennium, over 40 major conflicts and some 2500 disasters have affected billions of people around the world. These crises have destroyed infrastructure, displaced entire populations and threatened ecosystems that support the lives of many people. The impacts are borne disproportionately by the most vulnerable sectors of society, affecting their livelihoods and compounding poverty. (PROGRAMME PERFORMANCE REPORT 2012-2013, p, 12)

The following Quranic verses and verses (Al-Hijr, 19), (Al-Mulk, 3 and 4), (Al-A'la, 1 to 3)) emphasized the necessity of the existence of this balance and observing it as well.

"And the Firmament has He raised high, and He has set up the Balance (of Justice)." (Ar-Rahman) "In order that ye may not transgress (due) balance" (Ar-Rahman, 8) "Not without purpose did We create heaven and earth and all between! that were the thought of Unbelievers! but woe to the Unbelievers because of the Fire (of Hell)." (Sad, 27) "He Who created the seven heavens one above another: No want of proportion wilt thou see in the Creation of (Allah) Most Gracious. So turn thy vision again: seest thou any flaw." (Al-Mulk, 4)

Man as the successor of God (Caliph of Allah) on the earth

Although this type of human succession is not mentioned in international conferences, with phrases such as

" » : a life of dignity and well-being(the quality of life, " ,)« CONFERENCE ...» , (Affords him the opportunity for intellectual, moral, social and

spiritual growth(Ibid.) Indirectly refers to the dependence of human to the supernatural. According to verses (Al-Baqara, 30), (Al-An'am, 65) , (Yunus, 14) , (Fatir, 39) , (Sad, 26) (Quran, human is the God successor (Caliph of Allah) on the earth, and this succession is not a succession to create creatures. Where the man is mentioned as "moulders of his environment" (Stockholm Conference 1972), the human authority is pointed. "...surely His is the creation and the command; blessed is Allah, the Lord of the worlds..." (Al-A'raf, 54)

But he has delegated authority that can determine his ultimate destiny accordingly. And according to the verses this succession is not for a particular person, and includes the human race, although has varying degrees. "And when your Lord said to the angels, I am going to place in the earth a khalif, they said: What! Wilt Thou place in it such as shall make mischief in it and shed blood, and we celebrate Thy praise and extol Thy holiness? He said: Surely I know what you do not know." (Al-Baqara, 30) "O, Dawood! surely We have made you a ruler in the land; so judge between men with justice and do not follow desire, lest it should lead you astray from the path of Allah; (as for) those who go astray from the path of Allah, they shall surely have a severe punishment because they forgot the day of reckoning." (Sad, 36) Of course, in this way God has given human science, reason and thought to think and every other time has sent the prophets with holy books to guide human according to the rate of intellectual, cultural and scientific progress. The messengers who were sent to preach, gospel and warn people so that people on the Day of Judgment do not have an excuse for their sin and disobedience. "We sent messengers as the givers of good news and as warners, so that people should not have a plea against Allah after the (coming of) messengers; and Allah is Mighty, Wise" (An-Nisa, 165)

Ayatollah Sadr after expressing the four elements (substituted) writes: (... human role in dealing with his life and is a role of substitution, that means God made the man as his successor on earth, and he has given leadership positions to human. (In the earth community) the relationship between man and nature, is not the relationship between the owner and the property, but the relationship is (trustee) with safekeeping. And man's relationship with his



brother (another person) in any social base is the relationship between two partners in doing God's successor position. Not that a relationship between the judge and convicted, and the owner and the property or God and slave (Jamshidi).

Earth and the other creatures are given to human as safekeepings

As mentioned in the previous section of human is the successor of God and his trustee in his creation, Quran says: "Surely! We offered the trust to the heavens and the earth and the mountains, but they refused to be unfaithful to it and feared from it, and man has turned unfaithful to it; surely he is unjust, ignorant." (As-Sajda, 72) Ms. Brundtland's definition former Prime Minister of Norway of constant development refers to the need to safekeeping of human and current generations on the only liveable planet and says:

'development which meets the needs of the present without compromising the ability of future generations to meet their own needs. (World Commission on the Environment and Development, & Nasiry, p. 172). Of course, this safekeeping is not the responsibility to the creator, but this safekeeping is considered to be toward the next generation.

Human on the path of this safekeeping which according to Quran took it out of ignorance, did not have a good performance and in addition became rebel against God, and over his physical life cause pollution on land and sea (land and sea). Many human beliefs have been contrary to God's expectations, and even sometimes have advanced to the extent of denying the Creator of the universe is and attributed it to accidents and development, to the extent that God bluntly blamed human rejection: This rejection caused a discontinuity between Creator and and sometimes in spite of the presence of prophets to change the approach and shift human's false way have caused God's wrath and many of God's tortures have occurred through natural disasters. Of course, accidents sometimes occurred in God's order to destroy and annihilate an ethnic group and sometimes to punish a group.

The license of development and prosperity in the land as conquered of God for human

According to the verse (Al-Mulk, 15) land is like an obedient horse and for any productivity is under human authority and humans can exploit all the provisions and resources. Of course, they should

not forget that they will go back to the creator of universe and will be questioned. "He it is Who made the earth smooth for you, therefore go about in the spacious sides thereof, and eat of His sustenance, and to Him is the return after death." (Al-Mulk, 15) "And to Samood (We sent) their brother Salih. He said: O my people! serve Allah, you have no god other than He; He brought you into being from the earth, and made you dwell in it, therefore ask forgiveness of Him, then turn to Him; surely my Lord is Nigh, Answering." (Houd, 61) "... If the earth is called to be like an obedient horse -, and name its' parts as back (Gardeh) and mankab (shoulder) , it means that earth is obedient for a variety of human possessions, it does not have rogueness - Earthquake -, and does not refrain human possessions. "(Tabatabai). " human relations to nature if he understands and preserves his value and is faithful to God, is conquered, it means that he can manage the whole world and clouds, wind, sun and sky help him to gain wealth and do not use it in bad ways. But if human betray, all the things in the universe stand against him..... "(Javadi Amoli, p. 168).

The man is responsible for his own destiny and transforming his fate and using the existing resources. The purpose of holding international environmental conferences is that man is responsible for the current situation and in the first paragraph of 1972 Stockholm Conference's preface introduces the scientific development of human as the cause and deformation of environment in a large-scale and in the Charter of Belgrade 1975, a framework for environmental education, considers some of the developed countries as the main factors behind environmental pollution. "The environmental crisis is primarily a result of an inner spiritual crisis of modern man and the darkening of the soul within man who then projects this darkness upon the environment and destroys its balance and harmony" (Anne Marieke, p. 19/116) And God in the Holy Quran, (An-Nisa-paced, 79), (Al-Anfal, 53), (Ar-Ra'd, 11), (Ash-Shura, 30) states that human performance is the reason of any change in his physical, spiritual and social fate. "For his sake there are angels following one another, before him and behind him, who guard him by Allah's commandment; surely Allah does not change the condition of a people until they change their own condition; and when Allah intends evil to a people,



there is no averting it, and besides Him they have no protector.” (Ar-Ra’d, 11) The other events mentioned in Quran, is the fate of the people of Sheba and changes in their environment due to ingratitude to God. These people due to their desire and rejecting the blessings of God, their fertile, lush and beautiful nature transformed to a wasteland desert with species of tamarisk thornis (Saba, 15-19). “Certainly there was a sign for Saba in their abode; two gardens on the right and the left; eat of the sustenance of your Lord and give thanks to Him: a good land and a Forgiving Lord.” (Saba, 15) “But they turned aside, so We sent upon them a torrent of which the rush could not be withstood, and in place of their two gardens We gave to them two gardens yielding bitter fruit and (growing) tamarisk and a few lote-trees.” (Saba, 16) “This We requited them with because they disbelieved; and We do not punish any but the ungrateful.” (Saba, 17)

“And We made between them and the towns which We had blessed (other) towns to be easily seen, and We apportioned the journey therein: Travel through them nights and days, secure.” (Saba, 18) “And they said: O our Lord! make spaces to be longer between our journeys; and they were unjust to themselves so We made them stories and scattered them with an utter scattering; most surely there are signs in this for every patient, grateful one.” (Saba, 19)

Human is the responsible for the corruption and pollution on the earth

We see several growing evidence of man-made damage on the earth in many areas, dangerous levels of pollution in water, air, earth and living creatures, large and unwanted disorders in the balance of the biosphere; irreversible destruction and reduction of resources, large lack in man-made areas for human settlements. (Greenall & Womersley, p. 15). Man is in charge of his destiny and environment and its’ change and its’ "the spoiler" (Stockholm, 1972) and one of these changes is the overall pollution of environment. Of course in Quran corruption means destroying and wasting (Nasrolbokharayi, p. 35) that this destruction includes degradation and destruction of material and spiritual destiny and the hereafter. "Undoubtedly, any kind of corruption effects the the society and through it effects the people and results in corruption of social organization, sin and crime is like an unhealthy

food inevitably poisons the human body and human gets involved in its’ natural effects. " (Nemooneh interpretation) in an environment that human do not account any plans for their actions by a strong justice as God, do world dreams and desires let him to follow morality to protect and preserve the environment?

Verses (Al-Baqarah, 204, 205), is the story of powers that today enter international conferences with literary, ethical and scientific articles and whenever see their interests at risk because do not accept any contract, and preserve their first role in degradation of the environment. For example, in the Kyoto Protocol (December 1997), industrialized countries agreed to start reducing their collective emissions to 5.2 percent compared to the 1990. United States of America signed the Kyoto Protocol, but avoided approving it, and released its’ from the obligations of Tokyo Protocol. Canada ratified it but did not complete its obligations and broke off with Kyoto in 2011. (Peter Saundry¹).

» And among men is he whose speech about the life of this world causes you to wonder, and he calls on Allah to witness as to what is in his heart, yet he is the most violent of adversaries) «Al-Baqara»

“And when he turns, s back, he runs along in the land that he may cause mischief in it and destroy the tilth and the stock, and Allah does not love mischief-making”. (Al-Baqara, 205) “Corruption has appeared in the land and the sea on account of what the hands of men have wrought, that He may make them taste a part of that which they have done, so that they may return.” (Ar-Roum, 41). God wants to show the result of some works of people through the anger of nature, and wants people to feel the results of some of their abuse acts, they may be awaken and return to the right! (Nemooneh Interpretation). "What is meant by corruption on the earth are public disasters and scourges, that surrounds one of the region and destroys the people, such as earthquakes, lack of rainfall, famine, infectious diseases, wars, looting and insecurity, and in summary every disaster that disrupts the nice and fine flow of the universe, whether it is documented to some of the people or not, because all the corruption that happens on the sea or land, and eliminates joy and accord of the human. And in discussions of prophecies in the second volume of this book (Tafsir-Al-Mizan), we proved that there is a direct relationship between



the actions of people and events of the world, which both are affected by competent and corruption. "(Tabatabai, p. 293)."Corruption of the environment is because of the human performance. "(Gera'ati), what the Quran implies is that God is the Creator of the earth and his excellence essence is the manager of it, by the presence of human and his material and spiritual performance will have very serious effect on it. However, according to Quran there has always been a way to return and reform the beliefs, and later also God's grace and benevolence will be abundantly provided if human appreciate him.

And when your Lord made it known: If you are grateful, I would certainly give to you more, and if you are ungrateful, My chastisement is truly severe) «Ebrahim 7versus)) Al-Baqara . and 1112 . 27 . 30 . 60 . 204 , 205 . 220 . 2 .) . (Al-Ma'ida . 32 . 64 . () Al-A'raf . 56 . 74 . 85 . 127) . (Al-Anfal . 73) . (Yunus . 40) . (Houd . 6 . 8511 , . 117) . (Yusuf . 73 . 204) . (Ar-Ra'd . 25) . (Al-Isra . 4) . (Al-Kahf . 94) . (Al-Anbiya . 22) . (Al-Mu'minoon . 71) . (Ash-Shu'ara . 183 . 184) . (An-Naml . 14 . 34 . 48) . (Al-Qasas . 4 . 77 . 83) . (Al-Ankabut . 36) . 30) . (Sad . 27 () . Ghafir . 26 . 41) . (Muhammad . 229) . Al-Fajr . 12 (They refer to the human corruption in various spheres of social, economic and environmental as the three fundamental basis off sustainable development.

The necessity of managing earth along with God's management and his will

In the (1) paragraph of Declaration of the World Summit on stable development in South Africa in Johannesburg in 2002 it is emphasized that: 'We, the representatives of the peoples of the world, assembled at the World Summit on Sustainable Development in Johannesburg, South Africa, from 2 to 4 September 2002 ,reaffirm our commitment to sustainable development.' 'We, the Heads of State and Government and high-level representatives, having met at Rio de Janeiro, Brazil, from 20 to 22 June 2012, with the full participation of civil society, renew our commitment to sustainable development and to ensuring the promotion of an economically, socially and environmentally sustainable future for our planet and for present and future generations.' But what this statement and other approvals and environmental conferences' statement do not mention is the relationship between the environment, man and God. Whereas

God has introduced the attention to environment and creation as the way to understand himself (theology) and finally for the human redemption. As it can be seen in these conferences, however very short and brief they have pointed to spiritual and moral aspects such as: "A life of dignity and well-being". Conferences 1 and 6, "has been noted but did not mention the management that should be along with God's management, as in the verses (Yunus, 3, 31),(Ar-Ra'd, 2),(As-Sajda, 5), (Sad, 29)Has been expressed, it has not been mentioned. "He regulates the affair from the heaven to the earth; then shall it ascend to Him in a day the measure of which is a thousand years of what you count." (As-Sajda, 5)

Today, human wants to manage himself and his performance in a way that be able to preserve the environment and earth and maintain well-being of the current generation and future generations via observing the sustainable development principles. Although the need to change attitudes towards environment has emphasized in conferences (2 and 3), but in none of the studied international conferences no attention was paid to the necessity of changing people's attitudes toward God. According to the verse below managements which are different from God's will cause the destruction of the universe. "If there had been in them any gods except Allah, they would both have certainly been in a state of disorder; therefore glory be to Allah, the Lord of the dominion, above what they attribute (to Him)." (Al-Anbiya, 22)Do human beings who have claimed to be God do not do anything to destroy the creation? As Pharaoh claimed and said that: "hen he said: I am your lord, the most high." (An-Nazi'at, 24)He and other people like him in all periods of time caused great depravity and corruption with this false claim: "Who committed inordinacy in the cities." (Al-Fajr, 11) "So they made great mischief therein." (Al-Fajr, 12)The international community of scholars and benefactors who seek truth and want to get rid of the unsustainable and unjust development, in articles such as : equal distribution of wealth and establishing justice (conferences 1, 2, 4, 5, 6 and 7) and reducing the space between rich and poor (conferences 1, 2, 4, 5, 6 and 7) and gender equality (conferences 4, 5, 6 and 7) and recently in the draft of 16 goals of sustainable development as "the path of honor till 2030" at least on paper walk in a way



that is going closer to the principles of the Quran. Of course they should separate their way from politicians and global financial players that pretend to be in favor of economic growth and think about the fate of Earth and the people. Because their following the domination-seeking policies and lack of equal benifit of natural resources and injustice leads to the degradation of all creation.

“And should the truth follow their low desires, surely the heavens and the earth and all those who are therein would have perished. Nay! We have brought to them their reminder, but from their reminder they turn aside.” (Al-Mu’minoan, 71)

Treasures and blessings (all resources and the resources required by human) near God.

One of the most important issues that has engaged human mind is the way how to meet the critical and welfare needs and the necessary energies including renewable resources and late-renewable or non-renewable resources. The definition of sustainable development by Ms. Brantland also refers to the issue that the resources controlled by human are limited and the intergenerational and intra-generational justice must be observed in their consumptions. Of course a difference of opinion can be observed in this regard. The way human deals with the limitations of the required resources is caused by the fear of running out of resources. According to Quran, resources are created in a definite size, but the resources needed by the human is God-given and getting them requires some circumstances that depends on the relationship between humans and the Creator. As is discussed in paragraph 11, verses(Ar-Ra’d, 23), (Al-Hijr, 21, 22), (Al-Isra, 100), (Al-Mu’minoan, 18), (Al-Furqan, 2), (Fussilat, 10), Az-Zukhruf, 11), (Al-Qamar, 49), (Muhammad, 1-5), Recommends “Rational planning for the resources of preserving the earth” (Rio 1992) and we should not indulge them. “And there is not a thing but with Us are the treasures of it, and We do not send it down but in a known measure. “ (Al-Hijr, 21)

According to most commentators (interpretors), by treasures it means the power of God in immediate creation; where it is said, “Our word for a thing when we intend it, is only that we say to it, be, and it is.”, (An-Nahl, 40)The reason for the constraints in resources, turns back to human capacity, because the affluence of blessings leads to indiscriminate consumption and makes people unruly and

disobedient. And this is stated but the creator of the universe and man, who is aware of all the needs and human traits. “And if Allah should amplify the provision for His servants they would certainly revolt in the earth; but He sends it down according to a measure as He pleases; surely He is Aware of, Seeing, His servants.” (ASH-SHURA, 27)

Exploiting God-given resources and the environment

Conserving the environment does not hinder business and vice versa (Rio 92), the sovereignty of countries in exploiting resource (ibid); equal distribution of wealth and justice (conferences 1, 2, 4, 5, 6 and 7) are among the repeated cases of emphasizing on the international community and human rights. God invites human beings to wear appropriate and beautiful clothes in his presence in mosques and prohibits extravagance in consuming resources although allows eating and drinking. “O children of Adam! Attend to your embellishments at every time of prayer, and eat and drink and be not extravagant; surely He does not love the extravagant.” (Al-A’raf, 31)

In the following, those who have taken the act of turning their back to the world and monasticism into their agenda, blame the group that want environment for the sake of itself and are against any exploitation and the necessary development of people in the new era. According to verse (Al-A'raf, 32), the exploitation of natural resources is the right of all human beings, and states that these clean blessings and the ideal environment are devoted to the faithful people and other human beings cannot be benefited from them due to their incompetent performance. In fact, we will have good and bad environment in the other world where the theologians will in an ideal environment with different degrees (Heaven) and unappreciative will live in an inferior environment with different levels (Hell): “Say: Who has prohibited the embellishment of Allah which He has brought forth for His servants and the good provisions? Say: These are for the believers in the life of this world, purely (theirs) on the resurrection day; thus do We make the communications clear for a people who know.” (Al-A’raf, 32)However, according to Quran, the lack of effort and work, either from a material aspect, the daily activities and living, and trying to provide enough material for themselves in the other world. If human wants to achieve valuable



results in the world and in the other world, he should try. "And that man shall have nothing but what he strives for-" (An-Najm, 39) "So He who has done an atom's weight of good shall see it" (An-Najm, 40)

The man is responsible for his actions on the earth and environment and is responsible for the blessings of God.

In major international conferences, the responsible human (2, 3, 1 and 6) is considered as an important principle in concluding the environmental education and other international exchanges. According to Quran (Al-A'raf, 74, 79), (Ibraheem, 34), (An-Nahl, 18, 71, 83, 112, 114, 121), (Al-Isra, 83), (An-Naml, 19), (Luqman, 20 31), (Fatir, 3), (Az-Zumar, 8, 49), (Fussilat, 51), (Az-Zukhruf, 13), (Adh-Dhariyat, 48), (An-Najm, 55), (Ar-Rahman, 13), (Abasa, 17), (At-Takathur, 8), every individual is responsible for the blessings of God and should be responsible for his own behavior because any smallest deed either good or bad is recorded. "So He who has done an atom's weight of good shall see it." (Az-Zalzala, 7) "And he who has done an atom's weight of evil shall see it." (Az-Zalzala, 8) "Then on that day you shall most certainly be questioned about the boons." (At-Takathur, 8) "... therefore remember the benefits of Allah, that you may be successful." (Al-A'raf, 69) "... Remember therefore Allah's benefits and do not act corruptly in the land, making mischief." (Al-A'raf, 74)

The need to change consumption patterns

'... the major cause of the continued deterioration of the global environment is the unsustainable pattern of consumption and production, particularly in industrialized countries (AGENDA 21, Chapter, 4.3.) It has emphasized the change of lifestyles and consumption and production patterns at conferences (4, 6 and 7) and the draft (The Road to Dignity by 2030) entitled as "Goal 12; Ensure sustainable consumption and production patterns", and this is emphasized and recommended by the Holy Quran in (Al-Baqara, 57 60, 168, 172), (Al-Ma'ida, 87, 88, 132), (Al-An'am, 118, 121, 141, 142), (Al-A'raf, 10 31, 32, 33, 160, 161), (Yunus, 12), (Al-Hijr, 20), (An-Nahl, 114), (Ta-Ha, 54, 55, 81), (Al-Mu'minoon, 51), (Ash-Shu'ara, 151, 152), (Al-Qasas, 77), (Saba, 15), (Yaseen, 34), (Al-Mulk, 15) verses. "and he it is who produces gardens (of

vine), trellised and untrellised, and palms and seed-produce of which the fruits are of various sorts, and olives and pomegranates, like and unlike; eat of its fruit when it bears fruit, and pay the due of it on the day of its reaping, and do not act extravagantly; surely he does not love the extravagant." (Al-An'am, 141) Paying a part of God-given blessings to the beneficiaries as what has been stated as charity and zakat in the above verse and in several verses is the same thing that is known as the distribution of wealth and the reduction of the poverty and richness or the reduction of the distance between the North and south in a global level in all international conferences (Conferences 1, 2, 4, 5, 6 and 7). "and of cattle (he created) beasts of burden and those which are fit for slaughter only; eat of what Allah has given you and do not follow the footsteps of the shaitan; surely he is your open enemy." (Al-An'am, 142)

"O children of Adam! Attend to your embellishments at every time of prayer, and eat and drink and be not extravagant; surely he does not love the extravagant." (Al-A'raf, 31).

The universe is praising God

In conferences (1, 4, 6 and 7), the importance of biodiversity and the need to protect and preserve them has been mentioned as a vital resource to sustain the life cycle. In Rio 20+ Conference, entitled as the future that we want, "biodiversity has been regarded as intrinsic values and allows ecological, economic, social, scientific, educational, cultural, recreational and aesthetic values and causes the risk to food security, global development and poverty in rural areas and reduced access to water and sanitation." In defining the second goal of environmental education has been emphasized.

'To provide every person with opportunities to acquire the knowledge, values, attitudes, commitment, and skills needed to protect and improve the environment.' (Tbilisi Declaration (1977), II.2)

In Quran, in verses:

(Ar-Ra'd, 13, 15), (Al-Isra, 44), (Al-Anbiya, 19, 20, 33), (Al-Nour, 41), (Ghafir, 7), (Al-Hadeed, 1), (Al-Hashr, 1, 24), (As-Saff, 1), (Al-Jumu'aa, 1), (At-Taghabun, 1), A value beyond the human attitude has been given to living and non-living creatures and they were regarded as the praising creatures and also introduces the living creatures, as a nation, in line with the people who are regarded



as responsible creatures and will be gathered on the Judgment day, and they might be questioned about human behavior towards other creatures and may be called as a witness to the divine court. "do you not see that allah is he whom do glorify all those who are in the heavens and the earth, and the (very) birds with expanded wings? he knows the prayer of each one and its glorification, and allah is cognizant of what they do." (Al-Nour, 41) "and there is no animal that walks upon the earth nor a bird that flies with its two wings but (they are) genera like yourselves; we have not neglected anything in the book, then to their lord shall they be gathered." (Al-An'am, 38)

In an interpretation in Al-Mizan "and when the wild animals are made to go forth, (At-Takweer, 5) in response to the question that "Does the gathering of animals look like the gathering of human, and whether their acts will be presented and they will be awarded or punished according to it? Replies: "Yes, gathering means this, because gathering means to collect people and stimulating them to do an act."

From among the historical events of Quran, Nuh storm and the sinking lands were in that time. The remarkable points regarding the environmental point of view, is the necessity of conserving biodiversity and protecting the species that are endangered by the rising water level. Since Allah ordered Nuh to get a couple of endangered animals on board. "until when our command came and water came forth from the valley, we said: carry in it two of all things, a pair, and your own family-- except those against whom the word has already gone forth, and those who believe. And there believed not with him but a few." (Houd, 40)

The incidence of exhaustion and failure in creatures and the earth over time

According to Quran, whatever is included in time and life, will be exposed to changes and the vector of these changes is not always towards the increase, but is reverse and towards exhaustion. People move from childhood to old ages and death and bodily exhaustion is his fate. These natural changes have many advantages because the nature can recover itself in this way. "And whomsoever We cause to live long, We reduce (him) to an abject state in constitution; do they not then understand?" (Yaseen, 34) The terms "Tenkis" and "Valnaks" mean as plummeting (Albokharai, p. 133). In the

third paragraph of the preface Stockholm 1972 - Declaration of the United Nations Conference on the Human Environment: We see around us growing evidence of man-made harm in many regions of the earth: dangerous levels of pollution in water, air, earth and living beings; major and undesirable disturbances to the ecological balance of the biosphere; destruction and depletion of irreplaceable resources; and gross deficiencies, harmful to the physical, mental and social health of man, in the man-made environment, particularly in the living and working environment. This sentence is the perfect example of verses ((Ar-Ra'd, 41), and, (Al-Anbiya, 44) of the Holy Quran which were approved in an international and official conference. "Do they not see that We are bringing destruction upon the land by curtailing it of its sides? And Allah pronounces a doom-- there is no repeller of His decree, and He is swift to take account." (Ar-Ra'd, 41) "Nay, we gave provision to these and their fathers until life were prolonged to them. Do they not then see that we are visiting the land, curtailing it of its sides? Shall they then prevail?" (Al-Anbiya, 44)

Man is responsible for changing the social, economic and environmental future of himself

God states in Quran that the destination and the blessings no groups change without any intervention and demands of the people of that nation. "This is because Allah has never changed a favor which He has conferred upon a people until they change their own condition; and because Allah is Hearing, Knowing." (Al-Anfal, 53)

As well as stated in (Ar-Ra'd, 11): "For his sake there are angels following one another, before him and behind him, who guard him by Allah's commandment; surely Allah does not change the condition of a people until they change their own condition; and when Allah intends evil to a people, there is no averting it, and besides Him they have no protector." (Ar-Ra'd, 11). The incident of the Saba land (this paper) is an explanation of objective reality of this change.

Conclusion

Evaluating the adaptation of environmental elements in 7 international conferences with verses of the Holy Quran and examining gaps in international environmental conferences according



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to Quran, is not a topic to be addressed in an article, but whatever is the result of the study is that:

A) There are at least 15 important topics of environmental principles that articulate the relationship between humans and the environment – except the issue of "environmental education regarding the signs of environmental and creation – that can be found in Quran. That can be discussed as the environmental bases in Islam in international conferences and environmental meetings for providing an Islamic model and hence be active regarding the provision of new behavioral patterns in Tbilisi conference, while they were considered in developing environmental curriculum content.

1. Man, Earth, the environment and the animals (creation) are the creation, property and revelations of God
2. Balanced and equitable creation of the universe and the creation.
3. Man is the of successor God (Caliph Allah) on Earth
4. Safekeeping of the Earth and whatever is in it for the man
5. The license for development and prosperity on the Earth as the conquered by God to the human
6. Human is responsible for the charge of his own destiny and transformation and benefiting the existing resources.
7. Human is responsible for the corruption and pollution on Earth
8. The necessity of governing Earth along with the management and authority of God
9. Treasures and blessings (all resources and resources needed by human) to God

10. Providing a license to exploit the God-given resources and the environment
11. The man is responsible for his actions on the earth of environment and responsive to sufferings and blessings of God
12. The need to change consumption patterns
13. The God-Praising universe
14. The incidence of degradation and defects in creatures and the earth is natural over time
15. Human is responsible for the changes in his social, economic and environmental destiny
16. Environmental Education in Quran, which is provided in a separate article.

B) Of the 15 parameters studied in the international conferences, the following 6 have been neglected:

1. Man, Earth, the environment and the animals (creation) are the creation, property and revelations of God
2. Man is the of successor God (Caliph Allah) on Earth
3. Trust of the Earth and whatever is in it for the man
4. The necessity of governing Earth along with the management and authority of God
5. Treasures and blessings (all resources and resources needed by human) to God
6. The God-Praising universe

Recommendations:

Each of the parameters discussed above, the raised environmental elements and the environmental education in Quran, needs separate and deep investigation that is recommended to be considered in the studies.

Table 1. Environmental conferences of the research

NO	Conferences
1.	Stockholm 1972 - Declaration of the United Nations Conference on the Human Environment.
2.	The Belgrade Charter, A Global Framework for Environmental Education
3.	Tbilisi Declaration (1977(
4.	Rio Declaration on Environment and Development (3 to 14 June 1992(
5.	United Nations Millennium Declaration (6 to 8 September 2000(
6.	Johannesburg Declaration on Sustainable Development(2002(
7.	Rio + 20,(Rio de Janeiro, Brazil, 20-22 June 2012), The United Nations Conference on Sustainable Development



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