

The Environmental Dimension and Sustainable Development in the Light of Shari'a Purposes and Emirati Law in the Age of Artificial Intelligence

*Research Presented to the Fifth International Conference (Sustainable Development in the Age of Artificial Intelligence – Reality and Hope)
The Seventh Axis.*

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Abstract

The focus of the research revolves around the challenges of preserving and developing the environment, and not using it in a way that harms it, and the future of future generations, from a Shari'a perspective, where the texts of Islamic Sharia have dealt with the subject of the environment, urging its development and not tampering with it since the revelation of the Holy Qur'an, one of the purposes of Islam is to create a healthy environment for life, and the purposes of Islamic Sharia indicate the harmony of Shari'a rulings with life, starting from the era of the message to the age of artificial intelligence, and here a question arises: What is the status of the environment in Islam, and are there any texts in Islam that call for the preservation of the environment, and what is the position of Islamic legislation on tampering with the environment? What is the mechanism of using contemporary tools and technology to achieve sustainable development? The scope of the research was on the concept of the environment and the concept of sustainable environment, with an intentional view, and the research followed the method of extrapolation of the legal texts contained in this subject, analyzing them and deducing the legitimate purpose in preserving and sustaining the environment, and the balance between sustainability and investment, and preserving the environment, so the research came in an introduction, and three topics, the first on the preservation of the environment and its place in Islamic legislation, the second on environmental sustainability in Islamic legislation, and the third on the activation of the necessary and necessary legal purposes and the improvement and its environmental applications, then the conclusion to answer the problem, and the research reached the abundance of texts indicating all elements of the environment in terms of land, space and water, and how to invest them, and drew attention to the blessing of water, land and air, warning of the dangers of environmental pollution, and calling for the reconstruction of the land, and the recommendations came to enact environmental protection laws that are commensurate with the era of artificial intelligence.

Keywords: Environment, Sustainability, Shari'a Purposes.

In the name of God, the Most Gracious, the Most Merciful

Praise be to Allah, Lord of the Worlds, and may peace and blessings be upon the Master of the Messengers, our master Muhammad, whom Allah sent as a mercy to the worlds and to all his companions, and came with a just and general law, all of which is good and a guide under which people can swallow.

And yet.

I am honored to participate in your conference (Sustainable Development in the Age of Artificial Intelligence - Reality and Hope) held by Akmeyoun International University with a research entitled (The Environmental Dimension and Sustainable Development in the Light of the Shari'a Purposes.

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The Environmental Dimension and Sustainable Development in the Light of Shari'a Purposes and Emirati Law Within the Seventh Axis – Environmental Issues –

Reasons for writing a research:

- The theme of the conference is the talk of the hour, where artificial intelligence and the sustainable development project are an important focus of the seminars in order to reach concrete practical results.
- Highlighting the role of considering legitimate purposes in development and sustainability, to be an influential factor in motivating everyone towards a clean environmental culture and friendship .
- Research problem: Are there really environmental concerns as a result of its unfair use, and how can it be treated or mitigated in the present era? This problem is divided into the following questions:
- A- Are environmental elements mentioned in the texts of Islamic law?
- B- Are there features and meanings in the Shari'ah that indicate the preservation of environmental components ?
- C- What is the status of environmental components and their elements in Islamic law , and how have they been directed to deal with them in terms of preservation, preservation and development?
- D. Do the purposes of Islamic law promote the use of artificial intelligence in development, sustainability and the creation of a climate that is conducive to a good life? In order to protect her and ward off what harms her?
- Research Objectives.

- A- He drew attention to the many Quranic references to environmental matters such as water, soil, land, crops, fruits and air, in order to preserve and develop them, warning against mishandling them.
- B- Explaining the frequent occurrence of corruption and corruption in the context of the verses contained in the elements of the environment, and warning them against corruption, and the great epidemic it entails on the nation.
- C- Highlighting the intentional meanings in dealing with the environment in all its elements, in order to preservation, care, productivity , development, and to prevent harm from it, as expressed in the terminology of the scholars of the purposes (preserving it from the side of existence and from the side of nothingness)
- D- Activating the legitimate purposes of benefiting from artificial intelligence technology in the available environmental resources and not wasting them so that they are not a source of harm to society.

Importance of the research:

- The environment is the house that God has prepared for man, and He has made many creatures in it to live the universe, and all creatures have been harnessed by God to serve man, such as water, air, sky, earth, animal, plant, and inanimate objects, and the succession of night and day, the sun, the moon and all the elements of the universe, and God has given man the grace of reason and science to extract those resources and riches and the benefits in them to live life.
- Therefore, it is the duty of man to preserve these riches that were created for him and to invest them in a rational way, so that they remain a vital source for him and for future generations, but what is happening in our present era is the race towards luxury and earning money in any way, even if it leads to an imbalance in the innate balance, where pollution has spread on land and sea, on the earth and in the sky, and even some animals are almost extinct due to the abundance of poaching, and many forests have become a land barren from uprooting their trees. Environmental risks have worsened and become one of the imminent problems, so specialists in natural sciences, Sharia scholars, and professors of law, politics and economics in the world have warned of the dangers of pollution and depletion of resources, due to their misuse and rapid economic growth at the expense of the natural environment, and called for the development of rules, laws and measures that regulate the behavior of individuals and countries in their dealings with the environment, by preserving them and warding off risks from them, so that the balance necessary for the survival of man and other beings on the planet remains in peace until the

Day of Judgment.

- Hence the importance of researching the rooting of this subject from the Book of Allah, where verses have been mentioned in it that warn of the dangers of tampering with the environment, if collected and studied through the lens of the natural sciences and the Shariah, we would have seen an accurate scientific miracle, as well as the Sunnah of the Prophet which touched on many elements of the environment in order to preserve and sustain and ward off dangers.
- The study of this subject from a legal and legal point of view strengthened the resolve of natural and environmental scientists to search for scientific solutions, and to impose international and regional laws to reduce the waste of the elements of the universe, and to leave an impact on people in terms of religion, ethics and adherence to the law.
- This research gives importance to the lack of Shari'a studies on the environment and its resources, as many contemporary Shari'a researches are directed to family, financial, economic, and medical issues.

What the research adds:

- Highlighting the Shari'a texts indicating the protection of the environment in all its components, including earth, sky, water, and air.
- Highlighting the legal texts that warn against tampering and corruption in the land.
- Showing practical examples of the Prophet's Sunnah that are keen to care for the environment and prevent its pollution.
- Activating and implementing the legitimate purposes in benefiting from the bounties of this universe in the right ways that aim at sustainable development, not wasting them, and preventing environmental risks, and the extent to which they can be linked to artificial intelligence.

Previous Studies.

There are many books and abundant studies on environment, development and sustainability from the scientific, social, economic and environmental aspects, and their authors are credited with raising these environmental problems, but they do not refer to the role and purposes of the Sharia in addressing this subject, and I will only mention some of these books that briefly referred to some of the texts of the Sharia in the topics of environment, development and sustainability, which are as follows:

- 1- The book (Islam and Environmental Protection) by Prof. Dr. Ahmed Abdel Karim Salameh, and he also has a book (Islamic Environmental Protection Law in Comparison with Positive Laws) and he also has a book (Environmental Protection) and these are very important books , and the virtuous author is considered to have written more on this subject early on, and he inferred from texts from the Qur'an and Sunnah on the topics of the environment briefly, and These books are very extensive, as the first one is located in (240) pages, and the other two writings each exceeded (400) pages, and focused on the legal aspects as the specialization of their owner, and they were not exposed to the legitimate purposes in protecting the environment, and his efforts are appreciated in raising the problems of the environment and protecting it legally and Shari'a.
- 2- The book (The Law on the Protection of the Environment in the Light of Islamic Sharia) by Dr. Majed Ragheb Al-Helou, in more than (500) pages, and he is thanked for his efforts, but he did not deal with the purposes of the Sharia, and his citation of the Sharia texts was brief.
- 3- The book (Sustainable Development) by Dr. Othman Muhammad Ghoneim and Dr. Magda Abu Zant, in more than (300) pages, and it has a chapter on (Sustainable Development: A Nation's Crisis or a Cultural Crisis) about 12 pages, and it contains generalities, where he cited some verses and hadiths on this subject.
- 4- The book "Sustainable Development: The Establishment of My Purposes" by Dr. Muhammad Hassan Burima, but the book focused on sustainable development related to social issues and intellectual issues, and did not refer to the subject of the environment except in relation to the economy.
- 5- The research (Rules of Means and Their Impact on Rationalizing Development and Sustainability) by researcher Huda Al-Zaabi, which is one of the requirements for obtaining a doctoral degree at the University of Sharjah 2020, which is an important research as the researcher tried to compile the rules of means in Islamic Sharia, from which to deduce the parameters of rationalizing sustainability in environmental matters.

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There are contemporary researches in this context and conferences that have discussed this vital topic, and these writings, despite their importance, did not link the legitimate purposes with sustainable development.

Research methodology: I followed the inductive and analytical method, where I followed the texts indicating the elements of the environment in the Qur' an and Sunnah, as well as the books that talked about the environment from an Islamic perspective, and then I re-read them in the light of the legal purposes, by mentioning models, and the goal was not to limit all the texts, because this requires books and letters, and I tried to These texts are linked to the purposes of Sharia in general, and show their impact on the environment, development and sustainability in the future.

I referred to the original sources, whether in the books of the purposes of the Sharia, or in the books of environment and sustainability, and the researches related to this subject.

Research Plan . The research consists of an introduction, two papers, a conclusion, and sources.

Introduction: It describes the importance of the research, the reasons for writing it, the research problem, its objectives, previous studies, methodology, and research plan.

The first topic: Sharia Objectives, Environment and Sustainable Development (Definitions and Premises) contains the following requirements:

The first requirement : The concept of the purposes of the Shari'ah and its implications.

The second requirement : the concept of the environment.

The third requirement: the concept of development , sustainability and artificial intelligence.

The second topic: The features of the Shari'a intentions in preserving the environment: development, sustainability, motivation and applied models. It contains demands:

The first requirement : the status of the environment and the importance of preserving it from an objective perspective.

The second requirement: The features of the legitimate purposes in preserving the aquatic environment.

The third requirement: the features of the legitimate purposes in preserving the wild environment.

The fourth requirement: the features of the legitimate purposes in preserving the atmospheric environment.

Fifth Requirement: Applied Intentional Shari' a Models in Sustainable Development.

Sixth Step: The Extent of Criminal Protection of the Environment in the UAE Law

Conclusion: It contains the most important findings and recommendations.

Sources and References.

The first topic: Shari'a Objectives, Environment and Sustainable Development (Definitions and Premises), which includes demands:

Knowledge of terminology in all sciences is important, so it is necessary to know the meaning of legitimate purposes , the meaning of the environment and sustainable development, artificial intelligence, and the meaning of each term according to the specialists, its dimensions, and its purpose, so that it becomes clear to us the extent of their relationship with each other in this research, and the desired result is the interaction and harmony of these meanings and the impact of this in the present era.

The first demand: the purposes of the Sharia and the importance of activating the Shari'a purposes in contemporary crises and problems.

First Section: Definition of the Purposes of Sharia.

The purpose is the plural of a purpose, and the intention is taken from a intention that is intended and a purpose, and it has several meanings in the language, including the following¹:

Bringing the thing and going to it, it says that its intention is, that is, to go to it. Among them:

Some of them. Mediation and not excessiveness, it says that there is an intention in the matter, i.e., it is mediated and it did not exceed the limit, and it is mentioned in the hadith of the Prophet (peace and blessings of Allaah be upon him) "The intention is the intention of the intention."²

¹ - See: Al-Misbah al-Munir, by Al-Fayoumi, Material of Intention, p. 192, Mukhtar Al-Sahah, by Al-Razi, Article of Intention, p. 292.

² - Narrated by al-Bukhari, Kitab al-Riqaq, chapter on intention and persistence in work (6411)

What is meant by "the purposes of the Shariah" is a term.

Researchers have known many definitions of the purposes of Sharia, because it has only become famous in the present era, although it is mentioned in the codes of Islamic jurisprudence and its principles, but it has not appeared and become famous as it is in this era, so I will mention the most important definitions:

- The purposes of Sharia: These are the meanings and rulings that are observed in all or most of the cases of legislation³, which is the definition of the Sheikh of the contemporary maqasidin Al-Tahir bin Ashour (may Allah have mercy on him).
- The purposes of the Shari'ah: These are the interests that belong to the servants in their religion and the rest of them, whether they are obtained by bringing benefits or by removing the harms⁴, which is the definition of Yusuf al-'Alam (may Allah have mercy on him).
- The purposes of the Shari'ah are the meanings and objectives observed in the collection of its rulings, or most of them, or it is the purpose of the Shari'ah and the secrets that the street has set in each of its rulings, and this is the definition of our professor Al-Zuhaili, influenced by the definition of Allal al-Fassi, may God have mercy on him, and close to it, the definition of Khalifa Babakr and al-Yubi⁵.

If we analyze these definitions, we find that they are aimed at the purpose and wisdom of the legislation of sharee'ah rulings, and that they were enacted only for the benefit of the worshippers, whether that is in general for all legislations, or in each of its provisions, whether directly or indirectly, by bringing interests and benefits and paying off harms and hardships. This definition encompasses all the commands, prohibitions, means and purposes contained in the Islamic Shari'ah to achieve the interests of the people from bringing the reformer and repelling the harms, and it is derived from many definitions trying to reach a definition that expresses this important meaning,⁶ and by it it becomes clear to us that the purposes of the Shari'ah are the spirit of the Shari'ah rulings, their explanations, secrets, their general characteristics and their overall features that were founded on humanity Facilitation, mediation, tolerance, moderation, balance, realism, and its conduct in accordance with common sense and reliable reasonables, and its general goal is the quality of life and the happiness of humanity, and to create the atmosphere for people to live in security, safety and tranquility, seeking to achieve all good, motivating every evil, taking into account the future as they take into account the present⁷, and from here we will see the relationship of the legitimate purposes with the crises and problems that are going on in our contemporary world in general, and with regard to the environment in which man lives, participating in solutions and pushing Corruption before it happens, because the wise street did not only aim at the form of fees for expenses or worship, but its main goal is to put a person on the right path in all the affairs of his life, because he cannot perform his duties if he is not in a good environment, and this is what Imam al-Ghazali decided in the fourth century AH that the purposes are to bring benefit or to pay harm, then he says that what the street means by creation is five: In ⁸the light of these purposes, we examine the Shari'ah texts in terms of preserving water and soil, cultivating the land, preserving people's lives and money, and taking into account all human affairs, so that they can live a happy life, as well as carefully consider man's actions and the consequences of their effects, because they are considered Shari'ah, for any means that lead to harm is forbidden according to Shari'ah, even if the goal is legitimate, and every goal can only be reached By means that are harmful, this means is not legitimized, as access to luxury and rapid economic growth at the expense of water wastage, the extinction of birds, and damage to the environment is prohibited by Sharia.

Section Two: Sections of Purposes and Methods of Disclosing Them.

Here we show the sections of the purposes in order to clarify the importance of downloading them on the reality of the environment and sustainability and the extent of the need to know the purpose of

³ - See: Maqasid al-Shari'a, p. 251.

⁴ - See: The General Purposes of Islamic Sharia, p. 79.

⁵ - See: Maqasid al-Shari'a wa Makarem al-Islami, by al-Fassi, p. 7, Usul al-Fiqh al-Islami, Dr. al-Zuhaili, 1/1017, Maqasid al-Shari'a, Dr. Ahmad Fahmi Abu Sunnah, p. 27, Philosophy of Maqasid al-Taqqeefil fi Islamic Jurisprudence, p. 6, d. Babiker, The Purposes of the Shari'ah and its Relationship to Evidence, Dr. Al-Youbi, p. 37.

⁶ - See: The Rules of Purposes according to Imam Shatbi, by Al-Kilani, p. 47, Rules of Considering the Purposes by Abdul Qadir Herz, p. 31, Maqasid al-Shari'a, Humaydan, p. 23.

⁷ - See: Al-Ijtihad al-Maqasadi, Dr. Al-Khadimi, p. 37.

⁸ - See: Al-Mustafa, 3/481, 482.

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the Sharia in these issues, and the knowledge of environmental preservation, development, sustainability, the use of artificial intelligence, and its location from these sections, which aim at everything that man needs in his pension, so that if we refer to them in their place, we will have shown the impact of these purposes on the preservation and sustainability of the environment.

First: Division of the objectives in terms of their strength.

The legitimate purposes are divided in terms of their strength, taking into account the interests of the people that came with their preservation and considering their ranks, into three categories:

- 1- Necessary Purposes, 2- Necessary Purposes, 3- Improvement Purposes.

First: Necessary purposes: These are those that are necessary in the establishment of the interests of religion and the world, and they reach the level of necessity, where the preservation of the five necessities, namely: the preservation of religion, soul, mind, offspring, and money, and they are called the five faculties, and they are agreed upon and considered in all general regulations and laws of all nations.

Second: The needy purposes : These are the ones that he needs to expand and remove the distress, embarrassment and hardship, such as eating good things and expanding in financial transactions , such as the legitimacy of the peace contract , the istisna'a contract , the lease contract, and other things that remove the embarrassment from people, so that they can live an easy and dignified life.

Third: Improving purposes: These are those that are not due to necessity or necessity, but are located in the place of improvement, decoration, perfection, facilitation, and nurturing the best ways and methods for the quality of life, such as wearing beautiful clothes, decorating cities, and other areas and luxuries in life.⁹

These Shari'ah purposes are required to be preserved and nurtured in two ways:¹⁰

One is by its existence, by preserving, developing and strengthening it.

Second: From the side of nothingness, by warding off the corruption that is real or expected in it, then it is consequential in terms of importance, priority, and power in this order, the first of which is the necessities, then the needs, and then the improvements.

We mention the three sections of the Shari'a purposes and how to preserve them very briefly in order to apply these objectives and apply their provisions to the reality of the environment and sustainable development, and to benefit from the technology of artificial intelligence in the present era, in terms of existence, and in terms of warding off the dangers surrounding them, which is expressed in the science of purposes (preserving them from the side of existence and from the side of nothing), in addition to what we have in the Shari'ah texts in the Qur'an and Sunnah that warn of the elements of the environment and its resources of water, soil and air And climate, mountains, seas, crops, fruits... Moreover, since the objective dimension of these texts is important for understanding the general purpose of the Shari'ah, which is the reconstruction of the earth, the preservation of the system of coexistence in it, and the continuation of its goodness by reforming the successors in it, and their fulfillment of the justice and rectitude entrusted to it, and the righteousness of work and reform in the land, the extraction of its goods, and the management of the benefits of the creatures. As the Almighty said: "And when your Lord said to the angels, 'I am going to make a successor on the earth,' they said, 'I will make in it those who corrupt it and shed blood, and we praise You and sanctify You,' He said, 'I know what you do not know. "' As the Almighty said: "He created you from the earth and settled you in it" (Hood, 61).

Second: Division of the purposes according to the whole and the partial.

The objectives are divided in terms of total and partial into two parts:¹¹

- 1- The overall objectives are those that bring the whole nation back to the same way, such as preserving religion from extinction, preserving public order, justice, and preparing the means of a decent livelihood in this life, and so on, which is good and corrupt for everyone.
- 2- Partial Purposes: These are the meanings and rulings observed by the street in a special matter, and they

⁹ - See: Approvals, by Al-Shatbi, 2/7 ff., Al-Maqasid al-Shari'ah, Dr.Al-A'al, p. 100 ff.

¹⁰ See: Al-Approvals, by Al-Shatbi, 4/76 ff., Maqasid al-Shari'ah and its relationship to evidence, Dr. Al-Youbi, p. 182 ff.

¹¹ - See: Maqasid al-Shari'ah, by Ibn Ashour, p. 313.

are related to the interests of individuals, or what is beneficial to individuals, such as benefiting from selling by buying and selling, and dealing with children through marriage, which means looking at the whole in terms of being a whole, and the partial in terms of being a part, but the conception of the whole depends on the realization of the partial, and each partial purpose may rise to the level of the whole, so paying attention to it first to the individuals, then the general will be obtained accordingly, and in case of conflict, the total intention will be presented to the Partial intention, considering the macro and micro intentions, promotes the preservation of the environment and sustainability using modern technologies, and prohibits any action that harms environmental resources sooner or later.

Third: Division of purposes according to originality and dependency.

The purposes are divided into two parts, considering the originality and the dependency:¹²

- 1- The original purposes are those in which the taxpayer has no luck, and they are the purposes of sharee'ah in preserving the five necessities, and what is meant by this is that when setting them and obliging those who are obliged to do so, the street did not take into account the fortunes of those who are entrusted with them in order to oblige them, rather they took into account the establishment and integrity of their lives, and this does not mean that he is not fortunate at all, such as the necessities that are obligatory on each person who is charged with preserving his religion, his life, his descendants, his wealth, his intellect, the land and the treasures in it, which are the axis of man's existence.
- 2- Subsidiary Purposes: These are those in which the luck of the person charged with the first intention is taken into account, as he gets what he wants by his human nature, such as selling, marrying, enjoying permissible things, etc., and in customs and other transactions that take place between people that have original and subordinate purposes, marriage is legitimate with the first intention of procreation, followed by the request for housing, affection, love and affection between them and children, and the original and dependent purposes aim to create a good life for man to live in security and peace from all dangers.

Fourth: Methods of revealing intentions.

This is an important topic and a subject of discussion among the writers of the maqasid, and here I will refer to these methods as outlines only, and not to go into their details.

The pioneer of the science of maqasid, Imam al-Shatbi, followed a special path in revealing the maqasid, and after him came al-Tahir ibn Ashur and followed another path, although they converge in the goal, and the summary of these paths to know the legitimate purposes is the following:¹³

- 1- Explicit commands and prohibitions in Shari'a texts.
- 2- The way of explaining the Shari'a rulings and the wisdom of them.
- 3- The course of the context in which the text is given.
- 4- The Path of Induction.

Section Three: The Importance of Activating Shari'a Purposes in Contemporary Environmental Crises and Problems .

This is what led Imam al-Shatbi to explicitly state the necessity of understanding the maqasids by saying that the degree of ijthad is obtained for those who are characterized by two descriptions, one of which is the understanding of the legitimate purposes in their perfection, and the second is the ability to deduce based on their understanding¹⁴ of them. The legitimacy of the changing events of the time, and it is imperative for the people of science and ijthad in our present era, whose issues and developments are multiplied and in which things are intertwined and their interests and needs overlap, to activate the understanding of the purposes and bring them to reality, where there is no way except to make the purposes a comprehensive framework and a public field in which we can include modern matters such as the problems of the environment, development, sustainability, and artificial intelligence, whose negative effects have been exacerbated and have become an obstacle to growth and development.¹⁵ Rather, these issues have their basis in the texts of the two main sources , the Qur'an and the Sunnah, but it is necessary to implement and activate the legitimate purposes and clarify the

¹² - See: Al-Approvals, 2, 301, Ilm al-Maqasid al-Shari'ah, by al-Khadimi, p. 75.

¹³ - See: Al-Approvals, by Al-Shatbi, 2/299, Maqasid al-Shari'ah, by Ibn Ashour, p. 190, Methods of Revealing the Purposes of Sharia, by Dr. Nu'man Jaghim, p. 62 ff., Introduction to the Science of Purposes, by Al-Khadimi, p. 86 ff.

¹⁴ - See: Approvals, by Al-Shatbi, 2/7 ff.

¹⁵ - See: Al-Ijthad al-Maqasidi, Dr. Al-Khadimi, p. 220.

The Environmental Dimension and Sustainable Development in the Light of Shari'a Purposes and Emirati Law necessary, needy and improved ones, and complement each of them with a scrutinized legal vision, taking into account the means and purposes in protecting and sustaining the environment, and how to employ artificial intelligence to protect it, and derive the intentional rules that indicate this. Many intentional jurisprudence has been directed towards financial, economic and medical issues, but the environmental crises have not received their share of highlighting them and bringing down the legitimate purposes on them and the means of protecting and caring for them, because man is in charge of rebuilding the earth and making it a climate fora prosperous life, and the economic well-being and wealth of some classes is not at the expense of future generations, so the environment does not bear burdens beyond its capacity, and increases its production in the present and harms it In the future, the jurisprudence of priorities in Islamic legislation will strike the delicate balance in this.

The laws of the Islamic Sharia and its divine teachings raise a strong and balanced nation that possesses the conditions of renaissance, development and development, and harnesses all subjective and objective reasons for it to be a giving, constructive, active and effective humanitarian nation, in harmony with every era with Shari'a controls, and one of the most important of these tools is: investing in the environment in agriculture, development and optimal use that achieves food and health security in the present and future for the whole world And using everything available to him in a legitimate way, such as artificial intelligence, in the service of man in all that he can, avoiding his harms, and activating the system of legitimate purposes and its legitimate means, a clear message that we have embarked on the pillars of reform, development, construction, and comprehensive development, and that it has effective initiatives in achieving food security, economic and industrial growth, and performing the positive role of human beings and not exploiting and depleting the available resources in a way that affects the Whatever is beneficial and beneficial to the people and the country is legitimate, provided that the means to it are legitimate, and everything that is harmful and corrupting is forbidden and forbidden even if the means to it are legitimate. ¹⁶ The purposes have already been mentioned in terms of the strength of their influence on the necessary, the pilgrim and the improved, as well as some of them are total, some of them are partial, some of which are original and some of which are subordinate, all of which help the visionary jurist to deal with the problems of the environment, giving priority to the necessary over the needy and the improved, the total intention over the partial, and the original intention over the subordinate.

The Second Requirement: The Concept of the Environment:

The environment is a language: Whoever comes and occupies and resides: empowerment and stability, and the environment is home,¹⁷ so the word environment refers to the vast place in which man lives and is connected to it.

The environment is defined by many definitions, as each researcher defines it according to his specialization, so I will limit myself to a brief comprehensive definition, which is: the environment is the set of natural, biological, social, cultural and economic factors that affect the life of man and other beings in a direct and indirect way¹⁸, as this definition includes the components of the natural environment such as land, water, air, sunlight, and the living on those elements such as humans, animals and plants, as well as the artificial environment that includes everything that man has created such as cities and factories The environment is the earth with its form, location, elements and rotation, and it is the medium and environment that is suitable for man's life, and it is the physical environment in which man lives, including water, air, space, soil, living organisms and facilities that he has built to satisfy his needs¹⁹.

This means that the concept of the term "environmental" includes the following:

- 1- The natural environment that is made by God and what it has is mountains and valleys and seas and rivers and sunlight and air and living creatures such as humans, plants and animals .And so on.

¹⁶ - See: Usul al-Fiqh, by Al-Khudari, p. 46, Shari'a ruling among the fundamentalists, Dr. Ali Juma'a, p. 103.

¹⁷ - See: Al-Misbah Al-Munir, Article Boa, p. 26.

¹⁸ - See: The Environmental Protection Law, Dr. Ahmed Abdel Karim Salameh, p. 100.

¹⁹ - See: The Environmental Protection Law, Dr. Majed Al-Helou, p. 44.

- 2- The social civilizational environment that man has established, such as factories, buildings, gardens, systems, transportation, technologies, politics, culture, relations, and others.

With this definition of the concept of the environment, we can control the role of man in protecting the environment, and what he is obligated to do towards this place with all that it has in order to live a good life, so it is necessary to interact with the environment and exploit its resources in the best way, by using natural resources in the environment and not affecting the natural balance of its systems in the factories and works that deplete, pollute or corrupt the resources of the environment, but rather deal with natural resources and the blessings that God has bestowed on them. In a way that keeps it and develops it, using modern technologies to achieve this, as well as dealing with the artificial environment and what it has created in it in a balanced way that does not lead to imbalances and exceeds what is available literally, scientifically, and ethically, and artificial intelligence technologies today have helped man a lot by relying on alternative energy, and the ecosystem.

The third requirement: sustainable development.

The linguistic root of development is the verb that has grown, i.e., increased and increased,²⁰ and the increase here is in goodness and reform.

In other words, development researchers have defined multiple definitions, whether by individuals, research and development centers, or international institutions, and we can choose a comprehensive definition, which is:

Development: All human efforts made to grow and advance all entities in a comprehensive and balanced manner to improve the standard of living of the individual and society.²¹ We note the congruence and compatibility between the linguistic meaning and the idiomatic definition.

As for sustainability, it is the language of a man who wears a helmet that lasts forever and permanently,²² which indicates permanence, continuity, and uninterrupted, and the man will perpetuate the matter if he is patient, waiting, and slowing down, noting the linguistic meaning that indicates slowness and deliberation until we reach sustainability.

In other words²³, sustainable development is the one that meets the needs of the present without compromising the right of future generations to meet their own needs.

Sustainability is anything that leads to a just, continuous, integrated promotion of human life, present and future, within a strategic civilizational framework that preserves and develops the environment, individuals and society.

Countries, institutions and individuals seek economic growth and increase wealth and resources to overcome deficit and poverty, and this is legitimate, but provided that it does not affect environmental stability, and that it is within ethical and reasonable frameworks, the balance between development and environmental protection is sustainability, but today we see excesses in order to achieve this goal, this encroachment has led to the tyranny of important aspects of people's lives. One of the most important of these is the environment with all its components, which has made it marginalize many human and social dimensions in our lives²⁴, as the environmental dimension is pivotal in sustainable development, it must not be harmed in order to overcome poverty and unemployment, as man is the goal, plan and means of development, so development should not be at the expense of his comfort in the present or the future, so we must innovate ways in development and urbanization that take into account our human, material, scientific and natural resources, and this is what led to his logic. UNESCO should decide that one of the most important social goals of administrative sustainability is: the environment, social justice, tolerance and the achievement of quality of life for contemporary and future generations, stressing that it is a human right to achieve a healthy environment that provides the elements of health and well-being. This was stated in the decisions of the first conference on the environment in Sweden²⁵ that human beings have a fundamental right to ... Good quality environment... The right to a healthy environment was emphasized at the United Nations Conference held in Brazil in 1992, as well as at the 2002 Joha Nesburg Conference and the 2012 Janeiro Conference.

²⁰ - See: Al-Misbah al-Munir, Material of Growth, p. 239, Mukhtar al-Sahah, Article of Growth, p. 364.

²¹ - See: Sustainable Development, Dr. Medhat Abu Al-Nasr, p. 67, where he mentions ten definitions of development.

²² - See: Al-Misbah al-Munir, Article II, p. 78, Mukhtar al-Sahah, Article II, p. 126.

²³ - See: Sustainable Development, Dr. Othman Ghoneim, p. 25.

²⁴ - See: Sustainable Development, Dr. Abdul Rahman Al-Baridi, p. 26

²⁵ See: Human Rights, Dr. Wael Allam, p. 140.

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Hence, we realize that there is no development without sustainability, because development must be humane, fulfilling human aspirations and fulfilling his needs and desires in a context that promotes human cohesion, preserves and develops the environment, and seeks to find green spaces in major cities that provide them with food and natural atmosphere and protect them from desertification and dust storms.

In the last ten years, many books, writings, researches and studies have appeared on the environment, the importance of preserving and sustaining it, and the dangers that surround the environment and its inhabitants, and these studies include what is purely scientific, some of which are economic, and some of which are social and humane, and all of this is important, thanking their owners for what they have provided, but few of them refer to the status of the environment, its protection and sustainability from the perspective of the legitimate purposes, even if some of them refer to it, they only mention some Quranic verses or hadiths. The prophethood that indicates something of this, and this is praiseworthy to them, because the subject of the purposes is delicate and a dangerous predicament that only the specialists can bring down to reality, and the one who thinks deeply about the purposes of the legislation will find that it takes into account the condition of man and prepares for him the right atmosphere to live in security, peace and happiness, performing his duty in reconstructing and reforming the earth with a present and future view, as the legal ruling has an immediate dimension, i.e., present. This is what the scholars of Maqasid al-Shari'ah (considering the consequences of actions) i.e.,²⁶ taking into account the outcome and future of every action, because preserving the environment in all its components is a legitimate duty dictated by the rules of our great jurisprudence, and one of these rules is that what is obligatory is only obligatory, and the environment cannot be sustained unless it is protected and harmed by it, and it is one of the rules of the science of the principles of jurisprudence that commanding a thing is forbidden against it, and that forbidding something is forbidden. There are²⁷ many shar'i texts that prohibit corruption in the land, and they indicate that what is meant is the reconstruction of the land, and it is not permissible to expose it to destruction and destruction in any case, and this is what we will highlight through the purposes of sharee'ah in the environment and its sustainability.

The second topic: The features of the objectives in the legal texts in preserving the environment for development and sustainability, and it has demands:

The first requirement: its environmental status and the importance of preserving it from the perspective of the legitimate purposes.

Our great Islamic legislation has warned about the issue of the environment and attention to it since the dawn of Islam, although developed countries have drawn attention to it for decades, as the United Nations Conference on the Human Environment was held in Stockholm, Sweden in 1972, and the Qur'an and the Sunnah of the Prophet warned of the need to preserve the good and wealth of the environment and not to corrupt it more than fourteen centuries,²⁸ and many texts have come to order the preservation of environmental resources, and that it is one of the blessings of God Almighty. It is known that corruption is the removal of a thing from its nature that Allah has decreed for it, so the corruption of the earth is by encroaching on its natural components and elements, such as pollution from factories and cars, and cutting down or burning forests. He created you from the earth and settled you therein, so seek His forgiveness and then repent to Him" (Hood, 61) where the significance of the noble verse on the reconstruction of the earth is clear and that it is man's mission, and it confirms the prohibition of destroying the earth, corrupting it and transgressing it, because the command to do something is forbidden against it, as is known in the rules of the science of the principles of jurisprudence²⁹, as well as the words of the Almighty: "So fear Allah and obey Him." And do not obey the command of the extravagant who corrupt the land and do not reform" (Al-Shu'ara'a, 150, 151), where

²⁶ - See: Approvals, 4|140, The Theory of Purposes According to Imam Shatbi, Raissouni, p. 381.

²⁷ - See: Usul al-Fiqh, Imam Abu Zahra, p. 160, Shari'a ruling, Dr. Ali Juma'a, p. 107.

²⁸ - See the Environmental Protection Law, Dr. Nawaf Kanaan, p. 27.

²⁹ - See: Al-Hakam al-Shari'a, Dr. Ali Juma'a, p. 107.

the noble verses describe those who spread corruption in the land as wasteful, because they act in a way that does not take care of the importance of the land in people's lives, and they do not repair what needs to be repaired, which follows the substance of the land. Corruption and corruption in the Holy Qur'an are found in many verses associated with corruption in the earth, and this is a unique Qur'anic miracle that warns of what will happen in it as a result of human encroachment, and one of its results is the dangers surrounding the environment that humanity suffers today, whether floods, unjust dams, earthquakes, forest fires, climate crises, drought and desertification crisis, and the truth of the words of the Almighty. Corruption has appeared on land and sea by what the hands of people have gained, so that some of those who have done it may taste it, so that they may return" (Al-Rum, 41). The noble verse indicates that tampering with the environment and corrupting it by some people will be a calamity for mankind, so many of these verses came to condemn the sensory and moral corruption in the earth, as it is said in the words of the Almighty: "And they seek corruption in the earth, and Allah does not love the corrupters." (Al-Ma'idah 64) and the words of the Almighty: "And do good as Allah has done good to you, and do not make mischief in the earth, for Allah does not love the corrupters" (Al-Qasas, 77). (Luqman, 120), the heavens and the earth are full of good things and treasures, so there have been noble verses warning against transgression and transgression against them, and that this is tyranny and injustice against the environment, as the Almighty says: "Eat of the good things that We have provided for you, and do not overwhelm yourself with it, and My anger will come upon you" (Taha, 81). In the noble verse, there is a condemnation and a threat that is felt in awe, which indicates the multitude of disasters in the event of encroachment on the environment, and is supported by the words of the Almighty: "Eat and drink of the provision of Allah, and do not make mischief in the earth" (Al-Baqarah, 60).

In the Sunnah of the Prophet, there are many hadiths concerning the preservation of the environment and the prohibition of polluting it, such as the words of the Prophet (peace and blessings of Allaah be upon him): "If the clock rises and one of you has a seed in his hand, if he is able not to get up until he plants it, let him plant it."³⁰ They said: "And what is the curse, O Messenger of Allah?" He said: "The one who abandons the way of the people or in their shadow"³¹, and the same thing came from Anas (may Allah be pleased with him) who said: The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Slugs in the mosque are a sin and the expiation for it is to bury it."³²

The Prophet (peace and blessings of Allaah be upon him) made the removal of harm on the road a degree of faith, by saying: "Faith has seventy branches"³³ and then mentioned removing harm from the road, and this is a reform for the environment, and we are not here in the position of limiting the legal texts of the Qur'an and Sunnah to indicate the importance of the environment and its preservation³⁴, and not to expose it. In fact, these are flashes and nuggets that indicate the interest of our great legislation in the environment in which man lives, and what he must have in terms of necessities, needs, improvements, and complements to each of them³⁵, in order to reach a good life, because preserving and sustaining the environment is a legitimate duty required by the rules of our noble Sharia, and in Islam, the function of the muhtasib was the job of the muhtasib, and one of his most important roles was to monitor the markets and roads to ensure their cleanliness and to warn of the dilapidated buildings for collapse. And so on.³⁶

Imam al-Nawawi (may Allah have mercy on him) said: "If the garbage of the house, the peels of watermelons, pomegranates and beans are thrown into his property, or if a person throws them in their possession and they are destroyed, there is no guarantee, and if they are thrown on the road, they

³⁰ - Narrated by al-Bukhari in the singular literature, from the hadith of Anas ibn Malik (may Allah be pleased with him), chapter on the manufacture of money, hadith no. 479.

³¹ - Directed by Muslim, Kitab al-Tahara, chapter on abandonment in roads and shadows (269)

³² - Narrated by Muslim, Kitab al-Masjid wa Mawaqat al-Salat, Bab al-Nahi 'an al-Basaq in the mosque, (552).

³³ - Narrated by Al-Bukhari, Kitab al-Iman, chapter on matters of religion (9).

³⁴ - The collection of the verses and hadiths of the Prophet related to the environment is a matter that requires effort and study by specialists in the legal and natural sciences, an in-depth study that reaches important results that can be used in rationalization and a balance between the use of environmental resources in a mechanism that does not harm them.

³⁵ - See: Maqasid al-Shari'ah, by Abu Sunnah, p. 54 ff.

³⁶ - See: Towards an Active Role of the Law in the Protection and Development of the Environment, Dr. Yousef Al-Mohammadi. Research in the United Arab Emirates University Conference on the Environment, 1999, p. 11.

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This applies to the elements of the environment, development and sustainability in the age of artificial intelligence, so we highlight the activation of the legitimate purposes in them in the following demands:

The second requirement : The features of the legitimate purposes in preserving the aquatic environment.

The Islamic Shari'ah has paid great and precise attention to the aquatic environment by mentioning many verses about water and its importance and that it is one of the blessings of Allah Almighty that must be used in a good way and not to be extravagant and excessive in wasting it, and I will only mention examples of these verses (and We have made from water every living thing, so do they not believe) (Al-Anbiya, 30) where Allah Almighty warned that water is the pillar and foundation of every living thing, including humans, animals and plants. The basis of life, as well as the words of the Almighty: "And We sent down from the sky blessed water, and We brought forth with it gardens and the love of the harvest" (Q, 9), as well as the words of the Almighty: "And He sent down water from the sky, and brought forth with it fruits for your sustenance, and He made the ark subservient to you, so that it may run in the sea by His command, and He made the rivers subservient to you" (Ibrahim, 32). And the saying of the Almighty: "It is He who sends down water from the sky, from which you have a drink, and from it there is a tree in which you grow, with which the seeds, and the olives, and the palms, and the grapes, and of all fruits, is in that a sign for a people who reflect" (An-Nahl, 10, 11), and the saying of the Almighty: "Have they not seen that We drive the water to the earth of the barns, and bring forth with it sows from which their cattle and themselves will eat?" Do they not see (Al-Sajdah, 27) and some verses warn of the dangers of tampering with the land and water environment, such as the words of the Almighty: "Corruption has appeared on land and sea by what the hands of people have gained, so that some of those who have done will taste it, so that they may return" (Al-Rum, 41). We note that the preamble of most of these verses warns of contemplation, insight and reason, because this matter indicates the importance of water in life, as in the saying: "Do you not see", as He says: "There are signs in this, so do they not hear?" This is after he said: "And Allah sent down water from the sky, and He revived the earth with it after its death, for in that is a sign for a people who hear" (An-Nahl, 65).³⁸

There are also many hadiths in the Sunnah of the Prophet (peace and blessings of Allaah be upon him), as it is proven that the Prophet (peace and blessings of Allaah be upon him) forbade urinating and defecating in water or in its stream, and he forbade drinking impure water or purifying oneself with it, and that impurity in Islamic law pollutes water and loses its quality that Allaah created it for, such as the words of the Prophet (peace and blessings of Allaah be upon him) ("None of you should urinate in permanent water that does not run, then wash himself from it").³⁹ The⁴⁰ Prophet (peace and blessings of Allaah be upon him) also commanded him to cover the water in the vessel by saying: "Cover the pot, cover the water, close the doors, and turn off the lamps."⁴¹

One of the indications of Islam's interest in water is that the books of Islamic jurisprudence begin with the book of purity, which indicate the pure water from the non-purified water, and mention the types of water, and that the water with which purification is permitted are the water of the sky, the water of the river, and the water of the sea. This is well known in the books of Islamic jurisprudence⁴², and they mention that one of the etiquettes of wudoo' and ghusl is not to waste water on it, and that adding more than three times in wudoo' is considered to be extravagance that is forbidden by sharee'ah, and

³⁷ - See: Rawdat al-Talibin, by al-Nawawi, 9/322.

³⁸ The Shari'a Objectives in the Environment, its Investment and Sustainability It can be used to include letters and books in which specialists in Sharia studies share with specialists in environmental sciences, as there are many texts of the Qur'an and Sunnah in this regard.

³⁹ - Narrated by Muslim, Kitab al-Tahara, chapter on the prohibition of urine in stagnant water, (282)

⁴⁰ - Narrated by Muslim, Kitab al-Tahara, Bab al-Nahi on urine in stagnant water, (283)

⁴¹ - Directed by Muslim, Kitab al-Ashraba, Bab al-Umrah bi al-Na'a (2012)

⁴² - Consider as an example of representation, but not limited to Al-Mughni, by Ibn Qudamah, Khalil's Mukhtasar and his commentaries, Bada'i al-Sana'i, by al-Kasani, al-Majmoo' by al-Nawawi, Islamic jurisprudence and its evidence, by al-Zuhaili, where it starts with the book of purity and the explanation of the truth of water that is pure, and this is a well-known approach in the books of Islamic jurisprudence.

this is sustainability in these resources.

It includes the purpose of the Shari'ah in preserving the five necessities, including the preservation of the soul, which is a general and total purpose for the general public, and although it appears to be a subordinate purpose, it rises to the level of the original purpose as it involves the preservation of souls, and these purposes are clear in the explicit texts, as a matter and prohibition, and the one who contemplates their ills and the context in which they are contemplated finds the legitimate intention apparent in preserving Water exists, sustainability, cleanliness, care, and pushes to pollute it, and we can infer from this the use of artificial intelligence in water conservation, by programming the source of water exit on a certain amount of water as it is known, or giving a signal when the water comes out as a result of a malfunction, or increasing it over the amount of need, as well as the use of modern technologies, the use of artificial intelligence in irrigation and agriculture, the technique of making dams for water sources, and other things that specialists master.

The third requirement: the features of the legitimate purposes in protecting the wild environment.

It has already been explained that the environment is the environment in which man lives, and the earth is the place over which man enjoys movement, and Allah has been grateful to His servants for this in more than one place, including the words of the Almighty: "He who made the earth a bed for you, and the sky a building, and sent down water from the sky, and brought forth with it from the fruits a provision for you" (Al-Baqarah 22) and His saying, "Let man look at his food, I have poured out the water. Then We split the earth in splits, and We brought forth in it grains, grapes and bars, olives and palm trees, gardens of abundance, fruits and fruits, as a provision for you and your cattle. We also refer to a people who give thanks" (Al-A'raf, 58) and what is meant by good land, i.e., good soil or fresh soil, and its meaning is that whose soil has not been polluted and has not been corrupted, and if it is corrupted by pesticides or burning, it will be a worry and a misfortune for the society. (Iron 25) and iron and other precious metals come out of the earth.

In fact, if we follow the verses mentioned in this context by mentioning the blessings of Allah in the earth and its crops, fruits, mountains and treasures that come out of it, we would know that we do not fulfill its right except by thanking the Creator of the Creator, and this is not only theoretical, but also by making beneficial use and productivity of it, and not transgressing it by any kind of transgression. In the Sunnah of the Prophet (peace and blessings of Allaah be upon him), he emphasizes the preservation of the wild environment and its bounty, such as the words of the Prophet (peace and blessings of Allaah be upon him): "Whoever revives a dead land, it is his" in order to⁴³ encourage and encourage the reconstruction of the land and turn it into a land suitable for living, whether in dwelling or in agriculture.⁴⁴ The Prophet (peace and blessings of Allaah be upon him) forbade polluting people's places of sitting and their way, where "Fear the curses, they said: 'What are the curses, O Messenger of Allah?'"⁴⁵ ⁴⁶ In the chapter on purity, she talks about the purity of the place where a person prays, and that it is a condition of the validity of prayer, because preserving the earth and its good and fruits is a blessing from Allah Almighty who created it in the service of man, so it is forbidden to transgress it and use it in a harmful way or neglect it so that it is a source of epidemics, so it is forbidden according to Islam to use medicines or pesticides and put them in agricultural lands in order to fertilize and increase their production. Anything that leads to immediate or temporary damage is forbidden by Sharia, as well as the preservation of the animals that live in it, and it is forbidden to burn the land in a hurry to plant it again, and artificial intelligence technology helps in monitoring animals and their movements, combating prohibited hunting, the presence of fires, measuring temperatures and protecting them from fires, and helps to remove waste from public places.

The objectives of the Shari'ah are clear, which are necessary, holistic and original in preserving the soil and the wild environment and making it green that pleases the beholders, as it is the source of food

⁴³ - Narrated by al-Tirmidhi, Kitab al-Ahkam, chapter on what was mentioned in the revival of the land of the dead, (1378), and it was hasan and corrected by Abu Dawood, Sunan Abi Dawood, Kitab al-Kharaj, chapter on the revival of the dead (3074)

⁴⁴ - Narrated by al-Bukhari in the singular literature, from the hadith of Anas ibn Malik (may Allah be pleased with him), chapter on the manufacture of money, hadith no. 479.

⁴⁵ - Narrated by Muslim, Kitab al-Tahara, chapter on abandonment in the light and the shadow (269)

⁴⁶ - Narrated by Abu Dawood, Sunan Abi Dawood, Kitab al-Tahara, chapter on the places where the Prophet (peace and blessings of Allaah be upon him) forbade urinating, (26), which is a saheeh hadith, as in Saheeh al-Targheeb (146).

The Environmental Dimension and Sustainable Development in the Light of Shari'a Purposes and Emirati Law production, and food is necessary for man to preserve his life, for in this he preserves the five necessities, including self-preservation, which is a general and total goal for all people, and there is a need for people and improving their standard of living in enjoying the good things and the fruits and blessings of the earth, as the Almighty says: He has made for you the earth a place of humiliation, so walk in its traps and eat of its sustenance, and eat of its sustenance. [al-Malik: 15] In it is the realization of the necessary purposes, its arguments, the improvements, the whole, the partial, the original, and the dependent, and although it appears to be a subordinate destination, it rises to the level of the original destination, where the subordinate is complementary to the original purpose, and these purposes are clear in the explicit texts. Many of them came in which the reason for the command and the prohibition are stipulated, and the context of the texts in praising the land and denigrating the corruptors in it, and the command to act is clear in warning of the legitimate purpose of preserving the land and those on it so that people can live a good life.

The fourth requirement : the features of the legitimate purposes in preserving the atmospheric environment.

Allah Almighty has mentioned the air and its blessings in many verses, including the words of the Almighty: "And We sent the winds to the sky, and We sent down water from the sky, and We gave you to drink of it, and you are storehouses for it" (Al-Hijr, 22) and the words of the Almighty: "And Allah did not send down water from the sky, and He revived the earth with it after its death, and He swept through it from every beast, and the winds and the clouds that were subservient between the heaven and the earth, for signs for a people who understand" (Al-Baqarah). It is He who sends the winds as human beings in the hands of His mercy" (Al-A'raf 57), for the wind may be good news and a blessing, and it may be a curse, and this is the truth of what the Almighty said to the people of Hud: "Indeed, it is what you hastened to do so, a wind in which there is a painful punishment" (Al-Ahqaf24).

In Islamic jurisprudence, smell is considered a criterion for cleanliness and purity, as water that changes its taste, color or smell is considered unfit for purity, and it⁴⁷ has been proven that the Prophet (peace and blessings of Allaah be upon him) forbade eating garlic and onions for those who want to go to the mosque. It is stated in the codes of Islamic jurisprudence about the disciples of Imam Malik that whoever sets up a tannery in his house and emits unpleasant smells that harm the neighbors that it closes, and this is what the laws of environmental protection in the present era have prescribed, and Muslim jurists preceded these laws Many countries today have allocated industrial cities far from their places of residence in order to save people's lives from environmental pollution of all kinds.

It includes the purpose of the Shari'ah in preserving the five necessities, including the preservation of the soul, which is a holistic purpose, where no one dispenses with the clean environment, and although it appears to be a subsidiary destination, it rises to the level of the original purpose as it involves the preservation of souls, and these purposes are clear in explicit texts such as urging kindness The one who meditates on its ills and the context in which it is found finds the legitimate purpose apparent in preserving atmospheric life, purifying the air, spreading good odors, presence, cleanliness, care, and removal of malicious odors if any, and artificial intelligence technology helps in analyzing satellite images, ozone hole emissions, and climate, as well as monitoring pollutants, supporting electric vehicles and smart charging systems, and improving energy through sunlight and air.

The fifth requirement: Applied intentional legal models in sustainable development.

- 1- Sustainable agriculture is a legitimate purpose for the longevity of human life, as it is stated in the hadith: "If the clock arises and one of you has a sapling, if he is able to do so, let him plant it⁴⁸." It uses several means that are not considered for themselves, but rather for the purpose of achieving interests and objectives that achieve food security and protect the environment from destruction One of these means is the development of agricultural production systems in which pollution and depletion of water resources, or the use of technologies that guarantee the promotion and sustainability of agricultural production, such as vertical farming, or the cultivation of perennial trees, and crops whose resources continue for future generations, even if the present generation does not benefit from them. He said: "Do

⁴⁷ - Narrated by Muslim, Kitab al-Masjid, Bab al-Nahi on eating garlic, onions and leeks, (564)

⁴⁸ Narrated by al-Bukhari in al-Adab al-Mufrad, from the hadith of Anas ibn Malik (may Allah be pleased with him), chapter on the manufacture of money (479)

not be hasty on me, I heard the Messenger of Allah (may Allah's peace and blessings be upon him) say: "Whoever plants a plant, no human being has eaten from it, and no one has been created by Allah (may He be glorified and exalted) except that he has charity." He said, "I have no reward for it, and no one else should eat of it."⁵⁰

The great companion is carrying out one of the means of sustainable farming, which shows the value of justice and solidarity between generations, and promotes the concept of sustainability by charity in the exploitation of agricultural resources through afforestation, which is a building face and a general purpose.

2- In areas that face the problem of water scarcity, or the high cost of obtaining clean water, the use of pure water in non-drinking purposes, such as begging for water to irrigate gardens, wash vehicles, or the like, with the presence of water allocated for that, is an irrational exploitation that disturbs the balance and harms others, whether the present or the next generation, and their right to the water resource, and the use of pure water intended for drinking without its right is a kind of waste, as it is a means that has the ruling on what it means. It is a text in the prohibition, as it is necessary and original, and the use of artificial intelligence helps to reduce this problem, by giving signals when there is a danger that threatens the environment according to specialized programming.

3- The abundance of water is one of the most important factors in improving the environment and its sustainability, and we have seen that water is mentioned a lot in the texts of the Holy Qur'an, and that it is the basis of life, and one of the most important blessings of Allah on mankind, as water is the backbone of life and the most important reasons for its survival, and rationalizing its agricultural use is a legitimate duty, because extravagance is forbidden even in worship, as the Messenger of Allah (may Allah's peace and blessings be upon him) said: "There will be in this nation a people who will transgress in purity and supplication."⁵¹ Therefore, the jurists considered the increase in ablution over three washes to be disliked, and we know that the first of the chapters of Islamic jurisprudence is the chapter of water, as seeking to develop action plans that contribute to attracting the great difference between the quantities of irrigation water actually used, and the actual needs of it is obligatory according to Shari'a in order to preserve the water resource, sustain its benefit, and prevent wastefulness in it.

4 – Making the best use of the waste is intended in Islam and is the subject of care in Islam, where the Prophet (peace and blessings of Allaah be upon him) passed by a dead sheep lying down. He said: "What should she do if she benefits from it", they said: "She is dead", and he said: "Allah Almighty has forbidden to eat it"⁵², and the sustainable recycling industry has methods that are known to specialists that can be used, and any of these methods that lead to the safe disposal of waste and waste while benefiting from it is a valid and intended method according to Shariah, as the Messenger of Allah (may Allah's peace and blessings be upon him) said. "Cleanse your yards, the Jews do not disinfect their yards"⁵³ and has an impact on the preservation of health and environmental safety, and this waste is usually disposed of in many ways that are known to specialists, whether by dumping it in distant places, burning it in designated places, or by recycling it using artificial intelligence technology, and the

1- Narrated by Ahmad, al-Musnad, from the hadith of Abu al-Darda' 'Uwaymar, hadith no. 27506, 45: 498, and the hadith is saheeh for others, as the researcher Shu'ayb al-Arnaout said in the Musnad of Imam Ahmad, and he has a witness from the hadith of Anas ibn Malik, with a saheeh isnaad no. (12495), and al-Haythami narrated it in Majma' al-Zawa'id and said: His men are trustworthy, 4: 68.

50 - Narrated by al-Baghawi in Sharh al-Sunnah. Research: Shuaib al-Arnaout, 6: 151.

51- Narrated by Abu Dawud, from the hadith of Abdullah ibn Mughafil (may Allah be pleased with him), Kitab al-Tahara, chapter on extravagance in water, hadith no. 96, Ibn Hajar said: Sahih, narrated by Ahmad, Abu Dawood, Ibn Majah, Ibn Hibban, al-Hakim and others. Al-Takhees al-Habir fi al-Kharij Hadiths of al-Rafi'i al-Kabir, 1: 387.

52 Narrated by Muslim, Kitab al-Menstruation, chapter on the purity of the skins of the dead by tanner, 365.

53 Narrated by al-Tabarani in al-Mu'jam al-Awsat, a chapter named Ali, hadith no. 4057, 4: 231, al-Haythami said: "And his men are the men of al-Sahih al-Haythami, Majma' al-Zawa'id and the source of benefits, Kitab al-Tahara, a chapter on the earth that is afflicted with impurity, hadith no. 1583, 1: 291.

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legitimate purpose of this is not to be a source of harm and harm to people and the environment.

- 5- There is a "chapter on the revival of the dead" in the books of Islamic jurisprudence, and this is a clear proof of considering the intentional dimension in our great legislation, as it is a practical application to combat desertification, and work on sustainability, because the transformation of green lands into barren lands foreshadows serious consequences for the preservation of human health and the prosperity of life in the future and combating it is a legitimate purpose, as Islam encourages agricultural reconstruction, increasing green space, and reclaiming desert lands.

As the Prophet (peace and blessings of Allaah be upon him) said: "Whoever revives a dead land, it is his"⁵⁴, for everything that facilitates the means of reviving the barren land is required, such as ploughing and using materials that are useful for the land, and the use of modern technology products and artificial intelligence using distillation processes, etc. In a good state without desertification, and this is what countries are heading to today, as they try to revive and reconstruct lands with the appropriate structure, then by building and housing in them, and artificial intelligence technology helps in drawing and planning smart cities and appropriate urbanization, leaving large spaces between buildings, and afforestation.

- 6- Hunting birds in general is permissible in the original, and it is not forbidden unless it is issued by a mahram during Hajj or Umrah, or in the land of the Haram: "I have made lawful for you to hunt the sea and its food for you and for your car, and it is forbidden for you to hunt on land as long as you are forbidden" (Al-Ma'idah Verse 96). It is considered a haraam means as a result of its consequences, and the consequences are considered intentional, as well as hunting wild animals, it is forbidden if it becomes a means to eradicate them and prevent the formation of new generations of them, as it is in reality, for everything that leads to the destruction of animal offspring and exposes them to extinction is a disturbance of the ecological balance, which is a kind of corruption in the earth, as the Almighty has said: "And if he takes over the land, he seeks to corrupt it and destroy the ploughing and the offspring, and Allah does not like corruption" (Al-Baqarah, verse: 205), and the use of artificial intelligence to know the breeding places of animals, the direction of their migration, and their over-hunting limits their extinction.

The Sixth Demand. The Extent of Criminal Protection of the Environment in UAE Law

A. The scope of the legislator's criminalization of acts that affect the environment:

The legislator has listed in the Law on the Protection and Development of the Environment many prohibitions that affect environmental safety, stipulated many environmental crimes and set appropriate criminal penalties that vary according to the gravity of the behavior and the criminal consequences it consequents. Whether related to the prohibition of soil and air pollution, or the criminalization of everything that causes damage to the aquatic environment, as well as the import or import of hazardous wastes, we present these issues as follows:

b. Prohibition of soil and air pollution.

With regard to soil protection, the legislature stipulates that "it is prohibited to carry out any activity that directly or indirectly contributes to the damage of the soil, affects its natural properties or pollutes it in a way that affects its productive capacity, as determined by the Executive Regulations."⁵⁵ With regard to the protection of air pollution, the legislature stipulates that "establishments shall be obliged in the exercise of their activities not to emit or leak air pollutants beyond the maximum permissible limits;⁵⁶)

C. Protecting the aquatic environment from pollution:

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- 1 – Narrated by al-Tirmidhi, Kitab al-Ahkam, chapter on what was mentioned in the revival of the land of the dead, (1378), and it was narrated and corrected by Abu Dawood, Sunan Abi Dawood, Kitab al-Kharaj, chapter on the revival of the dead (3074).

⁵⁵ - Article 43 of the Law on the Protection and Development of the Environment.

⁵⁶ - Articles 48 and 49 of the Environmental Protection Law.

The legislature emphasizes the protection of the coasts, beaches and ports of the State from the risks of pollution in all its forms and forms, and stipulates that "entities authorized to explore, extract or exploit onshore or offshore oil and gas fields shall be prohibited from discharging any polluting material resulting from drilling, exploration, testing of wells or production in the aquatic environment or the adjacent onshore area to carry out such activities..." It shall impose a criminal penalty on those who violate this prohibition, which shall be a penalty of imprisonment for a period of not less than two years and not more than five years, and a fine of not less than two hundred thousand dirhams and not more than five hundred thousand dirhams, or one of these two penalties. ⁽⁵⁷⁾

All marine craft, regardless of nationality, whether registered in the State or not, are prohibited from discharging or dumping oil or oil mixtures into the marine environment. Marine means transporting hazardous materials are also prohibited from dumping or disposing of any harmful substances or wastes into the marine environment, and marine means carrying harmful substances transported in containers, shipping containers, mobile tanks, or land or iron tanker vehicles are prohibited from disposing of them directly or indirectly into the marine environment of the State.

The legislature shall punish those who violate these prohibitions by imprisonment ⁵⁸and a fine of not less than one hundred and fifty thousand dirhams and not more than one million dirhams. ⁾⁵⁹⁽

d. Criminalizing the import or bringing of hazardous waste.

The legislature shall prohibit the handling or handling of hazardous materials, hazardous wastes and medical wastes without a license from the competent authorities, and the Executive Regulations shall specify the conditions and procedures for granting a license. (Article 58 of the Law on the Protection and Development of the Environment)

It is prohibited for any public or private entity or any natural or legal person to import, import, bury, dump, store, or dispose of hazardous wastes in any way in the environment of the State. It is also prohibited to allow the passage of sea, air, or land means carrying hazardous or nuclear waste into the marine, air, or land environment without written permission from the Authority.⁽⁶⁰⁾

The penalty shall be imprisonment and a fine of not less than one hundred and fifty thousand dirhams and not more than one million dirhams for anyone who violates this prohibition. ⁽⁶¹⁾

The legislature shall impose the penalty to death or life imprisonment and a fine of not less than one million dirhams and not more than ten million dirhams on such entities and persons if they import, bring nuclear materials, waste, bury, sink, store or dispose of them in any way in the state environment.⁽⁶²⁾

Conclusion: It contains the most important findings and recommendations.

Results.

1 – Islam's concern for the environment and its interest in preserving it and forbidding tampering with it is apparent, as the Qur'anic texts on the subject of water, crops, fruits, earth, sky and air are abundant, and they contain scientific miracles.

2- The necessary legal intentions, the need and the improvement, total and partial, original and consequential in the Holy Qur'an, are clear in the context of corruption in the earth and its imposition on man's use of the components of the environment and the warning against tampering with them, all of which are intentional signals, as our Islamic legislation preceded the developed countries by centuries in warning of these dangers.

3- Preserving the environment and continuing development and sustainability is intended by Sharia, as

⁵⁷ - See Articles 17 and 18 of the Law on the Protection and Development of the Environment, and Article 73 on the Determination of Penalties.

⁵⁸ - Imprisonment means temporary imprisonment, which is a punishment for a felony offense and its duration ranges from 3 to 15 years.

⁵⁹ - See Articles 21, 27 and 31 of the Law on the Protection and Development of the Environment, and Article 73 on the Determination of Penalties

⁶⁰ - Article 62 / Paragraphs 1 and 3 of the aforementioned Law on the Protection and Development of the Environment.

⁶¹ - Article 73 of the Law on the Protection and Development of the Environment

⁶² - The second paragraph of Article 62 of the Law on the Protection and Development of the Environment, and Article 73 on Penalties.

The Environmental Dimension and Sustainable Development in the Light of Shari'a Purposes and Emirati Law it preserves the five necessities, needs and improvements, and the UAE law has strengthened the preservation and protection of the environment by legislating the penalties for anyone who tamper with the environment.

- 4- Studies have proven that one of the reasons for the frequent fires, earthquakes and floods is tampering with the environment, such as the construction of unjust dams, and the burning and bulldozing of forests, and this is confirmed by the Islamic Sharia that prohibits these actions.
- 5- The need to take advantage of the applications of artificial intelligence in the field of sustainable development to formulate plans, anticipate future challenges, build capacities related to development goals, prepare a physical and intellectual environment suitable for reviving energies, establish training programs to face climate change, direct savings to useful and beneficial investments, and prefer the green economy method over the traditional economic method. Achieving the objectives of saving money, ensuring mastery in business, supporting the value of rationalization in society's consumer practices, and creating models of sustainable development that guarantee the goodness of the human being in preserving the goodness of the assets and increasing them immediately and in the future using artificial intelligence applications.

Recommendations:

- 1- Activating the Shari'a objectives of all kinds and their ranks in the applied treatments of important contemporary crises and downloading them in the climatic, social, and economic fields and everything that helps the quality of life, in a way that contributes to rationalizing their course and interrogating the impact of the intentional balance in them.
 - 2- Using artificial intelligence tools in everything that achieves goodness, development and a good life for humans.
 3. Spreading environmental awareness among all people in public culture, education curricula and the media by all means.
 - 4- Activating the legislation of international and regional laws in protecting the environment in all its fields, including agriculture, industry, housing, gardens, roads and transportation, and the existence of a supervisory body that records everything that negatively affects the environment, with the need for international and regional cooperation in following up on the implementation.
- 6- Collecting Quranic verses and hadiths related to the environment and studying them in depth with the participation of Shari'a scholars and specialists in climate, water, soil, and the environment.

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