

THE ISLAMIC MODEL OF SUSTAINABLE DEVELOPMENT AND IMPLICATIONS OF ITS IMPLEMENTATION IN INDIA

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Abstract

In Islam, every man is being considered as the custodian of nature and is advised to live with harmony towards all other creatures. Islam recommends all Muslims to respect, nurture and care for the environment. The environmental influence of Islam is being implemented by the political and financial system of Islam. We have many models of Islamic Countries like Saudi Arabia, Dubai and other Islamic countries where there is an implementation of the Islamic system and we witness an environmentally friendly development in these countries. The minority targeting by Indian State in India had also affected the minority's forest areas with the help of armed forces of the state and central influence in areas like Kashmir. The Islamic system for environmental sustainability is the best model of ecological stability but the state's anthropological interference for capital benefits of the elite has reduced the power of nature to heal and balance itself for the future generations which in coming times will affect us all on a global level. In this paper, I want to explore the negligence and challenge to the natural order for state and capital benefits had started to impact the lives of all biotic and abiotic living standards. The paper investigates how the state negligence for the environment will result in an imbalance in the global natural order with destructions we are witnessing today. The support for the model of Islam towards the environment can be proved good in India to prevent and balance the degrees of environmental setups to function with sustainability and balanced.

Keywords: Islam, Muslim, Minorities, Constitution, Armed forces, Kashmir, Indian State

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Introduction

The status of India was very rich and diversified in terms of environmental sustainability, the religiosity of respect and tolerance for each other and especially ecological balance till the fall of the Mughal Empire. The rise of British colonialism in India had disturbed the structure of Indian culture along with all resources of the Indian state by their illegal and draconian laws and forces to suppress the voice of people to take a lead on Indian resources and use those resources for the benefit of the English people. The railway construction in India by the British Occupation was mainly to take the natural resources from India towards the British world. The British rule in India was a brutish and terrible period in Indian history. The British have looted the heritage and natural resources from India and have left the whole area of occupation in a state of fear, trauma and terror.

After the end of the British occupation in India, it was believed and considered that India will rise with the concept of Democracy, where everyone will be the equal member of the country with equal dignity and equal respect without any discrimination of religion, caste and sex. The constitution of India was framed all as per the needs of all sections of people without any discrimination for anyone with a reservation for deprived sections of the country.

After August 1947, the British occupational forces divided the Indian state in the name of nationality, religion and ethnicity into two: one was India and another one was Pakistan. This division of the state into two witnessed a huge massacre of humanity which have destroyed the natural and human resources of both countries of India and Pakistan. This division also creates havoc upon the minds of that generation which got moulded as per the opportunists of extremist religious leaders and creates a hatred-ness among the people

of both countries on the name of nationality, religion and ethnicity. The hatred-ness among the people also divides the status of Indian state from identity of democracy to identity of hatred-ness for minorities which we witnessed in the form of Kashmir mass migration of Pandits, Kashmir Massacre Babri Masjid demolition, Gujarat Riots on the name of religious hatred-ness and Islamophobia.

Islamic Conjunctions on the Environment

Islam teaches a lesson that everyone is the guardian of nature and environment, and must live with harmony with all other creatures on earth and space. All Muslims have to respect, nurture and care for the environment. The primary basis in the implementation of Islam is Tawhid (Monotheism) in human life which includes environmental ethics. Allah's (God's) unity also means oneness in the sense that the universe and all its contents come from one source and are related to one another [Quran. 4:126]. These words of the Holy Quran are showing that all humankind is interdependent upon each other and everything comes from the Almighty Allah to have use of it for mankind. We all are bound to make use of it in a sustainable way to protect for other coming generations without harming any other creatures for their gains and profits. It signifies that Islam is very keen about the sustainable development and to preserve the natural resources on the earth, and especially the forest resources which maintain the air quality so that it stays fresh and healthy.

In Islam, there is abundant and inseparable relationship between the environment and humanity. The consciousness of Islam towards the environment is focusing that environment is always a part of human life and both are interdependent upon each other. The Quran teaches us a lesson that our life must be passionate, loving and caring towards the sustainable living style without damaging the earth and causing a threat to the environment. The Quran also says that 'Do not commit abuse on the earth, spreading corruption' [Quran2:60], means that anyone who uses the natural resources without caring and having no intention of sustainability for future is doing a sin and is answerable for his/her corruption towards environment before the humanity and history. Another verse says: 'Do not desire corruption in the land. Indeed, God does not like corruptors' [Quran28:77]. Here the Quran interprets that corruption is not only in the form of extremist

political and financial constructions. Corruption also includes the environmental destruction by mankind like the release of agricultural toxic waste in the form of pesticides, and deforestation by cutting down of forest resources. Hence any damage to the natural resources that exist on the earth is a damage to the universal ethics of environmental laws of Islam.

The very old saying of ancient Muslim scholars that Prophet Muhammad (SAW) once said, "There is none amongst the Muslims who plants a tree or sows seeds, and then a bird, or a person or an animal eats from it, but is regarded as a charitable gift for him" [Sahih al-Bukhari]. It signifies that the tree is the mercy of God and one should be loyal of trees and have to care of trees all the time and should plant more and more trees, not to only take rest under the trees. Planting trees is a Sadaqah-e-Jariya (perpetual alms) means everlasting charity in Islam. Prophet Mohammad (SAW) has also said that wherever any human or any animal took refuge under a tree or have a portion of food that produced by the tree, the man who has planted the tree will get the reward of that till the end of the world. There is no hierarchy for that everyone whether he/she is poor or rich, to plant a tree is the simplest and certain course of action to acquire Sadaqah-e-Jariya.

Double Standards of India in Application of Environmental Measures

India is very rich in terms of forest cover and natural resources as compared to the Arab countries of the world. India also cares about the forest resources of the country and have implemented many laws to protect the resources of the country for a well and sustainable future. This argument is missing when we look towards Kashmir, about which India is claiming that Kashmir our integral part and a crown of the country. Kashmir is witnessing the huge loss of forest cover and natural resources by the Indian state every day. India, with the help of armed forces, is looting the natural resources from Kashmir and then smuggles it to the rest of India illegally and forcefully as the British Occupation did it in India before August 15, 1947. In many army camps, Band-saw machines are being used to cut the woods as per the demand and sent to India with the help of the Army vehicles to their respective spots of the demand. It clearly shows the attitude of India towards Kashmir and the people living there whose lives are being used as a tool under the suppression of state's

gun rule of political and financial oppression against their will to not speak against the heinous crimes done by the state. A human being is the inseparable part of the environment and directly deals with the sustainability of natural resources. The human rights violation in Kashmir also depicts that the people are having survival issues due to the presence of the Indian Army, as a consequence, they are not so much concerned towards the forest cover and the natural resources. The torturing of the youths is carried on daily, the rapes are done by the state-sponsored forces like Army and the other armed forces of the state having backup support of the state in the form of AFSPA (Armed Forces Special Powers Act), UAPA (Unlawful Activities (Prevention) Act) to do the human rights violation in the Kashmir without having a fear of any legal and social criticism of their institutions. The heinous crimes are done by the state to terrorise the minds of the Kashmiri people under these draconian laws like UAPA and AFSPA, which also give a free hand to India for their dictator rule and take the natural resources of Kashmir to the rest of India under the shades of the fear and terror. The building of big Hydro Power projects in the deep forests and the mass migrations of the rural and the tribal population by force and fear in the name of development picture that India has an intention of taking the natural resources from Kashmir and adopting the model of unsustainability and destruction for the coming generations of Kashmir.

Conclusion

The whole world, in the current era, is focusing upon the sustainability of the environment and natural resources, so that the coming generations will not get badly affected by this hallow development of the capitals, which has no importance in humanity except to demolish the care and emotions for each other. Violence and war is never an excuse for any development and sustainability. The peaceful atmosphere and the peaceful way of dialogue is the only solution to solve any problem in the contemporary times because violence and war always lead towards the destruction and terror in the minds of people against the same human blood. We have also witnessed how the United States of America in the Middle East destroyed the natural resources along with the forest cover of the area which got badly affected by the war and violence of America and other capital units of the world. In addition to it, we have also witnessed how Arab countries have started to change into the green fields on the other hand, because there is no conflict of war and violence in that area.

The whole picture of the current crisis in the world demands loudly that peaceful dialogue is the only form of solution to engage the people towards the importance of environment and human interaction with natural resources. Everything which exists on the earth is interdependent, so everyone is equally important to each other with mutual dignity and respect.

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