

Islamic Educational Approach to Environment Protection: A Strategic Approach for Secure and Peaceful World

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Abstract

In 1994, the United Nations Development Programme (UNDP) presented the concept of human security in which the main emphasis was laid on employment, income, health and environmental security. The concept of human security is, in fact, an offshoot of UNDP's earlier concept of human development. This paper is an effort to explore further the concept of human security in relation to environmental protection, human development and the Islamic educational approach. Due to its limited scope, the paper focuses on the Islamic Republic of Pakistan as a case study. It presents a brief analytical overview of environmental degradation in the country. Although, the daily lives of the people of this country reflect a predominant role of Islam, and there are thousands of secular and religious educational institutions, but do these institutions play a role in resolving environmental problems? The paper attempts to explore how the religion can be an important factor in tackling these issues.

General Background

The word "environment" and its' synonym "surroundings", represents all conditions, circumstances and influences affecting the development of an organism. It particularly includes every living thing like human beings, animals and plants and non-living thing i.e. soil, water, light, climate temperature and pressure etc. found on our planet' (Shahid, 1998). The *Larousse Dictionary of Science and Technology* (1997) defines the environment as 'all physical and chemical factors affecting the quality of life.' Environment holds a central position in most of the discussions of development strategies in the contemporary globalised world. This is why that deteriorating environment is adversely affecting human lives and is a potential danger for future generations. This is the reason that the basic question of human survival on an environmentally fragile planet has gained urgency.

In 1994, the UNDP presented the concept of human and environmental security as an important component of their developmental programmes. In fact, the notion of human development was first presented by the World Bank in 1980 and later adopted by the UNDP in 1990. 'It needs to be emphasised here that the Islamic approach to human development focuses both on materialistic and spiritual development' (Ahsan, 1999). Unfortunately, in the contemporary Muslim World, the religious educational institutions are not playing a role in dealing with problems relating to the environment. In the perspective of this issue, the present paper attempts to explore various conceptual dimensions of environmental security and the possible role of religion in protecting the environment for the broader benefit of humanity. In this context, this short piece of research focuses mainly on the Islamic Republic of Pakistan as a case study.

Dimensions of Human Security

Before discussing the notion of human security, it would be appropriate to briefly review the UNDP's and Islamic approaches to human development. In 1980, the World Bank argued that: 'Human development encompasses education and training, better health and nutrition.... The case of human development is not only, or even primarily, an economic one. Less hunger, fewer child deaths and better chances of primary education are almost universally accepted as important ends themselves.' In 1990, this concept was slightly redefined and adopted by UNDP. In its first issue of *Human Development Report 1990*, it says: 'Human development is a process of enlarging people's choices.'

The most critical of these wide-ranging choices are to live a long and healthy life, to be educated and to have access to resources needed for a decent standard of living. Since the advent of this concept, human development has been measured in terms of the human development index which is based on life expectancy, adult literacy, mean years of schooling and per capita income. With regard to Islamic approach to human development - the word 'Islam' is derived from Arabic language which simply means submission and peace. According to Muslim belief, 'Islam is a complete code of life' (Sarwar: 1994). In the words of Imam Yahya (1995), 'This is because there is no aspect of life, such as religion, economy, politics, education, health etc., for which it does not provide guidance.' In the Islamic system, 'human development is a purposeful activity aiming at: i) economic development with a fair distribution of benefits, ii) a fair distribution should bring positive change in society, in order that, iii) both these activities of materialistic development should support spiritual development and satisfaction' (Mannan: 1989).

In Islamic philosophy, the main emphasis is on the fact that human beings are composed of 'soul' and 'body' and thus development is required in both these aspects (Irfan and Zaidi: 1995). According to Samad (1992), 'Quran is a primary source of knowledge for Muslims.' In fact, 'one of the basic and most important characteristics regarding social economy and the economic system upon which the Quran repeatedly lays stress is that all means and resources through which human beings earn their livelihood are divinely created' (Ahmed: 1976). In 1994, UNDP presented the concept of human security in which it says: 'For too long, the concept of security has been shaped by the potential for conflict between states. For too long, security has been equated with the threats to a country's borders. For too long, nations have sought arms to protect their security. For most people today, a feeling of insecurity arises more from worries about daily life than from the dread of a cataclysmic world event. Job security, income security, health security, environmental security, and security from crime - these are the emerging concerns of human security all over the world.'

The above explanation of the notion of human security reflects the centrality of environmental security within the broader framework of this concept. Therefore, the security of employment, income and health is associated with environmental security. So, if there is security of income, health and environment, it would be helpful with regard to security from crime, leading to national and international stability and peace. Here, one may ask that what are the means to achieve human security. UNDP (1994) argues that: 'Human security is easier to ensure through early prevention rather than later intervention. It is less costly to meet these threats upstream than downstream.' Currently, many countries face the environmental threat and degradation of local ecosystems. The UNDP (1994) estimated that around eight to ten million acres of forest-land is lost each year. During the past five decades, in Sub-Saharan Africa, 65 million hectares of productive land turned into desert. Siltation has damaged 20 percent of the irrigated land in Pakistan. Although the nature of environmental damage may vary from region to region, the affects are similar everywhere. It is beyond doubt that many environmental threats are chronic and long lasting.

The Islamic Approach to Dealing with Environmental Security

It is widely believed that environmental security is considered a common principle of all major religions of the world. For instance, Judaism says: 'What is hateful to you do not do to your fellow man; that is the entire law; all the rest is commentary.' In Christianity: 'Do unto others as you would have them do unto you.' Similarly in Islam: 'No one of you is a believer until he desires for his brother that he desires for himself' (UNESCO: n.d.). Now the requirement of the time is that the above said principle should be applied to human and environmental protection. It is noteworthy that the Islamic strategy for dealing with environmental problems is different from the secular approach. The teaching of Quran and Sunnah are giving equal importance to plants, trees, and agriculture as centre to life. According to Ahsan (2000): 'It emerges from the Quranic account that the human being had its beginning in an environment full of vegetation, and the first knowledge given to him was also related to a plant.' According to the teachings of Prophet Mohammad (PBUH), if a Muslim plants a tree or does farming, he will be rewarded for his act, whether someone eats from it or steals it, be it an animal or bird, the planter will be rewarded, in any case (Ahsan: 2000). The Prophetic teachings with regard to plants and other related aspects were not mere directives but he paid full attention to the practical aspects, too. In fact, these teachings led to the development of a full-fledge irrigation system. Interestingly, 'the objectives of this system were not limited to irrigation only; soil conservation, range management and horticulture were also components of this strategy which ultimately enhanced the overall productivity of land' (Ahsan, 2000). This discussion reflects that human security is an important element in the overall process of human developmental and the environment is a key component of human security.

Therefore, in a Muslim country like Pakistan, the role of religion cannot be bypassed in this process. Another important point is that according to Muslim belief everything is created by God and the human being is a very special creature in the universe. In Islam, Muslims are bound to total submission to God and this submission is the only way to their future security. Security within a person, security between people and the security between people and the nature, are all equally important. In the Quranic context, 'God is the ultimate owner of everything' and 'His creatures should follow the rules fixed by Him' (Quran: 1:1, 20:6). There are three fundamental principles of this religion: *tawhid*, *khalafah* and *akhirah*. *Tawhid* is the central concept of Islam which means 'oneness of God'. The characteristic of 'oneness' is also reflected in all creatures of the universe, including vegetation, wildlife and environment. 'This characteristic of uniqueness maintains a balance and harmony in nature' (Naseef: 1998). In accordance with the Quranic teachings (6:165, 7:180, 17:70), 'being a special creature of God, the human being is appointed His trustee or vicegerent on earth. Thus, God is the master and the trustee is a vicegerent. In the Arabic language, this vicegerent-ship is called *khalafah* and the vicegerent is *khalifah*. The primary duty of the *khalifah* is to oversee the trust. With regard to the use or abuse of trust, the *khalifah* is answerable to his master.' Another significant notion of Islam is known as *akhirah*, i.e., 'the day of judgement' in which a *khalifa* would be accountable to God for all his or her actions, whether these are personal, social or environmental' (Khalid: 1998).

It is important to note that the code of conduct of environment is also reflected by the Islamic fundamental beliefs like *tawhid*, *khalafah* and *akhira*. As it has been said earlier, the *khalifah* is responsible to obey God's rules and to protect His belongings on earth including the environment. The Quran emphasise the fact that 'these are the [bad] people who create [environmental] problems on land and in the sea' (Quran: 30:41). The Prophet (PBUH) clearly said that 'the world is green and God has appointed you His vicegerent' (Daily Jang: 1992). According to Ahsan (1986), 'it was the impact of these teachings due to which during the medieval times, laws were made to protect soil erosion, deforestation, over-grazing, safeguard water resources and fixed limits to curb uncontrolled expansion of cities.' In the contemporary world, the main issue which needs to be addressed is that whether these concepts should be included in educational system of Muslim countries and can Muslims act upon these teachings in current era. The following discussion attempts to explore various dimensions of this issue.

The Condition of Environment in Pakistan

In the current era, there are many different environmental threats. In one of its reports, the UNDP (1999) argued that: 'Despite widespread public support for environmental action, the driving forces of globalisation still put profit before environmental protection, preservation and stability.' It was estimated that 'in Pakistan, the annual cost of environmental degradation was US\$ 4.3 billion more than half of the export earnings of the country' (Khan: 1999). The main sufferer of the environmental degradation is human health. According to the Asian Development Bank's estimates, 'out of five selected Asian countries, the losses in human health were the highest in Pakistan' (table: 1). It is clear that the different sectors of economy are directly affected by the poor human health and thus resulted in declining human development process. National stability is affected by this situation which leads to the insecurity of future generations. As a consequence people are forced to become environmental refugees.

Table:1. Environmental Degradation and the Estimated Loss of Health in Selected Asian Countries

Country	Annual Loss (US\$ billions)	Loss as a % of GDP
China	6.3-9.3	1.7-2.5
Indonesia	2.2	2.0
Pakistan	1.7	3.3
Philippines	0.3-0.4	0.8-1.0
Thailand	1.6	2.0

Source: Asian Development Bank, 'Emerging Asia – Changes and Challenges, Manila: Asian Development Bank, 1997, cited in UNDP, *Human Development Report 1998*, New York: Oxford University Press, 1998, p. 67.

In this short paper two examples of environmental degradation are briefly discussed hereunder. The first example is deforestation and its impact on cultivated land, and second, the state of sanitation in one of the major cities of the country.

It is common knowledge that in any agricultural country, the efficiency of an overall national system depends upon an equitable flow of water in the rivers, which in turn is dependent wholly on a smooth supply from the watersheds behind. This is possible only if these watersheds have a uniformly spread out tree cover, because if the slopes are naked, most of the water will pass down causing floods in the rivers. Resultantly, a lot of fertile land will be washed away and deposited in rivers raising their beds, and more importantly choking up the gigantic dams impairing the efficiency of the canal system as well as the power generation. Another important affect is that the silt accumulation ends-up in the cultivated land and raises the level of land. It is estimated that in the canal irrigated regions of the Punjab province of Pakistan, the level of land is rising at the rate of 1.6 cm per year. This rise is due to the accumulation of silt coming through canal water (Government of the Punjab: 2006). How does this affect the agro-rural system of the region? The following points are worth mentioning in this regard:

- This figure indicates that after each decade, the land level has risen by 16 cm (nearly a half foot).
- Heavy soil erosion: i) destroys the natural topography and vegetation on hilly areas, ii) floods caused by the rise in level of riverbeds due to siltation, iii) causes the rise in the level of dam-beds, reducing their water storage capacity and reducing the capacity for electricity generation, iv) causes siltation in canals and water channels which reduces their capacity, v) causes the rise in the level of cultivated land, creates irrigational problems and deteriorates soil fertility.
- Unfortunately, these losses do not end here. This situation indicates that after every two decade, the residents of these regions have to raise one foot the level of their houses, streets and roads, otherwise the drainage of sewerage water would be an impossible task. It is not difficult to imagine that how the residents of a poverty-stricken country would afford such losses.
- This situation indicates 'that the losses of deforestation are not confined to the destruction of forests in the up-lands, in fact, it is the destruction of a whole national system' (Government of the Punjab: 2005).

Another example can be quoted with regard to the worsening situation of sanitation and pollution in the country. Degradation of environment is also caused by the uncontrolled use of limited national resources without any consideration, and high population growth rate. According to an estimate, the quantity of solid waste being generated in the country was over fifty thousands tons per day but it was not being managed in proper manner, consequently serious air, water pollution and health problems were being caused by this situation. Similarly, the 97 percent of untreated industrial wastes discharge into the rivers, lakes, canals and seas. It is a major source of contamination of surface and ground water as well as a threat to aquatic life. This is the reason that around 40 percent of the country's population is still without access to safe drinking water and nearly 84 percent of the rural population is without sanitation facilities. Water borne diseases account for 25 percent of all hospital cases and about 60 percent of infant deaths in the country (Government of Pakistan, 2004-5). According to a former Federal Minister of Environment: 'The major causes of environmental damages are mismanagement of municipal and solid waste, polluted urban air and water, cultivable and range-land degradation and deforestation' (Daily Jang, 2004).

The quality of the sanitation in Pakistan can be judged from the following table, in which a comparison is made between two cities, one from Pakistan and the other from the United Kingdom. With its approximate population of 6.5 million, the historical city of Lahore is situated on the bank of River Ravi. In the same token, with its similar size of population as well as having a rich history, river Clyde passes through the city of Glasgow - a major industrial hub of the United Kingdom. It is noteworthy that both cities have similarities with respect to population but completely different with regard to the situation of sanitation. Although in quantitative terms, a resident of Lahore produces less than a half the refuse of the resident of Glasgow, and the number of sanitary workers per 10,000 residents are far higher in the former than the latter; the state of sanitation is much worse in Lahore as compared to Glasgow. It is also important to mention that there is only one refuse dumping vehicle for 70,500 residents in Lahore as against Glasgow where 6,252 residents are being served by one vehicle. Unfortunately, due to this poor sanitation situation, there is a high level of air pollution and higher incidences of water-born diseases in Lahore.

As mentioned above, Glasgow is situated on the River Clyde while Lahore on the bank of River Ravi. Luckily, in addition to River Ravi, a canal also passes right through the centre of Lahore which is considered an important element with regard to the beauty of this city. However, the major difference is that possibly River Clyde's water would be found to be cleaner and comparatively suitable for drinking as compared to the contaminated water supplied by the Lahore Municipality to its residents.

Table: 2. A Comparison of the State of Sanitation and Pollution Between Lahore and Glasgow

Sanitation	Lahore	Glasgow
Total refuse production per person per day (kg.)	0.65	1.28
Number of sanitary workers per 10,000 persons	10.5	2.7
Number of sanitary workers for the collection of one ton of refuse	1.5	0.28
Total sanitary budget per person per year (UK£)	0.72 ★	39.5
No of persons served by one sanitary vehicle	70,500	6,252
Per day percentage of uncollected refuse (%)	25	Nil
Arrangements for the hygienic disposal of hospital refuse	No arrangements ♦	All disposed hygienically
Pollution emitted by the local industry (mg/cubic meter)	4,565 *	126
Rate of waterborne diseases (%)	32	Nil

Source: Figures are computed from the primary data acquired from the Municipal Corporation, Lahore and Glasgow City Council.

Note: i) ★ According to UNDP's statistics (*Human Development Report 2007/2008*, New York: Palgrave Macmillan, 2007, pp. 229-32), a British citizen enjoys 14 times higher per capita GDP as compared to a Pakistani citizen. However, on the basis of this ratio, even if we assume that both countries have same level of income, still the per capita sanitary budget in Glasgow is approximately four times higher than that of Lahore.

The level of the contamination of water in Lahore can be judged from the fact that most of the untreated industrial and residential waste, and some of the sewerage water is directly poured into the canal which is also a source of drinking water for many people. On a number of occasions, the bodies of pets have also been seen floating in the canal. It is interesting to consider that there are dozens of religious educational institutions in Lahore which focus on the spiritual teachings of Islam but practically none of them seem to acknowledge that Prophet Mohammad (PBUH) said that: 'Cleanliness (both physical and spiritual) is a "half faith" ' (*Sahee Muslim*). Although the current state of Lahore can partially be justified by the overall poor socio-economic condition of the country, it would be inappropriate to say that no other measures can be adopted under the present circumstances. Obviously, this type of environment is one of the important factors to promote the violent sphere of poverty which in fact is associated with a variety of other mechanisms that keeps the cycle of human deprivation in rotation. This situation highlights the fact that a multi-directional strategy should be adopted with its main focus on the commencement of religious oriented environmental education. Even such education should be given top priority in the education policy of the country.

The Reasons for Environmental Decay in Pakistan

It can be argued that there are several factors which are responsible for environmental degradation in the country. For instance, lack of adequate financial resources, high population pressure on natural resources, the absence of environmental education and lack of awareness among the general masses, mismanagement of limited available resources and a prevailing high level of corruption. Due to the limited space, only corruption is briefly discussed in this section while the situation of education is reviewed in the following section.

It is considered a common practice in the country that many of the government officials responsible for the protection of national forests and ranges take bribery and allow illegal traders to cut-down trees mercilessly. In fact, 'an increase in corruption in any country means a decline in the process of human security and resultantly a decline in the process of human development' (Social Policy and Development Centre: 2000). Unfortunately, in Pakistan 'there are no effective accountability mechanisms against corruption, thus making it more damaging' (World Bank: 1997).

A German-based NGO, Transparency International, publishes an annual 'corruption perception index' based on surveys of various international business-people's perception of corruption in the countries in which they operate. According to the index of 2006, out of 180 countries Pakistan was the 40th most corrupt country in the world. In the view of a Pakistani thinker: 'What is the most important reason for our social decay? We would argue that corruption has contributed the most to our current state of affairs' (Awan: 1997).

As mentioned earlier, the high level of prevailing corruption in the country also reflects the situation of corruption in the process of deforestation. It was estimated that if an official takes a specific amount of bribery and allows a forest-tree to be cut illegally, the losses incurred to the community are nearly four thousands (3900) times more than the amount of the bribery. These losses are even severer in a poor country like Pakistan where the total forest area is only 4,484,000 hectares. 'One of the major limitations for this meagreness of forest area is that nearly 80 percent of the land is arid or semi-arid which is mainly due to low annual precipitation' (Government of Pakistan: 2005). The presence of vegetation in watersheds is thus not only essential to maintain the environment through soil and water conservation but also a necessary prerequisite to perpetuation of productive agriculture through canals in the fertile Indus Basin which is the mainstay of Pakistan's national economy. In the case of Pakistan, the maintenance of vegetation is even more important because regeneration of forests is not an easy task in this semi-arid country. It is mainly due to the 'high level of corruption that forest resources are being depleted at the rate of 0.2 percent per year and the country is going through one of the highest forest cutting rate in the world' (Government of Pakistan, 2000). No doubt, the systematised promotion of religious education can play an important role in curbing corruption and strengthening environment and human security.

The Situation of Educational System and Religion in Pakistan

It is noteworthy that the UNDP's contemporary definition of human security equates the fourteen centuries old teachings of Prophet Mohammad (PBUM) followed by His relevant practices during that early part of Islamic history. Based on income, employment, health, environment and security from crimes, His strategy for human security was developed on the conception of accumulation of knowledge, learning and mentoring. He established various sub-departments of educational system and organised the teaching of languages, trade and business management, vocational education and training, agricultural education and research, physical education and, defence and strategic studies. These programmes were divergent and inter-disciplinary in nature. Here, in addition to teachers and mentors, the participants of the courses also used to make presentations and share their experiences. In the history of Arabian Peninsula, this educational system was the first approach of its kind. It is worth mentioning that in the early Islamic educational system, a variety of aspects of environmental education was also the significant part of the curriculum of agricultural as well as of sacred education. 'This system functioned efficiently, centuries after Prophet's death. In the eight century, Islam came to the South Asia with the Arabs' (Hameedullah: 1991) and 'in the following centuries, its influence was not only limited to the far reaching reforms of governmental organisation, but also in the entire social and educational system. Throughout Muslim rule, education and religion were associated very closely, since education is considered obligatory in Islam' (Tallat Sultan: 1991). In the view of Shams-ul-Haq (1974): 'Educational institutions were often grouped around mosques; in many cases, were supported by religious endowments.' 'This educational system was organised in two stages, elementary and higher, known respectively as the *maktabs* and *madrassah*' (Jaffar: 1976).

'The establishment of British rule over the South Asian Sub-continent contributed to the decay of this system. The new rulers wanted the education of India to suit their purpose of administration. They trained local men for clerical administrative jobs and encouraged the use of the English language along with Western thoughts (Khubchandani: 1978)'. After independence of Pakistan in 1947, the education system can be divided into two categories, i.e., mainstream education and *madrassahs* - both run parallel but not harmonizing to each other. Public education system is mainly based on enhancement of subject knowledge, while *madrassahs* education is based purely on Islamic faith. There is no doubt that *madrassahs* play a significant role in improving the literacy situation as well as in propagating the religious knowledge among the masses.

According to Nayyar (1998): 'In a society that has persistently neglected the education of its children, and where investment of time and labour in schools does not go very far in fulfilling the needs of livelihood, *madrassahs* have rapidly emerged as a parallel, but non-equivalent system of education.' A survey conducted by the government in 1987-88 reveals that there were 2862 *madrassahs* all over the country. This figure was increased to 40,000, in the year 2000. Within this total, the number of *madrassahs* which were registered with the government was only 4350.

In Pakistan, *madrassahs* are providing free education as well as free food, accommodations and books. In some situations, poor students are also being provided financial support. *Madrassahs* are mainly charitable trust aided by individual contributions.

With reference to the context, it needs to be mentioned here that the importance of knowledge is fully reflected in various verses of the Quran, e.g., one of its verses reads: ‘O my God! Increase my knowledge (Quran: 20:114).’ Irrespective of religious knowledge, it incorporates all sorts of learning, including linguistics, medical, physics, chemistry, sustainable development and environmental protection. A careful consideration of this situation reflects that in educational system of Pakistan, the segregation of mainstream and *madrassah* education is, in fact, not compatible to Prophetic educational approach rather is based on Western principles. These two parallel but different systems create various problems in this country which on the one hand alleges that it is an Islamic state while on the other there are two separate systems running side by side with their different aims and objectives. The focal issue of *madrassah* education is that it emphasises only religious practices where old and outdated pedagogy is being used. It is incapable to address the modern challenges of the globalised world. This situation creates a huge gulf between mainstream education and *madrassah* education. No doubt, in the past, various efforts have been made to bridge this gap. For example, in 1979’s education policy, several steps were proposed to bring these two streams of education together (Education Policy: 1979).

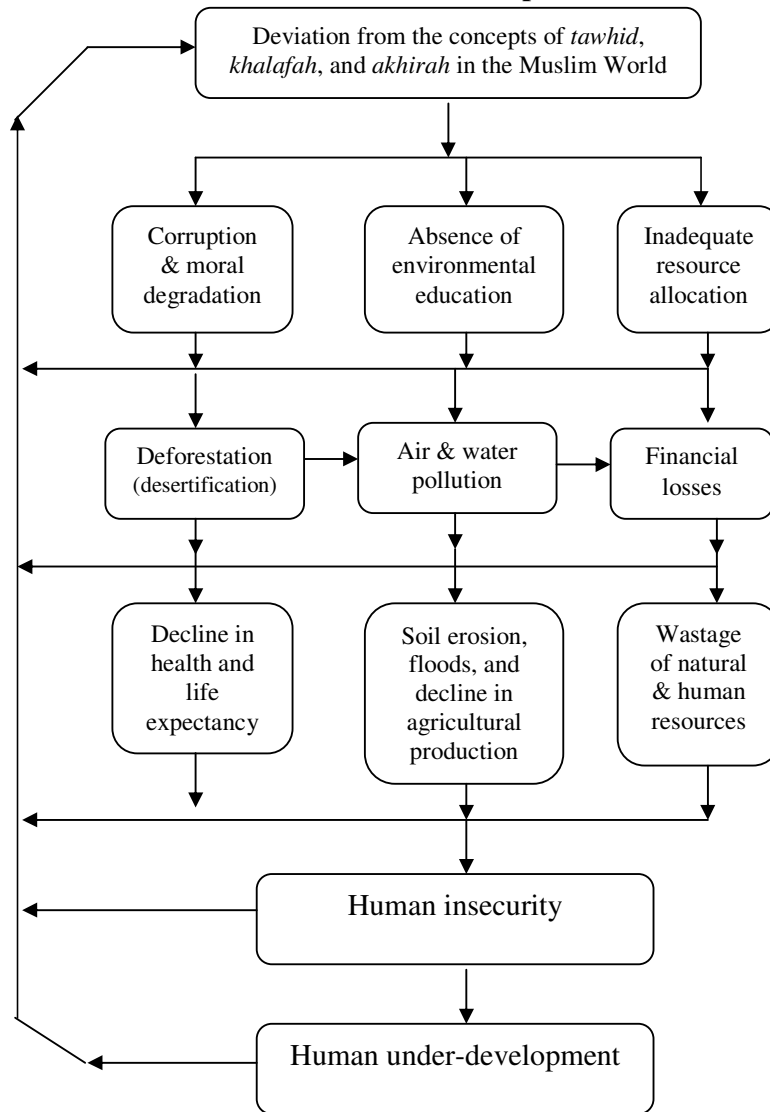
In 1986, a seminar was organised by a research organisation in Islamabad which suggested radical changes in the curricula of *madrassahs*. Khurshid Ahmad, an eminent intellectual has advocated to Islamise the formal education system by emphasising an increase in its religious contents. In his view (1986): ‘The leadership which is merging in all the spheres of life today, and the way in which national policies are being formulated - our religious education has little impact on it.’ In fact, the curriculum of Pakistan’s religious institutions is totally different from that of the glorious medieval period of Islam. At that time, the educational system was compatible to the requirement of that age while the opposite is true in this modern age’ (Shahabi: 1987). In the contemporary perspective, Khurshid Ahmad is rightly point out that the curriculum of public sector educations is not relevant to present situations. It is particularly true in the case of environmental education as this important sector is totally neglected in *madrassah* and mainstream education system.

Discussion and Reflections

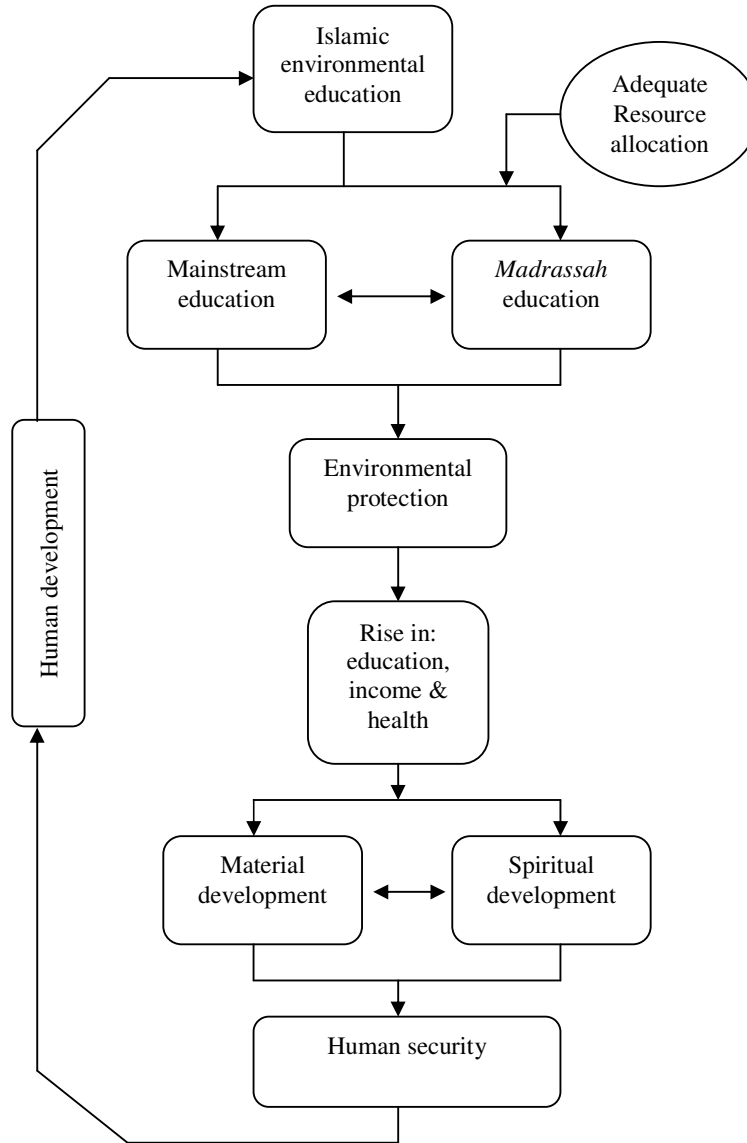
The above discussion reflects that the objectives of human development and security cannot be achieved without environmental protection. Additionally, the conceptual framework with reference to human security and its relationship with environment and the current situation of degradation of the environment in Pakistan is presented as an example. The analysis made in the paper presents a bleak picture of the country. The situation is even more disappointing for a country where religion is considered a most important factor in the daily life. The question arises from the discussion that whether the notion of *tawhid*, *khalafah*, and *akhirah* are applied in their real essence with respect to human security and environmental safety. According to Islamic faith, the inattention to these aspects means the creation of a vicious circle of human under-development. Figure: 1 indicates how this cycle keeps on rotating. While human insecurity is the major cause of human-under-development, it is itself the violation of the concepts of *tawhid*, *khalafah*, and *akhirah* due to which a Muslim community remains undeveloped against the objective of Islam.

In the Islamic teachings, the protection of environment is extremely important. In Islamic Republic of Pakistan, the religious aspect of environment education is no less important than the scientific knowledge and technology related to this sector. This situation also highlights the fact that the technology alone is not enough to win the war against the forces responsible for degradation of environment. Here, the foremost important point is to initiate a systematised process of Islamic environmental education in the country. An adequate financial resource allocation is essential for this purpose. Figure: 2 indicate that Islamic environmental education supported through adequate financial resources should be started in mainstream education and *madrassahs*. Both these systems should also coordinate with each other in this regard. This would lead to environmental security, physical and spiritual development. These developments would promote environmental protection leading to a high level of human security which will provide a solid base for human development. Once this cycle is started, its various components will be mutually supportive to achieve the desired objectives.

Figure: 1. Causes and the Impacts of Environmental Degradation In Islamic Perspective



Note: The left direction of arrows indicates that each stage is a deviation from the concepts of *tawhid*, *khalafah*, and *akhirah* in the Muslim World.

Figure: 2. Islamic Educational Approach to Environmental Security

Note:

1. Main stream education and *madrassah* approaches should be compatible to the nature and requirements of the country and capable of dealing with the current challenges of the modern world.
2. Material and spiritual developments cannot be separated in a Muslim country.

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