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Shari'ah Perspective on Green Jobs and Environmental Ethics

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ABSTRACT

The concept of green jobs emerged in 2007 as a means for conserving energy, minimizing natural gas emissions, reducing pollution and waste and protecting and improving ecosystems. The practice of decent employment through such jobs has caught on significantly and shown much positive effects. Decent work refers to employment opportunities that provide for fair income, security, improving personal and social development and promoting equality. Combining green job and decent work as a new approach can alter the traditional perspective of labour laws. According to the Islamic view, the Qur'an has taken into account all such concepts directly or indirectly. This article focuses on reviewing green jobs from the Islamic perspective, and concepts and principles such as squander (*israf*), cleanliness (*nizafah*), waste (*litlaf*), no-harm (*La zarar*) and causation (*Tasbib*) are directly mentioned as a necessary condition for green jobs. This paper examines the concept of green job based on content analysis approach within Islamic jurisprudence.

Introduction

This paper has three main parts covering green jobs, decent work and Islam. It seeks to link these concepts to arrive at a better understanding of green jobs as a suitable model for solving the challenges of unemployment. The two major issues of lack of job opportunities and pollution of the environment affect most countries in the world. The authors of this paper believe the green jobs can help people to find good jobs for a decent livelihood as well as reduce negative environmental impacts. This study focuses on defining green jobs and decent work and the general views of Islam on them.

Generally and traditionally, greening is described as an effective means to moderate the environment (Omer, 2008). Providing green jobs are linked to eco-friendly products and services and lead to work that provides for a sustainable economy and better environment. Llewellyn, Hendrix, and Golden (2008:17–18) describe a green job as one that 'tries to improve the environment as it simultaneously increases profitability and the branding of a business'. Although green jobs are a good means for protecting the environment, they are limited. Some jobs are just not green and it is up to the workers to make them so by working in a way that minimizes their negative impacts on the environment. This could include providing fuel that is less polluting, utilizing wind turbines for energy, or exploring ways to decrease

energy consumption. There is also much interest in renewable energy projects such as using solar energy as a means to promote the green agenda while creating job opportunities and developing the economy.

The value of green jobs and a green economy lies in providing job opportunities that are beneficial to workers as well as in their ability to protect the environment (Ulrike, Lutz, & Edler, 2012). Any actions that decrease pollution and reduce energy and resource wastage while helping the environment are acceptable in green job promotion. This will provide healthy options to workers and reduce the harmful effect of conventional work processes as any direct or indirect harm to the earth caused by work processes will affect current and future generation. Research has shown that pollution and noise are inimical to health (Kollmuss & Agyeman, 2002). With green jobs, there will be a reduction in pollution, the work environment is improved and consequently productivity will increase. Extending green jobs is also noteworthy towards decreasing unemployment as it provides new job opportunities in society.

Some international indicators have been devised to gauge the international growth in green jobs and will be presented in the first part of this paper. Then the authors will focus on decent work as a main factor in green jobs, while the third section will address Islamic values around green jobs. In the Islamic view, humans have a responsibility to protect the earth and their environment and keep it liveable because the earth is our mother (Schmelz, 2013). There are some Islamic concepts that relate to green job that will be also be addressed in this paper which discusses the concept of green jobs in the contexts of Islamic values, especially in the Qur'an and Hadith.

The Role of Religion in Social Transformation

In this section, we discuss the role of religion in social transformation both from the religion and secular perspectives. In many developed economies, especially in the west, secularism is given prominence in social transformation. Secularism is based on the principle of separation of state and law from religious considerations in the transformation process. In secularism, religion is divorced from the state apparatus and is only meant for religious rituals and nothing else (Berg-Sorensen, 2013; Taylor, 2007). Taylor premised his concept of secularism on the idea of 'disenchantment' where scientific decision-making supplants the ideas of faith.

In Islam, the meaning of secularism takes a different perspective where religion is not separated from the role of the state (Hosseini, 1996). Islam is described as a way of life that goes beyond ritual performance. According to Khalid (2002), '[Islam] provides a holistic approach to existence; it does not differentiate between the sacred and the secular and neither does it place a distinction between the world of mankind and the world of nature'. It is in this context that Islam plays a prominent role in a human's everyday life including man's role in preserving nature and the environment as well as creating jobs for such purposes. Modern Islamic states have created the Shari'ah code which is used as a governance tool (Khalid, 1999). Islamic jurisprudence contains regulations concerning the allocation and conservation of the earth's resources (Khalid, 2000), but human greed has exploited nature and the environment and inflicted significant damage to some parts of the world including Muslim countries. To address such a malaise, Islamic activists such as Syed Hossein Nasr

(1993) have championed the need to create social awareness among Muslim countries and their people on the preservation of nature and the environment.

Although classical Islamic literature has discussed nature in principle, modern Muslim countries do not have comprehensive regulations on managing the environment. To address this shortcoming, Muslim countries have created regulations based on the conventions of world organisations and the laws of developed countries (Foltz, 2003; Foltz, Denny, & Azizan, 2003). Khalid (2002) concludes that 'the Shariah is no longer supreme even in Islamic states because of the dominance of the global system now in place'. He further remarked that 'the nation state model, which all Muslim countries have adopted, has economic development as its highest priority. Coping with environmental change is much lower on the scale'.

An example of an Islamic state in managing the environment needs to be discussed here. A state is recognized as Islamic when Muslims exceed 55% of its population and where Muslim administration predominates, such as in Malaysia. Malaysia is an Islamic state as more than half of its population embraces the Islamic faith and its constitution declares Islam as its official religion. Although not all of its political and economic imperatives are based on purely Islamic precepts, most of its administration and economic activity are not against Islamic principles. Likewise although the legal system is common-law-based, many of the legislative provisions are not contrary to Islamic teachings. The same pattern occurs in the administration and governance of the environment where though the statutes do not carry an Islamic name, their principles and provisions are entirely in line with Islamic teachings.

The principle legislation on environmental management in Malaysia is the Environmental Quality Act 1974 (Isa, 2006). The Act contains seven parts: preliminary, administration, licences, prohibition and control pollution, control of scheduled wastes, appeal and appeal's board, payment of fees and environmental fund. The highest governance body established under the act is the Environmental Quality Council whose duty among others is to advise the minister. The act also provides for a Director General of Environmental Quality with the power to administer it, and for regulations and orders under it. The director general is also named as the licensing authority. The minister is also empowered to make regulations concerning environmental management. There are several regulations that have been passed pertaining to the environment such as licensing, clean air, sewerage, industrial effluents and motor vehicle noise (Manap, Rahim, & Suhor, 2016). Licensing is an important provision in the act where a licence issued by the authority with all the prescribed conditions is required for conducting any activity by any party which could negatively affect the environment.

Malaysia's national environmental policy contains principles derived from the Third and Fifth Malaysia Plans which include among others the maintenance of a clean and healthy environment, maintenance of the quality of the environment relative to the needs of the growing population, minimizing the impact of human activities relating to mineral exploitation, deforestation, agriculture, urbanization, and tourism on the environment and promoting greater co-operation and increased co-ordination among federal and state authorities as well as ASEAN governments (Sani, 1993). The basis of environmental laws in Malaysia are similar to those in other jurisdictions and include the need for sustainable development, establishing the polluter pays principle, and exercising precautionary and best practices.

Secular countries have also formulated policies on issues pertaining to environmental management particularly in regard to new energy. The United States, European countries, China and South Korea consider clean energy policies as strategic initiatives to promote

national competitiveness in science and technology and this has resulted in the creation of more 'green jobs'. The US, for example, recently adopted renewable energy portfolio standards, energy efficiency resource standards and various tax incentives (Rabe, 2008). Different levels of job creation in the green economy are based on the promotion of clean energy and one of the major legislative initiatives in this area is the American Recovery and Reinvestment Act of 2009 which seeks to encourage the establishment of clean energy industries. In China, huge job losses were experienced in its power industries from 2006 to 2009, but a change in energy policies in favour of renewable energy in 2010 saw the creation of 472,000 jobs in the new energy sector (Cai, Wang, Chen, & Wang, 2011).

Reviewing Green Jobs' Concept in International Contexts

Green jobs are defined as those in the agriculture, research and development, manufacturing, administrative and service sectors that stress on protecting environmental quality (Hongtao, 2013). Such concerns have been much addressed by states currently seeking to actively improve renewable energy and energy efficiency to create green jobs (Ulrike et al., 2012). Another name of green jobs is green-collar jobs which include work that assists in preserve ecosystems and biodiversity by reducing energy, water and material consumption, air pollution and de-carbonize the economy. Although there are parties who are against the creation of green jobs, however, proponents supporting the concept are much higher, as evident below.

The concept of green jobs emerged in 2007 in a partnership established between the United Nations Environment Programme (UNEP), the International Labour Organization (ILO) and the International Trade Union Confederation (ITUC) (Llewellyn et al., 2008). In 2008, the International Organization of Employers (IOE) joined this partnership (Evans-Klock, Poschen, Sanchez, & Hofmann, 2009). The main aim of the partnership is to analyse, assist and promote decent jobs in the world taking into account the global environmental challenges. Decreasing chlorofluorocarbon (CFC) emissions and levels (as most important environmental pollutant) is the main aim of all countries. CFCs are 'organic compounds that contain only carbon, chlorine, and fluorine, and are produced as a volatile derivative of methane, ethane, and propane'. This issue has been phased out under the Montreal Protocol and consequently some policies and reports on green jobs were enacted to control and decrease the environmental pollution and increase the usage of sustainable¹ and renewable energy that have less or no negative effects on the environment.² Among the reports released were 'Green Jobs: Towards decent work in a sustainable, low carbon world' in 2008 and the second global report titled 'Working towards sustainable development: Opportunities for decent work and social inclusion in a green economy' in 2010 (Bina, 2013). Prior to this, however, there were already some protocols and conventions that were introduced to address the challenges of environmental pollution and energy wastage, as in Table 1.

Due to importance of promoting green jobs in society, the ILO passed the three-level Green Jobs Programme namely 'Promotion of international policy coherence through research and advocacy; Support to constituents at national level through policy and technical advisory services; and capacity development of constituents and partners through training and knowledge sharing'.³

According to the ILO definition, green jobs provide decent employment opportunities, enhance resource efficiency and build low-carbon sustainable societies.⁴ Others believe that

Table 1. Some protocols and conventions on environmental pollution and energy wastage.

Name of protocol and convention	Year	Description
Vienna convention for the protection of the ozone layer	1985	It acts as a framework for the international efforts to protect the ozone layer
Montreal protocol on substances that deplete the ozone layer	1987	Since then, it has undergone seven revisions, in 1990 (London), 1991 (Nairobi), 1992 (Copenhagen), 1993 (Bangkok), 1995 (Vienna), 1997 (Montreal) and 1999 (Beijing): is an international treaty designed to protect the ozone layer by phasing out the production of numerous substances believed to be responsible for ozone depletion
United Nations Framework Convention on Climate Change (UNFCCC or FCCC)	1992	The objective of the treaty is to 'stabilize greenhouse gas concentrations in the atmosphere at a level that would prevent dangerous anthropogenic interference with the climate system'
Kyoto protocol	1997	It is an international treaty that sets binding obligations on industrialized countries to reduce emissions of greenhouse gases

green jobs must contribute to decent work for a sustainable environment and reduce negative environmental impacts that ultimately lead to environmentally, economically and socially sustainable enterprises and economies (Omer, 2008; Martinez-Fernandez, Hinojosa, & Miranda, 2010).

Green jobs encompass decent work that will be discussed below in this paper. Basically, it states that the mere provision of any kind of work is not acceptable for humans who need decent jobs which are related to the goals of work in human lives and includes work opportunities with security and a fair income as well as providing adequate career opportunities. The process of recruitment must be considered as a human activity that takes into account humanitarian aspects rather than as a pure mechanical function related only to productivity (Budd, 2004). This means that human rights must be given more consideration, compared to thinking about people as just cogs in a mechanical system. The dignity of humans should be placed above the goals of employers. According to the Philadelphia Declaration, humans are not goods, and considering human rights, especially dignity, should be the main element at every stage of the production process (Deshingkar & Estruch-Puertas, 2012).

Decent Work

Access to decent work is a key factor in people's working lives. It includes work opportunities at fair levels of income, social security and protection, security in the workplace, freedom of speech and expression for workers, participation in activities that affect their lives and equality for job seekers without any discrimination (Babaei, 2005). In fact, decent work is based on human and labour rights and helps alleviate poverty in society.

The first step to attain the welfare and well-being of people is the opportunity for employment. Work provides income, social advancement, economic benefits and strengthens families. In another words, work is a central element of right to life. Nations need strong economies to generate jobs to sustain livelihoods. Such economies must be created based on measures undertaken by the government and constantly stimulated to allow for development, and in this regard green jobs assist in generating more employment opportunities. The second pillar of decent jobs is protection of the rights of workers. Jobs must be suitable

and must respect the rights of workers. Additionally, workers need social protection during their employment. If workers enjoy their working conditions that include enough rest, free time, are safe, provide compensation for lost or lower income and health care for them and their families, they perform better and improve the productivity of the company (Jules, 2004). According to the research, green jobs are those that where workers enjoy working in a natural environment and close to nature (Jules, Peacock, Sellens, & Griffin, 2005).

Creating suitable jobs and providing full employment is the ideal aim of society and is an element of decent work. All types of employment are acceptable in decent work such as self-employment. Also jobs can be full-time or part-time. In fact, sufficient job opportunities must be available to enable job seekers to feel free to choose what they want to do and based on their skills. These enhance satisfaction and are decent work factors. Creating employment must be the target based on a nation's needs and the pool of workers (Mac Naughton & Diane, 2010). In fact, open unemployment is one of the main challenges in all industrialized or developing countries. In cyclical downturns, the rate of unemployment becomes worse. There is a structural pattern based on the experience of industrialized countries to have full employment. The first strategy for employment is integration of economic and social policies. Adopting and implementing policies and rules to grow the internal economy strengthens a country's economy and creates more job opportunities. Extending green jobs based on geographical location and climate of the country is another strategy for improving the employment scenario. Indeed, governments should intervene where necessary to provide the basis for mitigating and overcoming unemployment issues.

In 1999, the ILO, as the main workers' organization presented the Decent Work Agenda based on the 1998 Declaration of Fundamental Principles and Rights at Work (Budd, 2004). The Agenda emphasized freedom, justice, security, equality and dignity for all workers (Deshingkar & Estruch-Puertas, 2012). The ILO describes certain characteristics for decent work including 'employment opportunities, acceptable work, adequate earnings and productive work, decent hours, stability and security of work, fair treatment in employment and at work, safe work environment, social protection, combining work and family life, social dialogue and workplace relations' (Anker, Chernyshev, Egger, Mehran, & Ritter, 2003). In short, four strategic objectives were considered as basic for the implementation of decent work conditions in society, namely job creation, guaranteeing rights at work, extending social protection and promoting social dialogue (Fapohunda, 2012). To the ILO, creating jobs refers to promoting the economy to create opportunities for work and investment. Another notable factor is the provision of a suitable environment as workers are vulnerable, and to allow worker representation to protect their rights. Additionally, social protection involving decent conditions of work, privileges and social security for workers and their families as well as providing adequate rest and free time must be included in the idea of decent employment. Apart from the above, the formation of independent workers' and employers' organisations is another significant contribution towards the implementation of this concept. Overall, to be considered green, jobs must take into account and include the above-mentioned conditions.

According to the ILO, the four main elements constituting decent work are job creation, protecting rights at work, social protection and improving social dialogue. The relationship between these four elements is illustrated in Figure 1.

Decent and productive jobs for all job seekers are a major aim of the ILO. This is enshrined in the Declaration on the Fundamental Principles and Rights at Work adopted in 1998 by

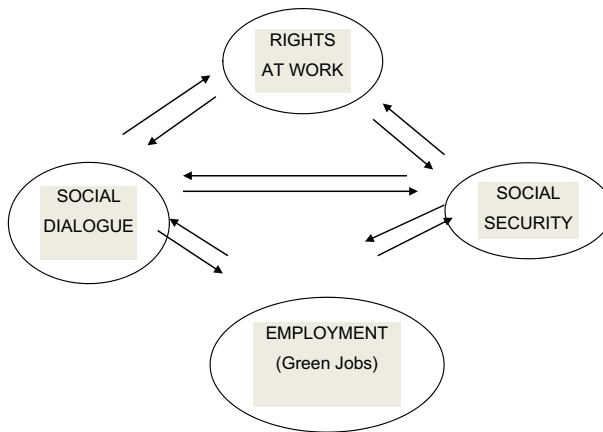


Figure 1. Interdependence between rights at work, employment, social security and social dialogue (modified from Kuptsch, 2006).

the Labour Conference (Maupain, 2005). The concept of decent work was based on international consensus in order to gain fair globalization, and fair and sustainable development in countries. In short, the central aim of decent work is to provide effective change on a person's life both at national and international levels. As such, the ILO offers Decent Work Country Programmes (DWCP) as main tools for supporting state initiatives. In fact the main aim of DWCP is promoting decent work. Key element of national development strategy is improving the decent work in society. Also, based on DWCP, the Decent Work Agenda can be promoted based on knowledge and programmes achieved. Green jobs are significant actions for growing of decent work in society.

The ILO emphasizes on the promotion of quality and quantity employment as a central goal of decent work in civilized society as in the defence of labour rights. As such, reducing unemployment, transforming to full employment and improving rights at work are all major ingredients of decent work. In fact, the quantity of job creation while acceptable in proportion to the job seekers of society must also meet the criterion of quality of work. Decent work must be capable of protecting against vulnerability as people rely on such work with less risk. Anker et al. believes that 'the lack of decent work has been identified as the primary cause of poverty' (Anker et al., 2003).

All the above conditions lead to provide decent work in society. In the perspective of the ILO, work that meets the above-mentioned conditions is decent work which provides satisfaction and human dignity to employees. Extending green jobs as a decent work motivates workers to have better performance which increases productivity and in turn job opportunities. Policies, economy, labour and employers are four elements that impact on decent work and the state must apply the concept of decent work in society to enhance benefits for all parties.

The Concept of Green Jobs in Islam

As a comprehensive religion, Islam considers some rules for all people, especially workers. According to the Qur'an, 'not a single leaf falls but that He [God] knows it. And no grain is

there within the darknesses of the earth and no moist or dry [thing] but that it is [written] in a clear book'. (Al-An'am 6:59). The Qur'an directly or indirectly covers all issues. Under Islamic tenets, labour is the most important factor of production and it should be accorded the highest priority.

From the Islamic viewpoint, people must respect humans, animals, plants and their relevant factors such as earth, soil, air and water. Islamic religious texts are replete with the importance of environmental health as a matter of fundamental human rights and how environmental degradation harms human rights (Amoli, 2002). According to Qur'an, human are the best creation of Allah and they can use all things provided in the world for their sustenance. 'We have honoured the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favours, above a great part of our creation'. (Rabbani, 2000) The environment is a blessing of Allah that provides for the well-being and sustenance of human and for all generations. Destroying the environment disrupts the rights of other human and is prohibited in Islam. In short, man has a huge responsibility towards the environment and has to ensure that human activities do not compromise its ability to sustain present and future generations.

Islam as a universal religion provides guideline for all human matters whether directly or indirectly through all time. Some Islamic principles governing such issues as environmental protection will be reviewed in this section. Additionally, a decent human life depends on proper regulation of relations with them (Rabbani, 2000). Human should be entitled to a safe and healthy environment to achieve excellence. Several verses in the Qur'an relate to green jobs. Green environment and jobs are two concepts where a combination of them results in the emergence of green job. As such, this paper will first focus on the importance of employment in Islam and then discuss the green environment to illustrate the Islamic concepts around green job.

Maqasid-al-Shari'ah and the Green Jobs

The implementation of the green job policy in modern life can be justified in Islam using the principle of *Maqasid-al-Shari'ah*. The principle is based on the primary objective of the *Shari'ah*, that is the realization of benefit to the people, concerning to their affairs both in this world and the hereafter. Green job policy intends to create clean environment and Islam certainly encourages such policy. It is generally held that the *Shari'ah* in all of its parts aims at securing a benefit for the people or protecting them against corruption and evil (Kamali, 2008). The Qur'an explained the main objectives of *Shari'ah* when it declares: And We have send you (O Muhammad s.a.w.) not but as a mercy for the '*alamin* (mankind, jinns and all that exists) (Al-Anbiya: 107). The general explanation of the word '*rahmatan*' in the above verse will include whatever that offers benefit to mankind and prevent harm and is harmonious with human need (Laldin, 2008).

Al-Shatibi remains as the most influential Islamic jurist in introducing *Maqasid al-Shari'ah* as a scientific approach in applying Islamic law in modern life. Ahmad Al-Raysuni and Masud English translated work on Shatibi's theory of the higher objectives and intents of Islamic law explain many principles of the *Maqasid al-Shari'ah* which is based on the concept of *Maslaha*. Shatibi develops the concept of *Maslaha* as not only as the basis of rationality and extendibility of Islamic law to changing circumstances but also presents universality and certainty in Islamic law (Auda, 2010; Hallaq, 2006; Raysuni, 2006; Safi, 2006).

The objectives of *Shari'ah* can be divided into three categories, namely the essential (*daruriyah*), the complementary (*hajiyyat*) and the embellishment (*tahsiniyyat*) (Kamali, 2006). The essential *masalih* are those on which the lives of people depend, and whose neglect leads to total disruption and chaos. They consist of the five essential values (*al-daruriyyat al-khamsah*) namely protection of religion, protection of life, protection of dignity or lineage, protection of intellect and protection of property. These five purposes are designated as *daruriyyat* and are primary purpose of the law (Kamali, 2008). These are followed by the *hajiyyat* which are additional purposes required by the primary purposes, even though the primary purposes would not be lost without them (Nyazee, 2003). The third category is that of purposes that seek to establish the *tahsiniyyat*, the embellishments. It refers to interest whose realization lead to improvement and the attainment of that which is desirable. Therefore, the observance of cleanliness in life, in personal appearance and in *ibadah*, moral virtue and avoiding extravagance, etc. falls under the category of *tahsiniyyat*. The disappearance of *tahsiniyyat* may not interrupt the normal life, but, it might lead to the lack of comfort of life (Jackson, 2006). Green job policy intends to create many working population in occupations that protect and promote, rather than spoil, the environment. Such noble policy thus corresponds with the purpose of the *Shari'ah* or the *Maqasid-al-Shari'ah*.

Jobs in Islam

The term job and employment are mentioned in Islamic *fiqh* (jurisprudence). Labour and *Ma'al* are broad elements of production in the Islamic system. According to Tabakoglu (1983): 'Where enterprise and organization are involved, labour, capital and natural resources are included in the concept of *Ma'al*'. Tabakoglu considered *Ama'al* as labour. Labour broadly includes industrial workers, white collared personnel, managerial personnel and any persons who work. Uzair (1976) has a different idea about the meaning of *Ama'al* defining it as work not labour. *Ajir* is another term mentioned in Islamic *fiqh* to describe hired workers. Although work is carried out in return for wages, according to Islamic values the material and moral aspects of labour are equally important. Another term is *Iktisab* which defines striving. In short, the basic element of production is effort and action (Ayub, 1997). *Kasib* is another term that refers to a self-earner or self-employed person while, as mentioned above, *Ajir* is a wage earner who is hired (Khan, 1983). These terms are mentioned in Islamic jurisprudence which shows the importance of jobs and workers.

There are different aspects to the importance of labour in Islam (Uzair, 1983). Allah created all things for the satisfaction and use of humans and man should use his power for production and productive purposes. Muslim scholars consider working as a '*fardh*' (duty). In Islam, work is *ibadah* (worship) and adherents are enjoined to work diligently. In addition, poverty leads to the devil threatening a person as stated in the Qur'an (Al-Baqarah: 268). The Hadiths like the Qur'an also mention the value of work and consider work as worship. According to the Messenger of Islam 'No one has ever eaten any food that is better than eating what his hands have earned'. Indeed the Prophet of Allah, Dawud, would eat from the earnings of his hands. Furthermore, enhancing work quality and efforts is a religious duty and 'God blesses the worker who learns and perfects his profession'. Additionally, in Islamic values 'poverty almost amounts to impiety'. (Ali & Al-Owaidan, 2008: 10) In the current conditions, employees also need the assistance and support of authorities and other entities. Civilized societies and communities require that not only employers and employees have an effective role in a work

relationship, but also that it is the government's obligation to promote working conditions as a means to promote the welfare of its citizens. Overall, Islam emphasizes hard work and persistence. Also work develops personal and social relations. In this case, the employer and government as the more influential parties in the relationship must consider the rights of labour.

Some of the Qur'anic verses related to the importance of work are:

- (A) 'Surely I am not going to throw away any deed of any doer among you, be (the doer) a male or female' (Al-Imran: 195). In short, work is valuable action that should be protected and promoted.
- (B) 'Whoever works righteousness benefits his own soul; whoever works evil, it is against his own soul' (Fussilat: 46). 'For those who believe and work righteousness, is (every) blessedness, and a beautiful place of (final) return' (Al-Rad: 29). The profit of right work belongs to workers; in fact, the result of any human action affects them.
- (C) 'Every soul will be (held) in pledge for its deeds' (Al-Mudatthir: 38). 'That man can have nothing but what he strives for' (An-Najm: 39). 'And he who strives, he strives only for his own' (Al-Ankabut: 6). 'And each soul will be given its reward in full according to what it has done' (Az-Zumar: 70). Each person can earn based on his efforts. In short, success in work is related to the effort of workers.

All above-mentioned verses show the importance of being employed gainfully in society. In short, Allah encourages people to work and this action in modern society needs some infrastructure and support that should be provided by the government. In addition, according to Islam any job with any condition is not acceptable. One of the best types of jobs is green job that usually most Allah's messengers engaged in such as agriculture and animal husbandry. Although nowadays the system of working has transformed, the current situation of environment in world shows that most jobs are not consistent with promoting a green environment. The next section focuses on the necessity of green environment from the Islamic perspective.

Green Environment in Islam

Protecting the environment is a duty of all persons over the world and this is also stressed in Islamic values (Dien, 1997; Jenkins, 2014). Allah frequently mentions the importance of nature and environment and declares the duty of human towards them. In fact, the main aim of green job is protecting environment, and in the Qur'an five sections relating to that are mentioned as follows.

Environmental Right is a Human and Universal Right

There are verses in Qur'an that stress on environment protection and consider environmental rights as belonging to all humans to use, and applies to everyone at all times (Dien, 1997; Gorji, 1984). Among them are:

- (A) 'It is he who hath created for you all things that are on earth' (Al-Baqarah: 29). This verse considers that the earth's resources and interests belonging to all humans that must be used properly to meet the needs and rights of other people.

- (B) 'It is we who have placed you with authority on earth, and provided you therein with means for the fulfilment of your life' (Al-A'raf: 10). This verse implies the ability and privilege of humans on earth to use things in environment to manage and improve their lives. It is clear that no party has a right to impair or damage the rights of others nor should the blessings of the environment be abused or destroyed.
- (C) 'It is he who has spread out the earth for (his) creatures' (Ar-Rahman: 10). Based on this verse, the earth and its environments are public and all are entitled to receive their benefit. Therefore, the environment as the right of present and future generations should be preserved. So these natural wealth are not only for us, but also belong to future generations and as such should be employed in a proper manner and not be violated. Distributing green activity is considered as a form of worship in Islam and humans are encouraged to revive barren and other wastelands. The point that needs to be noted is that, environmental right is a human right, but any human rights that harm other rights are prohibited in Islam. Therefore, use of the environment should take into consideration the needs of others and not monopolized by one or a group of people or entities.
- (D) Also Allah emphasizes that he created the environment and creatures for human use. 'And cattle he has created for you (men): from them ye derive warmth, and numerous benefits, and of their (meat) ye eat' (An-Nahl: 5). 'It is he who sends down rain from the sky: from it ye drink, and out of it (grows) the vegetation on which ye feed your cattle' (An-Nahl: 10). 'With it he produces for you corn, olives, date-palms, grapes and every kind of fruit' (An-Nahl: 11).
- (E) Allah even provides a complete cycle for the environment to protect and sustain itself.

Or, who has created the heavens and the earth, and who sends you down rain from the sky? Yea, with it we cause to grow well-planted orchards full of beauty of delight: it is not in your power to cause the growth of the trees in them. (can there be another) god besides Allah? (Al-Naml:60).

The Qur'an notes the moon, sun, night, day, sea, rivers, mountains, wind as cycle for creating environment and human life. Any indiscriminate exploitation of these elements results in impairing the rights of others and destroying the environment (Khalid, 2002; Motahhari, 1995).

These are numerous verses in the Qur'an that give the same message that the environment is a public investment and good that should be preserved by humans during usage. In short, the environment is god given (*Rizq*) for all humans. *Lakoum* (For You), *Al- Naas* (People) and *Al-anam* (all), are phrases that indicate these blessings are for all peoples, regardless of religion, gender, nationality and race. Islam prefers jobs that are do not disturb/affect the environment and help to cleanse the air and earth such as agriculture and animal husbandry and considers them as sacred occupations. The Prophet Mohammad said that even at Resurrection (*Qiamah*) if people have a seed in their hand they must plant it. Further, the Prophet says that: 'If a Muslim plants a tree, that part of its produce by men will be almsgiving for him'.⁵ This shows the importance of environment protection and sustainability. In short, extending green job is a major contributor to following the tenets of Islam. Though non-green jobs are necessary promoting green job opportunities can protect the environment while at the same time assist in reducing unemployment.

Limitation of Environment Source

Environmental resources are limited and have a limited life-span. Therefore, controlling and managing these sources are a duty of humans. In other words, Allah created anything in proportion and in qualitative and quantitative amounts (Al-Rum: 41). As such, humans should preserve and protect nature and the environment for themselves and future generations. All Allah's blessings are created on limited measure for the use of all humans and, as such, managing the environment should be a major priority for them. The creation and provision of Green jobs is an effective way of effecting this requirement.

Duty and Responsibility Towards the Environment

Humans have responsibilities towards the blessings of Allah such as the environment. They must protect them and prevent any harm to them, which in turn will preserve the rights of others. Humans must not only help to preserve the environment, they must also assist in developing the earth using appropriate environment-sustaining measures. The below verses emphasize this fact:

- (A) 'Do no mischief on the earth, after it hath been set in order' (Al-A'raf: 56). Demolition, destruction and pollution of the environment are instances of corruption in the land. Thus, modifying the environment is a human duty but it must be consistent with environment development and based on Islamic values (Jenkins, 2014).
- (B) '... his aim everywhere is to spread mischief through the earth and destroy crops and cattle. But Allah loveth not mischief' (Al-Baqaraf: 205). In other words, endangering of any system is a form of corruption, and the environment, and air and water systems should be protected against risks and hazards.

All the above verses focus on the duty of humans to protect and preserve the environment. Thus, it is the duty of Islamic nations to create green jobs as a means to fulfil the requirements of the Qur'an and Hadiths. Any policy, regulation, order or ruling that seeks to protect the environment will be subject to these verses and any behaviour that leads to corruption and environmental degradation is inconsistent with the lofty teachings of Islam.

Prevention of Squandering (Israf)

The act of squandering (Israf) is defined as any violation of moderation and that tends towards excess or wastage. The act of squandering is strongly prohibited in Islam and considered a great sin. Temperance in the use of the environment is derived from the concept of squandering. Hence, proper managing and control over the use of the environment and other resources is the duty of all Muslims. Some verses in the Qur'an relating to squandering are:

- (A) 'Eat and drink: but waste not by squander, for Allah loveth not the wasters' (Al-A'raf: 31).
- (B) 'For Allah loveth not the wasters' (Al-An'am: 141).
- (C) 'And the transgressors will be companions of the fire' (Al-Ghafir: 43).

All above verses mention that wastage and squander of anything that are Allah's blessing are prohibited. The earth, water, air and soil are the creations of Allah and their utilization

should be managed and controlled in a prudent manner. Islam believes that some jobs cause the utilization of excess natural resources that upsets the balance and this is a form of squander. In short, green jobs are an ideal way of adhering to the Islamic principle and values of not squandering resources.

Preventing Water, Earth and Voice Pollution/Cleanliness

In the Islamic view, humans are obliged to protect the earth and their environment and keep them clean. According to Prophet Muhammad ‘protect and honour the earth, for the earth is your mother’. Allah said that he created the earth as a cradle for humans (An-Naba: 6). Islam enjoins cleanliness and hygiene as the earth, water and air are essential components of the environmental cycle for living organisms. Therefore, these ingredients must be preserved and protected against pollution to ensure that this cycle is not damaged.

Earth Pollution

As mentioned, Allah has ordained that there must be respect of the earth as a cradle of humans and to keep it clean. Any harm to the earth will affect all living beings. Since humans and other creatures eat and drink from sources created by the earth any pollution will result in non-healthy products and destroy the nutrition inherent in a healthy earth. Therefore, this cycle shows that any harm to the environment and especially the earth directly returns to humans. Below are some Qur’an verses on maintaining cleanliness of the earth:

‘From the land that is clean and good, by the will of its cherisher, springs up produce, (rich) after its kind: but from the land that is bad, springs up nothing’ (Al-A’raf: 58).

‘Do no mischief on the earth, after it hath been set in order’ (Al-A’raf: 56).

‘And make not your own hands contribute to (your) destruction’ (Al-baqarah: 195).

In the Qur’an Allah enjoins ‘And do good, even as God has done you good, and do not pursue corruption in the earth. Verily God does not love corrupters’ (Al-Qasas: 77) and ‘do not cause corruption in the earth, when it has been set in order (Al-A’raf: 56)’.

All the above points directly show the importance of creating and distributing green jobs as they directly follow the aim of protecting the earth and preventing pollution. Nowadays, industrial and chemical activities cause significant harm to the earth and it is more important than ever to mitigate these effects by creating more green jobs.

Water Pollution

Another blessing provided by Allah is water which is a basic need of all living creatures. As mentioned in the Qur’an, ‘we made from water every living thing and will they not then believe?’ (Al-Anbiya: 30). This valuable resource is being threatened and all countries are concerned about the ability to continue providing it in sufficient quantities. Therefore, protecting this source should be of top priority for the people and governments. In fact, the lack of water causes the environment cycle to face challenges. In addition, Allah mentioned that ‘it is he who sendeth down rain from the skies: with it we produce vegetation of all kinds: from some we produce green (crops)’ (Al-An’am: 39). Thus, preventing water pollution that is also aim of green jobs is an effective way of protecting the environment.

Voice Pollution

Even voice pollution is mentioned in the Qur'an where it says, 'and be moderate in thy pace, and lower thy voice' (Luqman: 19). This kind of pollution is becoming more common today, especially with the growing spread of technology and industrialization. Voice pollution is the root of many diseases for human. While traditionally, most jobs adapted with the environment and do not make annoying sounds. Growing green jobs means a return to previous jobs such as agriculture and husbandry but with new methods and tools that would be more adaptable to new environmental conditions.

All the above five factors focus on necessity for promoting green activity. Overall, it is clear that Islam stresses on the importance of engaging in green jobs and in fact insists on protecting essential elements of the environment to benefits human needs. Indeed, the protection of the environment directly or indirectly assists in promoting quality of life. Harming others is prohibited in Islam and by harming the environment, the rights of others are infringed while the well-being of future generations is compromised. Conservation of nature and the environment is the duty of all people and is a religious duty of Muslims. All countries, especially Islamic countries must follow these Islamic strictures. For instance, The Law of Iran, as an Islamic country, stipulate that

The preservation of the environment, in which the present as well as the future generations have a right to flourishing social existence, is regarded as a public duty in the Islamic Republic. Economic and other activities that inevitably involve pollution of the environment or cause irreparable damage to it are therefore forbidden.⁶ So extending green jobs instead of those that cause harm to the environment is a positive activity based on personal and public duty and obligation.

All the aspects of environmental protection mentioned above are necessary for human living. The Qur'an as a comprehensive guideline for all humans provides some orders for all affairs of humans including environmental protection. The earth, soil, water and air are great treasures for humans that need protection based on the Islamic perspective. Most of Allah's messengers were farmers who not only did not disturb the earth but also contributed to ensuring their activities would continue to sustain the earth and weather (Khalid, 2002). A significant portion of environmental degradation is due to the kinds of human occupations and creating and promoting green jobs is a good means to secure the environment from such threats. Therefore, it is the duty of governments to stimulate the creation and investments in such jobs. Islamic governments have two main duties for encouragement of green jobs, that is, encouraging investments and facilities for people looking for green jobs and providing the resources in terms of experts and reliable people for green jobs and training (Dutton, 1998; Kamla, Gallhofer, & Haslam, 2006). These two points should govern domestic laws, especially of Islamic countries.

Green Job in Principles of Islamic Jurisprudence (usool al-fiqh)

Principles of Islamic jurisprudence (usool al-fiqh) is a subject that provides a critical analysis of the sources and principles on which Islamic jurisprudence (fiqh) is built. Technically the term is used to refer to the body of evidences and principles that Islamic jurists utilise to provide solutions to problems.⁷

No-harm (*La zarar*)

According to principle of no-harm (*la zarar/ la darar*), any actions on the environment or human society that causes harm on human rights is prohibited. It means that choosing a particular act does not imply the possibility of losses (Archnet, 2014). This is a significant rule that pervades various fields of law. Work as a form worship also follows this rules where employment does not harm workers, society and the environment. In this case, it is a win-win situation that can easily be provided by employment in green jobs. On one hand, workers earn money, while at the same time offering protection to the environment. Some environmental and job issues would be solved by this principle. For instance, a factory that emits toxic smoke that affects the weather and the ozone layer provides jobs that harms humans and the environment and goes against the principle of no-harm. Converting such types of jobs to green job is important in adhering to the concept of not despoiling the environment and harming humans and other creatures.

Waste (*Itlaf*)

This principle relates to the idea that those responsible for damage to properties and other parties must account for their actions (*damin*), and even if the waste (*Itlaf*) results from unconscious or unintentional actions, compensation should be made (Iqbal & Mirakhor, 2013). It means that if anybody wastes public wealth such as earth, air, forests and water, they must compensate for their actions, and this concept is a strong underlying principle in Islam. Work or jobs are not exempt from this rule and subject to the same strictures. As such, promoting green jobs is an effective way of preventing waste (*Itlaf*) and circumventing this dilemma.

Causation (*Tasbib*)

Causation (*Tasbib*) is an Islamic principle which states that compensation must be made for any indirect wastage and harm caused by humans (Sa'di & Ahmadi, 2012). For instance, activities that do not directly pollute such as producing plastic bottles and have an indirect impact on the environment as they take a long time to decompose and return to environment are related to the causation (*Tasbib*) principle. Hence, a person causing harm to anything directly or indirectly has to guarantee compensation (Schacht, 1982). As such, non-green job owners that usually cause the harm to human and environment must compensate for any negative impacts.

Revenue goes with Liability (*Kharaj bi-al-Daman*)

Persons profiting from an activity or enterprise must be responsible for any harm and compensate where necessary (Razif, Mohd, Mohamad, & Abdul Rahman, 2012). Any jobs that benefits from the environment such as trees, flowers and any earth production must replace the loss to allow recovery of the environment (Saket, 1997). In fact, green jobs contribute to a sustainable environmental cycle by replacing any loss from production so that resources can continue to be available. In short, any work that harms the natural cycles of life is prohibited according to this principle.

Conclusion

Green jobs are a major part of the landscape as a means to address the challenges posed to the environment by economic and production activities. As utilizing resources from the earth, soil, water and air for industrialization causes much harm to the environment, there is a trend to focus more attention on how to protect these resources as a means to make them more sustainable and green jobs is seen as a way to do this. Another benefit of green jobs is their ability to provide new job opportunities that are human and environment friendly.

Green jobs are considered as a notable endeavour especially by the ILO which defines it as decent work that meets the global challenges of environmental protection. Accordingly, such organizations have enacted programme, protocols and standards to promote green jobs and which are more adaptable to the environment. By this means, it is hoped that environment pollution will decrease.

Islam presents valuable guidelines for human issues whether directly or indirectly that requires Muslims to keep nature and the environment safe and clean. Environmental rights and human rights are universal as mentioned frequently in the Qur'an and that natural resources are limited and should be conserved and protected. Apart from that, humans have responsibilities towards others and all of Allah's creatures. Israf is an Islamic concept mentioned in this research that enjoins human to avoid damaging things such as property, nature and the environment. Also preventing water, earth and voice pollution as a means to enjoy a clean environment are mentioned in Islam. As mentioned in this paper, green jobs too have been addressed in Islam through principles such as La zarar (no-harm), Itlaf (waste), Tasbib (causation), Kharaj bi-al-Daman (revenue goes with liability). All the above Islamic principles and concepts advice humans to protect the environment and conduct activities that are conducive for that purpose. With regard to Islamic advice, extending of green job in society is a valued action to protect humans and the environment. Green job as a decent work leads to the promotion of job opportunities and environmental protection, as proposed by several scientists and Islamic scholars. Work provides a decent livelihood to humans and must be carried out in a way that does not harm the environment. Green jobs, as such, are a suitable and optimal way to promote this endeavour.

Notes

1. Sustainable energy that meets the current needs of human without disturbing the need of future generations.
2. Renewable energy is energy that derived from resources which are replaced by ecological cycle naturally. These include sunlight, wind and waves. This energy can be used as fuels.
3. http://www.ilo.org/global/topics/green-jobs/projects/WCMS_213842/lang--en/index.htm
4. <http://www.ilo.org/global/topics/green-jobs/lang--en/index.htm>
5. Sahih Bukhari, Tajrid al-Sahih, vii, 122; Muslim, Muqasat, 2, No.2.
6. Article 50, Constitution of the Islamic Republic of Iran 1979.
7. <http://pages.rediff.com/principles-of-islamic-jurisprudence/245075>

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