

Application of *Sadd al-Dhara'i'* Theory in Curbing the Climate Change and Environmental Crisis in Malaysia in Parallel to the Demands of Maqasid Shariah

Wan Zulkifli Wan Hassan^{1,2}, Noorashikin Md Noor^{3,4}

¹Centre for Liberal Studies, National University of Malaysia, 43600 UKM Bangi, Selangor, Malaysia, ²Institut Islam Hadhari, National University of Malaysia, 43600 UKM Bangi, Selangor, Malaysia, ³Centre for Earth Observation, Climate Change Institute, National University of Malaysia, 43600 UKM Bangi, Selangor, Malaysia, ⁴Centre for Marine Ecosystem Research (EKOMAR), UKM Natural and Physical Laboratory Management Centre (ALAF-UKM), National University of Malaysia, 43600 UKM Bangi, Selangor, Malaysia

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Abstract

Climate change and environmental degradation are global issues that have a significant impact on Malaysia. This study aims to explore how the theory of *Sadd al-Dhara'i'*, which emphasizes prevention of actions that lead to damage (*mafsadah*), can be applied in curbing the climate change crisis and environmental destruction. This approach is in line with the Maqasid Syariah framework, which emphasizes the preservation of life (*hifz al-nafs*), property (*hifz al-mal*), and lineage (*hifz al-nasl*). This research uses a qualitative method through document analysis, including Malaysian environmental policies and Islamic guidelines on environmental protection. A specific study of the concept of *Sadd al-Dhara'i'* was also conducted to understand how this concept is applied in the local context, especially in ecological jurisprudence. The study found that some human actions such as uncontrolled deforestation and excessive carbon emissions, although seemingly beneficial in the short term, need to be prevented to avoid greater damage. The study also recommends the enforcement of environmental laws and policies based on *Sadd al-Dhara'i'*, including strict controls on pollution and incentives for sustainable practices such as renewable energy. The application of this precautionary principle, when aligned with the *Maqasid Shariah*, can ensure environmental sustainability and the well-being of present and future generations. This study contributes to the scholarly discourse on the role of Islamic ethics in addressing climate change and provides guidance for policymakers in formulating Sharia-based policies for environmental protection in Malaysia.

Keywords: *Sadd al-Dhara'i'*, *Maqasid Shariah*, Climate Change, Environment, Malaysia

Introduction

Climate change and environmental crises have become global challenges that require urgent and comprehensive solutions. In Malaysia, this issue is increasingly worrying with the increase in natural disasters such as floods, deterioration of air quality, and river pollution. As a Muslim-majority country, it is important to find solutions that are in line with Islamic teachings. In this context, the theory of *Sadd al-Dhara'i'* can be one of the legal and ethical approaches that can help mitigate the climate change crisis.

Sadd al-Dhara'i', which means "closing the door to harm", is an important principle in Islamic law. It stipulates that an act that was originally permitted can become prohibited if it leads to greater damage or harm. This principle is in line with *Maqasid al-Syariah*, which emphasizes the protection of life, property, offspring, and the environment. Therefore, this theory can be used in curbing the environmental crisis in Malaysia. (Al-Ghazali, A. H. 1993; Kamali, M. H. 1991).

Research Methodology

This study uses a qualitative approach through content analysis of the principle of *Sadd al-Dhara'i'* and its relationship to climate change and environmental issues in Malaysia. This study was conducted through the following steps:

Literature Review

The research was conducted by referring to classical and contemporary sources in the field of fiqh, especially regarding the theory of *Sadd al-Dhara'i'* and *Maqasid al-Syariah*. These sources were taken from the works of scholars such as Al-Ghazali, Al-Shatibi, and Yusuf al-Qaradawi who examined the issue of *Sadd al-Dhara'i'*. Articles and journals on Islamic environmental ethics were also referred to.

Analysis of Malaysian Environmental Policy

The study also involves analysis of Malaysian public policies and laws related to the environment, such as the National Environmental Policy and environmental reports by the Department of Environment Malaysia. These documents were analyzed to see to what extent the precautionary principle from the perspective of *Sadd al-Dhara'i'* can be applied.

Normative Approach

The study uses a normative approach to see how *Sadd al-Dhara'i'* theory can be applied in shaping policies and public actions that can prevent environmental damage. This involves a comparison between the shariah requirements to prevent harm and the reality of laws and policies in Malaysia.

Case Studies

Several cases of environmental pollution and ecological crises in Malaysia, such as deforestation, air pollution, and waste management, are studied to show how *Sadd al-Dhara'i'*'s measures can be taken as early prevention against these crises.

In short, the methodology of this study emphasizes content analysis of classical and contemporary Islamic sources, as well as analysis of environmental policies and issues in Malaysia.

The Principle of *Sadd al-Dhara'i'* in *Sharia*

Sadd al-Dhara'i' refers to preventive measures taken to prevent an act that can lead to harm. Various meanings have been put forward by scholars in defining *Sadd al-Dhara'i'*. According to al-Qurtubi (n.d), *Sadd al-Dhara'i'* is a matter that was not originally prohibited from doing, but if it contains elements that can lead to harm, then it is prohibited from doing it.

Al-Syatibi also believes that *Sadd al-Dhara'i'* is using the path of *maslahah* (goodness) as a way to prevent *mafsadah* (damage) (al-Syatibi, 1997). In addition, according to al-Burhani, (1985), *Sadd al-Dhara'i'* is a matter that was not originally prohibited, but it is prohibited if there are *tohmah* (elements that can lead to harm and evil).

Meanwhile, al-Qarrafi (n.d), once emphasized that *Sadd al-Dhara'i'* is a preventive measure that must be taken against *al-Dhara'i'* that leads to harm. The situation is different if *al-Dhara'i'* leads to goodness because it is called *fath al-Dhara'i'* which must be given a chance.

Sadd al-Dhara'i' is an important principle in the adoption of *fiqh* law among al-Malikiyyah (al-Syatibi (n.d). This is because al-Malikiyyah is a school that adheres to *ijtihadiyyah* which is based on the benefit of humanity in general. Therefore, some scholars believe that *Sadd al-Dhara'i'* is one of the most important characteristics of Imam Malik's school. (Al-Qarrafi, n.d; Zahrah, 1996).

In addition to Imam Malik, Imam Ahmad also made *Sadd al-Dhara'i'* one of the principles of *fiqh*. (Zahrah, 1996; Ibn Badran n. d). Ibn al-Qayyim (n.d) who is a supporter of the Hanbali school emphasized that *Sadd al-Dhara'i'* is one quarter ($\frac{1}{4}$) of religion. In addition, he has discussed 99 problems regarding this doctrine in his book "*I'lam al-Muwaqqi'in*"

While al-Syafi'iyyah and al-Hanafiyyah, do not list the doctrine in their legal methodology. However, they indirectly adopt the doctrine of *Sadd al-Dhara'i'* in several legal problems and solutions presented in their *ijtihad* (al-Kasani. 1997). The Shia school also uses it as a source of law. This is different from the view of Ibn Hazm who strongly rejects the use of the doctrine (al-Hakim, n.d).

According to *Maqasid al-Syariah*, protecting the environment is part of the effort to protect life and property. When the environment is damaged, human life is threatened due to natural disasters and the destruction of natural resources. Therefore, the application of *Sadd al-Dhara'i'* in the issue of climate change is in line with the need to protect human well-being holistically.

Climate Change and Environmental Problems in Malaysia

Malaysia is facing various challenges related to climate change and environmental degradation. As country rich in tropical rainforests, freshwater resources, and diverse biodiversity, Malaysia is not immune to the effects of global climate change. Uncontrolled human activities, especially in the industrial sector, logging, and the use of plastics, have threatened the balance of the country's ecosystem. According to the Ministry of Natural Resources and Environment of Malaysia (2009), the impact of climate change can affect human well-being and the environment. It can also threaten the sustainability of natural

resources including food, water, and energy and undermine development including national security.

According to the Malaysian Environmental Quality Report (Department of Environment, 2019), air, water, and unsustainable waste management have worsened in the past decade, greatly affecting human life, the economy, and the country's ecosystem. Climate change is not only a global issue, but it also has a significant impact on Malaysia, a country that is vulnerable to the risk of natural disasters such as floods, tropical storms, and sea level rise. With its geographical location in the tropics, Malaysia is experiencing various challenges related to temperature and weather changes, which are accelerating the rate of environmental degradation. These effects not only affect the natural environment, but also have a major impact on key economic sectors such as agriculture, fisheries, and tourism.

According to a report by the Intergovernmental Panel on Climate Change (IPCC) (2021), increasing global temperatures and extreme weather phenomena have the potential to exacerbate ecosystem imbalances, of which Malaysia is no exception. Therefore, effective natural resource management and implementation of environmental policies are becoming increasingly critical to ensure the survival of ecosystems and the well-being of communities that depend on the environment.

Logging and Deforestation

Uncontrolled logging and deforestation not only threaten biodiversity but also accelerate climate change due to increased carbon emissions. Tropical rainforests, which cover around 59.5% of Malaysia's total land area, play a key role in absorbing carbon dioxide and maintaining global climate stability (Hamdan et al., 2021). However, increasing logging activities are reducing this capacity. Malaysia lost more than 2.7 million hectares of forest area between 2001 and 2020, with this loss contributing to an increase in carbon emissions of 1.4 gigatons (Raihan et al., 2021).

In addition, forests function as watersheds, helping to regulate natural water flows. Deforestation reduces the ability of the soil to retain and absorb rainwater, thereby increasing the risk of landslides and flooding. A study by Mansor, et al. (2019) found that areas that have been logged have a higher risk of landslides, especially in hilly areas such as in the states of Pahang and Sarawak.

The following are the relevant forms of prohibition in efforts to curb illegal logging in Malaysia. These include:

Prohibition of Logging in Prohibited Areas (Ecologically Sensitive Zones)

Areas identified as ecologically sensitive zones such as national parks, water catchment areas, and wildlife habitats are prohibited from any logging activities. For example, areas such as Taman Negara and Belum-Temenggor Forest Reserve are classified as prohibited areas for logging. Logging in major water catchment areas is also prohibited to prevent erosion and pollution of water resources (Forestry Department of Peninsular Malaysia (2021). Annual Report and Control of Logging Activities; WWF-Malaysia (2022). Forest Conservation and Protected Areas Report).

Prohibition of Logging Without a License or Authorized Permission

The law prohibits any logging activity without a license or official permission from the Forestry Department. Logging is only allowed under certain quotas with strict conditions to ensure sustainable practices. The punishment that will be imposed on offenders is a heavy penalty including a fine of up to RM500,000 and imprisonment of up to 20 years under the National Forestry Act (1984) (Forestry Department of Peninsular Malaysia (2021). Procedure for Issuing Logging Licenses).

Prohibition of Opening Forest Areas for Uncontrolled Agricultural Activities

Forest opening for activities such as oil palm and rubber plantations must undergo an environmental impact assessment (EIA). Opening without an EIA or without valid approval is prohibited (Environment Department (2021). Environmental Impact Assessment (EIA) Guidelines; Sahabat Alam Malaysia (2020). Impact of Agricultural Expansion on Forest Cover).

Prohibition of Export of Illegal Timber or Timber Without Sustainable Certification

Exporting timber or timber-based products without valid certification such as the Malaysian Timber Certification Scheme (MTCS) or Forest Stewardship Council (FSC) is prohibited. Enforcement action will be taken against those involved in this offense. Similarly, the Customs Department and enforcement agencies monitor the export and import of timber products to prevent illegal cross-border activities (Malaysian Timber Certification Council (2022). MTCS Annual Report; FSC Malaysia (2020). Sustainable Forestry Practices in Malaysia).

Prohibition of Bribery in the Issuance of Logging Licenses

Illegal logging activities are often related to corrupt practices among government officials and logging companies. MACC has set strict prohibitions against corruption and abuse of power in the licensing process. Those involved in such offenses will be subject to certain penalties. Therefore, the MACC Act 2009 stipulates fines and imprisonment for those involved in forestry-related corruption (MACC (2022). Malaysian Anti-Corruption Commission Annual Report; Transparency International Malaysia (2021). Corruption in the Forestry Sector Report).

Prohibition of the Use of Heavy Vehicles without Permission in Forest Areas

The use of heavy vehicles such as trucks and machinery in forest areas without a valid permit is prohibited. This is to prevent damage to the ecosystem and monitor logging activities more strictly (Jabatan Perhutanan Semenanjung Malaysia (2021). Regulation on the Use of Machinery in Forest Areas; WWF-Malaysia (2022). Monitoring Illegal Logging Activities Using Transport Surveillance).

Prohibition of Open Burning in Forest Areas

Open burning in forest areas, including for land clearing purposes, is prohibited as it contributes to haze and climate change. Under the Environmental Quality Act 1974, individuals involved can be subject to fines and imprisonment (Department of Environment (2021). Environmental Quality Act Guidelines on Open Burning; Sahabat Alam Malaysia (2020). Impact of Open Burning on Climate Change).

Prohibition of Uncontrolled Transboundary Logging Activities

Uncontrolled transboundary logging often involves international syndicates and affects regional relations. Malaysia is involved in regional cooperation through the ASEAN Agreement on Transboundary Haze Pollution to address this issue (ASEAN Secretariat (2021). Regional Cooperation on Illegal Logging; Interpol (2022). Global Efforts to Combat Transnational Environmental Crimes).

The above prohibitions reflect Malaysia's commitment to combating illegal logging in an integrated manner through law enforcement, regional cooperation, and environmental monitoring. A combination of strict laws, sustainable forest certification, and corruption control are key to preserving the country's forest resources for future generations.

The containment efforts carried out by the work are seen as in line with the theoretical views of *Sadd al-Dhara'i'*, which calls for preventive actions to be taken to avoid long-term harm. In this context, measures such as logging moratoriums in ecologically sensitive areas and reforestation programs are important to ensure the continued functioning of forest ecosystems.

The negative effects of deforestation also impact Indigenous communities who depend on forests for their food, medicine, and daily livelihoods. Uncontrolled infrastructure development often leads to the expulsion of these communities from their traditional lands. A study by Lim (2020) shows that more than 12,000 hectares of customary land have been affected by logging activities in the last 10 years, marginalizing these communities from their traditional lands and damaging their relationship with the environment.

Sadd al-Dhara'i''s approach calls for all forms of actions that can cause harm to communities and the environment to be stopped or avoided through more just and transparent laws. In addition, forest loss also reduces biodiversity, which is very important for maintaining the balance of ecosystems. Malaysia is one of the richest countries in biodiversity in the world, however, deforestation has contributed to the threat of extinction for many animal and plant species. According to a report by the Tropical Rainforest Foundation (2019), species such as the Malayan tiger, Sumatran rhinoceros, and Bornean pygmy elephant are now on the verge of extinction due to the loss of their natural habitat.

Conservation of biodiversity is in line with the principle of *Sadd al-Dhara'i'*, where action to prevent harm to life is necessary for the common good and the sustainability of nature.

Air and Water Pollution

Air and water pollution are serious and growing problems in Malaysia, especially in industrial areas and large cities. Industrial activities that do not comply with environmental laws, especially in the manufacturing and construction sectors, have become major contributors to air pollution. For example, emissions of harmful gases such as carbon monoxide, sulphur dioxide, and nitrogen oxides from factories and vehicles cause a decline in air quality, which ultimately affects public health. According to the Malaysian Environmental Quality Report (Department of Environment, 2019), the Air Pollution Index (API) in several industrial areas in Peninsular Malaysia often exceeds healthy levels, especially during the open burning season

in neighbouring countries which contributes to the haze phenomenon. Open burning, especially in the agricultural sector and land clearing, also contributes to serious air pollution. Forest burning for agricultural purposes, especially in states such as Sarawak and Sabah, produces emissions of fine particles (PM_{2.5}) which affect air quality and human health. The haze phenomenon that has recurred almost every year for the past two decades has resulted in an increase in cases of respiratory diseases such as asthma and bronchitis among local residents (Rashid et al., 2020).

In addition to air pollution, water pollution is also worsening in Malaysia, especially in major rivers that are the source of drinking water for the majority of the country's population. The direct discharge of untreated industrial waste into rivers has caused critical water pollution. For example, Sungai Kim Kim in Pasir Gudang, Johor, triggered a chemical pollution crisis in 2019 that resulted in more than 4,000 people having to seek medical treatment due to inhaling harmful gases released from the discharge of toxic waste into the river (Shah et al., 2020). This incident highlights the failure of environmental regulation enforcement as well as weaknesses in the water pollution monitoring system in the country. Water pollution also directly affects aquatic life. Many freshwater fish species are now threatened by industrial toxins absorbed into the river ecosystem (Noor et al., 2024). A report by Mohamad et al. (2019) found that 15% of freshwater fish species in Peninsular Malaysia are currently facing extinction due to water pollution and habitat loss. In addition, water pollution also affects the quality of drinking water, which poses health risks to humans. Exposure to heavy metals such as mercury and lead found in polluted water can lead to serious health problems such as internal organ damage and chronic diseases in the long term (Razali et al., 2018).

The following are the forms of prohibition used in efforts to curb air and water pollution in Malaysia. Among them are the following:

Prohibition of Open Burning

Open burning that causes haze and air pollution is prohibited under the Environmental Quality Act 1974. This includes the burning of agricultural waste, industrial waste, and forest burning. The penalty that will be imposed on offenders is a fine of up to RM500,000 or imprisonment of up to 5 years. Similarly, immediate corrective orders can be imposed on offenders (Environment Department (2021). Environmental Quality Report; WWF-Malaysia (2022). The Impact of Open Burning and Haze Pollution).

Prohibition of Emission of Pollutant Gases Exceeding Standard Limits

Industrial companies and motor vehicles are not allowed to emit pollutant gases such as carbon monoxide, sulfur dioxide, and nitrogen oxides in excess of the limits set by the Environmental Quality (Clean Air) Regulations 2014. The penalty that will be imposed on offenders is a penalty including a fine of RM100,000 or imprisonment of up to 2 years. In addition, industrial operations can be suspended if they violate emission limits (Department of Environment (2021). Environmental Quality Monitoring Guidelines; WWF-Malaysia (2021). Reducing Air Pollution from Industrial Emissions).

Prohibition on Disposal of Industrial Waste and Effluent into Water Resources

The Environmental Quality (Industrial Effluent) Regulations 2009 prohibit the disposal of hazardous industrial waste into rivers and lakes without proper treatment. The penalty for

those who violate this prohibition is a fine of up to RM500,000 or a maximum imprisonment of 5 years. Meanwhile, factory operations can be suspended if they fail to comply with effluent standards. (Department of Environment (2021). Effluent Discharge Regulations; Sahabat Alam Malaysia (2020). Protecting Rivers from Industrial Pollution).

Prohibition on Disposal of Plastic Waste and Toxic Substances into the Sea

Under the MARPOL Convention and the Malaysian Inland Shipping Act 1953, ships are not allowed to dispose of plastic waste, oil, or toxic substances into the sea. This is to prevent marine pollution. The punishment that will be imposed is high fines for ship owners and shipping companies that violate the regulations (Department of Marine Malaysia (2021). Compliance with MARPOL Regulations; WWF-Malaysia (2020). Marine Pollution Control in Malaysia).

Prohibition of Operation Without Environmental Impact Assessment (EIA)

Development projects such as factories and plantations must obtain an Environmental Impact Assessment (EIA) before operating. Projects without an EIA or that fail to comply with its conditions are prohibited from operating (Department of Marine Malaysia (2021). EIA Guidelines for Industrial Projects; Sahabat Alam Malaysia (2021). Impact of EIA Compliance on Pollution Control).

Prohibition of Uncontrolled Disposal of Domestic Waste

Disposal of garbage and domestic waste into rivers and drains is prohibited under the Local Government Act 1976 and the Solid Waste Management and Public Cleansing Act 2007. The penalty imposed on those who violate these regulations is a maximum fine of RM2,000 or community work orders for offenders (Municipal and Local Government Councils (2021). Waste Management Guidelines; WWF-Malaysia (2022). Community Awareness in Waste Management).

Prohibition of the Use of Ozone Depleting Substances (ODS)

Malaysia complies with the Montreal Protocol by prohibiting the production and use of ozone depleting substances such as chlorofluorocarbons (CFCs). Among its enforcement measures is that when a company violates this prohibition, it will be fined and ordered to close down operations (Environment Department (2021). Montreal Protocol Compliance Report; WWF-Malaysia (2021). Eliminating Ozone-Depleting Substances).

Prohibition of Disposal of Oil and Industrial Waste in Drinking Water Sources

Disposal of oil, heavy metals, and toxic substances in water catchment areas and rivers is prohibited to prevent pollution of drinking water. The penalty that will be imposed is a maximum fine of RM500,000 or 5 years imprisonment (Water Supply Department Malaysia (2021). Water Quality Monitoring and Control Guidelines; Sahabat Alam Malaysia (2021). Preserving Water Quality for Public Health).

Various forms of prohibitions have been introduced in Malaysia to control and curb air and water pollution, including open burning, untreated waste disposal, and operations without environmental impact assessments. Strict enforcement and compliance with international laws such as the Montreal Protocol and the MARPOL Convention are essential to ensure environmental well-being and public health. Collaboration between government agencies,

the private sector, and the community is also needed to make these measures effective (Environment Department (2021). Environmental Quality Act Compliance Report; Sahabat Alam Malaysia (2020). Advocating for Clean Air and Water; WWF-Malaysia (2022). Protecting Malaysia's Natural Resources through Policy and Law).

Therefore, from *Sadd al-Dhara'i's* perspective, these practices need to be stopped because they cause great harm to public health and community well-being. The use of green technology and strict monitoring of the plantation industry need to be emphasized as more effective preventive measures.

Plastic Use and Unsustainable Waste Management

The widespread use of single-use plastics and ineffective waste management has become one of the most pressing environmental problems in Malaysia. Plastics, especially single-use plastics such as water bottles, plastic bags, and food packaging, contribute to serious pollution on land and in the sea. According to the Department of Environment Malaysia (2019), the industrial sector and the use of plastics in daily life are accelerating environmental pollution, with 80% of solid waste dumped into the sea coming from non-biodegradable plastics (Department of Environment, 2019). This plastic problem not only affects the aesthetics of the environment but also endangers marine life. Species such as turtles and fish often ingest plastic debris, which can cause death or serious injury. Reports show that more than 100,000 marine species, including turtles, die every year due to plastic pollution (Jaafar et al., 2021). In Malaysia, this situation is becoming more critical with the amount of plastic consumption continuing to increase each year without being accompanied by sustainable waste management.

Unsustainable waste management also contributes to soil and water pollution. Many landfills are poorly managed, causing soil pollution and the release of methane, a greenhouse gas that contributes to climate change. Furthermore, much plastic waste ends up in rivers and then the sea, accelerating global marine pollution. A study by Nor et al. (2018) found that between 30% and 50% of the garbage floating in Malaysian waters is plastic, showing how critical this issue is. In the context of *Sadd al-Dhara'i'* theory, preventive action to prevent greater damage is of utmost importance. Given that the use of plastics and poor waste management have widespread negative impacts on the environment and human health, preventive measures such as banning the use of single-use plastics and promoting environmentally friendly alternatives are appropriate steps based on this principle. In addition, this theory also advocates that any action that could lead to environmental damage should be prevented by taking into account the interests of society as a whole.

Therefore, stricter enforcement of laws on plastic waste management, as well as public awareness of recycling practices and reduction of plastic use, are appropriate steps to comply with the *Sadd al-Dhara'i'* principle (Samsudin et al., 2021). In the long term, the transition towards more sustainable material use and more efficient waste management needs to be implemented through more holistic policies, including incentives for industries that use biodegradable materials and a progressive reduction in plastic use. These measures are not only in line with the moral responsibility to protect the environment but are also essential to ensure the survival of ecosystems for future generations.

The Relationship of *Sadd al-Dhara'i'* with Maqasid al-Syariah

The application of *Sadd al-Dhara'i'* in environmental issues is in line with *Maqasid al-Syariah*. A healthy and sustainable environment is the foundation of human happiness, as it directly affects life, property, and general well-being. In caring for the environment, Muslims must also protect the human right to live in a clean and safe environment.

The Shafi'i School and other scholars have established that *Sadd al-Dhara'i'* is a principle to close the door to actions that cause harm (*mafsadah*), even if they are originally permitted by law (Kamali, M. H. 2008). In the context of the environment, it prevents human actions such as uncontrolled logging and pollution that can lead to environmental damage and climate crisis (Khalid, 2002).

Maqasid Syariah, on the other hand, includes the five main objectives of Syariah, namely *hifz al-din* (religion), *hifz al-nafs* (life), *hifz al-'aql* (reason), *hifz al-nasl* (lineage), and *hifz al-mal* (property) which aim to achieve *maslahah* (good) and prevent *mafsadah* (harm) (Chapra, A. 2000). In environmental issues, the preservation of life, property, and lineage is very relevant to prevent natural disasters that threaten human well-being and the livelihood of future generations.

In the context of climate change, acts such as uncontrolled logging, the use of fossil fuels, and the disposal of plastic waste may be considered necessary at the initial stage, but when they cause great harm to the environment, then these actions must be curbed. The sources of Islamic Syariah law provide an overview of the importance of caring about the protection of life, dignity, and property. The meticulousness of Islam is to bring peace and prosperity to humans because the issue of national and community security cannot be underestimated by the government.

Therefore, Islam places great importance on human life. It is not only a matter related to religious beliefs, but it also involves life, intellect, lineage and property. Therefore, among the sources of law introduced in sharia is *Sadd al-Dhara'i'* in curbing the climate change crisis and environmental pollution. This can be seen in several crime prevention measures implemented by authorities in Malaysia, especially the Department of Environment in Malaysia, which can be linked to the application of *Sadd al-Dhara'i'*. Among them are:

Prohibiting Actions that Lead to Harm

The *Sadd al-Dhara'i'* theory can be used to prohibit or limit activities that may be seen as neutral or necessary but have negative impacts on the environment. For example, the use of fossil fuels such as gasoline and coal needs to be controlled because they are a major source of air pollution and global warming. The government can encourage the use of cleaner energy sources such as solar energy and hydroelectricity through policies guided by this theory. *Sadd al-Dhara'i'* requires early prevention of actions that indirectly lead to harm. For example, Islamic law can prohibit greenhouse gas emissions and open burning activities to reduce the risk of global warming (Khalid, 2002).

The objective of *hifz al-nafs* (preservation of life) demands efforts to protect society from the risks of disasters such as floods and pollution arising from climate change. In addition, *hifz al-*

mal (preservation of property) urges care for economic resources such as agriculture and fisheries that depend on healthy ecosystems (Kamali, M. H. 2008).

Public Policy Based on the Sadd al-Dhara'i' Principle

In situations where there is no specific text in the Quran or hadith on an issue, the principle of *maslahah mursalah* is used to achieve the general benefit. Environmental conservation is included in *maslahah* because it preserves the well-being of all creatures on earth (Chapra, 2000). This gives shariah legitimacy to policies such as pollution control and forest protection. The Malaysian government can enact policies that prohibit the use of single-use plastics and encourage recycling as a preventive measure. In addition, illegal logging needs to be curbed with stricter laws based on this theory, because the harm caused by deforestation clearly endangers the ecosystem and human life.

The government is responsible for fulfilling the trust and realizing the function of the Human Khilafah as enshrined in Islamic teachings. Islam establishes humans as khalifahs on earth, who are responsible for caring for nature with trust (Quran, Surah Al-Baqarah: 30). This principle of khilafah requires humans not to cause damage to the earth (Quran, Surah Al-A'raf: 31). In the context of *Sadd al-Dhara'i'*, any action that can damage the environment, even if it is small, must be prevented before it becomes a major problem (Khalid, 2002).

The government can use the principles of *Maqasid Syariah* and *Sadd al-Dhara'i'* to enact laws that prohibit pollution and encourage sustainable practices such as reforestation (Al-Qaradawi, 2001). This policy not only protects the environment but also benefits society and the economy.

Preserving the Environment for Future Generations

Sadd al-Dhara'i' requires Malaysians to care for the environment not only for the benefit of the present generation but also for future generations. Activities that damage the environment affect the well-being of future generations. The discharge of toxic substances into rivers not only pollutes water resources but also threatens human life, violating the principle of *hifz al-nafs* (Kamali, M. H. 2008). Therefore, sharia law can prohibit this practice to protect life and the environment.

Solar and wind energy can reduce carbon emissions, preserving the environment and future generations, in line with *hifz al-nasl* (Chapra, 2000). This is an example of the application of *maslahah mursalah* in supporting sustainable development. Therefore, preventive measures must be taken now to preserve the environment for future generations. *Hifz al-nasl* (preservation of lineage) also emphasizes the need to maintain the well-being of nature for future generations, ensuring that they can enjoy a safe and prosperous environment (Al-Qaradawi, 2001). The climate crisis not only threatens the environment but also the future of future generations.

Maintaining air and water quality is an important step in maintaining public health (*hifz an-nafs*). Similarly, preventing soil and forest pollution is closely related to preserving property (*hifz al-māl*), because natural resources are important assets for economic survival and daily life. The objective of *hifz al-nafs* (preservation of life) demands efforts to protect society from the risks of disasters such as floods and pollution arising from climate change. In addition, *hifz*

al-mal (preservation of property) calls for the care of economic resources such as agriculture and fisheries that depend on a healthy ecosystem (Kamali, M. H. 2008).

Therefore, the implementation of *Sadd al-Dhara'i'* according to Islamic law by the authorities and the community should be strengthened. This is said to be so because religious awareness based on Sharia plays an important role in providing awareness and a sense of responsibility to maintain environmental sustainability for the survival of future generations. This is in line with what Ibn Khaldun has emphasized in the Book of *Muqaddimah* that religious control (sharia) is the most appropriate because it stems from within the human being himself, not from outside coercion. Therefore, Rabbani education through the *fiqhiyyah* approach needs to be re-empowered either formally or informally.

The solution to the climate change and environmental crisis must be implemented holistically, efficiently, and comprehensively by adopting Islamic instruments or mechanisms with commitment by all parties, whether the community or the authorities. In fact, Islamic law also takes the jurisprudence of environmental management seriously and accepts any effort to integrate Islamic and conventional approaches in formulating appropriate approaches to form the best environmental management system in Malaysia.

Conclusion

The climate change crisis requires urgent and concerted action. The *Sadd al-Dhara'i'* principle helps prevent actions that lead to harm, while *Maqasid Sharia* provides an ethical framework to ensure ecological balance and human well-being. By implementing these two principles, Muslims can play an important role in curbing climate change and preserving the environment for future generations.

A study on closing the path to harm or *Sadd Al-Dhara'i'* according to the *Maqasid Sharia* terminology aims to help Muslims in particular prevent the spread of any harm and explain its effects on the five *Daruriyyat* which are benefits, namely preserving religion, preserving the soul, preserving the mind, preserving descendants and preserving wealth.

This prevention is very important to preserve the welfare that includes religion, soul, mind, lineage and property because if there is no care for these welfare, then peace, security and well-being will be lost, and what humans fear most will be living in chaos, rampant evil and living in darkness.

Therefore, the theory of *Sadd al-Dhara'i'* provides a strong legal and ethical framework to address the problem of climate change and environmental crisis in Malaysia. By applying this principle, Malaysia can take early preventive measures to avoid greater harm in the future. In the context of law and public policy, *Sadd al-Dhara'i'* can play an important role in directing the country's development policy towards a more sustainable direction and in line with Islamic teachings.

This research aims to contribute to both society and the nation by addressing environmental challenges through an Islamic legal framework. Its contributions can be categorized into theoretical and contextual aspects, demonstrating its significance to existing knowledge and practical applications.

Theoretical Contributions

This study expands the understanding of *Sadd al-Dhara'i'* as a preventive principle in Islamic jurisprudence by applying it beyond its conventional scope in Islamic finance, criminal law, and ethics. Instead, it highlights its relevance to environmental governance and climate change policies.

- a. It provides a new dimension to *Sadd al-Dhara'i'*, proving that the principle is applicable in modern environmental issues, particularly in mitigating climate change risks and ecological degradation.
- b. It integrates *Maqasid Shariah* (higher objectives of Islamic law) with environmental sustainability, proving that Islamic jurisprudence inherently supports ecological conservation.
- c. It strengthens the Islamic legal perspective on environmental ethics by linking preventive jurisprudence with sustainable development goals (SDGs).
- d. It offers a fresh contribution to contemporary Islamic thought, particularly in environmental law, by proposing *Sadd al-Dhara'i'* as a tool for policy-making and legislation.

Contextual Contributions

In the Malaysian context, this research provides practical solutions that can guide policymakers, religious scholars, and environmental authorities in addressing climate change.

- a. It bridges the gap between Islamic legal maxims and environmental policies, offering a Shariah-compliant framework for tackling environmental crises.
- b. It proposes Islamic legal instruments that can be adopted by Malaysian lawmakers to regulate industries, pollution control, and climate-related legislations.
- c. It supports the government's environmental agenda by aligning Islamic environmental ethics with Malaysia's Sustainable Development Goals (SDGs) and climate action strategies.
- d. It enhances public awareness about environmental responsibility in Islam, urging the Muslim community in Malaysia to actively participate in eco-friendly initiatives.

Significance to Existing Knowledge

This research is significant because it extends existing knowledge on Islamic environmental jurisprudence by presenting *Sadd al-Dhara'i'* as a viable solution for environmental crises.

- a. It offers an Islamic alternative to mainstream environmental policies, making climate change mitigation more acceptable in Muslim-majority societies.
- b. It strengthens the theoretical foundation of Islamic environmentalism by proving that preventive legal measures are not only applicable in traditional Shariah matters but also in modern ecological issues.
- c. It contributes to multidisciplinary studies by linking Islamic law, environmental science, and public policy, encouraging collaboration between Islamic scholars and environmentalists.

Role in the Current Context

Given the rising climate threats and Malaysia's commitment to environmental sustainability, this research plays a critical role in:

- a. Encouraging Islamic-based policies that promote sustainability and green governance.

- b. Offering an ethical and religious justification for environmental protection, making climate policies more culturally and religiously acceptable.
- c. Supporting the implementation of Shariah-compliant environmental laws that can be enforced in Malaysia's Syariah legal system.
- d. Promoting climate justice from an Islamic perspective, ensuring that environmental policies align with social justice and intergenerational equity.

By applying *Sadd al-Dhara'i'* to environmental policies, this research bridges Islamic law with climate governance, ensuring that Malaysia's legal, ethical, and social systems contribute to sustainable development. It provides a faith-based approach to environmentalism, aligning with global climate efforts while preserving Islamic principles.

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