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CURTAILING ABUNDANCE OF MICROPLASTICS (MPS) IN MODERN HUMAN LIFESTYLE THROUGH THE LENS OF ISLAMIC TEACHINGS

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1. Abstract

The 'Islamic Environmentalism Concept', in Islam, is a wide thought. Many researches have been carried out discussing Islamic ethical concepts to preserve nature and environment previously. It is mandatory to mention that one such research deals with water-based microplastics and associated problems. While, this research sheds light particularly on the role of Islamic teachings in eliminating the abundance of microplastics (MPs) prevalent in modern human lifestyle where Quran, sunnah, and hadith is inculcated as the primary source of reference. Here, it is analyzed that modern lifestyle triggers activities that causes release of numerous number of microplastics (MPs) in the environment. Conversely, Islam provides a structured framework to curb this menace of modern world without challenging innovation, and scientific and technological development. Noticeably, industrial effluents, wastage of plastic residue in the environment, and critical dependence on plastics in products of daily use are a few causes of excessive MPs in the modern era.

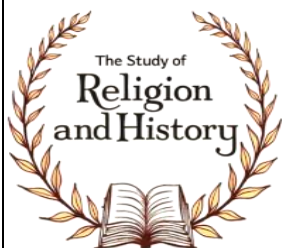
Moreover, Quranic, Sunnatic, and Hadithic thematic exegesis employing Islamic teachings is the methodology implemented in this research. The former part of the discussion directly showcases the deleterious effects of MPs on human and environment. Likewise, the later part of the discussion portrays discerning Islamic references that are solely coherent with the aforementioned issue where Quranic, Sunnah, and Hadith's thematic exegesis chiefly encompasses modern human life style and proposes measures to reduce MPs. In deciphering the findings of this study, this is to be concluded-Islamic teachings demystifies the suggestive measures that serve as a blueprint to control abundance of MPs in contemporary human lifestyle. Thus, this will be a significant contribution to the environmental sustainability.

2. Keywords

Quran, Sunnah, Hadith, exegesis, microplastics (MPs), environment, Islamic teachings, modern human lifestyle

3. Introduction

Since the inception of the plastic era rising in the 1950s, there is an escalation in the usage of synthetic material globally. This is inducing a continuous demand for plastic, thus microplastics are accumulating at higher rates in the environment as evident from the research of Rodrigues et al. (2018) [1] and Serranti et al. (2018) [2]. Likewise, the research of Arthur et al. (2009) [3] describes microplastics to be particles smaller than 5 mm. Such smaller fragments of plastic are commonly released in industrial smoke, or from the breakdown of large amount of plastic waste. The scientific findings envisage bio accumulation of the large amount of microplastics. Likewise, the microplastics lead to obliterated environment. A series



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of researches has been conducted hitherto to address this problem at many levels, focusing substitute technologies to control pollutants [4].

Moreover, a previous review probably explores how Islamic environmental ethics—principles like stewardship (khalifah), avoiding waste (israf), and maintaining purity (taharah) can provide an ethical framework to address pollution, specifically the growing problem of microplastics in water [5]. Compared with this, the research on the Islamic viewpoint to minimize release of microplastics in modern day lifestyle is limited. Thus, this recent research has increasingly concentrated on Islamic approach that will provide measures to lessen microplastics in our daily life. On top of that, it is believed that there are no chapters (Surah) in the holy Quran that contradicts scientific inventions. These realms of union between science and Islam provide the path of scientific development coinciding with Islamic principles. In this study environment, the theme-based exegesis technique of Quranic, Sunnatic, and Hadithic analysis is very significant for mapping extensive conclusions regarding control of microplastics according to Islamic way of lifestyle. This lifestyle is to be founded on the merged understanding of Islamic and modern conclusions. However, the study is shaping viewpoints that adoption of these solutions is limited to subjectivity. To conclude, this study was designed to prime human using Islamic teachings for a successful control of MPs in modern lifestyle.

4. Why Microplastics Is A Serious Concern

Human are entitled to make use of natural resources but the act of taking advantage must be based on moderation, balance, and safeguard. Here, a pertinent aspect is mentioned that the research of Prata et al. (2019) [6] justifies that MPs comprise elements causing harm to the environment and living things. Additionally, MPs do not decompose for hundreds of year [7]. The National Institute for Public Health and the Environment which is an independent Dutch research institute reported in (2025) that MPs have been found devastatingly hazardous for humans [8]. Moreover, the environmental degradation brought by MPs is multifaceted. The MPs are negatively impacting the physicochemical properties of soil, thus hindering the balanced terrestrial ecosystem [9]. In this concern, further studies have envisaged presence of MPs in water bodies and in multiple organs of different animals [10], [11]. Also, a latest research amplifies hazards of MPs as these were also found in placentas of pregnant women [12]. Additionally, microplastics have recently been detected in cloud water at higher altitudes [13]. While deciphering the findings of this study, the conclusion shows that the devastation brought by microplastics is unpredictable. Therefore, controlling microplastics from daily life is a mandatory responsibility not a discretionary one.

5. Environmentalism From The Islamic Dimension

The concept of 'Environmentalism' in Islam is a broad perspective. Islam adopts a holistic approach to elucidate this notion of environmentalism. The probability of nature in Islam is a vigilant vision that deem entire world as a single entity, paying little heed to humans and their inspirations, sentiments and central purposes. These creatures were made to profit the general open. Along these lines, the general open is in charge of keeping up and anchoring the earth. Islam continues mishandling from tying down resources and beating the earth. The Prophet (concordance arrives) asked for the Muslims not to destroy plants in midst of the warfare. To sum up, proportioning nature is an obligatory belief of each Muslim. Thus, keeping

up the earth has an unequivocal place in the Islamic thought [14], [15]. In this paradigm, it is necessary to have a priorly glance at Quranic and Hadithic thematic exegesis.

6. Quranic And Hadithic Theme-Based Exegesis

An inclusive literature has been gradually cultivated based on the current method of Quranic exegesis- a concept-based process called as tafsir al-mawdu'iy. This methodology focuses translated verses according to the specific themes in the light of context by three chief methods. The first is giving common understanding of contemporary scientific analysis through books. Secondly, publications are also used for this purpose. Lastly, miracles of the Quran through anthologies are one of the main sources [15]. In the same manner, all these sources offer the interpretation for Hadith. Hence, this sets the stage for this interpretation that Quran and hadith are wellsprings of Islamic idea. In this concern, the figure 1 envisages a framework of Islamic teachings encompassing modern human lifestyle that helps to put under control excessive MPs.

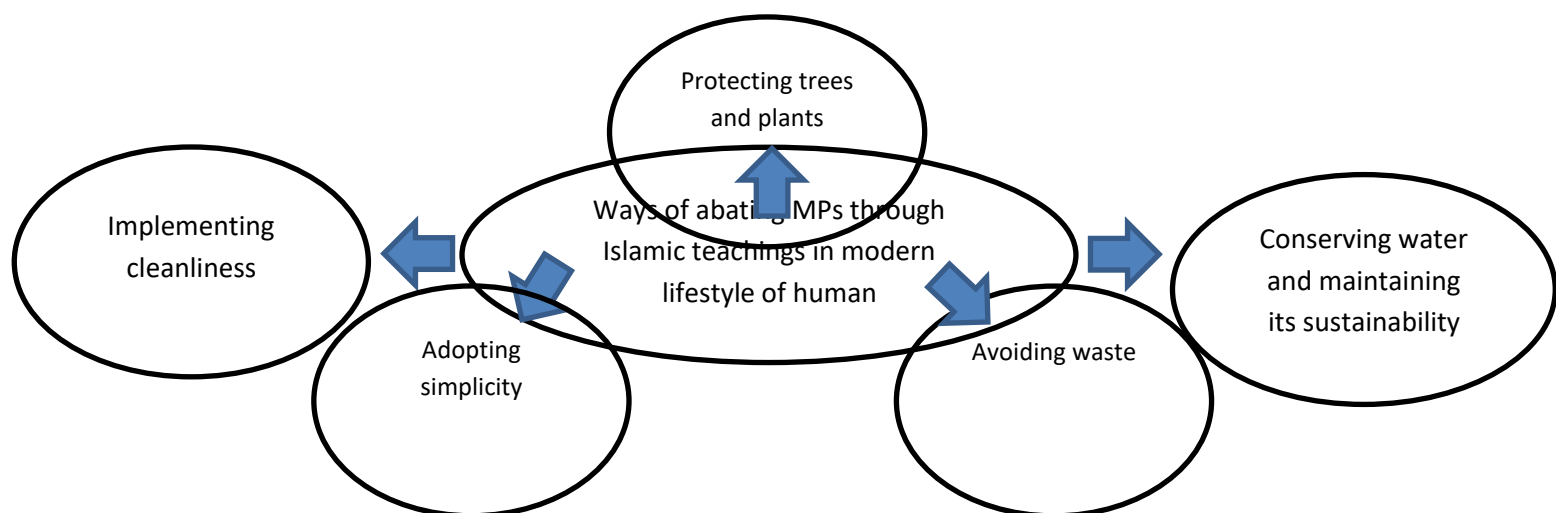


Figure 1: Ways of Abating MPs through Islamic Teachings in Modern Human Lifestyle

7. Abating MPs And Islamic Teachings

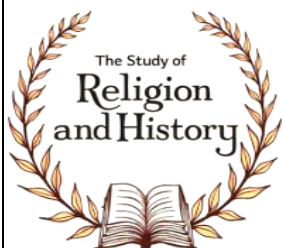
7.1. Trees and Plants Protection

To begin with off all, we would like to give that concurring to Islam, the whole thing within world is made by Allah. The Quran communicates this fact as takes after:

“Is it you who makes it grow, or are We the grower?” (Saheeh International translation, 1997, The Qur’an 56:64) [16]

“Is He [not best] who made the earth a stable ground and placed within it rivers and made for it firmly set mountains and placed between the two seas a barrier? Is there a deity with AllEh? [No], but most of them do not know.” (Saheeh International translation, 1997, The Qur’an 27:61) [16]

The Islamic perspective of nature develops the conviction that Allah is single Maker & Sustainer of universe [22]. Entire world is made with impeccable wisdom (hikmah) and perfect regular correspondence with balance. Along these lines, Quran holds an opinion:



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“He to whom belongs the dominion of the heavens and the earth and who has not taken a son and has not had a partner in dominion and has created each thing and determined it with [precise] determination.” (Saheeh International translation, 1997, The Qur’an 25:2) [16]
Here, demystifying “with [precise] determination” posits the necessity of keeping all elements of the environment in balance. At another instance, Quran was emphasizing the fact when it said:

“It is He who made the earth tame for you – so walk among its slopes and eat of His provision – and to Him is the resurrection.” (Saheeh International translation, 1997, The Qur’an 67:15) [16]

If we review the Islamic exercises concerning the environmental balance, we get together at the destinations that what are the Islamic exercises about it? How fundamental is the protection of environment? The first appears to be the conservation of trees, forests, and green areas. Before dwelling into deep discussion, it is mandatory to have contemplation on the findings that free MPs released from air pollution find their way to the clouds resulting in plastic rainfall [13].

Furthermore, this devastation is not restricted to plastic rainfall, so MPs in the upper atmosphere release greenhouse gases (GHGs) - the ultimate source of global warming. Thus, the cumulative effect of MPs can be deemed coinciding with deforestation and degradation of forests. This is why Islam gives critical values for these. Whole humanity is being affected with the deforestation. It is the moral duty of all of us to protect and repair the common atmosphere.

Elsewhere the benefits of trees and gardens have been mentioned in the Quran as:

“And there are, in the earth, tracts (of different kinds) that are adjacent to each other and the gardens of grapes and crops and palm trees, clustered and non-clustered. All these are irrigated with the same water. And (despite that) we make some of them superior to others in taste. Verily, there are (great) signs in it for the people who apply reason.” (Saheeh International translation, 1997, The Qur’an 13:4) [16]

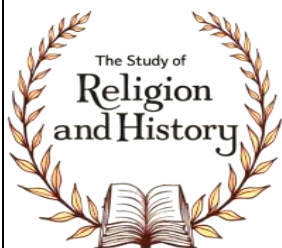
In short, many Quranic verses, directly or indirectly, highlight the great value of trees. When we discuss the uses of trees, we in fact, recognize their importance in protecting us against environmental pollution. When we turn our attention to hadith literature on the advantages of trees and ponder on their vast scope, we find comprehensive answers to the issues (including hazards of MPs) that individuals or communities face nowadays. Now some traditions are cited on this subject. According to Anas bin Malik, messenger of Allah said in this concern:

“There is none amongst the Muslims who plants a tree or sows seeds, and then a bird, or a person or an animal eats from it, but is regarded as a charitable gift for him.” (Sahih al-Bukhari, n.d., Hadith 2320) [17]

Allah’s messenger, in the above hadith, has declared farming and the planting of trees charity work. It is so because he devotes his energies to the betterment of humanity thus, he will deserve divine reward. According to the mother of the believers, Aisha (R.A) the Prophet said, *“He who cultivates land that does not belong to anybody is more rightful (to own it).”* (Sahih al-Bukhari, n.d., Hadith 2335) [18]

Another hadith on this subject on the authority narrated from Sa’id ibn Zayd reads:

“If anyone brings barren land into cultivation, it belongs to him, and the unjust vein has no right.” (Sunan Abi Dawud, n.d., Hadith 3073) [19]



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With regard to launching a campaign for growing trees and cultivating lands, these Prophetic quotes are revolutionary in their very nature. If these traditions are genuinely put into action, they not only can help resolve economic crisis but will also protect human life, and environment.

After the Prophetic traditions, the sayings of the righteous of the Muslim community serve as beacons of light. One of them is a great sufi saint, Shaykh Abu al-Makrim $\text{عبدالله بن محمد بن داود}$ al-Dawla al Samnī, who was the Imam of his time in gnosis. Imam $\text{عبدالله بن محمد بن داود}$ has quoted his saying, as a great economic thought on farming and plantation, in Nafahat al uns [20]. Allah Almighty has created the earth and the fields with wisdom and He wants to see them cultivated and benefit humanity. In a like manner, if we would know the sin of not populating it and leaving the land uncultivated, they would never do so [21]. He concludes the discussion with the following words:

“If somebody turns away from cultivating the land out of laziness and declares his act as renunciation (zuhd), the act is nothing short of following in the footsteps of Satan.1”

Thus, putting Islamic injunctions into practice will bring benefit to the humanity as well as environment. In short, science points out the fact that ecological balance is with the preservation of trees, and afforestation that are suggestible solutions to control MPs where Almighty Allah and the Prophet have disclosed the significance of trees and plants in the Quran and hadith.

7.2. Conservation and Sustainability of Water

Saving water is of the finest methods to deal with the MPs. Ever since man has been dwelling on earth, he has engaged himself in making life modern and comfortable. Nevertheless, he has developed it at the cost of the environment; Allah has created this world to ensure man’s safety, and healthful existence on earth. Over the last few years, various studies have detected presence of MPs in water ecosystem (marine and freshwater), including on beach and bottom of oceans [2]. However, as shown by the Islamic Educational, Methodical, & Social Organization (ISESCO), water seems in Holy Quran in more than 50 stanzas and 40 Surahs [25]. In surah ‘Al-Anbiya’, verse 30, Allah conveyed this fact, people and grouped creatures cannot make do without water as:

“Have those who disbelieved not considered that the heavens and the earth were a joined entity, and We separated them and made from water every living thing? Then will they not believe?” (Saheeh International translation, 1997, The Qur’an 21:30) [16]

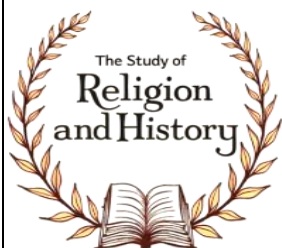
Prophet Muhammad (cordiality arrive) imparted, as narrated from Abdullah ibn ‘Amr (RA) not to be extravagant while using water, in the following words,

“Yes, even if you are on the bank of a flowing river.” (Sunan Ibn Majah, n.d., Hadith 425)

[26]

This demonstrates gravity of water in Islamic concept of environmentalism. Equally, Quran, Sunnah and Hadith underline system for considering, and utilizing water.

Undoubtedly, the principles of water in Islamic thought can be summarized in this manner that Islam has considered water to be an essential of life ,and the stuff of water is not kept to a couple of individuals [22]; it is standard [27], [28]. Therefore, Islam directly implies the conservation of water accompanied with keeping water bodies immaculate. This methodology relates by Islamic believe and portrays that Islam has anticipated these issues



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unending previously. There is another decisive opinion of keeping environment pristine when Allah says in Quran:

“And the earth He laid [out] for the creatures.” (Saheeh International translation, 1997, The Qur’an 55:10) [16]

This segment demonstrates that Allah made all in leveling. Misuse of common possessions can hurt the parity of earth. Thus, Islam pinpoints the idea of conservation of water and environment in their original forms. Ultimately, this provides a practical approach to the lifestyle that helps reduce abundance of MPs in the environment by keeping water pristine.

7.3. **Implementing Cleanliness**

Cleanliness is one of the essential attitudes in Islam. Due to this, in most of the eras, purity has been one of the Muslims utmost conspicuous characteristic. It is envisaged in one of the hadiths as Allah’s Prophet says:

“Cleanliness is half of faith.” (Muslim ibn al-Hajjaj, n.d., Hadith 223) [29]

At another instance, Islam is highlighting the importance of cleanliness as evident from hadith of Allah’s Prophet (PBUH), which is:

“Verily, Allah is Graceful and He loves Grace.” (Muslim ibn al-Hajjaj, n.d., Hadith 91a) [30]

So, the above hadith demystifies that Allah is clean, and loves cleanliness with the words “Graceful”. Likewise, Islam posits importance of cleanliness (purity) through 6 books on hadith that are one of the chief and the foremost consistent sources of Islamic revolution. By reviewing these books, it is clarified that there is no hesitation that Muslims are enthusiastic to be continuously clean in each regard.

Hence, Quran commands about cleanliness (purity) as:

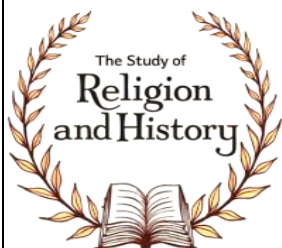
“O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of janĀbah, then purify yourselves. But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and do not find water, then seek clean earth and wipe over your faces and hands with it. AllĀh does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful.” (Saheeh International translation, 1997, The Qur’an 5:6)

[16]

One can see, the first condition of compulsory prayers (pillar of Islam) is purity. Another measurement of the Islamic method to the purity is clear within heavenly names (QUDDUS), one of Allah’s many lovely names (al-Asma-ul-Husna). In his clarifications of the heavenly names, one of the researcher Bediuzzaman opined focus on cleanliness of the universe [21]. Therefore, in relation to the researches that mention MPs devastation in oceans, freshwaters, and terrestrial environments [1], [2], [6], [9], Islam advocates purity (Taharah) where it is the most approachable way to control massive release of MPs by cleanliness-oriented lifestyle.

7.4. **Adopting Simplicity**

In a like manner, Islam being a proponent of conservation of environment advocates simplicity in life. Now, simplicity in life or simple lifestyle is a precursor to conservation of nature. Before dwelling deep upon the correlation of controlling MPs and simplicity in life, it is very significant to review research that plainly justifies presence of MPs in the form of microbeads in cosmetics [32]. Similarly, the chief source of microbeads in the rivers is



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cosmetics (including scrubbers, and toothpastes) as per the research [33]. Likewise, waste water treatment plants and industry are also releasing massive amounts of MPs in the environment [34], [35], [36]. Moreover, textile industry is adding large amount of microfibers (microplastics) in the environment [37].

Development was to be implemented in harmony with environmental aspects so, modern science has suggested many alternatives to resolve this menace at a wide range. Conversely, Islam does not explicitly mentions avoiding plastics and other synthetics. It has been underpinning a simple lifestyle from the beginning to dispense with environmental pollution. In Islamic context, this means eating simple, living simple and adopting simple lifestyle as Islam criticizes materialism [21]. This is illustrated in this manner that Prophet (Allah's messenger) emphasizes the use of miswak (natural tooth-cleaning twig). Abu Huraira (from Sahih al-Bukhari) had referred a hadith that plainly envisages this as:

"If I had not found it hard for my followers or the people, I would have ordered them to clean their teeth with Siwak for every prayer." (Al-Bukhari, n.d., Hadith 887) [38]

Similarly, this saying of Prophet is showcasing the significance of miswak in the life of Prophet (Allah's messenger) when Hazrat Hudhaifa (R.A.) narrated:

"Whenever the Prophet (ﷺ) got up at night, he used to clean his mouth with Siwak." (Al-Bukhari, n.d., Hadith 245) [39]

In essence, this enthralling exploration of the hadiths invites simplicity in life. The foregoing facts by environmental researches entails that a certain amount of MPs in the environment is predominantly attributed to cosmetics and toothpastes usage. Therefore, bringing simplicity in life under the lens of Islamic approach will be a practical approach to lessen the abundance of MPs in life. Without a doubt, Prophet has directly attributed simplicity to be a portion of faith in these words- narrated by Abu Umamah bin Tha'labah:

"Do you not hear? Do you not hear? Simplicity (in life) is part of Faith, simplicity is part of Faith." (Al- Nawawi, n.d., Hadith 516) [40]

7.5. Avoiding Waste

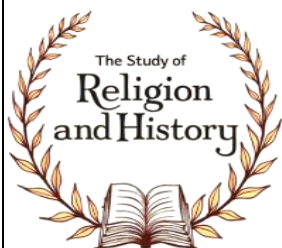
Lastly, one of the foremost noteworthy highlight of ensuring controlled MPs in the environment is through environmental balance that is avoiding waste. This means Allah has placed a fixed amount of the environmental resources that meet the total demand of the reassures in the cosmos [22], [27]. It points out the environmental balance in the natural ecosystem. At another instance, Quran emphasized to control waste as:

"And He it is who causes gardens to grow, [both] trellised and untrellised, and palm trees and crops of different [kinds of] food and olives and pomegranates, similar and dissimilar. Eat of [each of] its fruit when it yields and give its due [zakCEh] on the day of its harvest. And be not excessive. Indeed, He does not like those who commit excess." (Saheeh

International translation, 1997, The Qur'an 6:141) [16]

With regard to the foregoing researches it is evident that waste causes pollution as well as disrupts the natural ecosystem. As Islam lays the foundation of a balanced ecosystem so, it has repeatedly highlighted menace of waste.

Moreover, this verse is a crystal clear guidance of minimizing waste (including plastic wastes). In a similar context, Quran says:



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“And the heaven He raised and imposed the balance. That you not transgress within the balance. And establish weight in justice and do not make deficient the balance.” (Saheeh International translation, 1997, The Qur’an 55:7-9) [16]

Here, the verse stresses environmental balance that certainly includes reducing plastic waste (one of the prime contributors to the environmental pollution and environmental imbalance) [34], [35], [36].

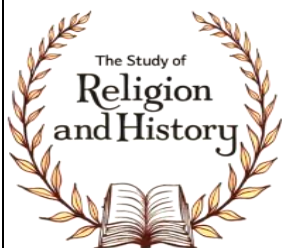
8. Conclusion

To the extent of our current information, this discussion is the first to highlight the role of Islamic teachings in order to control prevalent microplastics (MPs) in modern human lifestyle. Without a doubt, this pressing issue needs careful consideration. Islamic teachings encapsulating Quran, Sunnah, and hadith instigate deep contemplation in this regard. The discussion demonstrates determinants of MPs and their perilous effects on living things and environment. Furthermore, this research is conducive to overcome abundance of MPs in daily life. Hence, the discussed interpretation of Quranic, Sunnatic, and Hadithic exegesis offers a new perspective to use Islamic teachings that is beneficial to maintain environment particularly related to MPs. Nevertheless, it is essential to mention that this interpretation and its practicality come with subjectivity. The finding of this research is awareness for modern man where none of the perspective of this research contradicts scientific development and modernism. Moreover, the suggestive measures as per the Islamic teachings in this concern could be more.

The result of this discussion empowers implication that MPs can be reduced in modern human lifestyle when contemporary human adopts the concerned Islamic teachings and internalize them. While, this proactive Islamic approach does not limit development of science, and technology. On the other hand, this Islamic approach is necessary for tapping into new development of science, and technology. To sum up, the compelling blend of Islamic teachings and present-day human lifestyle probably sets stage for successfully diminishing massive amount of MPs from life. Ultimately, this research tends to protect environment.

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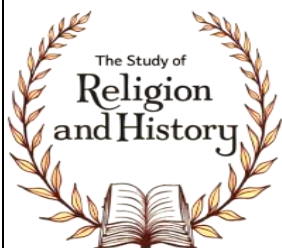
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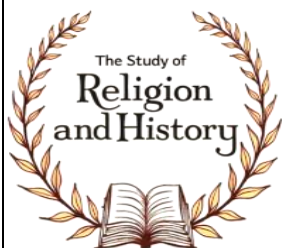
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