Aquatic Resources Sustainability- Aligning Pakistan's Legal Framework with Seerah Eco-Ethics

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Abstract:
In the contemporary age, the sustainability of the aquatic environment has become a hot issue, as this is crucial to preserve aquaculture, maintain drinking water purity, and offset the mounting hazards of contamination and excess use. This research explores the interaction between Islamic values, especially Seerah eco-ethics, and Pakistan's current legal framework for conserving aquatic resources. It examines how the moral and ecological values of Seerah might influence and improve the regulatory structures created to guarantee the long-term preservation of aquatic reserves. Seerah's precepts concerning safeguarding resources, ecological responsibility, and fair use of resources are practical and comprehensive. These fundamental Islamic ethical precepts provide a valuable framework for formulating laws that support ethical conduct. This article examines Pakistan's laws governing aquatic resources and waterways (such as the Maritime Security Agency Act, 1994). It identifies instances where Seerah guidelines should be applied to improve resource preservation and administration initiatives. The study also examines actual-life scenarios and instances where Seerah-driven eco-laws have been effectively carried out in other Islamic nations, providing valuable ideas and recommendations for improving Pakistan's legal structure. Ultimately, this investigation offers an academic basis for politicians, legal professionals, and environmental experts to consider Seerah's insight as a directing light for forming and enhancing regulations on the preservation of aquatic resources in Pakistan.

Keywords: *Aquatic Resources, Sustainable development, Seerah, Laws, Pakistan*

Introduction

Pakistan, a country endowed with a diverse array of water-based assets, is confronted with a significant imperative: guaranteeing these unique ecosystems' long-term viability while safeguarding its cultural and religious legacy. In the current epoch, characterized by a growing number of natural disasters, there is a pressing imperative to align regulatory structures with moral principles. This article investigates the significant possibilities of harmonizing Pakistan's legal structure with Seerah Eco-Ethics. This approach respects the country's longstanding spiritual and ethical customs and offers a promising solution for safeguarding its aquatic resources.

Pakistan possesses a significant array of aquatic resources, with an extensive network of rivers, lakes, and an expansive shoreline along the Arabian Sea. These assets are crucial in sustaining the nation, supporting its financial system, and preserving its natural beauty. These entities offer sustenance to many individuals, contribute to the advancement of agriculture, and serve as habitats for a wide array of ecosystems that play a crucial role in preserving ecological equilibrium. Nevertheless, these invaluable aquatic environments face significant challenges due to emissions, over-utilization, loss of habitats, and the imminent presence of climate change. It is imperative to undertake significant measures to protect these essential resources promptly.

The Seerah, a thorough documentation of the life and teachings of the Prophet Muhammad (PBUH), presents a significant moral structure intricately interwoven within Pakistan's social setting. The field of Seerah Eco-Ethics places significant emphasis on fundamental principles such as stewardship, compassion, and the sanctity attributed to all life forms. The statement highlights the ethical obligation of individuals to safeguard and maintain the environment as a sacred responsibility bestowed upon them by a higher power.

Harmonising Pakistan's legislative framework with Seerah Eco-Ethics offers a prospective and transformative prospect. By incorporating Seerah principles into environmental policy, Pakistan can establish a framework that promotes ethical ideals centered on the responsible governance of its aquatic resources. The process of integration discussed here extends beyond the realm of legal modifications, as it represents a tangible manifestation of a shared dedication to preserving the environment for the benefit of future cohorts. This article aims to explore the several complex dimensions of this

alignment. This analysis will explore the fundamental domains in which laws and regulations can align with Seerah principles, encompassing ethical utilization of resources, preservation of nature, and recognizing the interdependence among all organisms. This study will additionally examine the involvement of religious scholars and leaders in advocating for eco-ethics and cultivating a societal climate that prioritizes protecting the environment. Moreover, this paper will delineate the possible advantages of aligning Pakistan's legal and ethical structures, which go above the preservation of resources to cover societal unity, enduring progress, and global acknowledgment.

In a global context characterized by transnational environmental issues and the enduring influence of faith in forming cultural identities, it is morally imperative and pragmatically advantageous to harmonize Pakistan's legal framework with the principles of Seerah Eco-Ethics. This alignment is crucial for ensuring the long-term viability and sustainability of the nation's aquatic assets, thereby paving the way for a prosperous future. This expedition shows the enduring strength of cultural customs when confronted with contemporary obstacles and the capacity of religious beliefs to provide direction in the quest for ecological balance.

Significance of the Study

This study provides valuable insights into the utilization of religious principles as a means to foster equitable growth and effectively tackle urgent environmental challenges. Examining eco-laws influenced by the faith in different countries carries significant importance within environmental and cultural conservation policy. A comprehensive analysis of such models gives a more profound comprehension of the intricate equilibrium between religious, ethical principles, and contemporary legal frameworks, thereby cultivating a synergistic cohabitation of cultural legacy and environmental stewardship. This research serves the dual purpose of informing policy decisions and stimulating broader discourse on incorporating religion and preserving the environment. Consequently, it facilitates the development of comprehensive and inclusive strategies to address worldwide environmental problems.

Methodology

This research adopts a qualitative methodology integrating legal evaluation, ecological ethics, and case studies from Pakistan and other Islamic nations. This paper comprehensively analyses Pakistan's laws and regulations for preserving aquatic resources. It delves into federal and

provincial legislation assessment, exploring the existing legal structures in-depth. It highlights the values found in Seerah, focusing on their applicability to ecological morals, preserving resources, and good governance. Case studies have become a prevalent method in academic research and analysis. This article features case studies from various nations wherein legislative measures inspired by religious concepts have been effectively implemented to safeguard aquatic resources.

Research Objective

The main objective of this study is to evaluate the merits and limitations of the current regulatory structure for preserving marine resources in Pakistan and align that with Seerah eco-ethics. It aims to provide suggestions for incorporating Seerah-inspired ideas into Pakistan's legal structures, promoting improved environmental stewardship and moral leadership.

Eco-Ethics in Seerah for Aquatic Resources Sustainability

The Seerah of the Prophet (PBUH) has been characterized in the Holy Qur'an as an exemplary model[1], encompassing guidance in several domains. Moreover, the guidance derived from the Prophet's biography holds the potential to address and resolve all our predicaments.

Holy Prophet (PBUH) demonstrated a particular focus on aquatic resources management. The practical manifestation of this exceptional management can be observed in the governance of Madinah, serving as a testament to his exemplary qualities and proficiency in this domain.

The education and training of water management was inherited from the Messenger of Allah (peace be upon him). The responsibility of arranging Water for the pilgrims was entrusted to the Qasi.[2] Then, this service was entrusted to (his ancestors) Abd Manaf, Hashim, Mutalib, Abdul Muttalib, and then his uncle Abbas. [3] For this reason, the expertise of the Messenger of Allah (peace and blessings of Allah be upon him) in water management was predictable and practically manifested in Medina. As part of his strategic approach, he implemented a variety of measures that can be categorized as follows:

a)The Exploration of new reservoirs

[1] Al-Ahza'ab 33:21
[2] Ibn Kathir, Al-Bidaya wa'l-Nihaya: Beirut, Vol. 2, p. 263
[3] Ibn Khaldun, Tarikh Ibn Khaldun, Vol. 2, pp. 399-404

During the Prophet's era, wells and springs held significant importance, although there were rivers, streams, ponds, originates, and valleys.[4] Considering a decreasing population, wells were readily utilized for nourishment. In contrast, the city could access potable Water by utilizing a single well. According to the hadiths, Bir Rumah served as a singular source of fresh Water accessed by the entire population of Madinah for drinking purposes. In addition, individuals historically conducted their business operations by utilizing a well, symbolizing affluence and prosperity. Hence, during the initial phase of Islam, references to wells and springs frequently emerged to alleviate water scarcity. Multiple wells were excavated for this purpose.

Nevertheless, excavating wells has been a longstanding tradition dating back to ancient civilizations. Therefore, the Prophet (PBUH) also maintained these traditions, and many wells were dug to remove the lack of Water. Since the population was small in the beginning and the number of pilgrims was not much, the Water from the well was used to pass, but when the population and the number of pilgrims increased, there was a dire need for more management. Therefore, canals and rainwater ponds were also built in the later periods. [5]The Prophet himself dug a spring near the cave of Banu Haram.[6] The hardships of the people living in Makkah as well as pilgrims were reduced.

b)Incentives for devoting resources

The sustainability of any resource depends on long-term management and production. Holy Prophet (PBUH) gave incentives for creating more and more aquatic resources for the utilization of people.

It is narrated on the authority of Saad bin Ubada, that he said: Messenger of Allah! Umm Saad (my mother) has passed away, so which charity is best? He (peace be upon him) said: "Water." The narrator says: So Saad dug a well and said: This belongs to Umm Saad.[7]

So, providing people with Water was acknowledged as charitable and generous.

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[4] Dr. Muhammad Ilyas Abdul Ghani, Tarikh al-Madinah al-Munawwarah: Lahore, p. 120

[5] Muhammad Abdul Ma'bud, Tarikh Makkah al-Mukarramah, Vol. 1, p. 342

[6] Muhibb al-Din Abu Abdullah Muhammad ibn Mahmud ibn al-Hasan, Al-Durrat al-Thaminah fi Akhbar al-Madinah, p. 64

[7]Abu Da'ood, Sunan Abu Da'ood, Kitab-u-Zakat, Chapter 42, Hadith no. 1682

The Prophet (peace and blessings of Allah be upon him) said: "Whoever digs a well, up to forty cubits of land around it will belong to him, for watering and keeping his animals.[8]

The Messenger of Allah (peace and blessings of Allah be upon him) said: "Whoever buys the well of Rumah, Allah will forgive him." Usman (R.A) bought it at high prices. He said: "Dedicate it to common Muslims to drink water; you will be rewarded."[9]

c)Water resources consumption Ethics in Seerah

Seerah commands how to consume Water in an eco-friendly manner, such as ablution is compulsory for prayers. However, the Prophet (PBUH) consumed only a Sa'a (a particular amount of Water) to cleanse, as narrated by Aisha.[10] Seerah teaches that even if the aquatic resources are abundant and the Water is flowing, man is still not allowed to overuse it. Once, the Prophet (PBUH) minded a companion using extra Water for ablution; the companion asked if there was any wastefulness in ablution. He (PBUH) responded that even if someone is ablution from a flowing canal, It must be as per necessity. [11] Holy Prophet is strictly prohibited from urinating in the Water.[12] He (PBUH) explicitly said that urinating in the Water, pathways, and the tree shadows causes a curse on man.[13] These hadiths account for a responsible use of Water and forbidding polluting it, whether flowing or tranquil.

Even if the Water is in some vessel or jar, Seerah warns not to spoil it. As Narrated by Abu Hurrerah Prophet (PBUH), when someone wakes up from sleep, he should not put his hand in the water jar unless he cleanses his hand as he has no idea where his hand was during nap.[14]

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[8] Ibn-e-Maja, Sunan Ibn-e-Maja, Kitab-ur-Rahoon, Chapter 22, Hadith no. 2486

[9] Nisai, Sunan Nisai, Kitab-ul-Ahbaas (Book of Rulings and problems of devoting wealth in the way of Allah), Chapter 4, Hadith no. 3637

[10] Abu Da'ood, Sunan Abu Da'ood, Kitab-ut- Taharat (The book of purification), Chapter 44, Hadith no. 94

[11] Ibn-e-Maja, Kitab ut Tahara (The book of Purification…), Chapter 48, Hadith no. 425

[12] Abu Da'ood, Sunan Abu Da'ood, Kitab-ut- Taharat (The book of purification), Chapter 36, Hadith no. 69

[13] Abu Da'ood, Sunan Abu Da'ood, Kitab-ut- Taharat (The book of purification), Chapter 14, Hadith no. 26

[14] Abu Da'ood, Sunan Abu Da'ood, Kitab-ut- Taharat (The book of purification), Chapter 49, Hadith no. 103

It illustrates the carefulness of the Prophet in resource preservation. Many narrations from the Prophet (PBUH) show that he ordered to cover the water and food containers at night.[15]

The study of the Hadith of the Prophet (PBUH) reveals many important aspects regarding the management of water resources. When the Messenger of Allah (PBUH) came to Madinah, he turned his attention to other matters and the management and maintenance of water resources. He paid special attention and took measures to protect water resources and sources. He discovered new water resources and reservoirs and managed the existing water resources and sources best; in this context, he appointed various administrators.

Legislative framework of Pakistan for Aquatic resources management

Aquatic resource sustainability is a hot topic of time as Water, in its various uses, has become a bottleneck resource for various parts of the world, including Pakistan. Various laws have been enacted in Pakistan to protect the environment and aquatic resources. The legal framework in Pakistan concerning the conservation of aquatic ecosystems consists of a wide array of national and provincial regulations.

Article 9 of the constitution of the Islamic Republic of Pakistan deals with this matter. It is reproduced as under:

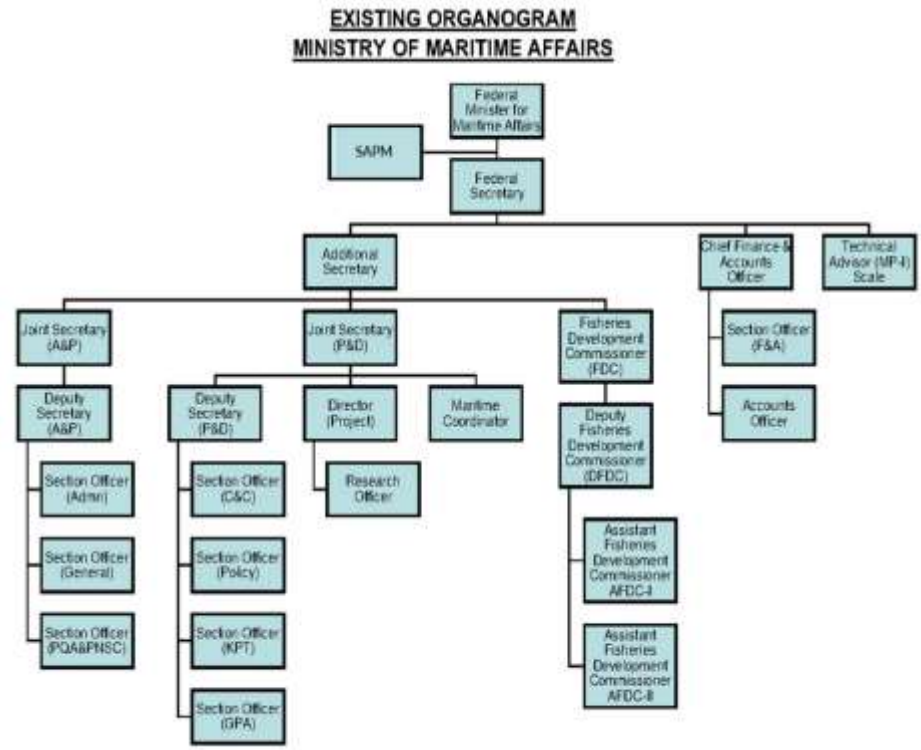
"No person shall be deprived of life or liberty save following law."[16]

Right to life does not only mean the vegetative life of a man, but it also includes all of the necessities of life. The Apex Constitutional courts of Pakistan have placed aquatic resources management as an integral part of the Right to life, considered the essential fundamental Right protected under the constitution.

Pakistan has a special Ministry for Maritime Affairs working under the federal Government. The organogram of the Ministry is reproduced as under,

[15] Bukhari, Muhammad bin Ismail, Sahih Bukhari, Kitab uul Ashriba (The book of drinks), Chapter 22, Hadith no. 5624

[16] The Constitution of Islamic Republic of Pakistan, Article 9



This organogram shows the framework of the Federal Ministry of Maritime Affairs. The Ministry of Maritime Affairs of Pakistan governs license harbors, naval offerings, and infrastructure. In addition, it controls the port's shipping movement while maintaining security and stability. Data, policies, and regulations about a port and its activities are contained in the harbor division.[17]

The national legislature assumes the primary power over coastal waterways, while the supervision of water bodies such as lakes and rivers is within the authority of the local regions. There exist multiple important laws and institutes that govern the marine ecosystem:

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[17]"Ministry of Maritime Affairs," accessed October 1, 2023, https://www.moma.gov.pk/Detail/NzIxMTIzM2EtMjQwOC00MjUyLTlhOTctMTViNzVkYzA2NmIy.

Maritime Security Agency Act, 1994:

The enactment of the Marine Security Agency Act serves to ensure the preservation and protection of aquatic resources in Pakistan. This legislation grants the Maritime Security Agency the authority to manage and preserve the country's marine interests effectively. The capabilities above empower the Agency to effectively mitigate unauthorized exploitation of economic resources, safeguard Pakistani fishermen and their personnel, enforce national and international maritime zone regulations, contribute to the conservation of aquatic life and proactively address the occurrence of maritime catastrophes, such as contamination. The Act guarantees the ecologically sound utilization and preservation of aquatic ecosystems within Pakistan's maritime territories by affirming national jurisdiction and independence in waterways and facilitating the coordination of diverse operations.[18]

The **Sindh Fisheries Ordinance of 1980** encompasses a comprehensive framework of regulations enacted by the provincial Government of Sindh to manage fisheries operations within its territorial limits. The subjects covered within this framework are licensing, managing fishing regions, and conservation efforts.[19]

The Balochistan Sea Fisheries Rules, 1971 encapsulates the fishing business's legal framework in Balochistan, Pakistan. This legislation seeks to establish an effective governance rule for the fisheries industry within the region's territorial borders.[20]

Pakistan Territorial Waters and Maritime Act of 1976 is the foundational structure for establishing and demarcating Pakistan's marine zones, including territorial seas, contiguous zones, and the exclusive economic zone (EEZ). The implementation of regulations concerning various activities, including fisheries and the exploitation of natural assets, is carried out inside these specified areas.[21]

The Environmental Protection Act of 1997 is a legislative enactment designed to comprehensively handle and govern multiple

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[18] "Maritime Security Agency, Act, 1994," accessed September 30, 2023, https://pakistancode.gov.pk

[19] "The Sind Government Gazette," January 24, 1980.

[20] "Balochistan Sea Fisheries Act, 1971" https://archives.balochistan.gov.pk/wp-content/uploads/2019/07/Balochistan-Sea-Fisheries-Rules-1971.pdf

[21] Pakistan Territorial Waters and Maritime Act, 1976, https://www.un.org/depts/los/LEGISLATIONANDTREATIES/PDFFILES/PAK_1976_Act.pdf

> aspects of preserving and safeguarding the environment. While the primary focus of this federal legislation lies in addressing broader ecological issues, it also builds a legal framework for protecting the natural environment, explicitly embracing marine and aquatic environments. The legislation confers legal power to federal and regional regulatory agencies, enabling them to address environmental issues within their specified zones effectively.[22]

The existence of Provincial Safeguarding Nature Laws marks sustainable development legislation in Pakistan. The legislation in question is tailored to each province and encompasses a range of criteria related to protecting aquatic resources within the corresponding territorial waters.

Aquatic sustainability- Case studies

Environment is necessary for the healthy and clean living of human beings. There is no concept of a clean and healthy life without a healthy environment. As it was held in **Shehla** Zia vs. WAPDA, the Right to have a clean and healthy environment is vital for a healthy life. It was also held that the Right to have a clean environment is an essential part of the Right to life. The Right to have clean and healthy drinking water is also covered under Article 9 of the Constitution, which deals with the Right to life.[23]

The West Pakistan Salt Mines Labour Union (Cba) Khewro vs. the Director, Industries And Mineral Development case is also considered a landmark judgment. The Right to have drinking water is also enshrined in the Right to life because there is no concept of a healthy life without clean and healthy drinking water.[24]

A case titled Sindh Institute of Urology And Transplantation vs. Nestle Milk Pack Limited was instituted by Sindh in which the importance of natural resources came under deep discussion. The use of natural resources is a right of every person on Earth, and at the same time, it is also considered a right of future generations. So, the state and the citizens of the state are under the obligation to safeguard these natural resources for their use and the use of their future generations. The relevant Paragraph 24 of the case titled Sindh Institute Of Urology And Transplantation vs. Nestle Milk Pack Limited is reproduced as follows:

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[22]Pakistan Environmental Protection Act, 1997, https://na.gov.pk/uploads/documents/Pakistan=Environmental-Protection-Act-1997.pdf

[23] "Ms. Shehla Zia v. WAPDA, PLD 1994 SC 693," ESCR-Net, accessed August 16, 2023, https://www.escr-net.org/caselaw/2015/ms-shehla-zia-v-wapda-pld-1994-sc-693.

[24] "Maritime Security Agency, Act, 1994."

"No civilized society shall permit unfettered exploitation of its natural resources by anyone, particularly regarding Water, which is necessary for life. Groundwater is a national wealth and belongs to the entire society. It is nectar, sustaining life on Earth, and without Water, the Earth would be a desert. I find myself in agreement with the principle of the Stockholm Declaration, 1972, as reproduced above in para 13 of this order, that the natural resources of the Earth, including Air, Water, land, flora, and fauna, especially representative samples of the natural ecosystem, must be safeguarded for the benefit of present and future generations through careful planning or management as appropriate."[25]

In this paragraph, the Honorable Constitutional Court held that Water is considered a part of national wealth and belongs to the public. There is no concept of life in the absence of underground Water. So, this resource has to be appropriately used, and every type of waste of Water should be discouraged. Furthermore, no steps should be allowed, which may result in diminished drinking water quality. The honorable court also referenced the Stockholm Declaration, 1972, and placed its findings on this declaration. Although this declaration did not have a binding impact on the scenario of Pakistani Law, the court relied on it while interpreting Article 9 of the constitution. Paragraph 24 of Sindh Institute Of Urology And Transplantation vs. Nestle Milk Pack Limited is reproduced as under,

"It is well settled that natural resources like Air, sea, Water, and forests are like public trust. The said resources being a gift of nature should be made freely available to everyone irrespective of status. "Doctrine of Public trust" as developed during the days of the ancient Roman Empire, enjoins upon the Government to protect the resources for the enjoyment of the general public rather than to permit their use for private ownership or commercial purposes. Even under Islamic law, certain water resources are to be protected from misuse and overexploitation…".[26]

In this paragraph, the honorable court discussed the concept of public trust and also considered the protection and healthy use of natural resources

[25] Sindh Institute Of Urology And Transplantation Vs Nestle Milk Pack Limited, 2005 CLC424, Karachi, https://elaw.org/system/files/attachments/publicresource/PK_SindhInstituteVNestleMilkpak_2004.pdf , paragraph 23

[26] Sindh Institute Of Urology And Transplantation Vs Nestle Milk Pack Limited, 2005 CLC424, Karachi, https://elaw.org/system/files/attachments/publicresource/PK_SindhInstituteVNestleMilkpak_2004.pdf , paragraph 23

as an integral part of the public trust. It is also discussed that natural resources are not part of private rights but are a part of public trust and the public may not be allowed to use these natural resources ruthlessly.

Diverse Water related laws in Pakistan

In Pakistan, waste disposal is a major problem and the people of Pakistan are facing trouble because a significant amount of waste material is being mixed in the Water which ultimately reaches the public and the people use it for drinking and other purposes which is injurious to health and continuously deleting the national health standards. So, the Factories Act, of 1934 (Amendment 2012) was introduced and implemented. Under the Factories Act, the Provincial Factory Rules of 1952 became effective in Pakistan, but unfortunately, the enforcement of acts and rules was not up to the mark. After 2012, particular focus was given to this area, and amendments were made. Specifically, this law directs the factory owner to establish a proper and efficient system for the effective and efficient disposal of waste material. If the factory owners do not obey these directions of law, then the penalty claims will take their course. [27]

The provincial Government was legally permitted to make factory rules and regulations to safeguard against bodily harm. The main objective of this law was to ensure the physical and mental health of the laborers. [28]

To ensure the availability of clean drinking water necessary for a healthy life, the National Drinking Water Policy was introduced in 2009 by the Ministry of Climate Change. This policy's key focus was ensuring the effective administration of fresh drinking water and making it available to the general public. [29]

The Government of the Punjab has opted for the Punjab Canal and Drainage Act, 1983, with amendments. Sub-soil water was also given importance under this law. One of the main objectives of this law was to ensure the sustainable development of subsoil water. This law applies to the whole of Punjab. Under this law, canal water drainage issues were also regulated for sustainable development. Under this law, the Government of Punjab shall take appropriate steps for the management of subsoil water so

[27] Factories Act, of 1934 (Amendment 2012), Clause 14
[28] Factories Act, of 1934 (Amendment 2012), Section 33 Q
[29] "Ministry of Climate Change and Environmental Coordination," accessed October 1, 2023, https://mocc.gov.pk/PolicyDetail/YTA0ZDNkYjEtZTdlNC00N2M3LTg4YjgtNTIzMzUxYzg0MjEy.

that the availability of Water and the quality of subsoil water may not be compromised. Government shall also take necessary steps for the reclamation of areas affected by "Saim" and "Thor".[30]

Challenges and Constraints

Implementation problems persist in effectively implementing extant legislation, especially in geographically isolated and socioeconomically deprived coastal regions. The issue of illegal, unreported, and unregulated (IUU) fishing remains a chronic challenge.

a)Insufficient Collaboration: The coordination between federal and provincial authorities may exhibit fragmentation, resulting in incongruities in the implementation and administration of policies, notably in the exclusive economic zone (EEZ) and the coastlines.

b)Resource exploitation: It continues to be a significant concern in Pakistan's marine waterways, regardless of the regulations that have been implemented. Excessive fishing and the resulting loss of resources seriously threaten the longevity of aquatic life in the region.

c)Restricted Supply: Numerous regions exhibit a deficiency in the crucial facilities, staff members, and physical assets required to efficiently implement surveillance and regulation measures. This constraint hampers efforts to address illegal, unreported, and unregulated (IUU) fishing activities and effectively implement conservation policies.

d)Ecological Effects: Although there are existing initiatives aimed at safeguarding certain species, there is a need for a more all-encompassing approach within the regulatory structure to effectively tackle wider ecological consequences, including habitat degradation and contamination.

e)Lack of Mechanisms: The regulatory structure regarding environmental adaptability fails to expressly recognize the effects of global warming on water ecosystems and insufficient mechanisms for implementing measures aimed at growth and strengthening resilient behavior.

Models of Religiously Inspired Eco-Laws in Various Nations

a)The Buddhist Eco-Ethics of Bhutan

Bhutan, a country primarily influenced by Buddhist philosophy, incorporates Buddhist concepts into its legal system, as of its constitution:

[30] Punjab Canal and Drainage Act, 1873, https://faolex.fao.org/docs/pdf/pak64507.pdf

"The goal of Gross National Happiness is something the government will attempt to enhance."[31]

Bhutan has the most significant proportion of any Asian nation safeguarded, covering more than 51% of its territory. Most of it consists of unaltered woods connected to flowing freely waterways. Bhutan is filled with indications of its dedication to environmental preservation. The nation's 5 million acres of forest reserves are home to the threatened royal tigers of Bengal, elusive snow leopards, exquisite black cranes, and elephants, among other native animals. Living out one's life in a wholesome atmosphere is a critical birthright that the inhabitants of this Buddhist monarchy can retain.[32]

The ideology of Gross National Happiness (GNH) emphasizes the happiness of individuals and the preservation of the natural world rather than solely focusing on the increase of the Gross Domestic Product (GDP). This approach has positioned Bhutan as an exemplar of sustainable growth. So, Bhutan has established a connection between Buddhist philosophy, legislation, and the concept of Gross National Happiness. The constitution of this entity stipulates that a minimum of 60% of its territory must be maintained as forested land, following the principles of Buddhism, which emphasize respect for the natural environment and all living beings.

b) Indonesia's Islamic eco-ethics.

Indonesia, the world's largest Muslim-majority country, integrates Islamic eco-ethics into its environmental legislation by recognizing Hak ul-Hayat (the Right to life) and establishing Customary Forests. The principle of "hak ul-hayat" (right to life) underscores the imperative of safeguarding the well-being of all organisms. This is seen in implementing rules to protect and preserve woodlands, aquatic environments, and ecosystems.[33]

The acknowledgment of "hutan adat" (customary woodlands) underscores the societal and religious value attributed to these regions.

c) The Christian environmental ethic in Ethiopia

In Ethiopia, a country with a predominantly Christian population, there is recognition of the significance of faith-based morals in conserving

[31] The Constitution of Bhutan, Article 9

[32] "Bhutan: Committed to Conservation | Projects | WWF," World Wildlife Fund, accessed October 1, 2023, https://www.worldwildlife.org/projects/bhutan-committed-to-conservation.

[33] "Legal Framework for Forest Management and Timber Trade of Indonesia," Timber Trade Portal, accessed October 1, 2023, https://www.timbertradeportal.com/en/indonesia/74/legal-framework.

the environment. The Ethiopian Orthodox Tewahedo Church stresses preserving all that God created. Government efforts such as the Green Legacy project aim to plant a substantial number of trees, demonstrating a congruence with the principles of sustainability found in Christian beliefs.[34]

Incorporating Christian ethical principles into environmental legislation has exhibited its capacity to facilitate constructive transformation in diverse nations. The significance of harmonizing morals with legal frameworks to successfully address ecological concerns is exemplified by case studies from Indonesia, Bhutan, and Ethiopia. These illustrative instances provide insightful teachings for other countries aiming to integrate spiritual and cultural principles with pragmatic ecological approaches, thereby cultivating a symbiotic connection between humankind and the natural world.

Alignment of the legal structure with the principles of Seerah eco-ethics

Environmental deterioration and resource depletion pose significant worldwide challenges that jeopardize the welfare of both present and future generations. In light of the various issues nations face, examining new strategies for the effective and sustainable management of resources is imperative. A strategy that might be considered involves aligning legal structures with moral values. In the particular setting of Pakistan, motivation can be drawn from Seerah, which refers to the life and teachings of Prophet Muhammad (PBUH), explicitly concerning eco-ethics.

The integration of Seerah concepts inside Pakistan's ecological laws has the potential to substantially contribute to achieving environmentally friendly resource management. The concept of guardianship is advocated by the Quran[35], highlighting the role of humanity as caretakers of the Earth. This idea follows the core tenet of sustainable development, which aims to satisfy current demands while safeguarding the capacity of future generations to fulfill their requirements.

To implement this convergence, it is suggested that Pakistan's statutes be modified to incorporate clauses that expressly promote the concept of stewardship.

Legislation can enforce sustainable utilization of resources, advocate for conservation practices, and prevent actions that harm the environment. As an illustration, legislative measures can potentially enforce

[34] {Citation}
[35] Al-Baqarah 2:30

sanctions upon enterprises or persons that partake in unsustainable actions such as overfishing, deforestation, or pollution. Including such legal requirements would indicate Seerah's eco-ethics and function as a means of discouraging ecological violations.

Moreover, the value placed by Seerah on the sacredness of life encompasses all species, highlighting the linked nature of all living entities. As mentioned above, the idea manifests in legislation safeguarding ecological systems and biodiversity. Legal structures can mark specific places as conservation zones, thereby imposing restrictions on actions that may cause damage to the flora and fauna in these territories. By adopting this approach, Pakistan has the potential to cultivate a legal framework that upholds the intrinsic interdependence of all aspects of life, reflecting the principles found in Seerah.

The alignment of legal frameworks with Seerah eco-ethics presents a promising avenue; nonetheless, this approach's efficacy heavily relies on robust penalties. Merely incorporating ethical concepts into laws is insufficient; lawmakers must adhere to and uphold these standards to effectuate tangible transformations.

Pakistan has the potential to enhance the effectiveness of its enforcement procedures through the implementation of measures that guarantee regulatory organizations responsible for safeguarding the environment are sufficiently employed, financed, and furnished to fulfill their responsibilities efficiently.[36]

Recommendations

- Aware of the fishermen concerning reasonable fishing, for example, utilizing suitable fishing techniques and minimizing the aquatic ecological damage.
- A license that authorizes the fisheries to fish in the Exclusive Economic Zone (EEZ) should be provided after proper scrutiny and observance of standards. Satellites, drones, or other techniques can be used to monitor them and avoid exploitation of marine resources.
- Authorities should identify the ideal ecosystems for breeding marine life and protect them from hazards. These specific areas can be declared as "No-fishing zones" to provide fish species perfect reproduction atmosphere.

[36] Sardar Aasif Sial, Syed Mujtaba Abbas Zaidi, and Suniya Taimour, “Review of Existing Environmental Laws and Regulations in Pakistan,” 2018.

- Coastal areas provide a source of revenue to local communities and their sustenance is directly dependent on these people. Government should motivate these people to collaborate in the achievement of sustainable development of aquatic ecosystems.
- Training sessions, seminars, and lectures can be conducted for coastal people, especially for fishermen, to make them aware of the hazards to marine life. Fisheries companies are more often involved in overfishing, these companies should work with proper eco-ethics.
- Eco-Ethics from Seerah of the Holy Prophet (PBUH) should be taught to the masses. Religious aspects can also motivate people to protect their ecosystems.
- Faith-based organizations can take an active role in sustainability efforts. One potential strategy that might be employed is the implementation of marine life protection initiatives, restoration efforts, and conservation programs.
- Research grants should be given to national and international researchers, to identify the fish breeding, marine life hazards, and water ecosystem. This data can be used for further regulations and sustainable development processes.
- Marine patrolling authorities can also be increased, and monitoring technologies should be modern.
- Implementing more stringent sanctions for ecological infractions can effectively act as a potent discouragement. The sanctions must be commensurate with the gravity of the transgression and possess the capacity to dissuade both individuals and organizations from participating in detrimental behaviors. There must be practical penalties for illegal fishing acts, overfishing, damaging water ecosystems, and bypassing eco-ethical laws.
- Individuals who experience a feeling of responsibility towards their surroundings are more inclined to engage in protective and conservation efforts. Legislative structures should be built to accommodate and promote civic engagement.
- Religious figures have the potential to initiate the process by imparting knowledge to their followers regarding the environmental principles and teachings derived from Seerah. It can be achieved by utilizing messages, spiritual courses, and materials that underscore the moral obligation to safeguard the environment.
- Community involvement can be integrated into the enforcement process. People from Local regions should be well-informed about their involvement in fisheries supervision matters. Following the

principles of Seerah, the inclusion of residents in environmental monitoring and decision-making processes has the potential to enhance enforcement effectiveness.

Conclusion

The drive to preserve Pakistan's aquatic resources, as discussed in this paper, highlights the urgent need for a comprehensive strategy for managing fisheries and aquatic resources. The main objective is safeguarding lives, preserving fragile ecosystems, promoting revenue generation, and protecting water resources. The described recommendations provide a solid basis for accomplishing appropriate governance of fisheries. It is crucial to prioritize environmentally friendly techniques because they encourage ethical collection without overtaxing marine ecosystems. Strict licensing policies, efficient monitoring programs, and preserving vital fish spawning habitats are all equally necessary. The convergence of legal and ethical frameworks presents many prospective advantages for Pakistan, encompassing both immediate and enduring implications. When legal frameworks incorporate ethical precepts derived from religion and effectively implement them, it presents a more significant chance for people and businesses to partake in environmentally detrimental actions, such as in the case of Bhutan, Ethiopia, and Indonesia. This safeguard encompasses crucial environments, imperiled organisms, and the overarching equilibrium of the environment. Following such models, Pakistan may take the necessary steps to regulate its fisheries properly to safeguard its aquatic resources for generations to come. This voyage embodies Seerah Eco-Ethics' core values by balancing environmental protection with sustainable economic development.