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The Responsibility of States in Protecting Biodiversity and Genetic Resources of the Environment from the Perspective of Islamic Teachings and International Law Standards

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Abstract

1. Introduction

The common definition of biodiversity originates from Article 2 of the Convention on Biological Diversity, which states that biodiversity refers to the diversity among living organisms from all sources, including, among others, terrestrial, marine, and other aquatic ecosystems and the ecological complexes of which they are part. This includes diversity within species, between species, and ecosystems. Biodiversity therefore consists of three levels: genetic diversity within species, species richness, and ecosystem diversity. Genetic diversity refers to the degree of variation within and between species, while genes in the DNA of individual plants and animals encode biological information that underlies biodiversity. Species diversity refers to the variety of species; the total number of species is estimated to be approximately 8.75 million, although estimates of the total number of species on Earth range from a few to 100 million. Ecosystem diversity extends beyond individual species and includes the variety of communities of organisms in their specific habitats and physical conditions. The importance of biodiversity for humans and its conservation arises from ecosystem services—the benefits that people derive from ecosystems. The interrelationships within and among ecosystems, as well as the effects of changes in biodiversity on the provision of ecosystem services, are complex and, in many cases, not yet fully understood. Biodiversity is characterized by heterogeneity and dynamic cause-and-effect relationships.

2. Methodology

This research is theoretical in nature. The method used is descriptive-analytical, and the data collection procedure relies on library research through books and articles.

Article Info**Abstract****3. Results and Discussion**

The responsibility of governments to protect these resources is of particular importance from the perspective of Islamic teachings. Islam, as a comprehensive spiritual system, introduces principles and values for environmental protection that can serve as a moral reference, an incentive for sustainable behavior, and the conservation of natural resources. At the same time, international law has established principles and obligations for governments concerning biodiversity protection. Insufficient attention to these duties has led to serious damage to biodiversity and the depletion of genetic resources. Despite the ratification of international conventions, effective monitoring and implementation still face challenges due to inadequate regulation and economic disparities.

Therefore, this study seeks to answer what views Islam and international law hold regarding the responsibility of states in protecting biodiversity and environmental genetic resources. It assumes that states are obliged to adopt effective legal measures to protect biodiversity and genetic resources, and that this responsibility is emphasized by Islamic teachings and the principles and norms of international law. Compliance with these obligations not only helps preserve the environment but also reflects moral and religious values.

The sections examined in this study include:

- (1) Protection of biodiversity and genetic resources in Islam;
- (2) Islam's view on the duties of states;
- (3) Protection of biodiversity and genetic resources from the perspective of international law;
- (4) The duties of states under international law; and
- (5) The international responsibility of states in the field of biodiversity and genetic resources.

Biodiversity, as one of the main pillars of natural balance, not only supports the quality of human life and the health of nature but also provides essential sources for food, medicine, and other vital needs. Given the numerous threats to biodiversity in the 21st century—such as climate change, pollution, habitat destruction, and species extinction—the protection of this diversity is recognized as a global and shared responsibility. Both Islamic thought and international environmental law regard the protection of biodiversity and genetic resources as a fundamental principle.

4. Conclusion

The protection of biodiversity is not merely a legal obligation but also a moral one, deriving from the fundamental principles shared by Islamic and international systems of thought. From this perspective, the responsibility of governments for maintaining human life and the health of ecosystems is highly significant. Genetic resources, as fundamental components of life on Earth, play a crucial role in meeting basic human needs such as food security, clean water, and public health. Any decline in biodiversity directly affects the quality

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	of human life and reduces ecosystem efficiency, thereby endangering humanity's future. Islamic teachings emphasize that humans, as God's stewards on Earth, have responsibilities toward nature and natural resources. Principles such as justice, mercy, and trustworthiness call for human diligence in preserving and maintaining nature. The Holy Quran and the sayings of Prophet Muhammad emphasize environmental protection and provide guidance in this regard. Such teachings can inspire the formulation and reinforcement of environmental policies aligned with effective state responsibilities. The analysis and comparison of the compatibility between international law and Islamic teachings show that both systems emphasize environmental protection, even though their approaches and methods differ. International law operates mainly through intergovernmental agreements and legal procedures, whereas Islamic teachings function as moral and spiritual guidance. Differences in implementation may lead to inconsistencies or ambiguities, particularly when states prioritize economic or political interests over environmental principles. Despite progress in biodiversity conservation and environmental rights, major challenges persist, including weak international cooperation, inadequate enforcement infrastructure, and insufficient financial and technical resources.
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