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## **ENVIRONMENTAL ETHICS IN ISLĀMIC PERSPECTIVE: RELEVANCE AND APPLICATION**

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### **Abstract**

God has created all living and non-living things with a distinctive purpose. As the Sustainer of all, He has also arranged for each living organism a desirable environment that provides sustainable items. So, each life requires a sound environment for sustainability. Ecological studies help us understand organisms' relationship to the environment around them. As God's highest creation, humans have a close relationship with Nature to maintain and sustain their lives in vibrant caravans. The philosophical interpretations do accept the intimate relationship between humanity and Nature. However, our lifestyle is based on the rich consumption of resources, the development of new technologies and sciences for processing natural resources, burning fossil fuels, and

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discharging harmful radiation, which has alienated Nature from humanity. We can also point out other causes responsible for a radical break between human society and Nature.

The Qur'ān and the *Sunnah* of the Prophet of Islām are the primary sources of all arts and thoughts. They may lead us to develop an Islāmic perspective on ecological crises and help us solve them. It is attempted here to understand some of the vital environmental phenomena in the light of these sources of Islām. There is intrinsic goodness, beauty, harmony and orderliness in the creation of God; everything in it, the sky and earth, including the sun, moon, stars, water, air, land and a thousand other things have been created for the benefit of man. The Creator created the universe with a Divine trust, which he had accepted and blessed to live in. He thanks God for all bestowed gifts practical in his entire gamut of human emotional life. From the Islāmic perspective, environmental ethics has become intrinsically relevant to dealing with all issues related to ecological crises.

In the present paper, we are attempting to briefly discuss the Islāmic perspective on environmental ethics with particular reference to the Qur'ān and the traditions of Prophet Muhammad. It is assumed that the Islāmic framework on the said topic can also pave the way to bring out its relevance and application in crucial times.

**Keywords:** Qur'ān, Prophet, Ethics, Environment, Ecology, Air, Water, Nature.

## A. Introduction

By observing the global scenario and experiencing the unexpected environmental changes that are bringing severe and terrible effects on life, humans and non-humans, we are compelled to think about environmental ethics. We, rational

human beings, know that the earth provides us with enough support to satisfy every living being's need, and we human beings, with our greedy intentions, have started misusing natural resources, which generates risk factors in the lives of humans and non-humans. We also know that a person's mental and physical make-up for balanced living with the right thoughts and actions requires a natural environment. Therefore, environmental ethics becomes an important factor in human life for overall personality development and forming an ideal society in which one lives and prospers.

So, in 1960, sensitive people started thinking seriously and working for environmental awareness. They felt that many of the world's resources had virtually become open sewers; the natural atmosphere was engulfed with toxic, harmful gases. Natural habitats for wildlife had been converted into highways and roads, and the development of new cities and shopping malls. The soil was ground down faster than it could be rebuilt by those concerned, and the industrial and agricultural sectors have produced massive changes in production (Callicot, 1993, p. 322).

Thus, scientists, environmentalists, and other lovers of humanity from the East and West started thinking and working on environmental crises and guiding the concerned persons to be aware of this great danger of unduly using the natural resources of life. Seyyed Hossein Nasr's significant work, *Man and Nature: The Spiritual Crisis of Modern Man*, warns that

Humans are in grave danger due to their broken relationship with nature. Relying on data from history and philosophy as well as religious and cultural traditions of Europe and Asia, Nasr argues that the sense of harmony between humans and

nature declined in the West under the influence of Aristotelian philosophy and the rise of modern sciences. He opines that though such a relationship still exists in Eastern traditions, but it is under threat due to the pressure of the Western sciences, secularism, and the modern scientific world view. (Sayem, 2019, pp. 439–451)

According to Islām, the universe, including man, is a creation of God. The Qur’ān shares the creationistic onto-cosmological theory of the Old and New Testament. The Biblical Prophets underscore that God ex-nihilo created the universe. The Qur’ān advanced refined version of the Biblical cosmological doctrine. The defining characteristic of Islāmic cosmology is its emphasis on the purposefulness of the universe. According to the Qur’ān, the universe has not been created out of playfulness. Still, it is produced and directed by an All-Wise and All-Powerful God for specific purposes, including making the earth provide livelihood for all (*Al-Qur’ān*, 7:10). Further, Values, ideals, and purposes deeply inform human life on earth. Therefore, human civilisation is profoundly imbued with great responsibility and accountability. Man is not only the vicegerent of God but also the trustee of all the material resources made available to him through *flora* and *fauna*.

As Allah has created everything with a Purpose and out of Wisdom, man is entrusted with the responsibility to upkeep the balance thereof. Man has to obey this universal order and obey the imperatives of God revealed to His prophets through the scriptures. All human beings depend upon God, and the Prophet of Islām is reported to have said that God most loves a man who serves his dependent most. According to Islām, the best Muslim upholds the universal common good. As man is the vicegerent of

Allah upon the earth, he has to dedicate himself to maintaining the natural resources for the benefit and happiness of all living beings. He has to manage resources in keeping with the principle of universal good. He is entrusted with maintaining the world within the limits dictated by his trust.

Utilising resources available upon and around the globe is the right of all people worldwide. All human beings are equal partners on the earth; future generations are also partners in utilising natural resources. So, it is obligatory upon the people of our times to conserve resources for future generations. Man has no right to distort the intrinsic sustainability of the environment or cause its degradation in any way. Our responsibility for future generations is shown in the tradition of the Prophet. He is reported to have said if anyone plants a tree, shows a feel, and other human beings, birds, or animals eat from it, it shall be reckoned as Charity for him.(see *Al-Bukhari*,5:2100, 2:833; *Muslim*, 3:1525;*al-Musnad*,2:94).

## **B. Environment in Islāmic Perspectives**

In Islāmic perspective, each element that is helpful to maintain a sustainable life must be protected and taken care of. So, the environment, which primarily includes all natural things covering surroundings, has a great value in Islāmic teachings. Our surroundings, naturally, are expected to be kept clean and healthy, as directed by Allah, Who created heavenly bodies and earth and all that exists in it. The Qur'ān asserts:

أَوَلَمْ يَرَوْا إِلَى الْأَرْضِ كَمْ أَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ

Do they not look at the earth, how many noble things of all kinds We have produced therein? (*Al-Qur 'ān*,26:7)

هُوَ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ ذُلُولًا فَأَمْشُوا فِي مَنَاكِهَا وَكُلُوا مِنْ رِزْقِهِ وَإِلَيْهِ  
النُّشُورُ

If we feel safe on hand, it is because God has made this earth amenable, manageable, and serviceable to us. (*Al-Qur'an*, 67:15)

We understood the hydrological cycle during the mid-sixteenth century. We recently witnessed in the 21st century the crisis of pollution as global warming that results in climate change, food insecurity, ozone layer depletion, acid rain and so on. Factually, all these crises result from human transgression and interrupting the balance of nature by the overuse and misuse of natural resources. For instance, God highlights 'water' as the essential resource of everything. In this regard, in the following verses, the Qur'an signifies:

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَاءٍ فَمِنْهُمْ مَنْ يَمْشِي عَلَى بَطْنٍ وَمِنْهُمْ مَنْ يَمْشِي عَلَى  
رِجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ  
قَدِيرٌ.

And God has created every living creature from water; of them there are some that creep in their bellies, some that walk on two legs and some that walk on fur. God creates what He wills, for verily God has power over all things. (*Al-Qur'an*, 24:45)

أَوَلَمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ  
شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ.

Do the disbelievers not see that the heavens and the earth were one mass, and We tore them apart? And we made every living thing from water. Will they not believe? (*Al-Qur'an*, 21:30)

Further, it is mentioned in the Qur'an that God had created everything from water---both human and non-human beings and

He has power to do whatever likes:

وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَعَايَةً لِقَوْمٍ  
يَسْمَعُونَ

God sends down water from the sky, with which He revives the earth after its death. In this is a sign for people who listen. (Al-Qur'ān, 16:65)

Further, the water cycle has been explained considerably in the Qur'ān and the Sunnah of the Prophet. The Book (Al-Qur'ān) describes the entire phenomenon, whether precipitation, evaporation or other life-sustaining elements. The Qur'ān in this context stresses 'water' as the prime source of agriculture and its dependence on other creatures:

وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ وَأَنْزَلْنَا مِنَ السَّمَاءِ طَهُورًا . .  
نُنْحِي بِهِ بِلْدَةً مَيِّتًا وَنُسْقِيهِ مِمَّا خَلَقْنَا أَنْعَمًا وَأَنَا سَيِّ كَثِيرًا

God is the one who sends forth the winds like heralds of His mercy. We cause pure water to descend in order to revive a dead land with it, and to supply the multitude of cattle and human beings We have created with drink. (Al-Qur'ān, 25:48-49)

God has created various natural things, like the sun, moon, stars, day and night, and water. Air, fruits, trees, flowers, etc., for the service to humankind and also provided a conducive environment for living, as the Qur'ān says:

وَسَخَّرَ لَكُمْ الشَّمْسَ وَالْقَمَرَ دَابِّينَ وَسَخَّرَ لَكُمْ الَّيْلَ وَالنَّهَارَ

He [Allah] has made subject to you the sun and the moon, both diligently pursuing their courses; and the night and the day hath He also made subject to you. (Al-Qur'ān 14:33 )

وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ وَفَجْرْنَا فِيهَا مِنَ الْعُيُونِ.

Therein We placed gardens of palm trees and vine-yards and We caused water springs to gush forth. (*Al-Qur'ān*, 36:34)

Again, the Qur'ān frequently stresses that the Nature's regulations be consciously observed and that limits should not be exceeded at any cost, the Holy Book says:

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنْبِيعٌ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُّخْتَلِفًا أَلْوَنُهُ ثُمَّ يَهِيْجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَجْعَلُهُ حُطْمًا إِنَّ فِي ذَلِكَ لَذِكْرًا لِأُولِي الْأَلْبَابِ

Truly, your lord is Allah, Who created the heavens and the earth in six days... His is the creation and its regulations... He loves not those who exceed the limits. Create not disorder in the earth after it has been, set in order, and call upon Him in fear and hope. (*Al-Qur'ān*, 77: 55-57)

### C. Natural Things are Created in Balance

God has created plenty of Natural things for the survival of His entire creation. All these created things have been made available in balance (*Mizān*) to ensure the significance of their utility for the crown of creation, human beings. The essence of the ecosystem and eco-balance are beautifully described in the Qur'ān in the following verse:

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رُوسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَّوْزُونٍ

And the earth we have spread out set therein mountains from and immovable and produced therein all kinds of things in due to balance.” (*Al-Qur'ān*, 15:19)

The act of God to create natural things in balance has been set up to avoid transgression and misuse. In this regard, the



Qur'ān says:

وَأِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ ، وَمَا نُنزِلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ .

And there is not a thing, but We have unbounded stores thereof, and We send it in regulated quantities. (Al-Qur'ān, 15: 21)

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ

We have created everything in due measure (Al-Qur'ān, 54: 49).

Moreover, the Qur'ān sets examples that not only incorporate the environmental commodities, measures and regulations but also exceed the galaxy (or even beyond), including the sun, moon, heaven and stars in the universe. (as the Qur'ān indicates in the Chapter: 55: 5-10)

This religious and social dimension of the phenomena obligates man not to subject them to exploitation, abuse, misuse, destruction and pollution. God has created the wonders and made them available to man. However, the Qur'ān does not prescribe that man has any ownership of them. God declares in the Qur'ān:

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ وَسَخَّرَ لَكُمْ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ وَسَخَّرَ لَكُمْ الْأَنْهَارَ

God is He Who created the heavens and the earth and sends down water from the sky, and with it produces fruits for your sustenance. And He committed the ships to your service, sailing through the sea by His command and the rivers to your benefit. (Al-Qur'ān, 14:32)

وَسَخَّرَ لَكُمْ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ وَسَخَّرَ لَكُمْ اللَّيْلَ وَالنَّهَارَ

And He committed the sun and the moon to your service, both continuously pursuing their courses, and He saved the night and the day to your service. (Al-Qur'ān, 14:33)

However, these verses do not warrant man or provide him license or free hand to subject natural resources to exploitation, mindless pollution and destruction. The Qur'ān emphasises that phenomenal resources are not merely for sustainable life or social and aesthetic significance but they signify distinctive meaning and purpose to thank God for His bestowed blessings. They are also indicative of the power and the glory of Allah. Even after having all the bestowed gifts and all that man asked from God, human beings are still thankless and ungrateful to Him. The Qur'ān says:

وَعَاتِلْكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنَّ الْإِنْسَانَ لَظَلُومٌ  
كَفَّارٌ

And He has given you something of all what you asked. And if you were to count God's blessings, you would not be able to enumerate them. The human being is unfair and ungrateful.

(Al-Qur'ān, 14:34)

## D. Natural Recourses of Environmental Ethics

Such an orientation across all cultures can help prevent people from subjecting the flora and fauna to exploitation and pollution. Because of the same, Islām prescribes optimal use of resources and forbids us from over-exploiting natural resources accordingly. Islām defines preserving all the natural resources as water, air, land and soil, plants and animals. For a better understanding of the Islāmic version regarding environmental preservation, a brief description of these natural resources is as follows:

### 1. Water: The Origin of Life

We have already mentioned some verses from the Qur'ān to highlight the importance of 'water' in the life of all beings. As

we know, water is the essential resource and origin of life. It is mentioned in the Qur'ān that Allah originated life through 'water'. The entire global human civilization, animals, plants and countless other life resources critically depend on the water cycle. Allah declares in the Qur'ān that He has sent down pure water from the sky to bring to life a dead land and slake the thirst of that which He has created, including cattle and human beings in multitudes. The Qur'ān says:

وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا ...  
لِنُحْيِيَ بِهِ بَلَدَةً مَيِّتًا وَنُسْقِيَهُ مِمَّا خَلَقْنَا أَنْعَامًا وَأَنَاسِيَّ كَثِيرًا ۖ

And it is He who sends the winds, bringing advance news of His mercy; and We send down from the sky pure water.... To revive dead lands thereby, and to provide drink for the multitude of animals and humans We created. (Al-Qur'ān, 25: 48-9)

Given the central role of water in the ongoing march of human civilization, this resource needs and deserves to be conserved, cleaned and maintained. According to Islām, Muslims must protect and conserve water for carrying out numerous biological, social, and other mundane functions in any given society. Water is vital to all living beings so that no one can monopolize such a life-sustaining resource.

The Prophet of Islām asked one of his companions not to waste water even if you are by a flowing river. As water is scarce across Muslim lands such as Northern Africa, West Asia, Persia, Afghanistan, Central Asia, and the Indian sub-continent, Muslim Jurists have specifically stressed the sustainable use of water resources.

## 2. Air: The Source of Existence of All Living Beings

The second essential resource of life, all human and nonhuman beings, is air. Air is equally vital for perpetuating and preserving life; without it, nobody can exist. All living beings depend on the air they breathe. Its other purpose is to gather up the heavy clouds, disperse them in different directions and enable them to send down water to bring life to dead land. The Qur'ān says:

وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۖ حَتَّىٰ إِذَا أَقْلَّتْ سَحَابًا  
تَقَالًا سَفَّتَهُ لِبَلَدٍ مَّيِّتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ ۚ كَذَٰلِكَ  
نُخْرِجُ الْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ

It is He who sends the wind ahead of His mercy. Then, when they have gathered up heavy clouds, We drive them to a dead land, where We make water come down, and with it We bring out all kinds of fruits. Thus, We bring out the dead—perhaps you will reflect. (*Al-Qur'ān*, 7:57)

Considering the atmosphere's vital biological and social function, it is essential to keep it pure and clean. Such a clean and unpolluted atmosphere is crucial for the conservation of life itself. Islāmic Law, as such, is committed to the sustenance of life and the maintenance of a clean and unpolluted atmosphere. Whatever is indispensable to the fulfillment of this obligation is itself obligatory. Anything that pollutes the atmosphere and harms life is forbidden in Islām. Further, any attempt to impair the functioning of the environment constitutes an insult to God's Wisdom towards His creation. So, nobody is allowed to pollute air or water because they are all vital resources of life.

### 3. Land and Soil Factor

Like water and air, land and soil are also essential to sustain life. Land and soil provide many vital requirements in life. For instance, the earth's minerals constitute our bodies and the bodies of living animals and plants. It is land that provides for us grain and other eatables. According to the Qur'ān, one of the signs of Allah is that He has created man from the clay (dust):

وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ

And of His signs is that He created you from dust; and behold, you become humans spreading out. (*Al-Qur'ān*, 30:20)

God's created land is an indispensable source of sustenance for all living creatures. He has created mountains to stabilize the earth. He has spread the earth, bringing forth its waters and pastures and growing everything in balance (*Mizān*), as mentioned above. He brings the lifeless planet to fruition and brings forth from it grains, fruits, vegetables, etc., which we eat. Man must maintain the productivity of the soil, not spoil or degrade it, but enhance its fertility. So, in the Islāmic framework, any act that leads to degradation necessarily destroys life on the earth. The Prophet of Islām has declared that the whole earth has been made a place of worship for him, and it deserves to be preserved, respected and cleaned as a place of worship.

### 4. Roles of Plants and Animals

Besides water, air, land and soil, plants and animals are the most essential resources for the upkeep of human civilization. Plants and animals are significant assets for the entire biological order. The Qur'ān mentions God as the best Creator and Sustainer of all, and none of His creatures can be considered worthless

or pointless. Accordingly, every form of life is intact and deserves respect and care in the overall economy of culture and civilization. For instance, plants produce food from the sun's energy and are thus the primary source of sustenance for animals and human beings. The Qur'ān declares:

Then God created heaven and raised its masses and proportioned it. He dimmed its night and brought out its daylight. And He spread the earth; from it He produced water and its pasture. He anchored the mountains --- all is the provision and a source of enjoyment for you and your cattle.  
(*Al-Qur'ān*, 80:27-33)

Besides being the source of nourishment oils, plants conserve water, moderate the climate, produce oxygen, and produce medicines, oils, perfumes, waxes, fibres, timber and fuel. They constitute the core of the human economy. Animals are also central to the functioning of the human economy and happy life. They are a food source and provide us with leather, hair, wool, medicines, perfumes and meat, milk and honey, etc.

Apart from being immeasurable sources of livelihood, the plants and animals are vital for maintaining the environmental equilibrium. Justifying the absolute destruction of any species, plants, and animals is impossible. No species should be harvested more than its natural regeneration. Similarly, we should go in for controlled hunting, fishing, wood cutting, grazing and other such utilization of living resources. We must preserve the genetic diversity of living beings to maintain a balanced environment for all biological phenomena. We must be careful about all such resources like plants and animals.

The most striking features of Islāmic teachings regarding the exploration of the Natural Environment are expressed

emphatically in the *Surah al-Rahmān*, the fifty-fifth Chapter of the Qur'ān. The Chapter narrates that innumerable Natural gifts have been bestowed upon human beings as God's vicegerent (*Khalīfah*) on earth. For instance, God has created the sun and the moon, the stars and the trees, the sky and its related 'solar system' working in balance (*mizān*), the earth with entire creatures including plants, fruits and palms in clusters, animals, birds and other creatures, the grain in the balance and fragrant plants etc. He has also created the sea and from them emerge pearls and coral. (*Al-Qur'ān*, 55:01-78)

Further, Allah has created thousands other things and non-human living creatures for human beings to sustain their lives. Thus, in this regard, the Hoy Qur'ān several times pronounces with a question mark:

فَبَأَيِّ آءِآءِ رَبِّكُمَا تُكَذِّبَانِ

So which of your Lord's marvels will you deny? (*Al-Qur'ān*, 55:77)

Given the above, the Prophet of Islām has cursed people who only want to destroy animals. He forbade people from prolonging the slaughter of animals. He forbade wrongfully cutting down any tree that shelters humans and animals in the desert. Because of these prophetic teachings and preaching, scholars of Islām have declared the animals and plants inviolate even in war. The Prophet underlined that bees and other captured livestock should not be burned, killed, or cared for. Animals have legal rights as per the law of Islām. The courts can enforce these rights.

The Prophet of Islām exhorted believers to show mercy to all beings---human and nonhuman. He underlined that All-Merciful

shows mercy to those who show compassion to living beings on earth. He asked his followers to provide food and shelter to animals. If an animal under someone's care dies of starvation or thirst, he will incur the punishment on the Day of Judgment and will not be spared. He stressed that all those doing good to living beings are rewardable in life and the hereafter accordingly. So, we must love to save the lives of both human beings and animals, plant trees, get benefits out of them, and thank Allah for all.

### **E. Relevance and Application of Environmental Ethics**

Contemporary society of all segments must understand the relevance and application of environmental ethics. Our primary concern must be protecting, preserving and utilising our ecological resources. Environmental ethics can positively educate people of all sections, regions and religions to realise the relevance and application of environmental resources like water, air, animals, plants, land, soil, etc. So, we must understand the significance of all natural resources and then think of their proper application.

Contemporary religious and secular philosophers, thinkers, and environmentalists are concentrating on environment-related ethical issues. There is international awareness of the environmental problems. Various syllabi are framed and taught on environmental ethics in our schools, colleges and universities. However, almost all traditions have been anthropocentric, emphasising man as constituting the highest good by himself or as the *Summum Bonum* of all existence.

Moreover, all scriptures have also been underlined the central significance of man. However, when there is widespread



concern for environmental issues, each tradition advances its intellectual and ideological resources to support a balanced environment. Islāmic teachings have also been provided a balanced, compelling message for ecological ethics and can be helpful for all who care, share and contribute positively to its application. Therefore, we shall have to consider the following significant points regarding environmental issues and crises and ways to minimise them:

(1) Environmental imbalance has become a critical issue across the globe. Despite considerable awareness of ethical and environmental problems, humans worldwide are racing against each other in their zeal for consumer goods. Consequently, the world is getting hyper-consumeristic, consuming billions of tons daily and putting unacceptable pressure on an already fragile ecosystem.

(2) Human beings across the globe are consuming and thereby producing billions of tons of waste, leading to unprecedented environmental pollution. Highly respected scientists like Stephen Hawking have warned that the earth will be barren for humankind within a hundred years. We must sincerely educate people to keep their vigilant eyes on environmental issues and stop all things responsible for generating pollution in various forms. We must suggest all socio-political scholars, religious leaders, teachers, doctors, and others to be vigilant in their teaching and preaching on environmental issues and contribute their services for its safety and maintenance.

(3) There is a global race for nuclear armaments, and each country tries to get the upper hand in this sphere. We are

witnessing crucial wars between Russia and Ukraine, Israel and Palestine and other parts of the world. Thousands and thousands of nuclear armaments are being piled up, and we are increasingly heading towards some intentional or unintentional atomic blunder so that the entire human civilisation is pulverized into nothingness. Yet there are seminars and conferences on environmental ethics, even on ecosystem protection, where speakers pay lip service to apparently significant issues at stake. Even the United Nations Organisation seems helpless in its guidance for stopping aggression and war over other countries and environmental ethical violations.

(4) We need to be conscious and rise to the occasion and treat the environmental crisis as an existential crisis for the entire human civilisation across the globe. Only then can we devise judicious strategies to save our environment. The Islāmic perspective can also help us ascertain the ethical ways for protecting natural resources like water, air, land, trees, and thousands of other natural objects and valuable resources to support a balanced environment.

## **F. Concluding Remarks**

Finally, Islām on environmental ethics shows its vital concern, and it instructs believers to remain vigilant regarding all natural resources for sustaining life and extending cordial relationships with all gifted natural elements. In Islāmic Environmental Stewardship, the *Tawhīdic* religion (Islām) emphasizes the concept of stewardship or *Khilāfat*, promoting responsible and sustainable use of natural resources for all. The Qur'ān encourages believers to be vigilant, reflect on the environment, and avoid waste and destruction. Prophet Muhammad's teachings include guidelines on

conservation, planting trees, treating animals with kindness, saving life resources, etc., reflecting a holistic environmental ethic within Islāmic principles. We must revisit Islāmic teachings as enshrined in the Holy Qur'ān and *Sīrah* of the Prophet of Islām. Thus, our understanding of the relevance and application of environmental ethics from an Islāmic perspective can help the ailing world society eliminate such life-taking crises of an imbalanced environment. Further, devoted scholars of all the humanistic fields must work jointly to stop the destructive forms of the arms race, which is supported by all such pseudo-political powers involved in injustice with humanity around the globe. May Allah help us move with the Islamic framework in this direction to save and serve humanity.

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