

## The Scriptural Analysis of Environmental Sciences in Islam

**Issue:** <https://www.al-idah.pk/index.php/al-idah/issue/view/42>

**URL:** <https://www.al-idah.pk/index.php/al-idah/article/view/937>

**Article DOI:** <https://doi.org/10.37556/al-idah.043.01.0937>

**Author (s) :**

**Ayesha Orakzai**

M.Phil Scholar, The University of Chenab, Email: [ayesharahman85@gmail.com](mailto:ayesharahman85@gmail.com)

**How to Cite:** Ayesha Orakzai 2025. The Scriptural Analysis of Environmental Sciences in Islam. Al-Idah . 43, -1 (Jun. 2025), 13 - 27.

**Publisher:** Shaykh Zayed Islamic Centre, University of Peshawar, Al-Idah . 43, -1 (Jun. 2025), 13 - 27.

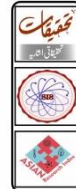
### Article History:

**Received on:** 13 – Jan - 2025  
**Accepted on:** 17 – May - 2025  
**Published on:** 30– June - 2025



This work is licensed under a Creative Common Attribution 4.0 International License  
Author(s) declared no conflict of interest

### Abstract & Indexing



**Abstract:**

*This study offers a scriptural and eco-critical analysis of environmental themes in the Qur'an, exploring the intersection between ecology and Islamic theology. As environmental challenges intensify globally, religious texts are being revisited through the lens of ecocriticism. The Qur'an presents a view of nature as divinely imbued with meaning and purpose, emphasizing its sanctity, the interconnectedness of all creation, and the moral responsibility of humankind as stewards of the earth. By analyzing selected Quranic passages, this research highlights the ethical and theological foundations for environmental consciousness in Islam and contributes to the growing discourse on religion and ecology.*

**Keywords:** *Qur'an, environmental ethics, ecocriticism, Islamic theology, nature in Islam, environmental responsibility, religion and ecology.*

**Introduction**

Eco-criticism, an interdisciplinary framework that explores the relationship between literature and the natural environment, has expanded into the study of religious texts. Environmental initiatives, according to .R.Mangun and Henning<sup>1</sup> are inextricably linked to values, irrespective of whether driven by self interest or sustainability of the environment. Hence, examining how these values are developed is vital to understanding our perspectives on and connection to the natural world. This perspective is especially pertinent for the case of the Qur'an, where nature transcends its role as a mere contextual backdrop but occupies a paradigmatic position within the theological and moral discourse. The Qur'an frequently reflects upon the natural world, offering insights into the relationship between humans and their environment, which is increasingly relevant given today's environmental crises. Islamic eco-criticism uncovers the ways the Qur'an encourages a balance between human activity and ecological sustainability .

This research aims to expand the existing body of knowledge by offering a comprehensive eco-critical analysis of nature in the Qur'an, focusing on the ancient text's relevance to contemporary environmental issues . Furthermore it highlights the Qur'anic perspective on environmental ethics and human stewardship, elucidating the core themes of accountability, balance, , and spiritual reverence for the natural world.

Some basic themes in the Quran are investigated in this paper; the significance of nature, stewardship, interconnectedness of creations which results in the emergence of a holistic ethical framework that emphasises on moderation and respect for ecological balance

***Eco-Critical Insights and Islamic Thought***

Eco-criticism is the field of literary analysis which examines the way literature portrays nature as well as the dynamics of human interaction with the environment. The Qur'an's depiction of nature aligns with eco-critical thought by presenting the environment as an interconnected system that should be respected rather than exploited. According to Islamic traditions nature is orderly and all creatures are interdependent, every creature operates in a meticulously harmonious ecological balance. 'The perfection of nature reflects the grand craftsmanship of the creator Faruqi'<sup>2</sup> Humans are made from two of the earth's

elements, water and mud. If they are separated from it they will be separated from their own nature (Gulzar, Islam and Khan)<sup>3</sup>

Nature serves as a sign of the presence, might and wisdom of God. A creation which serves as a reminder of the presence of God deserves to be treated with respect and cation, as disrespect can amount to ingratitude to the Creator Himself<sup>4</sup> Many verses stress the importance of balance in creation. To cite an instance, Qur'an 55:7-9 states: "And He has raised the heaven and set up the balance, that you may not exceed the balance. So, establish weight with justice and do not fall short in the balance."<sup>5</sup> The allusion to balance in this context encompasses broader moral and ethical concerns; it also incorporates ecological balance, summoning humans to conserve natural resources and to promote sustainable environmental practices thus preventing environmental degradation.

the Qur'an also advises against corruption and environmental destruction, as a case point in Qur'an 30:41: "Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned so He may let them taste part of [the consequence of] what they have done that perhaps they will return [to righteousness]."<sup>6</sup> In this verse environmental destruction is attributed to human actions and serves as a reminder to humans to reflect on the long term effects of their detrimental practices.

In Eco-criticism human greed and its impact on the environment is frequently exam. This eco-critical analysis of literature has long been a powerful tool for critiquing human greed and its effects on the environment. In this context , the Qur'an can be regarded as a divine critique of unsustainable behaviors, advocating for environmental ethicsin in which collective well-being is placed ahead of individual profit. In the Qur'anic discourse on nature one can observe a deeply ingrained reverence for creation and the premise that humans are but temporary caretakers of the earth.

The Qur'an continually mentions the signs (ayat) of God in nature. "And the earth—we spread it out and cast therein firmly set mountains and made grow therein [something] of every beautiful kind, giving insight and a reminder for every servant who turns [to Allah]"<sup>7</sup>. This verse reflects the symphony of creation played in perfect harmony. urging people to meditate on their far-reaching effects. The destruction of nature, therefore, is not only an environmental crime but also a failure to discern spiritual truth.

According to eco-critical theory, the Qur'an presents a theocentric perception of nature. When we accept God as the sole creator of the universe our relationship with humans, animals, and the environment is then marked by mutual respect and interdependence rather than dominance as we see everything as a creatures of God like ourselves. In contrast to the modern day consumerist models that prioritize human convenience at the expense of ecological balance the Quran presents an ethical framework which is rooted in reverence for the diversity of life.

The concept of khalifah (stewardship) is a key element in this framework. The Qur'an states: "It is He who has made you successors (khalifah) upon the earth"

<sup>8</sup>Absolute dominion over nature is not granted through this role as misunderstood /misinterpreted by some scholars for example Keith Thomas "everything on earth is created for the sake of man and that mans authority over nature is unlimited. He is entitled to use it as he pleases"<sup>9</sup> but rather entrusts humanity with the sacred duty of curator custodian. Stewardship which requires the responsible use of resources, the protection of biodiversity, and the prevention of environmental

degradation. In a discussion Ozdemir<sup>10</sup> states that humans are not masters but vicegerents on earth and they have to face consequences if they fail to fulfil their roles as vicegerents. This is clear from warnings in the Qur'an against corruption and destruction: "And do not cause corruption upon the earth after its reformation."<sup>11</sup> The importance of maintaining ecological balance is highlighted in this verse

Nature's Significance in the Qur'an: A Divine Sign Ayat or sign: the manifestation of God's power and presence in the universe is how natural phenomenon is being presented in the Quran. Through these signs, humans are encouraged to reflect on nature to understand the Creator.<sup>12</sup> includes passages like "In fact, the creation of the heavens and the earth, as well as the alternating day and night, are signs for those of understanding." Here, the circadian rhythms; the ebb and flow of day and night and the cosmic majesty are illustrated as manifestation of divine order and knowledge. the need for human coexistence with this creation is emphasized in Quran as the stance taken in Quran is that nature is a continuous reflection of Gods glory, His creative might and wisdom. This perception aligns with eco-critical principles, in which there is emphasis on different ways that literature presents nature as a vibrant, interconnected network meriting consideration for the well-being of all creatures.

In The Qur'an the term Ayat is frequently used to describe signs that deepens faith and guide believers to greater knowledge of the Creator. These signs are not only found in God's Book but also in nature. Verses in the Qur'an such as 6:99, bear witness to the flora and fauna of Earth as divine signs and encourages humanity to consider the wisdom behind the creation of the world: "And it is He who sends down rain from the sky, and We produce thereby the growth of all things. We bring forth from it greenery, from which We produce grains arranged in layers. And from the palm trees – of its emerging fruit are clusters hanging low. And gardens of grapevines, olives, and pomegranates, similar yet varied. Look at its fruit when it yields and its ripening. Indeed, in that are signs for a people who believe."<sup>13</sup>

This passage highlights the diversity and interdependence of life, presenting nature not merely as an object of human use but as a manifestation of divine artistry. The Qur'an continuously draws attention to nature's function as a reminder of God's creative power, urging people to observe the world around them with reflection and gratitude.

In the Qur'an we see nature portrayed as an ayat(a sign); this portrayal of the natural world as a signpost guides the reader to this idea that everything we observe in the natural world is a testament to God's wisdom, might and mercy. The reader is encouraged to engage in introspective thought, which in turn leads them to respect, and take responsibility of the stewardship of the environment. The holistic ecosystem found in nature, provides a perpetual reminders of divine order and cosmic balance. This perspective resonates with current ecological principles, advocating for sustainable practices and environmental care. By reflecting on these Ayyat, humanity is encouraged to live in harmony with nature, acknowledging it as both a blessing and a responsibility entrusted to us by the Creator.

### **Natural Rhythms:** A Reflection of Divine Order in the natural world

The cyclical nature of life is a recurring theme in Quran, demonstrating divine wisdom. The ebb and flow of day and night, the alternating rhythm of seasons, and the water cycle are presented as manifestations of God's supreme power over the universe. For example, in Qur'an 30:48, the cycle of water is described in detail: "It is Allah who sends the winds, and they stir the clouds, and He spreads them in the sky however He wills, and He makes them fragments, so you see the rain emerge from within them. And when He causes it to fall upon whom He wills of His servants, immediately they rejoice."<sup>14</sup>

This verse shows two sides of a coin it documents the observable natural phenomenon while simultaneously emphasizing its role in nurturing the flame of life, kindling the flame of gratitude, and guiding hearts towards spiritual enlightenment. The believers are encouraged to respect and preserve the environment as it is a portrayal of God's might

### **Nature: A Spiritual and Moral Guide**

Transcending the role merely being a source of provisions, nature in the Qur'an plays the role of a moral and spiritual teacher. A thoughtful appreciation of nature can nurture gratitude, patience, and humility. In The story of Prophet Job (Ayyub, peace be upon him) a striking example is presented. In Qur'an 38:42, after enduring immense suffering, Job is commanded by God: "Strike [the ground] with your foot; this is a spring for a cool bath and drink."<sup>15</sup> The provision of water has a dual role: serves physical healing and a spiritual rejuvenation.

Another profound example is found in Qur'an 16:68-69, which describes the honeybee: "And your Lord inspired the bee, 'Take for yourself among the mountains, houses, and among the trees and [in] that which they construct. Then eat from all the fruits and follow the ways of your Lord laid down [for you].' There emerges from their bellies a drink, varying in colors, in which there is healing for people. Indeed, in that is a sign for a people who give thought."<sup>16</sup>

Through diligent work, the honeybee, symbolizes divine guidance and productivity, teaching humans the value of harmony with nature.

### **Stewardship and the Human Role**

The vision that humans are Khalifa (stewards) of the planet is a core ecological perception of the Qur'an. This principle implies the concept that human beings bear a spiritual and moral responsibility to protect the natural environment and contribute to support environmental sustainability. The Qur'an endorses this responsibility is endorsed by the Quran in many places for example: "We have esteemed the progeny of Adam"<sup>17</sup>. Additionally, "He has appointed you as successors on the earth and elevated some of you above others in rank to test you with what He has bestowed upon you"<sup>18</sup>. These verses illuminate the accountable leadership position that humans have as God's stewards on earth.

### **Theological Roots of Stewardship**

Islamic teachings emphasizes God's sovereignty over the universe and all within it. Humans are merely guardians, they are the chosen custodians, entrusted with the task of upholding the natural order. This trust is highlighted in the Qur'an: "Indeed, we offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man undertook to bear it. Indeed, he was unjust and ignorant"<sup>19</sup>. In this verse the gravity of human responsibility, as well as the potential risk of exploitation and abuse of this duty is illuminated.

Monotheism is another fundamental aspect of Islamic environmental ethics, which recognizes the interconnectedness of all creation. God's Will is reflected in His creation and since everything is created by Him, humans have an obligation to respect and protect this divine creation. The Qur'an consistently reinforces the idea of contemplation of nature as a means of understanding God's power: "Do they not look at the sky above them—how We have built it and adorned it, and there are no rifts in it? And the earth—We have spread it out and cast therein firmly set mountains and made grow therein [something] of every beautiful kind"<sup>20</sup>

### ***Stewardship and Sustainable Living***

According to eco-critical academics, the Qur'anic call for stewardship implies a sustainable way of living that limits excess and respects the rights of other living beings. The Qur'an advises against extravagant behaviour: "Eat and drink, but do not waste. Indeed, He does not like the wasteful"<sup>21</sup>. In this verse we can observe a clear alignment with modern sustainability discourse, in which responsible consumption and resource management are promoted

Climate change is one of the most consequential environmental issues of today, largely driven by human activities such as habitat destruction, contamination, environmental degradation and overconsumption of natural resources. Islamic teachings promote conservation practices that harmonize with modern environmental science. The Prophet Muhammad (peace be upon him) demonstrated environmentally conscious living, emphasizing water conservation, planting trees, and protecting animals. He stated, "If a Muslim plants a tree or sows seeds, and then a bird, or a person, or an animal eats from it, it is regarded as a charitable gift (sadaqah) for him"<sup>22</sup>. In this hadith the Islamic perspective is highlighted that environmental care is a form of charity and worship.

Special emphasis is placed on the importance of water conservation in Islamic teachings. The Prophet cautioned against excessive water consumption, even when performing ablution (wudu), stating, "Do not waste water, even if you perform ablution on the banks of a flowing river" (Majah). This teaching resonates with contemporary concerns about water scarcity and pollution.

### ***Human Cognition and Responsibility***

Islam emphasizes human stewardship because of the unique cognitive abilities of humans, which allow people to learn and apply knowledge to protect the environment. Unlike animals, which rely mostly on instinct, humans use understanding and reflection to alter their surroundings to meet their needs<sup>23</sup>. Humans are able to affect history through their actions because, unlike animals, they understand time as past, present, and future<sup>24</sup>. Unlike animals, who are completely absorbed in their environment, humans are able to see, understand, and modify their environment.

This unique ability of humans to reflect and develop plans for the future gives human beings a special position in shaping the future of the planet. However, this power is balanced by God with accountability. The dissipation of resources, ecological degradation, and squandering of the earth's resources are considered as acts of betrayal against the trust conferred by God. The Qur'an states, "Corruption has appeared on land and sea because of what the hands of people have earned, so He may let them taste part of [the consequence of] what they have done that perhaps they will return [to righteousness]."<sup>25</sup>The correlation between

human actions and environmental crises is highlighted in this verse, exhorting to turn from sin and to take ameliorative measures.

Stewardship in Islam is not merely about authority over nature but calls for a profound duty of care. Human stewardship is assigned because of humans' intellectual capacity and the ability to discover knowledge and protect the environment.<sup>26</sup>

The Qur'an 6:165: puts forth the idea of stewardship known as khalifa "And it is He who has made you successors upon the earth and has raised some of you above others in degrees [of rank] that He may try you through what He has given you."<sup>27</sup> This verse points to the concept of environmental trusteeship suggesting that human beings have been vested with the responsibility of promoting ecological balance on earth. It is consistent with modern ecological ethics, which calls for the conservation of natural resources and sustainable living. It is fundamental concept in Islamic theology concerning environmental ethics is khilafah, or human stewardship. The Qur'an claims that humankind has been entrusted with stewardship of the earth:

"It is He who has made you successors (khalifah) upon the earth..."<sup>28</sup>

The responsibility placed upon humans to act as caretakers is highlighted in the verse, ensuring the sustainability of the environment for future generations. Islamic scholars are of the opinion that being khilafah on earth implies an obligation to strike balance between economic and technological advancement and ecological sustainability. The ruthless depletion of natural resources, deforestation, and pollution all demonstrate a breach of this responsibility, with damaging repercussions detrimental both for human beings and the broader ecosystem<sup>29</sup>. Al Beruni a prominent Muslim scholar opines, "man does not have a right to exploit the other kingdoms for his own desires which are insatiable, but may use them only in conformity with the law of God and in his way"<sup>30</sup>

The notion of stewardship complements the Islamic concept of mizan (balance). The Qur'an states:

"And He set up the balance so that you may not transgress in balance. So, establish weight with justice and do not fall short in the balance"<sup>31</sup>

Disruption of natural equilibrium through activities such as excessive consumption, industrial pollution, and deforestation results in turmoil and imbalance. Humans can fulfill their role as stewards by maintaining this balance fostering harmony instead of unleashing chaos.

### ***Theological implications of Ecological Responsibility***

In the Quran one finds a close link between ecological issues and theological principles which goes far beyond simple ethical precepts. A strong ethical foundation is provided by Islam for environmental stewardship by promoting responsible utilization of natural resources in accordance with divine mandates<sup>32</sup>. The concept of unity under God's rule is known as tawhid, or the oneness of God. Divinity is considered to be at the root of origin of all creatures, this unity implies that humans must show reverence to nature. Pollution, deforestation, overconsumption of resources and degradation of the environment are all acts of violation against sacred trust entrusted to Humans as caretakers. Moreover, there is the concept of accountability in Quran, the Qur'an promises both praise and punishment. Those who are reckless will face divine vengeance, while the ones who appreciate nature and preserve its balance will be rewarded:

"Corruption has manifested across the land and sea due to the actions of individuals, so that He may allow them to experience a portion of the repercussions of their deeds, in the hope that they will revert to righteousness"<sup>33</sup> This verse highlights the effects of human actions on both the material and spiritual levels, illuminating the theological component of environmental stewardship.

### ***The Concept of Tawhid and Environmental Responsibility***

At the heart of Islamic theology is tawhid, the fundamental concept of God's oneness. Tawhid is not to be understood as a mere representation of monotheism; it is rather an encapsulation of cosmic unity and interconnectedness of all creation within the realm of divine sovereignty. The Qur'an persistently reinforces the idea that the heavens, the earth, and all within them belong to God: "To Allah belongs all that is in the heavens and the earth. Indeed, Allah is Free of need, Praiseworthy"<sup>34</sup>

Considering this viewpoint, nature is not to be treated as a resource for indiscriminate exploitation but a divine trust that humanity has the obligation to safeguard. Through this theological principle a moral obligation is established for humans to protect the environment. Any act of environmental degradation is seen as a breach of this divine trust, analogous to the violation of the sacredness of God's creation.

### ***Ethical Obligations Regarding The Concept of Amanah(Trust)***

The emphasis in Islamic teachings on the principle of amanah, or trust, extends to the relationship of humanity with nature. Amanah is described in Quran as a responsibility that was offered to all of creation, but was accepted only by humans:

"Indeed, We offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man [undertook to] bear it. Indeed, he was unjust and ignorant"<sup>35</sup>

From this verse it can be inferred that environmental responsibility is a divine trust placed upon humankind. If they fail to protect the environment it will equate to betrayal of this divine trust. The unsustainable use of resources, contamination of water bodies, destruction of habitats and ecosystems are all acts of violations against the sacred trust. Consequently, the ones who fail to uphold this trust will be held accountable before God.

### ***The Community (Ummah) and Environmental Ethics***

The Qur'anic concept of community (ummah) embraces all forms of life, underscoring their collective role in the divine order. A moral responsibility with respect to the environment is fostered through this synergistic perspective. When the wildlife is seen through the lens of the all inclusive concept of it ummah it encourages ethical stewardship and responsible interactions with nature.

The Qur'an further supports the notion of interconnectedness with the premise that every creature glorifies God in its own way: "The seven heavens and the earth and whatever is in them exalt Him. And there is not a thing except that it exalts Allah by His praise, but you do not understand their [way of] exalting"<sup>36</sup>. Thus, it means that all elements of nature, from the smallest creatures to the vast cosmos are engaged in worship of God. When this concept is internalized, it instills humility in creatures as it demands respect towards all forms of life.

The responsibility principle 'khalifat' entails tripartite relationship between the creator, humankind and creation"<sup>37</sup>

The concept implies that humans have an intrinsic moral responsibility to uphold ecological balance. Human actions should harmonize with nature rather than exploit it. There is a deep-set correlation between the principle of khilafat and the concept of mizan (balance), as described in the Qur'an: "And He set up the balance (mizan), that you may not transgress the balance. So establish weight with justice and do not fall short in the balance"<sup>38</sup>. The importance of sustainability and equitable resource use is reinforced in this ayat, advocating against reckless practices leading to environmental degradation.

#### ***Interconnectedness and interdependence of Life***

Throughout the Qur'an the symbiotic relationship of all living creatures which sustains life on earth is highlighted. This connection is illuminated in the following verses: "There is no creature on earth or bird that flies with its wings except [that they are] communities like you." Nothing in the Register has escaped our notice. "They will then be gathered in front of their Lord"<sup>39</sup>. All beings are presented as communities (or ummah) with a shared relationship to God, in this verse, acknowledging their intrinsic worth. A deep ecological consciousness that recognizes the rights and inherent dignity of non-human species is fostered by eco-critical readings of these verses.

#### ***Waste, Greed, and Environmental Degradation***

Excess and wastefulness, which are both seen as corruptions that disturb the natural order, are constantly warned against in the Qur'an. In Qur'an, the verse "Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful"<sup>40</sup> expresses a clear moral prohibition against excessive resource consumption. The emphasis on moderation and restraint aligns with contemporary ecological concerns around environmental harm and overexploitation. The Islamic view on waste, greed, and environmental degradation provides not only spiritual guidance but also practical solutions for modern sustainability challenges.

#### ***The Islamic Perspective on Waste and Resource Management***

Islamic law requires the state to manage resources wisely, maximizing their use while outlawing waste, idleness, and hoarding, according to Hussain<sup>41</sup> All natural resources must be used for the benefit of society since they are ultimately God's property and have been entrusted to it. This stewardship (amanah) concept in Islam highlights the responsibility of humankind to protect and sustain the environment.

According to this theory, society is both the beneficiary and the steward of natural resources. Although people are allowed to own property, it is believed to be a gift from God, which restricts their capacity to take part in activities that destroy the environment. In order to restore natural balance, the state must step in when property is being misused. This idea closely resembles modern environmental policies that advocate for governmental intervention in cases of resource mismanagement.

The Qur'an repeatedly warns against those who corrupt the earth through wastefulness and excess. "And do not bring corruption upon the world after its reformation. That is best for you, if you are believers"<sup>42</sup>. This verse emphasizes that the earth was created in a balanced and sustainable way, and human actions that disrupt this balance constitute corruption. The concept of fasad (corruption) in Islamic teachings is not limited to moral decay but extends to environmental

harm, implying that any degradation of nature is a spiritual and ethical transgression.

### ***The Link Between Greed and Environmental Destruction***

Greed plays a crucial role in environmental degradation, as it drives overconsumption and unsustainable practices. The pursuit of profit at the expense of nature is a violation of the Islamic principle of balance (Mizan). The Qur'an frequently warns against excessive materialism and greed, as these traits lead to social and environmental injustice. The modern world's excessive reliance on fossil fuels, deforestation, and industrial pollution all stem from greed-driven economic models that prioritize profit over ecological well-being.

The Qur'an denounces greed in several verses, emphasizing that hoarding wealth and exploiting resources without concern for others is not only socially harmful but also spiritually detrimental. "And those who hoard gold and silver and spend it not in the way of Allah—give them tidings of a painful punishment"<sup>43</sup>. This verse highlights that wealth should not be accumulated for selfish gain but should be used for the collective good, including environmental preservation. In an ecological context, hoarding can be interpreted as the monopolization of natural resources by corporations and industries, leading to deforestation, pollution, and resource depletion.

Additionally, Islamic teachings encourage moderation in consumption. The Prophet Muhammad (PBUH) emphasized the importance of avoiding excess in daily life. One well-known hadith states, "The best of affairs is the middle one."<sup>44</sup> This principle, known as wasatiyyah (moderation), applies to all aspects of life, including environmental consumption. Overexploitation of resources, such as overfishing, excessive water usage, and deforestation.

### ***The Consequences of Environmental Negligence in Islamic Theology***

Islamic teachings warn of severe consequences for those who abuse the environment. The Qur'an explicitly states that environmental corruption is a direct result of human transgression:

"Corruption has appeared on land and in the sea because of what people's hands have done, so that He may make them taste a part of what they have done, in order that they may return [to righteousness]"<sup>45</sup>

This verse signifies that environmental degradation is both a moral and spiritual issue. The destruction of forests, pollution of oceans, and climate change can be viewed as forms of corruption that stem from excessive greed and neglect. The Qur'an repeatedly warns that such actions invite divine retribution, affecting not only the perpetrators but also innocent people and future generations.

Islamic eschatology further reinforces this idea by linking environmental stewardship with divine reward and punishment. On the Day of Judgment, individuals will be held accountable for their treatment of the earth:

"Then you will surely be asked that Day about pleasure"<sup>46</sup>

Scholars interpret this verse as an indication that humans will be questioned about how they used the blessings provided to them, including natural resources. Thus, environmental responsibility is not merely an ethical issue but a religious duty with profound theological implications.

### ***Islamic Teachings on Sustainable Living***

The Prophet Muhammad (peace be upon him) provided numerous teachings that emphasize sustainable living and environmental consciousness. His practices and

sayings (hadiths) reflect a profound concern for nature and conservation.

One well-known hadith states:

"The earth is green and beautiful, and Allah has appointed you as stewards over it"<sup>47</sup>

This hadith reiterates the concept of stewardship, reinforcing the idea that humans are not owners of the earth but caretakers entrusted with its well-being. The Prophet also discouraged wastefulness, instructing his followers to use resources responsibly:

"Do not waste water, even if you perform ablution on the banks of a flowing river"<sup>48</sup>

This teaching underscores the importance of water conservation, a critical issue in today's world where many regions suffer from severe water scarcity. Islam also encourages afforestation and reforestation. The Prophet said:

"If a Muslim plants a tree or sows seeds, and then birds, or a person, or an animal eats from it, it is regarded as a charitable gift (sadaqah) for him"<sup>49</sup>

This hadith highlights the long-term benefits of environmental conservation, encouraging believers to actively contribute to ecological sustainability.

Contradicts this principle and leads to environmental crises.

### ***Ethical and Ecological Ramifications***

The environmental morality of the Qur'an prefigures contemporary discourse regarding environmental sustainability and justice. Environmental racism in and of itself is a manifestation of historic racial oppression<sup>50</sup>. The idea that the earth and its resources must be distributed in an equitable way aligns with modern concerns about environmental justice. Many developing nations suffer disproportionately from environmental degradation. Islamic teachings promote justice in environmental ethics, advocating for just resource distribution and the protection of marginalized communities.

Essentially, the call to stewardship in the Qur'an is not merely an ecological directive but a moral and spiritual obligation. It urges humanity to reflect on its impact on the world and to act in conformity with principles of justice and to uphold balance, and compassion. As the Prophet Muhammad (peace be upon him) stated, "The world is green and beautiful, and Allah has appointed you His stewards over it. He sees how you acquit yourselves"<sup>51</sup>. This hadith serves as a timeless reminder that environmental responsibility is an integral part of faith and ethical living.

### ***Practical Implications for Environmental Ethics: A Call to Action***

The theological implications of environmental responsibility in Islam are profound and far-reaching. The principles of tawhid (oneness of God), khilafah (stewardship), mizan (balance), and amanah (trust) collectively form a comprehensive ethical framework that mandates environmental conservation. The Qur'an and prophetic traditions repeatedly emphasize that nature is a divine trust and that humans will be held accountable for their actions toward the environment.

As environmental challenges such as climate change, deforestation, and pollution escalate, it is imperative for Muslim communities and global citizens alike to embrace sustainable practices. The preservation of nature is not only a moral duty but a theological obligation that reflects one's faith and submission to God's will. By integrating Islamic principles into environmental policies, educational

curricula, and daily practices, humanity can move toward a more sustainable and harmonious relationship with the natural world.

Ultimately, environmental responsibility is an act of worship, a means of fulfilling one's divine duty, and a pathway to spiritual fulfillment. The call to protect the environment is a call to uphold God's trust, maintain the balance of creation, and ensure a just and sustainable world for future generations.

The Qur'anic worldview of interconnectedness provides a foundation for contemporary environmental ethics. The following key principles can be deduced from this perspective:

- A. Sustainable Use of Resources: The Qur'an fosters an approach which can be called middle-ground, one which discourages wastefulness: "Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful"<sup>52</sup>. This principle promotes responsible management and mindful consumption of natural resources.
- B. Protection of Ecosystems and wildlife: The recognition of animals as communities implies that their habitats and well-being must be preserved. Islamic teachings encourage compassion toward animals and forbids cruelty. Prophet Muhammad (PBUH) emphasized this ethic, stating: "Whoever is kind to the creatures of God is kind to himself"<sup>53</sup>.
- C. Ecological Restoration: The Qur'an's concept of mizan urges restorative practices that restores
- D. ecological damage. Reforestation, conservation, and pollution reduction conform to the ethical obligation of maintaining balance.
- E. Community Engagement in Environmental Stewardship: Islamic teachings encourage collective action in addressing ecological challenges. The Prophet Muhammad (PBUH) promoted tree planting, water conservation, and land restoration as acts of charity and righteousness: "do not waste water even if you are by a running river" (Sunan Abi Dawud) When a Muslim plants a tree, Allah will count the fruits of this tree as charity for him, as long as it remains if a Muslim plants a tree or sows seeds, then a bird or a person or an animal eats from it, it is regarded as a charitable act"<sup>54</sup>
- F. Reducing Waste: The Qur'an's prohibition against wastefulness can be applied to modern practices such as reducing plastic usage, recycling, and minimizing food waste.
- G. Sustainable Consumption: Practicing moderation in daily life, avoiding overconsumption, and supporting ethical and sustainable products align with Islamic values.
- H. Community-Based Initiatives: Establishing community gardens, tree-planting initiatives, and sustainable agriculture projects reflects the Islamic emphasis on collective responsibility.
- I. Advocating for Policy Change: Supporting environmental policies that promote sustainability, reduce pollution, and protect natural resources aligns with the Islamic principle of stewardship.

- J. Renewable Energy and Green Technology: Investing in renewable energy sources such as solar and wind

### Conclusion

The Qur'anic perspective on interconnectedness fosters an ethic of care, responsibility, and reverence for the natural world. By acknowledging all living beings as ummah and recognizing the principles of fitra, mizan, and khalifah, a holistic environmental ethic emerges. This framework challenges exploitative human-centric models and calls for sustainable, respectful interactions with nature. In a time of escalating ecological crises, these teachings offer valuable insights for fostering harmony between humanity and the environment.

Islamic teachings offer a holistic approach to addressing waste, greed, and environmental degradation. The Qur'an and Hadith emphasize moderation, responsible stewardship, and the ethical management of resources. By integrating these principles into modern environmental policies and personal lifestyles, societies can work towards sustainability and ecological balance.

As the world faces increasing environmental challenges, the wisdom of Islamic environmental ethics serves as a valuable guide for promoting sustainability and protecting the earth for future generations. The emphasis on harmony between humans and nature, the prohibition against wastefulness, and the advocacy for justice and moderation all contribute to a comprehensive framework for addressing contemporary environmental issues.

The Qur'an offers a nuanced perspective on nature, emphasizing the need to maintain ecological balance, the ethical duty of stewardship, and the connection between humans and the environment. By portraying nature as a heavenly symbol, the Qur'an challenges Muslims to consider their responsibilities to the environment and frames people as the stewards of creation.

There is now universal agreement that theology should develop to include a theology of nature in order to protect the environment. Philosophy might regain its independence and function as a critical assessor and critic of scientific methods and presumptions, rather than merely supplementing the findings of empirical inquiry. Eco-critical analysis shows that the Qur'an anticipates many current environmental concerns, such as biodiversity and sustainability, and thus offers a theological foundation for contemporary ecological<sup>55</sup>. These teachings provide a paradigm for engaging with nature in a way that is both ecologically and spiritually responsible in the face of an increasingly dire environmental situation.



**This work is licensed under a Creative Commons Attribution 4.0 International Licence.**

### References

- <sup>1</sup> R.Mangun, William and Daniel H Henning. *managing the Environmental Crisis: Incorporating Competing Values in Natural Resource Administration*. New York: Duke University Press Book, 1999.
- <sup>2</sup> Faruqi, Ismail Al. 1980. "The Arts of Islamic Civilizations." *Kuala Lumpur :Angkatan Belia Islam Malaysia* 24-31.
- <sup>3</sup> Gulzar, Adil, Tajmul Islam, muhammad Anees Khan, and Shiekh Marfatul Haq. 2021. "Enviromental Ethics Towards Sustainable Development in Islamic

- 4 Timm, E.Roger. 1990. "Divine Majesty ,Human Vicegerency ,and Fate of  
the Earth." *Zygon:Journal of Religion and Science* 47-57.
- 5 n.d. *The Quran*. Makkah and Madinah.
- 6 n.d. *The Quran*. Makkah and Madinah.
- 7 n.d. *The Quran*. Makkah and Madinah.
- 8 n.d. *The Quran*. Makkah and Madinah.
- 9 Thomas, Keith. 1983. *Man and the Natural World.Changing attitudes in  
England*. Great Britian : Allen Lane.
- 10 Ozdemir, Ibrahim. 2003. "Towards an understanding of Environmental  
Ethics from a Quranic Perspective." *Islam and Ecology : A Bestowed  
Trust, R.C.Foltz,et al (Eds),Harvard University, 1-37*.
- 11 n.d. *The Quran*. Makkah and Madinah.
- 12 n.d. *The Quran*. Makkah and Madinah.
- 13 n.d. *The Quran*. Makkah and Madinah.
- 14 n.d. *The Quran*. Makkah and Madinah.
- 15 n.d. *The Quran*. Makkah and Madinah.
- 16 n.d. *The Quran*. Makkah and Madinah.
- 17 n.d. *The Quran*. Makkah and Madinah.
- 18 n.d. *The Quran*. Makkah and Madinah.
- 19 n.d. *The Quran*. Makkah and Madinah.
- 20 n.d. *The Quran*. Makkah and Madinah.
- 21 n.d. *The Quran*. Makkah and Madinah.
- 22 al-Bukhari, Abu Abdullah Muhammad ibn Ismail. 1981. *Sahih al-Bukhari*.  
Damasqus: Dar Ibn Kathir.
- 23 Cornforth, Maurice. 1973. *Mterialism And The Dialectical Method*. New  
York: International Publishers.
- 24 Freire, Paulo. 1970. *Pedagogy Of The Opressed*. New York: Herder and  
Herder.
- 25 n.d. *The Quran*. Makkah and Madinah.
- 26 Mohammad, Fida, and Gregory Fulkerson. 2010. "The Journal of  
Humanities and Social Sciences." *The J* 44.
- 27 n.d. *The Quran*. Makkah and Madinah.
- 28 n.d. *The Quran*. Makkah and Madinah.
- 29 Ozdemir, Ibrahim. 2003. "Towards an understanding of Environmental  
Ethics from a Quranic Perspective." *Islam and Ecology : A Bestowed  
Trust, R.C.Foltz,et al (Eds),Harvard University, 1-37*.
- 30 Nasr, Seyyed Hossein. 1964. "An Introduction to Islamic Cosmological  
Doctrines." 275 -276.
- 31 n.d. *The Quran*. Makkah and Madinah
- 32 Foltz, Richard. 2005. *Environmentalism In The Muslim World*. Nova  
Science.
- 33 n.d. *The Quran*. Makkah and Madinah.
- 34 n.d. *The Quran*. Makkah and Madinah.
- 35 n.d. *The Quran*. Makkah and Madinah.
- 36 n.d. *The Quran*. Makkah and Madinah.

- 37 Khalid, Fazlun. 2010. "Islam and The Environment-Ethics And Practice an Assessment." *Religion Compass* 707-716.
- 38 n.d. *The Quran*. Makkah and Madinah.
- 39 n.d. *The Quran*. Makkah and Madinah.
- 40 n.d. *The Quran*. Makkah and Madinah.
- 41 Soubra, Nader Musbah. 1993. *A Study of Environmental Ethics ,Policies and Laws*. State University of New York,College of Environmental Science and Forestry,Syracuse,New York.
- 42 n.d. *The Quran*. Makkah and Madinah.
- 43 n.d. *The Quran*. Makkah and Madinah.
- 44 Majah, Ubn. 1952. *Sunan ibn Majah*. Lebanon: Darul Kutub al Ilmiyyah.
- 45 n.d. *The Quran*. Makkah and Madinah.
- 46 n.d. *The Quran*. Makkah and Madinah.
- 47 al-Hajjaj, Muslim ibn. 9th century. *Sahih Muslim*. Riyadh,Saudi Arabia: Dar-us-Salam Publication.
- 48 Majah, Ubn. 1952. *Sunan ibn Majah*. Lebanon: Darul Kutub al Ilmiyyah.
- 49 al-Bukhari, Abu Abdullah Muhammad ibn Ismail. 1981. *Sahih al-Bukhari*. Damasqus: Dar Ibn Kathir.
- 50 E.Taylor, Dorceta. 2000. "The Rise of Environmental Justice Paradigm:Injustice Framing and Social Construction of Environmental Discourses." *American Behavioral Scientist* 508.
- 51 al-Hajjaj, Muslim ibn. 9th century. *Sahih Muslim*. Riyadh,Saudi Arabia: Dar-us-Salam Publication.
- 52 n.d. *The Quran*. Makkah and Madinah.
- 53 al-Bukhari, Abu Abdullah Muhammad ibn Ismail. 1981. *Sahih al-Bukhari*. Damasqus: Dar Ibn Kathir.
- 54 al-Bukhari, Abu Abdullah Muhammad ibn Ismail. 1981. *Sahih al-Bukhari*. Damasqus: Dar Ibn Kathir.
- 55 1968. *Man and Nature:The Spiritual Crisis in Modern Man*. USA: Harper and Row.