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An Analytical Study of Islamic Faith and Ethics in the Context of Environmental Sustainability

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Abstract:

In this article, Islamicate environmental ethics are presented as a religious articulation of response to the current ecological crisis. The article posits that Islamic guidance provides a non-sectarian and spiritually articulate vision of sustainability, grounded in fundamental principles such as Tawhīd (unity with God), Khilāfah (stewardship), Mīzān (equilibrium), 'Adālah (justice), and Hikmah (wisdom). These basic principles of Islamic philosophy are not only a moral directive but also a holistic conception of human relationships with the environment. The research employs a qualitative text-based approach, analyzing Qur'anic passages, Prophetic traditions, and traditional Islamic legal literature, and situates these within contemporary environmental thought. Using thematic analysis, the study identifies the main ethical requirements in Islam, calling for moderation, conservation, and distribution of resources. The ethics of Khilāfah and 'Adālah call for human responsibility as custodians of the Earth, insisting on responsible stewardship and social justice regarding environmental resources. Additionally, the paper delves into Islamic ethics calling for balance (Mīzān) in the use of natural resources and symbiotic coexistence with the Earth. The philosophical ethics provided seek space for enhanced respect for creation, looking towards actions that prioritize environmental balance, avoid excesses, and ensure the well-being of vulnerable people. The research concludes with the note that not only does Islam provide ecological wisdom but also invests environmentalism as an ethical and spiritual task, confirming that environmental care and religion and ethics in Muslim society cannot be separate.

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Introduction

With growing environmental crises of the 21st century, global discussion is increasingly centered on the necessity for religious engagement with sustainability. Of world religions, Islam offers a rich and holistic ethical framework capable of making a significant contribution to ecological discussion. ¹The Islamic worldview of nature draws upon a cosmology that combines spiritual, moral, and ecological dimensions, emphasizing human beings as trustees (Khilāfah) of the Earth. The ethical teachings conveyed in the Qur'ān, the words and actions of Prophet Muhammad (PBUH) as recorded in the Ḥadīth, and traditional Islamic law provide a universal basis for environmental care based on divine accountability, balance, moderation, and justice. This article analyzes how these Islamicate ethical traditions utter a holistic discourse of sustainability and environmental stewardship and argues that Islamic thought offers not just a moral appeal to ecological conservation, but a spiritual and communal appeal to reimagine our relationship with the natural world.²

The core of Islamic environmental ethics lies in the philosophy of Tawḥīd, or the oneness of God, that asserts the interdependence of the cosmos. The Qur'ān instructs, "To Him belongs whatever is in the heavens and whatever is on the earth".³ This relies on the general premise that God owns all aspects of nature and people have a guardianship of taking care of them. Tawḥīd thus speaks of the idea of creation in a non-separative relationship with the Creator, yet within an integral divine order. The nature is thus viewed not as an object to be exploited by human beings but as a God-given trust (Amanah), which must be maintained and respected. Human beings are then called to perform their obligation to maintain the above trust by being guardians of natural order.⁴

This is extended further in the principle of Khilāfah (guardianship), which identifies human beings as guardians of the world Earth. The Qur'ān elucidates to the utmost degree, "It is He who has made you successors upon the earth."⁵, indicating the responsibility imposed on humankind to take care of and oversee the environment. The idea of Khilāfah goes beyond custodianship; it is a moral duty that resources be managed responsibly without hurting or exploiting others. Prophet Muhammad (PBUH) has been said to have quoted, "The world is green and beautiful, and Allah has appointed you as stewards over it" (Ṣaḥīḥ Muslim). This hadith addresses the concept that humans do not own the Earth, but rather are caretakers to whom God has entrusted the welfare of the Earth. Muslims must act in a manner that maintains and safeguards the Earth, in agreement with the will of God.

With the principles of Tawḥīd and Khilāfah, the Qur'ān introduces the notion of Mīzān (balance), which governs the moral use of natural resources. The passage "And We have placed upon the earth firm mountains, lest it should stay with them, and We made therein every kind of beautiful growth" ⁶ reflects the divine command and balance in creation. The universe, in accordance with Islamic world view, is an orderly setup where every piece has its position and role. Human activity must therefore not vitiate this arrangement through excess and extravagance. Islam encourages everything in moderation (Iḥsān), including the consumption, the production, as well as utilization. The Qur'ān also always warns of the dangers of excess and abuse: "Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful" ⁷

In addition to promoting balance and moderation, Islamic teachings also promote 'Adālah (justice) in the distribution and use of resources. The Qur'ān instructs, "And those who, when they spend, are neither extravagant nor stingy, but hold a just balance between the two".⁸ Islamic justice is not merely legal or social but also personal and environmental.⁹ The equitable distribution of resources is at the core of social peace as well as sustainable development. Islam warns against the unilateral concentration of resources and wealth, instead choosing accountable and equitable distribution of God's bounty. This is extended to the environment, where justice demands protecting the world's resources for every living thing, and especially the poor or the weak.

These values are also described in the teachings of the Prophet Muhammad (PBUH). In one famous hadith, he said, "If a Muslim plants a tree or sows seeds, and then a bird, or a person, or an animal eats from it, it is a charitable gift (Ṣadaqah) for him" (Ṣaḥīḥ al-Bukhārī). This aphorism encapsulates the Islamic vision of environmental ethics: that ecological practice is not only a duty but also a work of charity and a work of spiritual asceticism. Islam encourages the development and preservation of natural resources, calling them a source of communal wealth, of long-term benefit to the community and to the soul of the believer.

By following these specifications, the thesis of this paper is that Islam has a religiously conscious and eccentric theory of sustainability that combines care for nature with religion and good practice. The Islamic stewardship civilization of balance, proportion, and equity that this paper establishes is a rich well of wisdom to meet the demands of the environmental crisis of our time, and provides a religious and moral but not secular, conception of sustainability. Through close reading of these early texts and precepts, this project aims to demonstrate the relevance of Islamicate environmental ethics to ecological thinking today, showing how they can guide Muslims towards more sustainable and peaceful coexistence with the world.

Literature Review:

Islamic environmentalism has drawn growing scholarly interest, with prominent voices like Seyyed Hossein Nasr (1990) identifying Islamic cosmology's environmental wisdom, above all through divine oneness (Tawḥīd) and interconnectedness of creation. Ibrahim Özdemir and Fazlun Khalid have also appealed for the revival of Islamic virtues like stewardship (Khilāfah) and balance (Mīzān) to solve contemporary ecological issues. Recent studies by Richard Foltz (2005) and Anna Gade (2019) locate the way Islamic ethics impact grassroots ecological activism, illustrating the practical application of religious values in local environmental actions. However, despite these outstanding efforts, articulation of how specific theological concepts can be actualized as practical ethical imperatives for sustainability remains needed. Although the current literature offers significant theoretical underpinnings, the gap between Islamic environmental ethics and real-world, policy-oriented ecological action must still be addressed.

Methodology

This study aims to inquire into a qualitative text analysis aimed at demystifying Islamic environmental ethics' dense texture. The Qur'ān and Ḥadīth literature are the prime sources interpreted in terms of mainstream exegesis (tafsīr) and Islamic jurisprudence (fiqh). Through the two sources, one finds a kaleidoscope of Islamic doctrine sewn together in an integral form to express the underlying ethical requirement to govern the environment.

Secondary sources are scholarly writings about Islamic environmentalism and provide more extensive context and contextualization upon which the primary sources can be set within the modern ecological way. The thematic analysis categorizes findings into five principal principles—Tawḥīd, Khilāfah, Mīzān, Ḥikmah, and 'Adālah—each providing an alternate but integrative perspective regarding Islamic ecological philosophy.

These are principles that leap beyond the sphere of abstract theory, challenging the reader to reflect on how they intertwine with the moral and spiritual dimensions of responsibility to the planet. The study casts a clear light on how Islamic ethics offer a green way forward for redesigning sustainability in practice in the modern world, with the call to return to basics that transcend the materialist mindset and to live more in balance with the planet.

Theological Foundations of Islamic Environmental Ethics

Tawhīd (Divine Unity)

At the heart of Islamic cosmology lies the theology of Tawhīd, the monotheism of God, which generates the oneness of all creation. This theology asserts that the world is an orderly and intelligible creation and that everything within it, from the tiniest atom to the biggest star, exists by the will and wisdom of God. The natural world itself is seen to be a succession of āyāt (signs) indicating God's power, creativity, and wisdom. It agrees with the Qur'ān, "And He it is who sends down water from the sky, and with it We bring forth vegetation of all kinds"¹⁰, and "We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth".¹¹ These verses illustrate the Islamic viewpoint that nature is replete with signs bearing witness to a final knowledge of the Creator.¹²

Environmental degradation, therefore, is not only an environmental or material issue; it is a fundamentally spiritual crisis. It is a loss of balance within the God-ordained harmony that creates a dis-equilibrium between humankind, the world, and God. Natural degradation and ill-1, in Islamic doctrine, are not only environmentally expensive but spiritually weakening, causing a collapse within the divine balance which sustains life. The challenge of renewing and preserving nature is thus a challenge to restore spiritual balance and reaffirm the sacred covenant between the Creator and creation.

Khilāfah (Stewardship)

The Qur'ān accentuates the accountability of human beings as vicegerents of the Earth in the verse, "It is He who has made you vicegerents upon the earth" (Qur'ān 35:39). The verse puts into consideration the significance of Khilāfah, which commissions human beings as vicegerents, or guardians (Khalīfah), to care for and govern the Earth. The term does not suggest ownership, but a charge from God to care for the resources of the planet and maintain balance.¹³

Human viceregency, Islamic teaching holds, is charged with the moral obligation to account to God for stewarding the Earth. Environmental mismanagement—by desecration, exploitation, or abandonment—is sinful against this trust in God. The Qur'ān further reminds us that, as the trustees, human beings have a responsibility to use justice (‘Adālah) and equity (Iḥsān) in the conduct of affairs toward the environment. Any activity disdaining the natural order is sinful against this trust in man.

Viceregency also requires concordance between use and conservation, calling mankind to use the resources of the Earth in a way respectful to God's wisdom. The Earth is not in Islamic cosmology something to be consumed but a sacred trust to be dealt with prudence, sustained, and conserved so that its integrity is safeguarded for coming generations. This is a duty deeply ingrained in the moral obligations prescribed both in the Qur'ān and in the words of the Prophet Muhammad (PBUH).¹⁴

Ethical Pillars of Environmental Conduct

Mīzān (Balance)

The Islamic notion of Mīzān refers to the divinely ordained balance in nature by which everything created is in accord and harmony with each other. The Qur'ān establishes this principle most forcefully in the verse, "And We have set up the balance with justice so that you do not transgress the balance".¹⁵ This verse explains the divine equilibrium on which the natural order goes on in harmony, and the verse is also a call to man to preserve this equilibrium between him and nature. The concept of Mīzān therefore demands moderation of use of the resources, in demanding prudent management and prudence of all activities.

Keeping this divine equilibrium in view, Islam absolutely forbids excess and wastefulness. The Prophet Muhammad (PBUH) himself practiced this, being extremely respectful of the natural environment. He disliked wastefulness even in times of plenty, such as while performing ablution with water. In a renowned Ḥadīth, he instructed, "Do not waste water, even if you do your ablution on the banks of *a copiously flowing river*" (Ibn Majah). This requirement stresses that although human beings possess plenty of resources, they should refrain from extravagance and be as moderate much as respect for the natural order prescribed by Allah is concerned.¹⁶ Islam promotes sustainable living because through such teachings, care and conservation of the Earth for the sake of future generations are guaranteed.

Ḥikmah (Wisdom)

Islamic morality also places considerable importance on Ḥikmah (wisdom) when making decisions, particularly in using resources. Here Ḥikmah refers to the faculty to know good and evil, to control oneself, to be cautious, and moderate in everything in life, i.e., environmental responsibility. The Qur'ān itself judges wastefulness in so many words by quoting, "Indeed, the wasteful are brothers of the devils" (Qur'ān 17:27). This biting denunciation puts into relief the moral gravity of wasting resources and emphasizes the moral obligation to use them responsibly and sustainably.

Prophet Muhammad (PBUH) applied this principle in his life and in his teachings. He encouraged frugality, modesty, and prudence even in times of prosperity. For instance, when he was provided with abundant food or water, he made use of moderation but not excess. In one of the famous Ḥadīth, the Prophet (PBUH) instructed, "Eat and drink, but do not be excessive. Indeed, He (Allah) does not like the excessive" (Ṣaḥīḥ Muslim). This emphasis on moderation even during plenty is an echo of the Islamic way of remaining moderate and not extravagant, that resources of the Earth be utilized so that they bear witness to the justice and wisdom of God.

With the philosophy of Ḥikmah, Islam promotes the balanced utilization of resources, environmental sustainability, and accountability in every aspect of life.

Adālah (Justice)

Islamic justice is an encompassing idea that extends far beyond the human species to all creation and nature. Environmental justice, therefore, is an integral aspect of Islamic morality that demands equitable distribution of resources and protection of oppressed groups against pollution. The Qur'ān repeatedly ordains justice ('Adālah) as a divine decree, and that not only includes human actions in relation to human beings but also to the environment. The doctrine of *ẓulm* (oppression) is vehemently decried and there are some Qur'ānic references which highlight the ethical and religious consequences of injustice, not merely in interpersonal relationship, but even in the abuse of natural resources.¹⁷

The Qur'ān warns, "And do not commit oppression upon the earth, spreading corruption" (Qur'ān 2:60), which is interpreted as a warning against inflicting damage on the environment and all other living things that are reliant upon it. This prohibition of *ẓulm* can be extended to environmental justice, encouraging policy that would ensure equal and equitable access to resources, particularly in situations of ecological crisis. Furthermore, it also demands protection from vulnerable groups like future generations and minority groups from the disastrous effects of environmental degradation.

Here, Islamic justice requires an equitable use of resources in a manner that does not disproportionately harm the poor or marginalized, and environmental policies are established on the bases of compassion, equity, and justice to the entirety of creation.

Table: Core Islamic Ethical Principles and Their Environmental Implications

Principle	Definition	Environmental Implication
Tawhīd (Divine Unity)	Belief in the oneness of God and interconnectedness of creation	Nature is sacred and interconnected; harming it disrupts divine harmony
Khilāfah (Stewardship)	Humans are vicegerents on Earth with moral responsibility	Humans must manage resources responsibly and protect the environment
Mizān (Balance)	Divine balance in the natural world	Requires moderation, conservation, and avoidance of waste
Ḥikmah (Wisdom)	Acting with foresight, restraint, and sound judgment	Encourages sustainable use of resources and thoughtful environmental action
ʿAdālah (Justice)	Fairness in all dealings, including ecological ones	Ensures environmental equity, protects the vulnerable from degradation

Practical Implications

Islamic ritual and practice are ecologically richly value-endowed with values and express an ethical vision that maintains balance, moderation and loving care for all creation. They are spiritual but contain principles involving stewardship and environmental sustainability.

During Hajj, the annual pilgrimage to Mecca, Muslims adopt several green practices. Pilgrimage carbon emissions and trash have decreased significantly in recent years with efforts being made towards minimal plastic use, improved garbage disposal, and eco-greening of travel and stay traditions. This also indicates greater sensitivity in Muslim nations towards ecologically aware responses of mega events and an effort together to minimize ecological footprints. In addition, Hajj rituals like symbolic acts like Tawaf (circumambulation of Ka'bah) and Sa'i (run between Safa and Marwah hills) also reaffirm the teaching of harmony and balance with nature as a reflection of man's harmony with the creation of the Almighty.¹⁸

Similarly, Ṣawm (fasting from food and water during Ramadan) engenders self-discipline and sympathy, which are exercised towards nature as well. By fasting from food and liquids, the Muslims acquire control over oneself and realize that they must take things in

moderation. The fasting time reminds human beings how essential it is to be content with what one has and not squander anything. It adds a consciousness of the poor and typically those worst hit by environmental degradation, such as climate change, deforestation, and shortages. The religious element of fasting is merged with an ethical consciousness that emphasizes sympathy for the poor and responsibility for others' welfare, human or otherwise.

Almsgiving (giving of Zakat) also relates to environmental justice insofar as it attempts to redistribute capital to the impoverished, typically the most affected by environmental issues. Zakat as one of the five pillars of Islam compels social justice as it distributes the wealth in society. This redistribution can help mitigate the negative impacts of environmental degradation since poorer sections of society are most vulnerable to climate change, loss of biodiversity, and other environmental disasters.¹⁹ With economic equalization through Zakat, Islamic practice creates a sense of shared responsibility for social as well as environmental welfare.

Hadith literature reinforces the Islamic environmental ethic by highlighting the conservation of nature and assisting others through environmental management. The Prophet Muhammad (PBUH) is reported to have said, "If a Muslim plant a tree or sows seeds, and a bird or a person or an animal eats from it, it is a charity".²⁰ This hadith reflects the profound connection in Islam between care of the earth and acts of charity. To cultivate the land or to plant a tree is not only to make a practical gesture of environmental conservation but also to make a perpetual act of charity (*sadaqah jariyah*), whose benefit extends to all living creatures, resonating as it does with the Islamic conception of interconnectedness.

Al-Ghazālī and Ibn Taymiyyah, the classical philosophers, also penned a great deal concerning the moral requirement of the conservation of nature, equating the protection of the environment with the general social responsibility. Al-Ghazālī, through his works, found maintaining the natural order and saving the resources of the world moral and religious responsibility. Ibn Taymiyyah also argued that conservation was by executing the Islamic value of stewardship (*Khilāfah*), where human beings must become obedient stewards of the world and saving its resources for generations to come. These early philosophers placed great value on nature in Islamic philosophy and regarded it as an expression of divine wisdom and a treasure that must be preserved and cared for and not dominated.

In short, Islamic rituals and practices provide a well-established basis for environmental ethics. Muslims are through charity and acts of worship compelled to reflect on their duty to conserve the environment and save resources. The Qur'ān, Ḥadīth, and the classical

scholars collectively provide a moral and spiritual consciousness that maintains the sanctity of nature, oneness of creation, and moral duty to preserve the Earth for generations to come.

Real-World Applications of Islamic Environmental Ethics

Although Islam's moral teachings present a rich reservoir for environmental sustainability, their enactment is, however, more conspicuously actualized in most Muslim societies and cultures. These undertakings show that Islamic principles are not academic but can actively impact sustainable activity at the local level.

1. Green Hajj Initiatives (Saudi Arabia):

In response to the environmental impact of the annual pilgrimage, the Saudi regime and Islamic environmental organizations have promoted eco-friendly reforms in the form of the "Green Hajj" initiative. Steps include the reduction of plastic use, the enhancement of waste management, and the encouragement of carbon offsetting. These actions are attuned to Islamic values of *Mīzān* (balance) and *Ḥikmah* (wisdom) and urge pilgrims to practice religious rituals in such a way as not to cause unnecessary harm to the environment.

2. Eco-Pesantren Movement (Indonesia):

Some Indonesian Islamic boarding schools (*pesantren*) have also integrated environmental study into the syllabus and have incorporated good green practices. Schools like *Pesantren Daarut Tauhid* in Bandung recycle, nurture trees, and practice organic farming according to *Khilāfah* (stewardship).²¹ These programs synthesize religious study with environmental sensitivity to gain a generation of graduates who prioritize the stewardship of the environment as a religious responsibility.

3. Eco-Mosques in the UK:

In the UK, mosques like the Cambridge Central Mosque have been constructed on a sustainable basis. Solar panels, rainwater collection facilities, and natural ventilation systems incorporated in building design make the mosque itself representative of *Tawḥīd* and *Mīzān* practices that reflect balance in religious and environmental building. It also signifies an Islamic building paradigm with environment-inspired ethics in city religious life.²²

4. Faith-Based NGOs (Global):

Groups such as Green Faith and the Islamic Foundation for Ecology and Environmental Sciences (IFEES) are working to promote Islamic environmental ethics globally. IFEES, founded by Fazlun Khalid, has worked with people in Tanzania, Indonesia, and Sri Lanka to use Qur'anic teachings to promote sustainable fishing, forestry, and water

management. Their work demonstrates how religious ethics can be employed to influence local ecological policy and practice.

These case studies illustrate that Islamic environmental ethics are not limited to scripture but are being implemented by communities around the globe.²³ They show an active interaction of religion with action, illustrating that Islamic environmental ethics can be—and are being—successfully translated into ecological action in addressing the challenges of the day.

Comparative Perspective

While Islamic environmental ethics are unique syntheses of religious, moral, and ecological instruction, they resemble the other religions of the world. Christianity is based, for example, on the theology of "creation care," where humanity is understood as being a guardian of God's creation with a mandate to foster and protect it.²⁴ Similar to the Islamic Khilāfah doctrine, this theological school emphasizes responsibility and respect for nature.²⁵

In Hinduism, nature is also respected, and trees, rivers, and animals are typically deified or seen as expressions of divine energy. This is practiced in an environmental ethic of non-violence (Ahimsa) and environmental restraint. The traditions vary doctrinally but agree on such basics as moderation, justice, and holiness of the Earth. Positioning Islamic ethics within this interfaith environment not only enriches dialogue but also illustrates that religious worldviews collectively may give rise to a more ethical and sustainable international environmental movement.

Policy and Institutional Recommendations

To effectively integrate Islamicate environmental ethics into contemporary practice, theological precepts must be translated into institutional and policy practice. The practical recommendations in the following section outline how mosques, Islamic schools, and Muslim governments can implement the values of Tawḥīd, Khilāfah, Mīzān, Ḥikmah, and ‘Adālah.

1. Eco-Khuṭbahs (Friday Sermons)

Mosques also potentially can function as environmental education centers through the incorporation of environmental concerns within Friday sermons (khuṭbahs). Imams may utilize Qur’anic verses and Prophetic hadiths invoking stewardship, balance, and

preservation to motivate worshipers to utilize their environmental roles as an act of worship.

2. Green Zakat Initiatives

Zakat, which is one of the Five Pillars of Islam, can be utilized to support environmental initiatives. Governments and Zakat organizations can use some of the revenues to fund initiatives like reforestation, alternative energy for the poor, organic agriculture, and climate adaptation for the poor. This is in accordance with the ethical mandate of ‘Adālah (justice) by addressing ecological and social injustices simultaneously.

3. Curriculum Reform in Islamic Education

Islamic schools and colleges (madrasahs) can incorporate environmental ethics into religious and science subjects. Teaching sustainability in the contexts of Tawḥīd and Khilāfah makes students environment friendly. Islamic jurisprudence (fiqh) subjects can even address issues of climate change, water rights, and preserving biodiversity, which are topical problems.

4. Sustainable Mosque Infrastructure

Mosques can set an example of environmental sustainability through green practices by including sustainable infrastructure—solar panels, water conservation, recycling, and green spaces. These physical embodiments of Mīzān (balance) and Ḥikmah (wisdom) not only reduce environmental impact but also serve as educational tools for those who attend.

5. Faith-Based Environmental Alliances

Muslim governments and civil society can collaborate with religious actors in environmental campaign planning. Religious framing is a powerful appeal for the local community, making environmental virtue more culturally appealing and acceptable.²⁶

Through institutionalizing these recommendations, Muslim societies can bridge the gap between environmental theory and practice so that efforts towards sustainability are not only scientifically possible but spiritually meaningful. Such efforts are the prophetic norm of mercy and compassion for all creation and render environmental stewardship a necessity of religious existence.

Critical Engagement and Limitations

Though Islamicate environmental ethics are fertile with theological and moral guidance toward sustainability, to bring such ideals into daily existence is a heavenly challenge. One of the foremost limitations is the gap between theological ideals and daily practice. Although the Qur'ān and Ḥadīth strongly advocate stewardship, moderation, and equity, these are not being pursued on policymaking and normal conduct by most Muslim-majority regimes. Environmental concerns usually come second to other more important political, economic, or social agendas.

Additionally, Muslim communities decline to adopt environmental change because of ignorance or based on the belief that environmentalism is a Western ploy. Environmental activism in such communities rooted in religion can be disowned or doubted even when they are based firmly on Islamic principles. This means there must be increased environmental education grounded in Islamic regulations, particularly through religious organizations and leadership.²⁷

Also, most Muslim countries are faced with economic development versus environmental protection contradictions. Industrialization and urbanization and dependence on extractive economies will most likely come at an environmental expense. Governments, at times, will behave shortsightedly in choosing economic benefits over long-term environmental goals in contravention of Islamic moral principles that call for sustainability and justice. It is a delicate dance to incorporate present development goals under the moral expectations offered in Islamic environmental ethics.

Such dilemmas highlight, as such, not merely the imperative to revive theology but to develop institutional, pedagogical, and policy architecture capable of creating space between principle and practice. Absent synthesis, Islamicate environmental ethical possibilities for revolutionary transformation may stay on the page while going unmet.

Conclusion

Islamic environmental ethics, theologically and morally strongly rooted, offer a holistic and integrated vision of sustainability founded upon the unity and interdependence of all creation and humanity's trusteeship to preserve the Earth. The highlight of this ethic is the principle of Tawḥīd (the oneness of God), Khilāfah (trusteeship), Mīzān (balance), Ḥikmah (wisdom), and ʿAdālah (justice). These ideals together form the basis of an Islamic worldview that integrates spiritual, moral, and ecological spheres.

Belief in the unity of God, or Tawḥīd, is interested in interconnectedness within the natural order of the universe so that the whole creation is an expression of the wisdom of God. Khilāfah makes man a caretaker or a guardian of the earth, and man has the responsibility to keep it and take care of it. Mīzān is interested in moderation and balance by shunning extravagance and wasteful use of resources. Ḥikmah involves making decisions using prudence with a call for restraint and economy, and ʿAdālah involves justice in the equitable distribution of resources such that the weak would not be harmed as a result of environmental degradation.

These principles provide not only spiritual guidance, but also a moral call to action for sustainable living. They invite individuals and communities to align their practices with divine wisdom, calling those who honour nature's boundaries and advocate ecological harmony. Against the backdrop of the global ecological disasters of climate change, deforestation, and exploitation of natural resources, the rebuilding of Islamicate ethics offers a path towards a more harmonious, just, and reconciliatory co-existence between humankind and nature. Through bringing environmental stewardship as a main aspect of moral and religious teaching, Islam provides a powerful example of how the ecological problems facing us today might be resolved in an abiding sense of care for creation, and for the Creator.

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