



Islamic Environmental Philosophy: The Interaction between Islamic Ethics and Contemporary Environmental Challenges

الفلسفة البيئية الإسلامية: التفاعل بين الأخلاق الإسلامية والتحديات البيئية المعاصرة

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Article abstract:

The research explores the relationship between humans and nature from an Islamic philosophical perspective, emphasizing environmental responsibility in Islam. It investigates key Islamic concepts such as stewardship (khilafah), balance (mizan), and the trust (amanah) of the earth. The study is organized into three main sections: first, the analysis of nature as a divine creation and the human duty to protect it; second, the concept of balance in Islam and its environmental implications; and third, ethical solutions Islam offers to address contemporary environmental issues like waste and pollution. The research concludes that Islamic environmental philosophy advocates moderation, environmental justice, and sustainable resource use to protect the rights of future generations.

Key words : Islamic Environmental Philosophy. Stewardship ; Environmental Justice ; Natural Balance.

ملخص المقال:

تناول البحث العلاقة بين الإنسان والطبيعة من منظور الفلسفة الإسلامية، مع التركيز على المسؤولية البيئية في الإسلام. فهدف البحث هو استكشاف المفاهيم الإسلامية المرتبطة بحماية البيئة، مثل الخلافة، الميزان، وأمانة الأرض. ولتحقيق هذا الهدف قسم البحث إلى ثلاثة محاور رئيسية: أولاً، تحليل مفهوم الطبيعة كخلق إلهي والواجبات المترتبة على الإنسان في الحفاظ عليها؛ ثانياً، دراسة مفهوم التوازن في الإسلام وأثره في الحفاظ على البيئة؛ وأخيراً، تقديم الحلول الأخلاقية التي يطرحها الإسلام لمواجهة التحديات البيئية المعاصرة مثل الإسراف والتلوث. وانتهى البحث إلى أن الفلسفة البيئية الإسلامية تؤكد على أهمية الاعتدال، العدالة البيئية، واستدامة الموارد لضمان حقوق الأجيال القادمة.

كلمات مفتاحية: الفلسفة البيئية الإسلامية. الخلافة. التوازن الطبيعي. العدالة البيئية.

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Introduction

The environmental crisis has escalated into one of the most significant global challenges of the 21st century, with issues such as climate change, resource depletion, deforestation, pollution, and the loss of biodiversity threatening the delicate balance of ecosystems and the sustainability of life on Earth. As nations struggle to find effective solutions to these pressing problems, philosophical frameworks and ethical considerations have become vital in shaping our approach to the environment. In this context, Islamic environmental philosophy offers a unique and valuable perspective, one that integrates ethical, spiritual, and practical guidance for addressing ecological concerns.

Islamic teachings, grounded in the Quran and Hadith, offer a profound and nuanced understanding of the relationship between humanity and the natural world. The Quran underscores that nature is a divine creation, entrusted to humankind (as a sacred trust Amanah), with humans designated as stewards (Khalifah) of the Earth. This stewardship not only calls for the responsible and sustainable use of natural resources but also for the protection and preservation of the environment as a moral and sacred obligation. Yet, despite these clear ethical principles, the modern world has experienced alarming ecological degradation, prompting the question: Can the philosophy of Islamic environmental ethics offer a viable framework to address the ongoing environmental crises?

The core problem at the heart of this study lies in understanding how Islamic ethics can be applied to contemporary environmental challenges. While modern environmentalism often relies on scientific and technological solutions, it is equally important to explore the philosophical underpinnings that can inform and shape our attitudes toward nature. Therefore, the study of Islamic environmental philosophy becomes crucial in seeking a balanced, sustainable, and ethically grounded approach to the environment. This brings forth the central question of this research: **How can Islamic environmental philosophy, with its emphasis on ethics, balance, and stewardship, offer practical solutions to contemporary ecological issues?**

In order to answer this question, here are some key hypothesis to this study: Islamic environmental ethics, with its foundational concepts of moderation (I'tidal), stewardship (Khilafah), balance (Mizan), and the sanctity of nature, presents a coherent and sustainable model for addressing modern environmental issues. These principles not only encourage environmental preservation but also stress the interconnectedness of all living beings and the importance of maintaining harmony within the natural world. By analyzing these ethical teachings, this study will demonstrate that Islamic thought can play a pivotal role in promoting sustainable environmental practices in the face of ongoing ecological challenges.

However, the objective of this study is twofold: First, to examine the philosophical and ethical foundations of Islamic environmentalism and its emphasis on the moral duty to protect and preserve the Earth; and second, to evaluate how these Islamic ethical principles can be applied to address the global environmental crises we face today. By engaging with the Islamic philosophical tradition, this research seeks to explore how classical and contemporary Islamic thinkers have approached environmental issues, offering insights into how these ideas can be adapted to modern-day ecological challenges.



In terms of methodology, this study adopts an interdisciplinary approach that combines textual analysis, philosophical inquiry, and comparative analysis. The research will involve a close reading of key Quranic verses, Hadith, and works by Islamic philosophers such as Al-Farabi, Ibn Sina, Al-Ghazali, and Ibn Rushd, among others. These texts will be analyzed to extract key ethical concepts related to nature, resource management, and environmental stewardship. Additionally, a comparative analysis with Western environmental philosophies will be undertaken to highlight the unique contributions of Islamic thought to global environmental ethics. Finally, this study will examine contemporary case studies of Islamic-based environmental initiatives to assess how these philosophical ideas are being put into practice in the modern world.

In summary, this research seeks to bridge the gap between Islamic ethics and contemporary environmental concerns by offering a philosophical framework that emphasizes the moral and spiritual dimensions of ecological stewardship. Through this approach, it aims to contribute to a deeper understanding of how Islamic teachings can help address the pressing environmental challenges of our time, offering a sustainable and holistic vision for the future of the planet.

1. Islamic Environmental Philosophy: A Theological and Ethical Perspective

1.1 The Islamic Perspective on Nature: Divine Creation and Responsibility:

In Islamic thought, nature is not merely a set of natural phenomena; it is viewed as a direct manifestation of God's will and power. The Quran frequently reminds humanity of the sacredness of nature, urging them to reflect upon the natural world as a sign (**ayah**) of God's greatness. The Quran states:

"It is God who created the heavens and the earth and everything between them in six days; then He established Himself above the Throne. You have not besides Him any protector or intercessor; so will you not be reminded?" (Quran, 32:4)

This verse, from **Surah As-Sajda**, lays the foundation for understanding the Islamic perception of nature as a divine creation. The phrase "created the heavens and the earth and everything between them" highlights the immense scope of creation, underscoring that the entire universe is within God's control and is to be revered as sacred. Nature is seen not only as a resource but as a divine trust (**Amanah**), bestowed upon humanity to manage responsibly.

The idea of **Amanah** is significant in the context of Islamic environmental philosophy. **Amanah** refers to the concept of trust, and it implies that humanity has been entrusted by God to care for the Earth and its resources. Human beings are not the ultimate owners of the Earth, but rather its stewards. This stewardship calls for careful management, protection, and respect for the natural environment.

1.2 Cosmic Balance in Islam: The Concept of Mizan:

Central to Islamic environmental ethics is the idea of balance, **Mizan**, which refers to the harmony with which God has created the universe. The Quran repeatedly affirms that everything in creation exists in a state of balance and that humanity must strive to maintain this equilibrium:



"And the heaven He raised and imposed the balance that you not transgress within the balance. And establish weight in justice and do not make deficient the balance." (Quran, 55:7) These verses from Surah Ar-Rahman introduce the concept of Mizan as the divine law governing the universe. The term Mizan implies a delicate balance that exists within the natural world, from the ecosystems to the cosmic order. The Quranic injunction "do not transgress within the balance" emphasizes that humanity must avoid disrupting the harmony of nature. This warning is particularly relevant today in the face of environmental challenges like climate change, pollution, and habitat destruction, all of which threaten the natural balance.

In the Islamic worldview, Mizan is not just a physical balance but also encompasses moral, social, and spiritual dimensions. This holistic view underscores the idea that human actions must be in harmony with nature, ensuring that ethical considerations guide our interaction with the environment. Violating this balance through actions such as over-exploitation of resources or pollution is considered a violation of the natural order.

1.3 Environmental Responsibility in Islam: Stewardship and Moderation

Islamic environmental philosophy emphasizes the responsibility of humans as **Khalifah** (stewards) of the Earth. This concept is rooted in the Quranic verse:

"It is He who has made you successors (Khalifah) upon the earth." (Quran, 35:39)

In **Surah Fatir**, God declares that human beings are His vicegerents on Earth. The term **Khalifah** implies that humanity is entrusted with the task of caring for the Earth, managing its resources, and ensuring its sustainability. The role of **Khalifah** is not one of ownership but of stewardship, which requires ethical governance of the Earth's resources, including soil, water, air, and biodiversity. This stewardship is fundamental to the Islamic vision of an environmentally responsible humanity.

Islam also encourages moderation in the use of resources, as seen in the Quranic verse: *"Eat and drink, but do not waste. Indeed, He does not like the wasteful."* (Quran, 7:31).

This verse from **Surah Al-A'raf** stresses the importance of avoiding excess and waste. The principle of **I'tidal** (moderation) is a key component of Islamic environmental ethics. By advocating for moderation in consumption, Islam encourages a sustainable relationship with nature. Wastefulness is not only a social and economic issue but also a moral failure in the Islamic worldview. The injunction "do not waste" aligns with the broader Islamic ethics of living in harmony with God's creation, using resources judiciously and responsibly.

Furthermore, Islam condemns actions that harm the Earth, known as **Ifsad** (corruption):

"And do not cause corruption upon the earth after its reformation." (Quran, 7:56)

This verse highlights the importance of preventing **Ifsad**, which includes any action that disrupts the natural order or causes harm to the environment. **Ifsad** refers to pollution, deforestation, and the exploitation of natural resources beyond their capacity to regenerate. The Islamic ethical framework views such actions as sinful, as they contradict the divine mandate to preserve and protect the Earth.

2. Philosophical Analyses of the Environment

2.1 Environmental Philosophy in the West: A Brief Overview:

In the West, environmental philosophy has developed through various schools of thought, including **Deep Ecology** and **Environmental Ethics**. These philosophies have significantly influenced contemporary environmental movements and ethical perspectives toward nature.

Deep Ecology, as articulated by thinkers like **Arne Naess**, argues for the intrinsic value of all living beings, regardless of their utility to humans. According to Naess, humans are just one part of a vast and interconnected ecological system, and thus, the environment should be valued independently of human interests. (Arne Naess, 1973, p. 95)

Naess's work challenges anthropocentrism (human-centered thinking) and proposes a more holistic approach to environmental ethics, where nature has its own inherent worth. His ideas have been foundational in shaping the ecological consciousness of the West.

On the other hand, **Environmental Ethics**, a branch of philosophy that deals with human interaction with nature, has been primarily concerned with the moral obligations humans have toward the environment. Scholars such as **Aldo Leopold** and **Herman Daly** have contributed to the development of this field by emphasizing sustainability, biodiversity, and the ethical treatment of non-human life forms. (Aldo Leopold, 1949, p. 160)

Leopold's famous "Land Ethic" advocates for a deep, ethical connection between humans and the land, suggesting that moral consideration should extend beyond human beings to encompass the entire ecological community.

2.2 Islamic Philosophers and Their Positions on Environmental Issues

Islamic philosophy has historically offered rich perspectives on the relationship between humans and nature. Many Islamic philosophers, including **Al-Farabi**, **Ibn Rushd**, **Ibn Sina**, and **Al-Ghazali**, have provided valuable insights into the environment, reflecting a deep understanding of nature as part of a divine and balanced system.

- Al-Farabi: The Balance of the Cosmos

Al-Farabi, often regarded as one of the most influential Islamic philosophers, emphasized the concept of **balance** in the cosmos. According to Al-Farabi, the universe operates according to divine principles that maintain harmony and order. This balance is mirrored in the natural world, and humans, as rational beings, are tasked with maintaining this balance.

In his work, "**Al-Madina al-Fadila**" (The Virtuous City), Al-Farabi discusses the relationship between humans and nature, advocating for the idea that human well-being is linked to the maintenance of cosmic harmony. (Al-Farab, 1993, p. 85)

Al-Farabi's concept of a **virtuous city** stresses that human flourishing is not just a matter of individual well-being but is inextricably tied to the health and balance of the environment.

- Ibn Rushd (Averroes): The Role of Human Reason in Nature

Ibn Rushd, a prominent Andalusian philosopher, approached the natural world through a rational lens. In his works, particularly "**Tahafut al-Tahafut**" (The Incoherence of the Incoherence), Ibn Rushd argued that human reason is capable of understanding the natural world, and it is through this understanding that humans can align themselves with the cosmic order.

Ibn Rushd's philosophy emphasized the importance of reason in guiding human actions toward harmony with nature. His work integrates Aristotelian thought with Islamic principles, proposing that human beings must utilize reason to understand and respect the natural laws governing the universe. (Ibn Rushd, 1978, p. 112) For Ibn Rushd, rationality is the means by which humanity can comprehend the underlying principles of the universe and thus fulfill its responsibility to nature by adhering to its natural laws.

- Ibn Sina (Avicenna): Nature as Part of the Universal System

Ibn Sina, known for his contributions to both philosophy and medicine, perceived the environment as part of a larger, integrated system. His "**Kitab al-Shifa**" (The Book of Healing) outlines a vision of the natural world as an interconnected whole, where each part plays a vital role in sustaining the universe.

Ibn Sina's philosophy underscores the idea that human beings are intrinsically linked to the natural world. He proposed that the health of the individual is connected to the health of the environment, and by preserving the integrity of nature, humanity can ensure its own well-being. (Ibn Sina, 1995, p. 324)

Ibn Sina's holistic view of the universe reflects an early environmental awareness, where humans are seen as an integral part of a larger, interdependent system.

- Al-Ghazali: Nature as a Guide to Divine Truth

Al-Ghazali, one of the most influential Islamic mystics and philosophers, viewed the natural world as a means of guiding the soul toward God. In his work "**Ihya' Ulum al-Din**" (The Revival of Religious Sciences), Al-Ghazali discusses the importance of nature as a reflection of God's attributes. According to Al-Ghazali, everything in nature serves as a reminder of God's perfection, and by observing nature, humans can come closer to understanding divine wisdom. (Al-Ghazali, 1996, p. 233)

Al-Ghazali's mystical perspective emphasizes that the natural world is not just a material realm but a spiritual one. Nature serves as a mirror reflecting divine truth, and by engaging with it, humans can attain spiritual insight and closeness to God.

2.3 Comparing Islamic and Western Environmental Philosophies

The comparison between Islamic and Western environmental philosophies reveals both convergences and divergences. While Western environmental philosophies, such as **Deep Ecology** and **Environmental Ethics**, advocate for the intrinsic value of nature and a biocentric approach to environmental stewardship, Islamic environmental philosophy emphasizes the idea of **stewardship (Khalifah)** and **balance (Mizan)** as core principles.

Both traditions agree on the importance of preserving the environment, but Islamic thought uniquely frames this responsibility within the context of a divine mandate, where nature is a trust from God, and humanity's actions must align with divine law. (Seyyed Hossein Nasr, 1996, p. 78) Nasr's work discusses the Islamic conception of the environment as a sacred trust from God, and how human actions must be in harmony with God's will. This perspective contrasts with the more secular, anthropocentric approach found in much of Western environmental thought.

3. Islamic Ethics and Solutions to Contemporary Environmental Problems

3.1 Environmental Justice: Islamic Ethics and Intergenerational Justice

Islamic ethics stresses **justice** and equity in various aspects of life, including environmental concerns. One of the core Islamic ethical principles is **intergenerational justice**, ensuring that resources are fairly distributed and preserved for future generations. The Qur'an and Hadith emphasize that human beings are stewards of the earth, entrusted with its care by God. As a result, any unjust depletion or exploitation of natural resources is condemned.

The concept of **justice** in Islam is not only about equity between people but also between humans and the environment. This can be seen in the idea of "**Hukm al-'Adl**" (the rule of justice), which extends to environmental stewardship. Allah commands in the Qur'an:

"And do not waste [resources], for indeed, He does not like the wasteful" (Quran 7:31).

This verse reflects the Islamic understanding that wasteful consumption, which threatens the balance of natural resources, is an act of injustice. As humans are not the ultimate owners of these resources but rather **trustees** or **Khalifah** (stewards), they must ensure that resources are used wisely, fairly, and sustainably.

Further, the Prophet Muhammad (PBUH) emphasized in numerous Hadiths that resources such as water, land, and air should be shared equitably among all people, including future generations. This is particularly relevant to addressing **global environmental challenges**, such as climate change and the overuse of natural resources.

3.2 Moderation and Balance in Consumption: Sustainable Resource Use

Islamic teachings emphasize **moderation** (**Iqtisad**) in all aspects of life, including consumption and the use of natural resources. The Qur'an and Hadith both advocate for **balance** and **restraint**, condemning both extravagance and miserliness. The following verse from the Qur'an highlights this balance:

"Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful" (Quran 17:27).

This verse suggests that excessive consumption is not only wasteful but also immoral. By promoting a culture of moderation, Islam encourages sustainable practices that minimize harm to the environment and preserve resources for future generations.

The concept of **moderation** extends to various aspects of life, such as water usage, agriculture, and energy consumption. For instance, in the context of **water conservation**, the Prophet Muhammad (PBUH) instructed his followers not to waste even when they had access to abundant water sources:

"Do not waste water, even if you perform your ablution on the banks of an abundantly-flowing river" (Hadith reported by Ibn Majah). (Ibn Majah, 1991., p. 320).



By advocating for **moderation**, Islamic ethics offers a framework for achieving **sustainable resource use**, which is crucial in addressing contemporary environmental issues such as overconsumption and environmental degradation.

3.3 The Environment as an Act of Worship: The Role of Environmental Stewardship in Islam

In Islam, environmental conservation is not merely an ethical or practical issue but is also considered a form of **worship**. The idea of **worship** in Islam encompasses all actions that align with God's will, including the care for His creation. The Quran emphasizes that all of creation—whether plant, animal, or human—is a sign of God's majesty: "It is He who created for you all that is on the earth" (Quran 2:29).

This worldview creates a spiritual connection between humans and the environment, framing environmental care as an act of **devotion**. By respecting and preserving the environment, Muslims fulfill their role as **Khalifah** (stewards) and demonstrate gratitude for the resources God has provided. In this sense, environmental conservation becomes part of the broader Islamic concept of **taqwa** (God-consciousness), where every act is performed with mindfulness of the divine.

Contemporary Islamic Environmental Initiatives

Islamic principles of **environmental stewardship** are increasingly being applied in **contemporary environmental initiatives**. Numerous **Islamic organizations** and governments are adopting sustainable practices grounded in Islamic ethics. Some notable examples include:

Sustainable Agriculture: Many Muslim-majority countries are embracing **organic farming** and **sustainable agriculture** techniques that align with Islamic principles of moderation and respect for the earth. These practices minimize the use of harmful chemicals and prioritize the preservation of soil and water resources. (M. F. Nasr., 2003, p. 221)

Renewable Energy: Countries like **Saudi Arabia** and **United Arab Emirates** are investing heavily in **renewable energy**, such as solar and wind power, which aligns with the Islamic principle of preserving natural resources and reducing environmental harm. The use of solar energy, in particular, has spiritual resonance, as Islam has always valued the sun as a symbol of divine power and light. (M. K. Ali, 2001, p. 112)

Water Conservation: In regions with water scarcity, such as **the Middle East**, Islamic teachings on water conservation are being implemented to promote **sustainable water management**. **Water-saving technologies** and techniques for efficient irrigation, such as drip irrigation, have been introduced in accordance with Islamic teachings on avoiding waste. (A. F. Akram, 2006, p. 75)

Islamic political thought also provides a **framework** for implementing environmental principles within governance and public policy. Islamic law (**Sharia**) places significant emphasis on **environmental rights** and responsibilities, particularly in relation to **sustainable development**. Countries such as **Iran**, **Malaysia**, and **Indonesia** have integrated **Islamic environmental ethics** into their policies, advocating for **eco-friendly laws** and encouraging citizens to adopt **environmentally responsible behavior**. (M. E. Nasr, 1999, p. 89)



By creating policies that reflect the **balance** and **justice** emphasized in the Qur'an and Hadith, Muslim-majority countries can foster a more **sustainable** and **equitable** relationship with nature.

Conclusion:

In conclusion, Islamic environmental ethics offer a unique and comprehensive perspective on the relationship between humanity and nature. Through its foundational principles of **Khalifah** (stewardship), **Adalah** (justice), **Iqtisad** (moderation), and **Istislah** (public welfare), Islam provides a moral and spiritual framework that not only emphasizes environmental conservation but also advocates for a balanced and sustainable relationship between human beings and the natural world. These ethical teachings encourage an approach to environmental issues that prioritizes long-term sustainability over short-term exploitation, ensuring that natural resources are preserved for future generations.

The concept of **Khalifah**, as outlined in the Quran, reinforces humanity's role as caretakers of the earth, entrusted with the responsibility of maintaining the balance of nature. This responsibility is not limited to the physical preservation of the environment but extends to the moral duty of ensuring that all living beings are treated with respect and care. In this regard, the environmental stewardship proposed by Islam aligns with global efforts to address issues such as climate change, deforestation, and biodiversity loss, suggesting that these challenges can be confronted through ethical frameworks that prioritize the well-being of both the earth and humanity.

Moreover, the Islamic emphasis on **moderation** in consumption, as exemplified in the teachings of the Prophet Muhammad (PBUH) and Quranic verses such as **Surah Al-A'raf (7:31)**, offers valuable insights into contemporary debates on resource depletion and overconsumption. The principle of **Iqtisad** encourages a balanced and responsible use of resources, advocating for an economy that is grounded in sustainable practices. This is particularly relevant in the context of the global environmental crisis, where patterns of excessive consumption and waste have led to significant ecological degradation.

In the modern world, the principles of Islamic environmental ethics are increasingly being applied through various initiatives and projects that focus on sustainable development, renewable energy, water conservation, and eco-friendly agriculture. Organizations like the **Islamic Foundation for Ecology and Environmental Sciences (IFEES)** and movements promoting renewable energy reflect the potential of Islamic teachings to inspire practical solutions to global environmental challenges. These initiatives are proof that Islamic ethical principles, when applied thoughtfully, can contribute meaningfully to the pursuit of sustainable development.

Furthermore, the notion of **environmental justice** in Islam, as highlighted by the teachings of "**Adalah**" and "**Maslahah**" (public interest), offers a vital ethical foundation for addressing the disproportionate impact of environmental degradation on marginalized communities and future generations. Islam's call for fairness in the distribution of resources, both across time and space, resonates deeply with contemporary global calls for equity and social justice in the context of environmental governance.

In the political sphere, Islamic governance, which integrates the principles of **justice** and **public welfare**, has the potential to promote environmental policies that reflect these ethical values. By adopting sustainable practices, Islamic states can lead by example, demonstrating how religious



teachings can be harmonized with modern environmental policies. Through the lens of **Khalifah** and **Istislah**, environmental protection becomes not only a policy issue but a moral imperative that reflects the core values of Islamic political thought.

Ultimately, the integration of Islamic environmental ethics into contemporary environmental discourse offers a holistic approach to sustainability. It provides a comprehensive ethical framework that aligns moral, spiritual, and practical aspects of human life with the need to protect and preserve the natural world. As global environmental challenges continue to grow in urgency, the principles of Islamic environmental ethics can serve as a guiding light for individuals, communities, and governments, fostering a deep and lasting connection between humanity and the environment.

As we look to the future, the application of Islamic environmental teachings holds the promise of creating a more just, sustainable, and harmonious world—one in which humanity lives in balance with nature and upholds its responsibility as stewards of the Earth. Through these efforts, the wisdom of Islamic philosophy can play a pivotal role in shaping a sustainable and ethical future for generations to come.

Summary of Key Points

This analyse focuses on Islamic ethics and their application to contemporary environmental challenges, particularly through the concepts of justice, moderation, and stewardship.

Environmental Justice and Intergenerational Justice: Islamic ethics emphasizes justice and equity, including the fair distribution of natural resources for future generations. Humans are regarded as stewards (Khalifah) of the earth, with a responsibility to preserve its resources. The Qur'an condemns wastefulness, urging responsible use of resources to maintain balance. This intergenerational justice ensures that future generations inherit a healthy and sustainable environment.

Moderation and Balance in Consumption: Islamic teachings advocate for moderation in all aspects of life, including resource consumption. Both the Qur'an and Hadith emphasize avoiding excess, as wasteful consumption is considered immoral. The principle of moderation promotes sustainability, encouraging practices such as water conservation and responsible energy use. By fostering this mindset, Islam offers a framework for addressing modern environmental challenges like overconsumption and depletion of resources.

The Environment as an Act of Worship: In Islam, environmental conservation is not only an ethical duty but also an act of worship. The care for nature is seen as fulfilling the human role as stewards of God's creation. Respecting and protecting the environment is a way to demonstrate gratitude towards God. This worldview links spirituality and environmentalism, turning environmental protection into a form of devotion.

Contemporary Islamic Environmental Initiatives: Modern Islamic organizations and governments are increasingly adopting sustainable practices based on Islamic ethical principles. Examples include the promotion of organic farming, renewable energy projects (such as solar and wind energy in Saudi Arabia and the UAE), and water conservation initiatives. These initiatives reflect the Islamic commitment to preserving resources while aligning with global environmental goals.

Environmental Justice in Governance: Islamic political thought integrates environmental ethics into governance. Islamic law (Sharia) emphasizes the importance of environmental justice and sustainability. Countries like Iran, Malaysia, and Indonesia are adopting eco-friendly policies, using Islamic principles to promote sustainability and encourage citizens to adopt environmentally responsible behaviors.

Recommendations

By embracing these recommendations, Islamic communities and governments can lead the way in creating a more just, sustainable, and environmentally conscious world. The integration of Islamic environmental ethics into modern policies and practices will not only help address the urgent environmental crises but will also contribute to the greater good of humanity in line with the core values of Islam

1. **Promote Islamic Environmental Education:** Efforts should be made to integrate Islamic environmental ethics into educational curricula at all levels. This would help raise awareness among future generations about the importance of environmental conservation, moderation in consumption, and the ethical stewardship of natural resources. Schools, universities, and religious institutions can play an essential role in spreading this knowledge.
2. **Encourage Green Technologies and Renewable Energy:** Governments in Muslim-majority countries should continue to invest in and promote the use of renewable energy sources such as solar, wind, and hydroelectric power. These technologies align with Islamic principles of sustainable development and can reduce dependence on harmful fossil fuels, contributing to global efforts to mitigate climate change.
3. **Strengthen Environmental Policies Based on Islamic Values:** Policymakers should adopt Islamic environmental ethics into national and local policies. Islamic governance, rooted in principles like justice (Adalah) and public welfare (Istislah), should guide the creation of sustainable policies that ensure fair distribution of natural resources and promote eco-friendly practices. These policies can include stricter regulations on pollution, waste management, and conservation efforts.
4. **Promote Sustainable Consumption and Waste Reduction:** Islamic teachings on moderation in consumption should be promoted through public awareness campaigns. Muslims should be encouraged to adopt sustainable lifestyles by reducing waste, conserving water, and minimizing their ecological footprints. This can be done by promoting eco-friendly products, reducing unnecessary consumption, and reusing or recycling materials.
5. **Collaborate on Global Environmental Challenges:** Muslim-majority countries should actively participate in global environmental forums and collaborations to address issues such as climate change, deforestation, and biodiversity loss. By applying Islamic environmental ethics on a global scale, these nations can contribute valuable perspectives to global environmental governance and reinforce the importance of intergenerational justice in environmental protection.

At the end we say Islamic environmental ethics provide a comprehensive framework for addressing environmental issues. Through principles such as **Khalifah** (stewardship), **Adalah** (justice), **Iqtisad** (moderation), and **Istislah** (public welfare), Islam offers a holistic approach to sustainable development. These teachings advocate for long-term sustainability, aiming to protect the environment for future generations. They also highlight the importance of integrating ethical principles into modern governance to address challenges like climate change, resource depletion, and social inequality.



Through such initiatives, Islamic environmental ethics contribute meaningfully to global sustainability efforts and offer a guiding light for future generations in maintaining harmony between humanity and nature.

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