

## **Islam and Environmentalism: A Study of Islamic Approach to Contemporary Environmental Crisis**

Zahoor Ahmad Shah\*

### **ABSTRACT**

*Allah, God, is the creator of all things, and Islam teaches that humankind is God's Steward (al-khalifah): the Quran states, "I am setting on the Earth a Steward." Humans in Islam are the central creatures of the earthly sphere, but can exercise power over things only in obedience to God's laws. And divine law (al-shari`ah) specifically includes duties to the natural environment. Laws forbid pollution and instruct the planting of trees and gentle treatment of animals. Today, with the growing awareness of the dangers facing our planet and the great interest in green ideas, a reflection on the guidance of the Prophet (Pbuh) in this area proves helpful and relevant. In this paper an attempt has been made to find out the major causes and effects of modern environmental crisis. Also to find solutions to the modern environmental problems like deforestation, Water Crisis, climate change, food scarcity, flooding, draught etc. from the Islamic point of view has been made. Can religion provide the antidote for dealing with these tendencies? Can it mobilize the positive forces in our breasts to address this matter? It has been shown in the paper that there is ample content in the sacred traditions of Islam to cope up with these issues. This paper is an attempt to explain how Islam defines human connections with the earth and how we may be kinder to it as the source of the generous gifts that sustain all our lives. Today, when we are exploiting natural resources injudiciously and moving towards chaos, such understanding must be developed by re-establishing the cultural and religious values in society.*

**Keywords:** Conservation; Environmentalism; Hadith; Islam; Prophet PBUH.

### **1. Introduction**

The Islamic view of the natural order and the environment, as everything else that is Islamic, has its roots in the Quran, the very Word of the God, which is the central theophany of Islam. The Quran addresses not only men and women but the Whole of the cosmos. In a sense, nature participates in the Quranic revelation. Allah, God, is the creator of all things, and Islam teaches that humankind is God's Steward (al-khalifah): the Quran states, "I am setting on the Earth a Steward." Humans in Islam are the central creatures of the earthly sphere, but can exercise power over things only in obedience to God's laws. And divine law (al-shari`ah) specifically includes

---

\* PhD Research Scholar, Department of History, University of Kashmir, Srinagar. Unique Id: [zahoorahmad332@gmail.com](mailto:zahoorahmad332@gmail.com)

duties to the natural environment. Laws forbid pollution and instruct the planting of trees and gentle treatment of animals.

Did the Messenger of Allah Prophet Muhammad (Pbuh) say anything about saving the planet and its environment? Did He promote any notions or practices relevant to the world's growing concern about the future of the earth and its resources?

Today, with the increasing awareness of the dangers and risks facing our planet and the great interest in green ideas, a reflection on the guidance of the Prophet (Pbuh) in this area proves helpful and relevant.

What is disparate regarding the Prophet's approach to environmental problems is that the affiliation He establishes between green practices and the Hereafter reward, which represents for Muslims a motivation larger than any worldly gain or reward, and as a result, prompts greater care for earth and effort to conserve its resources. Hadith, the sayings of Prophet (Pbuh) although said 14 centuries ago, are so relevant today.

*Plant a tree even if it is your last deed; Anas Ibn Malik (May Allah be pleased with him) reported that the Prophet (Pbuh) said, "If the Hour the day of resurrection is on the brink of to be established and one amongst you was holding a palm shoot let him get benefitted of even one second before the Hour is established to plant it." (Hadith narrated by Imam Ahmad-Al-Musnad).*

*Conserve resources even when used for rituals; Abdullah Ibn Amar Ibn Al-Aas (may Allah be pleased with him) reported that the Prophet (Pbuh) passed one day by Saad Ibn Abi Waqas (May Allah be pleased with him) while he was performing ablution (wudu). The Prophet asked Saad, "Why this wastage? "Saad replied "is there any wastage in wudu also? " The Prophet said, "Yes, even if you are at a flowing river." (Ibn Majah 419 and Imam Majah Ahmad 6768)*

*Animals should be cared for; Abdullah Ibn Umar (May Allah be pleased with him) narrated that the Prophet said, "A women entered the (Hell) fire because of a cat which she had tied , neither giving it food nor setting it absolve to eat from the vermin of the world." [Bukhari... Narrated by Abdullah bin Omar].*

*Keeping the environment clean is important; Mu`adh (May Allah be pleased with him) reported that the Prophet warned, "Beware of three acts that cause you to be cursed: relieving yourself in shaded places that people Human beings utilise, in a promenade or in a watering place."*

Failing to follow the Quranic injunctions, we have of course, upset the ecological balance. And it is up to us to set it right again. This will require great effort, and bold personal change. We need to do our best to restore and preserve the balance in nature; to take our responsibility as Viceroys of God and hence as custodians,

Stewards and trustees in whose trust God has placed the resources we tend to get pleasure from. We need to maintain the ecosystems that harbour the dazzling array of life forms God has created, including animals, birds, insects and plants. But the specified personal changes are sometimes simple and manageable. We can easily reduce, reuse and recycle waste. We can to an outsized extent conserve our use of water and other natural resources. We can in some little manner reverse the process of deforestation by planting one tree at a time. It is time to pay higher attention to the principles set forth in God's message, together with this one: "*Man shall have nothing but what he strives for*". (Quran 53:39)

## II. Review of Literature

The Islamic view of the natural order and the environment has its roots in the Quran, the very Word of the God, which is the central theophany of Islam. The concept of environmentalism is deeply rooted in the Islamic literature. Both the Quran and Hadith speak a lot about environmentalism, natural resources, consumption ethics and animal rights. Many studies have been conducted on Islam and environmentalism. The brief account of Review of literature is given below.

**Hughes (2001)** shows in his book "*An environmental history of the world-Humankind's changing role in the community life*" that Islam addresses environmental issues, natural resources, use and consumption ethics like it does address human rights and other values. Hughes further writes that Islamic governments are delegated the authority to enforce the laws of the God, they have the responsibility to protect environment but unfortunately, not many of them as yet have exercised this responsibility in a creditable manner.

**Foltz, (2013)** in his seminal work "*Animals in Islamic Tradition and Muslim Cultures*" has highlighted and analysed Islamic attitude towards animals. He has highlighted the animal rights in accordance with Quran and Hadith. Moreover he has talked of just treatment Islam assures to animals irrespective of their nature or size.

**Dwivedi (1989)** in his work "*World Religions and the Environment*" has dealt with Islam and its take on environment. Dwivedi has highlighted many Quranic verses and quoted many authentic traditions of Prophet Muhammad PBUH, which directly deal with environment and environmental resources. He has tried to document the Islamic attitude towards environment, flora and fauna.

**De Chatel (2008)** in an article "*Prophet Mohammad PBUH: A Pioneer of the Environment*" highlights the role of Prophet Muhammad PBUH as an advocate of environmentalism, animal rights, consumption ethics and natural resources

management. He has cited many Quranic verses and Hadiths to support his arguments related to Islamic Environmentalism.

**Misri (2009)** in a work entitled, “*Animal Welfare in Islam*” analyses the Islamic stand about animal rights. He quotes many verdicts related to animal welfare in Islamic history. Misri talks of many Islamic schemes and strategies towards animal welfare in Islam. His work is based on authentic Islamic literature.

### **III. Objectives of the study**

1. To understand and analyse the Islamic perspective on environmentalism.
2. To highlight natural resource management and consumption ethics in Islam.
3. To come up with some possible and practical solutions envisaged in the scriptures of Islam to the modern environmental crisis

### **IV. Research Methodology.**

This study is descriptive and analytical in nature and is based on both primary and secondary data sources. The study is based on an inter-disciplinary approach and involves an in-depth study of various related disciplines viz Environmental and Ecological Science, Islamic Studies, Theology, History etc. Data collection for this study is done through online sources, journals, newspapers, books and so on.

### **V. Analysis: Islam, Environment and Environmentalism.**

The concept of environment in Quran is distinct enough. It has given the values of unity, balance, order and harmony. The balance not only governs the structuring of the universe, it has specified each element with its proper place and definite function. The law of structural balance of the environment is often referred in the Quran by the words 'Balance,' 'proportion,' or 'measure'. The ideals set by Quran may be accepted as a basis of elaborating conservational strategies.

The theory of Environmentalism views environment instead of heredity as an important factor in the growth and development, especially the cultural and intellectual development of an individual or group. Also it can be referred as a theory which advocates the preservation, restoration, or improvement of the natural environment; especially: the movement to control pollution. The eminent modern historian Ramachandra Guha calls Environmentalism “*a distinctly modern phenomenon and a product of response and reaction to Industrial revolution.*” Whereas Western ecology is based on secular premises, Islamic responses to the growing crisis are based on the precepts of a religious tradition which assert the divine nature and origin of the universe, humanity and life itself. There is thus a divergence of paradigms deep in the interface between Islam and the West which takes the form of two irreconcilable issues that call for some examination. The first concerns existence itself and how it is to be defined and the second concerns

material wealth or money and how it is generated. This environmentalism is not of the kind we are familiar with today which is a reaction to our excesses; rather it is based on the laying down of patterns of behaviour which are the norms of society.

What does Islam have to say about the environment, like other sacred scriptures of other creation-based, monotheistic religions, the Quran presents the whole material world and the animal kingdom in particular, as a divine miracle to which man must respond with self-restraint? As one sonorous verse puts it:

*“Do you not see that Allah is exalted by whoever within the heavens and on the earth, and by the birds with wings spread? Each of them has known his means of prayer and exalting.” (Quran 24:41)*

Islam talks a lot about the Ummah or global community of believers; some interpretations give the term a broader meaning, embracing humanity as a whole. As eco-Muslims often recall, the Quran also insists that other species constitute Ummah-like communities, which are correspondingly worth of respect.

*“There’s no creature on earth, nor any bird that flies with its wings, but are communities (Ummah) like you. We neglected nothing in the scripture. Then to their lord they’ll be gathered.” (Quran: 6:38)*

Another verse that is often quoted in discussions about Islam and ecology is the one which ascribes to man the role of “Vice-regent” on earth: specie entrusted with a unique responsibility to look after the world, albeit one that human has often shirked. (Quran 2:30)

In defence of ecumenical greenery the very nature of environmental challenges gives certain integrity to eco-religious discussions. Rising sea level, melting glaciers and expanding deserts will affect everybody, regardless of what they believe. The intensity that affect may vary according to how much money people have to protect themselves from environmental change, but it will not, as far as we know, effect Hindus, Christians, Muslim or Atheists in different degrees. As a verse in the New Testament puts it, *“rain falls on the just and unjust alike”*. To that extent, it surely behoves all schools of secular and non-secular thought to think hard regarding the fate of the earth and to talk to one another.

Prophet Muhammad (Pbuh) as a pioneer Environmentalist may seem strange to many yet a close reading of many a Hadith would reveal that Prophet (Pbuh) was the staunchest advocate of environmental protection. French Environmentalist, Francesca De Chattel says, *he (Prophet Pbuh) “was a pioneer in the domain of conservation, sustainable development and resource management, and one who constantly sought to maintain a harmonious balance*

*between man and nature*". The Apostle of Allah (Pbuh) strongly disapproved of cutting down of trees that gave shade and shelter to travellers and animals.

Prophet Muhammad (Pbuh) encouraged his followers to keep a pollution free environment, saying, *"To remove something harmful from the roads is charity."* (Narrated by Abu Barza, Sahih Muslim 2618). It is easy to show how Islam is a "green" way of life and how Muhammad (Pbuh) was an early environmentalist with a deep respect for the earth and all its creatures.

#### **VI. Conservation and resource management in Islam**

Wastefulness is a substantial contributing factor to our ongoing woes, hence the sudden awareness of the benefits of reducing, reusing, and recycling waste has become so significant. But this reminds us of some Quranic cautions. For example in Quran Allah warns us: *"But waste not by excess: for God loveth not the wasters"*. (Quran 6:141).

The Prophet of Islam Muhammad (Pbuh) taught his companions that conserve resources even when used for rituals. Abdullah Ibn Umar Ibn Al-Aas (May Allah be pleased with him) reported that the Prophet Muhammad (Pbuh) passed one day by Sa`d Ibn Abi Waqas (May Allah be pleased with him) while he was performing ablutions (wudu) ritual cleaning of body parts in preparation for prayer. *The Prophet asked Sa`d, "Why this wastage?" "Sa`d responded" is there any wastage in wudu also? "The Prophet (Pbuh) said, "Yes, even if you are at a flowing river."* (Ibn Majah 419 and Imam Ahmad 6768).

When this rule was first formulated, its practical benefit may have been puzzling, today it is plain. Muslims following this rule must, over time, cultivate due regard for water and other natural resources as divine provisions.

Today, we are encouraged to recycle, conserve, and care for the world around us. If Muhammad (Pbuh) was here today, he would echo the same ecological concerns that he did over 14 centuries ago.

Asked about what the Prophet (Pbuh) used to do in his house, the Prophet's wife, Aisha ( may Allah be pleased with her), said that he used to repair his shoes, sew his clothes and used to do all such household work done by an average person." (Bukhari 676 narrated by Al-Aswad and also narrated by Ahmad).

#### **VII. The sanctity of planting trees in Islam**

The beneficent nature of trees to our ecosystem is now widely known and accepted. It may be noted in this regard that the planting of trees is regarded in the classical Islamic tradition as an act of continuous Charity, the foremost desirable variety of good deeds.

The Prophet of Allah Muhammad (Pbuh) aforementioned, *“There is none amongst the believers who plants a tree, or sows a seed, and then a bird, or someone, or an animal eats therefrom, but it's thought to be having given a charitable gift for him [for that there's an exquisite recompense].”* (Bukhari, Vol. 3, Hadith no.513).

The importance of planting trees as a good deed is highlighted in another tradition which says, *“that if one has on one hand a sapling ready to be planted and the day of judgement arrives one should go ahead and Plant it”.* (Hadith narrated by Imam Ahmad, Al-Musnad).

Even army officers were prevented from cutting the trees and plundering a natural habitat. For example Caliph Abu Bakr laid down humane rules for the guidance of his army officers.

*“No fruit bearing tree shall be cut down, no crops burned, no habitations devastated. There are ten things which the assumption of the Ibrahim make forbidden, and which one must leave undone. They include taking part in hunting free wild animals which are edible; whether killing or only injuring; and participating in any despoiling of trees for vegetation on the sacred territory, whether by cutting or by plucking.”*

The current plant a tree, campaigns sit well with Muhammad's (Pbuh) credentials. He organised the planting of trees and date groves, and turned forests into conservation areas called '*Hima*' or sanctuaries for thriving ecosystems. Hima means environmental protection, an inviolate zone or boundary, and a system of environmental protection in Islam.

Allah says in Quran, *“Whatever palm-trees you cut down or left them standing on their roots was by Allah's command, that He may debase the offenders. (Quran, 59:6).*

The Apostle of Allah (Pbuh) strongly disapproved of cutting down of trees that gave shade and shelter to travellers and animals.

### **VIII. The equilibrium of the life in Islam**

Furthermore, Muslims believe that all creations of almighty Allah, in association with animals and trees, glorify God in their own way. In Quran Allah says, *“Art thou not aware that before God prostrate themselves all [things and beings] that are in the heavens and all that are on earth, the sun, and the moon, the stars, the mountains, the trees, and the beasts? And many human beings [submit to God consciously], whereas many [others, having defied Him,] will inevitably have to suffer [in the life to come]; and he whom God shall scorn [on Resurrection Day]*

*will have none who might bestow honour on him: for, verily, God does what He wills". (Quran 22:18).*

Islam also teaches humans that all creatures of God, whether it is the tiny ant or the huge lion, serve a certain purpose in the large scheme of God's world. *"There isn't an animal (that lives on the land, nor a living thing that flies on its wings, but (forms part of) communities like you. (Quran 6:38).*

This divine notion, that came over 1400 years past, reinforces the scientific concept of chain of life, with each species depending on another and together maintaining the balance of life on earth. God reminds us in the Quran not to tamper with his divine balance (here referred to as a 'measure') by reminding us, *"And the sky He hath uplifted; and He Hath set the measure, that ye exceed not the measure but observe the measure strictly, not fall short thereof. (Quran 55:17-19)*

The Prophet (Pbuh) aforesaid, *"Whoever kills a sparrow or anything bigger than that without a just cause, Allah will hold him accountable on the day of judgement."* The listeners asked, "Oh Messenger of Allah, what is a just cause?"

The Prophet Pbuh replied, *"That he will kill it to eat, not simply to chop off its head and then throws it away."* (Sunan Abu Dawud-2/11).

Abu Hurairah (May Almighty Allah be pleased with him) reported that the Prophet (Pbuh) said,

*"A man felt very thirsty whereas he was on the way; there he discovered a well. He went down the well, quenched his thirst and came out.*

*Meanwhile he saw a dog panting and licking mud as he was having excessive thirst. He understood that, "This dog is suffering from severe thirst as I did."*

*So, he went down the well once more, filled his shoe with water, held it with his mouth and watered the dog. Allah admired him for that good deed and forgave him."*

The Companions said, "Oh Allah's Messenger! Is there a reward for us in serving the animals?" He replied: *"There is a reward for serving any living being."* (Bukhari)

*"May God curse anyone who maims animals"?* (Bukhari)

*"Whoever is kind to the creatures of God is kind to him."* (Bukhari)

Hence irresponsible deforestation and wanton killing of even the tiniest of God's creatures is strongly discouraged in Islam.

*"A good deed done to an animal is like a good deed done to a human being, while an act of cruelty done to an animal is as bad as cruelty done to a human being," Muhammad (Pbuh) said.*

*On discovering a companion had caused distress to a bird by taking her young, Muhammad (Pbuh) ordered him to return them at once. (Sahi Muslim)*

*“Birds’ nests should not be damaged and their eggs and chicks should not be taken.”*

*(Sahi Bukhari, 139).*

Prophet (Pbuh) even reprimanded those who sat idly on their camels and horses with the warning, *“Do not treat the backs of animals as chairs. “God gave these to your command only on the condition that you may go with them easily to places you would not been able to go by yourself without extreme trouble.”(Abu Dawud, 61, 2667).*

Allah says in Quran, *“He had Created cattle for your benefit.” (Quran, 16:67)*

Again Allah says in Quran, *“In cattle there is a lesson for you.” (Quran, 23:22)*

In mediaeval times, writes historian Gustave le Bon, *“Animals enjoyed heaven in the Muslim world.”* Trusts were solely devoted to sick and vulnerable creatures. The Muslims in 18<sup>th</sup> century Cairo, setup bread and water foundations for dogs. In Damascus, a municipal area was dedicated to ageing horses where they could pasture in dignity until the end of their lives, which continued until the 20<sup>th</sup> century.

From the start of an animal’s life to its end, there were clear rules on maintaining its welfare. Mohammad (Pbuh) advised people to take the life of an animal only for food, and to be as human as possible urging that the creatures should not see the blade and should not be killed in front of other animals. Mercy to animals goes hand in hand with faith as Prophet’s (Pbuh) words articulate, *“He who take pity even on a sparrow and spares its life, God will be merciful to him on the day of judgement.”*

Quran also says, *“Of the cattle there are some for burden and some for slaughter. Eat that which Allah has provided for you, and follow not in the footsteps of Satan.” (Quran, 6:143).* This ethic is still alive today and need is to make it more public.

#### **IX. Man: trustee and vice-regent of God on earth.**

Moreover, there are some general Islamic concepts which serve to reinforce the observations made so far. One is the belief that everything within our possession and which we conveniently call our property is not only provided by God but ultimately belong to Him. On this belief, what we have is merely placed in our trust, and must be preserved and delivered back to God in the best manner possible. The following Quranic verse emphasises the point, *“Believe in Allah and His messenger and spend of that of what He hath made you trustees; and such of you as I believe and spend (aright), theirs will be a great reward. (Quran 57:7)*

Related to this idea of trust is the concept of vice-regency. In the Quran God's says: *"then we appointed you viceroys on the earth after them that we might see how ye behave. (Quran 10:14)*. The behaviour of those who cause corruption on earth is well noted. Quran says; *"And when he gains power, he strives to spread corruption on the earth, destroying properties and lives. God does not like corruption. (Quran 2:205)*

According to the Quran God made well everything He has created: *"who made all things good which He created. (Quran 32:7) and we are commanded to keep it that way: "Do no mischief, after it hath been set in order". (Quran 7:56)*.

#### **X. Environmental Pollution and controlling measures in Islam.**

Prior to the creation of man on earth, the environment was clean, pure, beautiful and healthy, It became polluted and contaminated due to human efforts to overpower nature and to exploit natural wealth for his so called betterment. The impact of these activities on our physical and biological environment has a consequential effect on man and society due to changes in environment. This resulted in serious problems and dangers and created difficulties for human existence.

Allah warned against such destructive human efforts. Islam has attached much significance to the protection of environment asking its followers not to cut trees, pollute rivers or contaminate the atmosphere. The Quran says such activities are inspired by Satan:

*"A Community, which takes Satan rather Allah as its patron and assaults nature to the extent of altering Allah's creation, will face obvious and tangible loss and its ultimate abode will be an environmental hell from which it will find no escape."* (Quran, 4:117-119).

Prophet (Pbuh) taught people to live on less, to protect animals and plant life and to worship the creator by being merciful to the creation.

The indiscriminate use of fertilizers, pesticides/ insecticides, preservatives, drugs, and the enormous release of chemicals through industrial wastes and nuclear wastes demonstrates that man has become instrumental in changing Allah's creation. According to the Islamic view of the ideal environment, no such alteration of God's creation is permissible.

Water has been considered as purifying agent in Islam. The following lowing invocation should be said at the washing of hands, after the *Bismillah*: *"Praise be to Allah for Islam and for his grace. Praise be to Allah who has created water a purifying agent and Islam a light."*

Allah says in Quran, *“Blessed is he who hath kept it pure and undone is he who hath corrupted it! (Quran, 91:10-11).*

The air pollution caused by smoke and gases in these days has been predicted in *Quran*: *“Watch for the day when the sky will bring forth visible smoke that will engulf.”* To cope up with this pollution, the Quran says, *“He is indeed prosperous who purifies it, and he is ruined who corrupts it.” (Quran, 91:10-11).* The following verse provides solution to pollution problems because the Quran wants human to preserve the natural environment.

*“O thou enveloped in thy mantle arise and warm*

*Make the Law posterior, Nourisher and Sustainer reign supreme*

*Clean thy person (with and without)*

*Do away with pollution”.*

In Islam, aestheticism is preceded by cleanliness, as the Holy Prophet PbuH says, *“Clean and purify yourself with all possible means, for Allah has founded no cleanliness and none will enter paradise except every clean one.”* Also, several actions which lead to pollution in society are prohibited in Islam. For example, an exposition of things disapproved of in the matter of streets has been mentioned as *“Casting out the sweepings into the upper part of the roads, and throwing out watermelon peel and dirty water which may cause folk to slip fall.”* The Quran says that, *“man is born with nature made by Allah and “He, who nourishes it, will surely be successful and he, who confines it, will surely come to grief.”* In spirit of Islam Amir Hussain says:

*“Every being is equipped for life within its environment and similarly every environment is so ordered that its products and effects are according to fixed laws, so that there is stable adjustment between environment and the beings that exist in it and life will not be endangered.”*

The concept of environment in *Quran* is distinct enough. It has given the values of unity, balance, order and harmony. The balance not only governs the structuring of the universe, it has specified each element with its proper place and definite function. The ideals set by *Quran* may well be accepted as a basis of elaborating conservational strategies.

## **XI. Conclusion**

Very few people should now be left unconvinced of the threats that face Planet Earth especially after the massive media coverage surrounding the failure of the Climate Summit in Copenhagen in December 2009. However, the evidence that human activity is largely responsible for the degradation of the planet continues to be ignored although the onus remains with each one of us to change and the absence

of an agreement in Copenhagen demonstrates our lack of temperament to try and do thus. The reality of environmental crisis like Climate Change, deforestation, global warming, water crisis, food scarcity, man-wild conflict, draughts, floods, soil degradation, air pollution so on and so forth calls for a re-evaluation of our actions and a redirection or possible reversal of the looming environmental crisis. Religious leaders are challenged to look into their traditions for any inspiration that could guide us towards averting this global disaster. This new demand on old traditions forces us to look creatively at the world's religious convention and interpret or reapply sacred texts and principles to our present problem. It is surprising however, that the texts of the Islamic religious tradition speaks directly on many issues that are pertinent to our problem. Hence the task for the Muslim expositor here isn't so much a reinterpretation of the traditions, but mainly a reapplication of old texts to new and contemporary problems. To begin with, the Quran calls on us to recognise our own contribution to the crisis: *"Corruption doth appear on land and sea because of (the evil) that man's hands have done, that He may make them taste a part of that which they have done, in order that they may return."* (Quran 30:41)

According to the verse cited, God is giving us a taste of your own medicines so what we may return from the wrong directions we have taken in life. If we want to reverse the deterioration of our environment then we've to make some hard choices and alter our practices. In other words, ecological Change calls for personal change.

Failing to follow the Quranic injections, we have of course, upset the ecological balance. And it is up to us to set it right again. This will need some great efforts, and courageous personal change. We need to do our best to restore and preserve the balance in nature; to take our responsibility as Viceroys of God and hence as custodians, Stewards and trustees in whose trust God has placed the resources we taste. We can easily reduce, reuse and recycle waste. We can to an outsized extent conserve our use of water and other alternate natural resources. Extensive deforestation is badly damaging the eco-system. Over grazing has reduced the regenerative capacity of forests to a negligible point. Islam has encouraged and given direction to reforestation and agriculture. We can in some small manner reverse the process of deforestation by planting one tree at a time. It is time to pay serious attention to the principles set forth in God's message, including this one: *"Man shall have nothing but what he strives for"*. (Quran 53:39).

We have caused corruption on the land and sea, and it is up to us to mend our ways. Our ongoing crises invoke religious leaders to find faith-based message that will

inspire the faithful towards a heightened environmental awareness. We have seen that there's ample content within the sacred traditions of Islam to meet this need. What remains to be seen is that to what extent we will rally to this call for personal change.

Since the awakening of the need for protecting the environment all over the world, it is now considered imperative to re-establish the religious fundamentals and basic principles of conservation. Today, when we are exploiting natural resources injudiciously and moving towards chaos, such understanding must be developed by re-establishing the cultural and religious values in society.

## References

1. Abdullah, Y.A. (2010) The Quran. Delhi: India: Goodword Books.
2. Ali, S. A. (1997). The spirit of Islam: A history of the evolution and ideals of Islam with a life of the Prophet. New Delhi, India: Kitab Bhavan.
3. Anand, S.V. (2013). Global Environmental issues. *Scientific Reports*, 2 (632), doi: 10.4172/scientificreports.632
4. Barbaruah, Dr. Miftahul Islam. Islam and Animal Welfare: A Compilation of Religious Views. New Delhi, India: Vet Helpline Pvt. Limited.
5. Demrici, S. (2011) On 'Planting a seedling.' Journal of Hadith and Sira studies. Retrieved from [www.lastprophet.info](http://www.lastprophet.info)
6. Donald, J. H. (2001). An environmental history of the world- Humankind's changing role in the community life. London: U.K.: Routledge.
7. Dwivedi, O. P. (1989). World Religions and the Environment. New Delhi: India. : Gitanjali Publishing house.
8. Erasmus. (2015, August 21). Islam and Ecology: In Almost Perfect Harmony. *The Economist*. Retrieved from <https://www.economist.com>
9. Foltz, R.C. (2013). Animals in Islamic Tradition and Muslim Cultures. Oxford: U.K.: One World
10. Francesca, D. C. (2008). Prophet Mohammad PbuH: A Pioneer of the Environment. *Journal of the Islamic Bulletin*, 10(23), 5-6. Retrieved from <http://www.islamicbulletin.org>
11. Gari, L. (2006). A History of the Hima Conservation System. *Journal of Environment and History*, 12(2), 213-228.
12. Guezzou, M. (2014). A treasury of Hadith: A commentary on Nawai's Selection of Prophetic Traditions (Treasury in Islamic Thought and Civilizations). Leicestershire: England: Kube Publishing ltd.
13. Guha, R. (2016). Environmentalism: A global history. Haryana: India: Penguin Random House.
14. Hakeem, K.R. (2006, July 25). Prophet's (SAW) lessons on Environment. Greater Kashmir. <https://m.greaterkashmir.com>
15. <https://muflihun.com/Bukhari/39/513>
16. <https://quran.com/22/18>
17. <https://www.islamawakened.com/quran/22/18/default.htm>
18. Hussain, Ashfaque. (1960). The Quintessence of Islam: A summary of the commentary of Maulana Abul Kalam Azad on Al-Fateha, the first chapter of the Quran. Bombay: India: Asia Publishing House.
19. Iqbal, S.M. (1977). Mission of Islam. Bombay: India: Vikas.
20. Islam, M.A. (2016). An Essay on the Ethics of Islam towards: Environmental Resources. *Journal of Revelation and science*, 6 (2), 9-23.
21. Jamail, S. (2009). Islam and Environmentalism: Greening Our Muslim Youth: Igniting Thought. Unleashing Youth: Perspectives on Muslim Youth Activism in Singapore. Selecting Publishing, 119-130.
22. Karunakaran, C. K. (2012). The ailing forests of India. Delhi: India: National Book Trust.

23. Khalid, M. F. (2002) Islam and Environment. *Journal of Encyclopaedia of Global Environmental Change*, 5, 332-339. Retrieved from <https://Islam-science.net>
24. Khan, M.W. (2013). The Quran. Delhi: India: Goodword Books
25. Khan, M. M. (1995). The Translation of the Meanings of Summarized Sahih Al-Bukhari: Arabic-English. Chicago: USA: Kazi publications Inc.
26. Misri, B. A. (2009). Animal Welfare in Islam. Villa Park: U.S.A.: Islamic Foundation.
27. Nasr S. H. (1990). Man and Nature. London: U.K.: George Allen.
28. Nasr S.H. (1993). The Need for a Sacred Science. Surrey: England: Curzon Press
29. Oktar, Adnan. (2016) Bigotry: The Dark Danger. Istanbul: Turkey. Arastirma Publishing.
30. Olayiwala, ARO. (2015). Mass Media and Environmental Problems: Islamic Religious Communication Solutions Perspectives. *Journal of Mass Communication and Journalism*, 5(3), 250. Doi: 10.4172/2165-7912.1000250.
31. Oosthoek, J. & Gills, B.K. (2005). *Journal of Globalizations*, 2(3), 283-291. Retrieved from <http://www.tandf.co.uk/journals/titles/14747731.asp>
32. Passore. J. and Gardiner.S (2007). Environmentalism: Goodin.R, Pettit.P and Pogge.T. A companion to contemporary political philosophy: Edition 2<sup>nd</sup>:572-592: Malden: U.S.A: Blackwell Publishing.
33. Prince of Wales. (2010). "Islam and Environment". Sheldonian Theatre, Oxford. Retrieved from <https://www.princeofwales.gov.uk>

