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	<p align="center">Environmental Ethics in Islam: The Qur'an Perspective</p>
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Environmental Ethics in Islam: The Qur'an Perspective

Abstract:

*The Qur'an presents a holistic ethical framework that extends beyond human relations to encompass the natural environment, establishing humanity's role as **khalīfah** (vicegerent) on Earth. Environmental ethics in Islam are rooted in the principles of **taw hid** (oneness of God), **mizzen** (balance), **Amana** (trust), and **insane** (excellence), which together create a moral obligation for ecological stewardship. This paper explores the Qur'an perspective on environmental ethics by examining verses that highlight the sanctity of nature, the balance of creation, and the responsibility of humankind to avoid corruption (fazed) on Earth. It emphasizes that ecological degradation, such as deforestation, pollution, and climate change, reflects a breach of divine trust. Furthermore, the study investigates how Qur'an injunctions provide a foundation for contemporary environmental sustainability, offering spiritual and ethical guidance relevant to modern ecological crises. By revisiting the Qur'an ethos, this paper argues that Islam positions environmental conservation not as an optional act of benevolence but as a **religious and moral duty** integral to faith. Such an approach presents a distinctive paradigm for constructing a sustainable future, deeply rooted in spirituality, justice, and responsibility towards all creation.*

Keywords: Environmental ethics, Qur'an, Kaliyah, Mizzen, Amana, Sustainability

Introduction:

The ecological crisis of the 21st century—manifested in global warming, deforestation, biodiversity loss, and pollution—poses not only a scientific and political challenge but also a **moral and spiritual dilemma**. Modern secular approaches often emphasize technological and policy-based solutions but tend to neglect the ethical and spiritual dimensions of environmental care. Islam, as a comprehensive way of life, offers a unique moral framework for ecological consciousness rooted in the Qur'an. The Qur'an repeatedly reminds humanity of the sacredness of nature, portraying the Earth as a **divine trust** rather than an unlimited resource for exploitation. The Qur'an worldview integrates human responsibility with divine accountability, positioning mankind as **stewards (khalīfah)** who must maintain balance (mizzen) and avoid corruption (fazed). It recognizes that the natural world—animals, plants, water, and even inanimate objects—are engaged in the glorification of God, thereby possessing intrinsic worth. Environmental destruction is thus interpreted as not merely a social or ecological crime but also as a **spiritual violation**. This article aims to revisit the Qur'an perspective on environmental ethics, demonstrating how principles of sustainability are embedded in Islamic teachings. It explores relevant verses, theological concepts, and practical implications for contemporary society, while highlighting how Islam can contribute to global discourses on ecological responsibility and sustainability.

The Qur'an Foundation of Environmental Ethics: Taw

hid and the Unity of Creation:

Taw hid (Oneness of God) is the central doctrine of Islam. It does not only imply theological monotheism but also expresses the **interconnectedness of all creation** under the sovereignty of God.

The Qur'an emphasizes that all beings are dependent on God (Allah salad, 112:2), and creation itself manifests divine signs (yet).

Verse: "Do you not see that to Allah prostrates whoever is in the heavens and the earth, the sun, the moon, the stars, the mountains, the trees, the animals, and many among mankind?" (Qur'an 22:18).

This illustrates that nature is not a passive resource but an **active worshipper of God**, possessing dignity and intrinsic worth.

The Sanctity of Nature as a Sign (Ayah) of God:

The Qur'an repeatedly describes natural phenomena as **yet (signs)** pointing to God's existence, wisdom, and mercy. Verses:

"Indeed, in the creation of the heavens and the earth, and the alternation of night and day, are signs for those of understanding." (Qur'an 3:190).

"And the earth we spread out, and placed therein firm mountains, and caused to grow therein every kind of beautiful growth, as a sign and reminder for every servant who turns to Allah." (Qur'an 50:7–8).

Thus, to **destroy or pollute nature** is to erase the very signs that guide humanity to faith.

The Concept of Kaliyah (Vicegerency) and Human Responsibility: Human

Role as Trustees of Earth:

The Qur'an declares that humanity has been entrusted with the **Amana (trust)** of stewardship: "Indeed, we offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man undertook it..." (Qur'an 33:72). Humanity is called **khalifah (vicegerent)**:

"And [mention] when your Lord said to the angels, 'Indeed, I will make upon the earth a successive authority (khalifah).'" (Qur'an 2:30).

This role means **care, protection, and accountability**, not dominance or exploitation. **Accountability before God for Misuse of Resources:**

The Qur'an warns that humanity will be **judged for its actions**, including how it uses natural resources: "Then you will surely be asked that Day about pleasure [and blessings]." (Qur'an 102:8). Wasting water, overconsumption, or harming ecosystems are not just social wrongs but **spiritual betrayals** of the trust.

Qur'an Emphasis on Harmony in Creation:

The Qur'an stresses that God created everything with balance and proportion:

"And the heaven He raised and imposed the balance (mizzen), that you not transgress within the balance." (Qur'an 55:7–8).

Environmental disruption, such as excessive industrialization and pollution, represents a **transgression against this balance**.

The natural cycles—seasons, rainfall, biodiversity—are all part of this divine harmony.

Condemnation of Extravagance and Waste (Ashraf) Wastefulness is strongly condemned:

"Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful." (Qur'an 17:27). "And eat and drink, but do not be extravagant. Indeed, He does not like the extravagant." (Qur'an 7:31).

This principle can be applied today to issues like consumerism, unsustainable lifestyles, and overexploitation of resources.

Prohibition of Fas ad (Corruption) on Earth:

Environmental Destruction as Moral Corruption:

In the Qur'an, fazed (corruption, disorder, mischief) is not limited to social or political wrongdoing; it also includes **disruption of the natural order**. Verse: "Do not commit abuse on the earth, spreading corruption." (Qur'an 2:60).

Verse: “And when it is said to them, ‘Do not cause corruption on the earth,’ they say, ‘We are only reformers.’ Unquestionably, it is they who are the corrupters, but they perceive [it] not.” (Qur’an 2:11–12).

Overexploitation of land, deforestation, excessive pollution, and extinction of species can be seen as **fazed**, since they destroy the balance (mizzen) established by God. **Qur’an Warnings against Disrupting Ecological Balance:**

Verse: “Corruption has appeared on land and sea because of what the hands of people have earned, so He may let them taste part of what they have done, that perhaps they will return [to righteousness].” (Qur’an 30:41).

This verse directly links human misdeeds with ecological disruption — an interpretation highly relevant to climate change and environmental crises.

The Qur’an repeatedly condemns arrogance and exploitation of God’s creation for selfish ends, warning that the consequences of such behavior will return to humanity itself.

Practical Implications for Contemporary Environmental Challenges:

Climate Change, Pollution, Deforestation in Light of Qur’an Guidance: The

Qur’an’s call for moderation and protection of nature resonates with **modern ecological crises**:

Climate Change: Human misuse of energy and overconsumption disrupts natural systems — a modern form of fazed.

Pollution: Qur’an condemnation of waste (Izard) and corruption supports campaigns against air, water, and soil contamination.

Deforestation: Cutting trees excessively contradicts the Qur’an vision of nurturing creation. The Prophet ﷺ even declared, “Whoever plants a tree and diligently looks after it until it matures and bears fruit is rewarded” (Monad Hamad).

Towards Sustainable Consumption and Renewable Energy:

Qur’an ethics stress **balance, moderation, and trust**, encouraging alternatives that do not harm future generations.

Verse: “And He is the One Who has made you successors upon the earth and raised some of you above others in degrees [of rank], so that He may try you in what He has given you.” (Qur’an 6:165).

Renewable energy (solar, wind, hydro) can be understood as modern extensions of **Amana**, fulfilling the trust by preserving Earth’s resources without harm.

Sustainable agriculture, water conservation, and recycling reflect the Qur’an duty to **avoid waste** and maintain mizzen.

Islamic Environmental Ethics in Global Context:

Comparative Perspectives with Secular Environmental Ethics:

Secular environmental ethics often focus on **utilitarianism** (maximizing benefit), **deep ecology** (intrinsic value of nature), or **anthropocentric conservation** (saving nature for human survival).

The Qur’an model, however, goes beyond these:

It is **theocentric** (centered on God), not just human- or nature-centered.

It views nature as **ayah** (a divine sign) and **Amana** (trust).

It introduces **spiritual accountability**, absent in secular frameworks.

The Potential Role of Qur’an Ethics in Shaping Global Ecological Policies

Global initiatives like the **Paris Climate Agreement** or **UN Sustainable Development Goals (SDGs)** could benefit from Qur'an ethical insights:

Justice ('ad) — fairness in distributing resources and responsibilities.

Moderation (intimal) — reducing consumerism and overproduction.

Trust (Amana) — responsibility to future generations and all creation.

Faith-based perspectives, especially Islam's **Qur'an environmental ethic**, can **motivate moral behavior** in ways that policy alone cannot.

The Qur'an framework may therefore complement secular approaches by grounding sustainability in **spiritual consciousness and divine accountability**.

ENVIRONMENTAL ETHICS IN ISLAM THE QUR'AN PERSPECTIVE



Summary:

The Qur'an provides a comprehensive ethical framework for environmental stewardship, rooted in principles of unity, balance, trust, and responsibility. Unlike secular approaches that often regard environmental care as a pragmatic necessity, Islam situates it within the domain of **faith and worship**. Humanity is seen as a trustee (khalīfah) who must preserve balance (mizzen), avoid wastefulness (Izard), and prevent corruption (fazed). The Qur'an thus transforms ecological responsibility into a **sacred duty**, reminding believers that environmental destruction is a breach of divine trust and a disruption of cosmic harmony. This paper highlights the relevance of Qur'an ethics to contemporary ecological crises, such as global warming and biodiversity loss, emphasizing that sustainable living is not optional but central to Islamic ethics. It calls for integrating Qur'an values into modern environmental policies, bridging spirituality with global sustainability discourse. Ultimately, environmental ethics in Islam reflects a vision of justice that extends beyond humans to embrace all creation, offering a holistic and spiritually grounded response to the ecological challenges of our time.

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