

THE ROLE OF ISLAMIC ENVIRONMENTAL ETHICS IN THE ALLEVIATION OF CLIMATE CHALLENGES AND THE PRESERVATION OF ECOSYSTEM

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Abstract

The study seeks to investigate the relationship between Islamic environmental ethics and the contemporary climate challenges being faced by the modern world. It explores the role of Islamic environmental ethics in the alleviation of climate change and the preservation of the ecosystem. The Holy Qur'an and the Hadith provide the theoretical foundations for the study of Islamic environmental ethics and their efficacy for durable solutions to current environmental issues. The paper aims to highlight the significance of human responsibility in ensuring the protection and preservation of the natural environment and examines how far the theological discourse on environmental ethics can help us alleviate the human concerns encompassing both animate and inanimate beings on our planet. The conceptual framework for this study is based on the principles derived from the Quranic teachings, the prophet's sayings, and the opinions of classical jurists. Islamic environmental principles entail the concept of the Oneness of God (توحيد) and the application of Haram and Hima (حمى) that serve as the epistemological foundations for this study. These ethical principles address the issues of climate change, deforestation, and water scarcity and emphasize the imperatives of preserving and sustaining natural resources. The study finds that climate change has posed the issues of food scarcity, health hazards, human displacement, and loss of biodiversity and ecosystem which may have the potential catastrophic consequences if left unaddressed. It recommends that the education and awareness programs on Islamic teachings on environmental ethics may contribute to the responsible use and preservation of natural resources and the protection of biodiversity.

Keywords: Qur'an, Hadith, Jurisprudence, Environmental Ethics, Climate, Ecosystems, Biodiversity, Haram and Hima (حمى)

INTRODUCTION

Islamic ecological principles provide a set of rules and moral standards that ensure the preservation and safety of the natural environment. Nature is a priceless gift from Allah that ensure provisions of necessities including food, water and sustainability for living beings and requires preservation, respect and care in reciprocity. The importance of environmental preservation and sustainable usage of natural resources is emphasised in the teachings on environmental ethics found in the Quran and Hadith. The article studies the interdependence of humans and the ecological environment and investigates the existential problems being faced by both entities from the perspective of Islamic principles. It denotes that Islamic environmental ethics place a strong emphasis on the idea of harmony between humans and nature. This rule underlines that people have an innate obligation to utilize its resources economically and focus on climate preservation. However, the careless attitude of humans towards nature has endangered biodiversity and ecological balance that may put the future of humans into gloom and bleakness.¹

The principles of *haram* and *hima* (حصى) serve as the foundations of Islamic environmental ethics. *Haram* refers to sacred locations that are shielded from exploitation and devastation by humans. These places, which Muslims regard as sacred, include forests, rivers, and mountains. The Prophet ﷺ established sacred areas known as *haram* and *hima* (حصى), in which property was left pristine to protect land, forests, and wildlife. The establishment of *haram* zones around water resources and wells helped curb excessive groundwater pumping. *Hima* (حصى) denotes forestry and wildlife, designating a section of land where camels and other protected species might roam freely or where grazing and woodcutting are prohibited.² *Hima* (حصى) describes protected regions with restrictions on grazing and hunting to promote ecological sustainability. This guideline emphasises that people should not use common resources to the extent to which the environment can no longer sustain them. Islamic law offers an Islamic framework of ecological morals. The Islamic environmental ethics find their epistemological basis on these three *fiqh*¹-based ethical precepts—*maslahah mursalah* (مصلحة مرسله) (public interest), *mizan* (میزان) balancing, and *amanah* (امانة) trustworthiness. The application of these principles can help us find a lasting disposition to environmental issues. For instance, the standard of *mizan* emphasises the necessity to maintain harmony between the needs of people and the environment, while the standard of *maslahah mursalah* (مصلحة مرسله) emphasises that protecting the climate is in the public interest. The standard of *amanah* (امانة) stresses the obligation of people to focus on the climate as legal administrators of God's creation.

The Quran and prophetic practises have greatly influenced Islamic ecological principles that have significant areas of strength for a religious organisation. The Quran, the sacred book of Islam, emphasises the idea that the natural world is a demonstration of God's strength and a source of His blessings. Surah Al- sūrat al-an'ām, which begins with the words:

وَهُوَ الَّذِي جَعَلَ لَكُم مِّنَ الْأَرْضِ رِجًا وَمِنْهَا تَنبُتُ الْحَبْلُ وَالنَّخْلُ وَالزُّيُوتُ وَالنَّارُ وَالْأَشْجَارُ وَالْأَنْهَارُ وَالْأَنْهَارُ وَالْأَنْهَارُ
مَا أَتَاكُمْ مِنْهُمُ الْغُفُورُ رَحِيمٌ ﴿١٥﴾

“And He is the One who has appointed you as successors (khalifas) on the earth and raised some of you in ranks above others so that He may test you through what He has given you. Surely, your Lord is swift in punishment; and surely, He is Forgiving, Merciful.”³

Islamic ecological morals are grounded in prophetic practices, or Hadith. It is said that the Prophet Muhammad ﷺ once said, the earth is a mosque, and everything within it is holy, Sahi al Bukhari describes.

جُعِلَتْ لِيَ الْأَرْضُ مَسْجِدًا وَطَهُورًا -

The earth has been made for me (and for my followers) a place for praying.⁴

This Hadith emphasizes the idea that the natural world is both a physical and a spiritual place that requires respect and reverence. The Quran and prophetic practices together structure the philosophical framework of Islamic environmental ethics. The Islamic view of the natural world as a manifestation of God's unity and power is supported by the Quranic principle of tawhid or the Oneness

¹ Fiqh is the term for the interpretation and application of Islamic law.



of God. In the ecological ideology of Islam, the world is not detached from its heavenly whole but rather a basic piece. This thought is reflected in the Quranic section:

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَلُكُمْ مَا قَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ.

“There is not an animal (that lives) on the earth, nor a being that flies on its wings, but (forms part of) communities like you. Nothing have we omitted from the Book, and they (all) shall be gathered to their Lord in the end.”⁵

The idea of *fitra* (فطرة), or the intrinsic attitude of all creatures towards goodness and uprightness, is additionally a significant part of Islamic ecological morals. As per Islamic conviction, creation is all intrinsically great and has a reason in God's arrangement. The authentic and philosophical foundations of Islamic ecological morals emphasise the interconnectedness and interdependence of all creatures in the regular world. Islamic ecological morals perceive the significance of approaching the normal world with care and respect, as it is an indication of God's solidarity and power. The modern world is facing unprecedented difficulties and challenges of environmental change, deforestation, and water shortage. However, Islamic environmental ethics offer viable and practical solutions to deal with the aforementioned issues. Developing countries like Pakistan, Afghanistan, Somalia, Sudan, Nigeria, and Malawi are hard-hit countries by climate change. Environmental issues like desertification, soil erosion, and pollution have resulted from the exploitation and degradation of these resources as a result of factors like urbanization, industrialization, and unsustainable agricultural practices.

Islamic environmental ethics can offer a useful perspective for dealing with global environmental issues that extend beyond the Muslim world. The universal principles of harmony and balance between humans and the natural environment can be used to address issues like climate change, loss of biodiversity, and wastage of natural resources. Islamic environmental ethics have a lot to do with current environmental issues, both inside and outside the Muslim world. The Islamic perspective on environmentalism offers a novel point of view and solutions to crucial environmental issues. Islamic environmental ethics may contribute to the development of a sustainable future for human beings by promoting harmony and balance between humans and the natural environment.

This essay examines the relationship between modern environmental problems and Islamic environmental ethics. It attempts to ascertain how the modern population around the globe may cooperate to address environmental issues utilising Islamic environmental principles. By analysing how Islamic environmental ethics are practised in Muslim society, this study seeks to show that its core ideas might be modified and utilised to meet contemporary environmental problems. In recent years, the world has seen a rise in concern for environmental sustainability and the protection of natural resources. As a result, there have been many environmental movements and programmes that promote sustainable growth and decrease the effects of human activity on the environment. Islamic environmental ethics, grounded in a profound appreciation of the sacredness and interconnectedness of all living things, provide a novel perspective on the relationship between humans and the natural world in this setting.

This study may contribute to the interdisciplinary nature of both environmental studies and Islamic studies and give a complete outline of the verifiable and philosophical foundations of Islamic ecological morals. The article identifies how Islamic environmental ethics and principles can be applied to current environmental issues. It also emphasizes the significance of incorporating Islamic environmental ethics into global environmental issues and explores a new perspective on them by drawing attention to the role that Islamic teachings and practices play in promoting environmental sustainability. In general, this article adds to the growing body of research on the connection between religion and the natural world. It suggests ways in which Islamic environmental ethics can be used to address the pressing environmental challenges of our time and provides insights and recommendations for scholars, policymakers, and environmentalists.

RESEARCH QUESTIONS AND OBJECTIVES

The following are some of the research issues that the article will address:



- a. In what ways are the fundamental principles of Islamic environmental ethics applicable to current environmental issues?
- b. How can Islamic ecological morals be applied to address contemporary natural difficulties, for example, climate change, deforestation, and water shortage?
- c. What criticisms and obstacles must Islamic environmental ethics overcome in today's society, and how can they be overcome?

DISCUSSION AND ANALYSIS

Theological Basis of Islamic Environmental Ethics

Islamic environmental ethics are based on Islam's theological foundations, which emphasize that everything in the universe is one and connected to everything else. Islamic environmental ethics are based on the concept of *tawhid* is a central belief in Islamic theology, which refers to the Oneness of God in the creation of the universe. In Islamic cosmology, the significance of the natural environment is also greatly emphasized in Islamic environmental ethics. Muslims are encouraged to contemplate the beauty and complexity of the natural world as a means of deepening their spiritual connection with God, as the Quran and prophetic traditions describe the natural world as a manifestation of God's power and wisdom. The Quran also gives specific advice on how humans should interact with the natural world. Muslims are advised to be the stewards of the earth and to keep an equilibrium and congruity among themselves and the regular world. The responsibility of humans to act as caretakers of the earth and safeguard its resources for future generations is emphasized in the Quranic concept of *khalifa* (خليفة) (vicegerent). Based on the Quran and hadith, Islam teaches environmental ethics integrated into the *tawhid* (توحيد) *khilafah* (خلافة), *amanah* (امانة) and *akhirah* (آخرة) concepts.⁶

Overall, Islamic environmental ethics are based on a strong commitment to the preservation and protection of the earth as a sacred trust and a deep reverence for the natural world as a manifestation of God's power and wisdom. The concept of *tawhid*, or the Oneness of God, is fundamental to Islamic theology and serves as the foundation for Islamic environmental ethics. It is the confidence in the solidarity and the Oneness of Allah, the Creator and Sustainer of the universe. It emphasizes that everything in creation is interdependent and interconnected and that everything in the universe works together harmoniously. This comprehension of *tawhid* has critical ramifications for how Muslims view and associate themselves with the world. Islamic environmental ethics hold that the universe is a unified and interconnected whole with each component serving a distinct function. Because each element of the natural world has intrinsic value, it is appropriate to respect and protect it. The phrase from the Quran that reads, there is no creature on earth but that which has its provision from Allah, and He knows its place of habitation and place of storage, reflects this viewpoint. Everything is on plain record.⁷

Islamic environmental ethics recognise that people are a part of nature, not something distinct from it. Consequently, humans must protect and maintain the ecosystem and its resources and prevent pollution and environmental deterioration, protect biodiversity, and utilise natural resources sensibly. The idea of *tawhid* also highlights the importance of preserving harmony and balance in the natural world. Muslims hold that when Allah created the world, it was in a condition of balance and order and that it is our duty as people to maintain that balance. The Quranic verse reads:

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ⁸

"And the heaven He raised and imposed the balance"⁸ reflects this viewpoint. And set justice's weight to maintain the balance.

The theoretical foundation for Islamic environmental ethics is, in a nutshell, the Islamic idea of *tawhid*. It emphasises the interconnectivity of the cosmos, the intrinsic value of every part of creation, and the significance of maintaining equilibrium and harmony in everyday life. These principles, which support the responsible and sustainable use of natural resources as well as the preservation of biodiversity and the environment, form the basis of Muslim environmental ethics. In Islamic cosmology⁹, the harmony and balance of the natural world are considered to be fundamental

aspects of the cosmos as a whole. Muslim fundamentalism, according to which Allah created the earth as a place of harmony and balance for all living things, serves as the foundation for Islamic environmental ethics. According to Islamic philosophy, the world is seen as a living organism, with all of its constituent parts and inhabitants being related to one another. As a result, the well-being of both people and the environment is interdependent. The Qur'an and prophetic traditions make several allusions to the value of nature and the necessity for people to preserve it. The Quran refers to the earth as a "trust" (amanah) that Allah has entrusted to humans¹⁰ and as a "sign" (ayah) of Allah's power and wisdom¹¹.

The Prophet Muhammad is claimed to have said:

مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا، أَوْ يَزْرِعُ زَرْعًا، قَبْلُ أَنْ يَأْكُلَ مِنْهُ طَيْرٌ أَوْ إِنْسَانٌ أَوْ بَهِيمَةٌ، إِلَّا كَانَ لَهُ بِهِ صَدَقَةٌ.

"Whoever plants a tree and looks after it until it matures, will be rewarded"¹² (Hadith), underscoring the significance of conserving the environment in the prophetic traditions. Islamic environmental ethics also make use of the idea of fitrah, or human nature as it is inherent in all people. Character, temperament, origin, religion, and all innate potential are all considered to be aspects of fitrah, which is a gift from Allah.¹³ Muslims hold the viewpoint that all people are born with an innate sense of right and wrong and that this sense extends to all of nature. Islamic environmental ethics emphasise the necessity for people to coexist peacefully with nature, reflecting this culture's innate sense of obligation to the planet. The importance of the natural world in Islamic cosmology serves as the essential foundation for Islamic environmental ethics. The idea that the planet was created as a place of harmony and balance for all living things, as well as references to the environment in the Quran and prophetic traditions, underscore the importance of safeguarding and preserving the natural environment in Islamic theology.

3.2 The Role of Islamic Jurisprudence in Shaping Islamic Environmental Ethics

Islamic jurisprudence called *fiqh* assumes a huge part in forming Islamic natural ethics. It is the interpretation of Islamic law based on consensus among scholars, the Sunnah, and the Quran. In many areas of life, including environmental preservation, *fiqh* provides guidelines for ethical behaviours. Contemporary environmental issues such as pollution, deforestation, and climate change are addressed by Islamic scholars through the application of *fiqh*. The concept of *maslahah mursalah* (مصالح مرسله), which refers to the public good, is one illustration of how the application of *fiqh* to environmental ethics can be seen. *Maslahah mursalah* (مصالح مرسله) lets Islamic scholars still follow the principles of the Quran and Sunnah while adapting Islamic environmental ethics to society's changing circumstances. Classical scholars have argued for a long time about whether or not *maslahah mursalah* (مصالح مرسله) *mursalah* should be used to determine Islamic law. Some scholars, for example, those from the Maliki school of thought, acknowledge the utilization of *maslahah mursalah* (مصالح مرسله) *mursalah* as a strategy for deciding Islamic legitimate ruling in *fiqh* literature and in giving fatwa.¹⁴

Islamic law specialists likewise utilize the idea of *istihsan* (استحسان), which signifies "to track down the best arrangement," to resolve natural issues. *Istihsan* (استحسان) makes it possible for Islamic scholars to apply their logic and judgment to come up with practical solutions to environmental issues. Fatwas, which are legal opinions issued by Islamic scholars, are another way that Islamic environmental ethics is influenced by Islamic jurisprudence. Fatwas can give direction on natural issues and significantly impact the way of behaving of Muslims in their day-to-day life. Islamic jurisprudence provides practical solutions to current environmental issues and guidance for ethical behaviour, both of which are crucial to shaping Islamic environmental ethics.

Islamic researchers and legal scholars play a pivotal role in deciphering and applying Islamic ecological lessons in contemporary settings. To acquire a comprehensive understanding of environmental ethics, they have utilized Islamic legal sources like the Quran, prophetic traditions, consensus (*ijma*), and analogy (*qiyas*).¹⁵ Islamic researchers and law specialists have been instrumental in fostering the idea of *Hima* (حمى), which alludes to the assignment of explicit regions or assets for security and protection. They have found many examples of *Hima* (حمى) throughout the history of Islam, such as when the Prophet Muhammad (ﷺ) declared Madina's sacred precinct, which

included the surrounding environment, to be a protected area. Islamic researchers and legal scholars have additionally utilized the idea of *Hima* (حمى) to lay out safeguarded regions for natural life, backwoods, and water assets.¹⁶

In addition, Islamic jurists and scholars have applied the *adl* (عدل) principle that emphasizes fairness and justice in the use of environmental goods and the distribution of natural resources in situations where marginalized communities are disproportionately impacted by environmental degradation, they have advocated for the equitable distribution of resources and the prevention of environmental harm. Islamic researchers and legal scholars have additionally been associated with advancing feasible natural practices through the improvement of Islamic law on ecological issues. For instance, they have created guidelines for sustainable agriculture, reducing waste, and conserving water. They also offer advice on how to preserve biodiversity and make use of renewable energy sources. Generally, the job of Islamic researchers and legal advisers in forming Islamic ecological morals is fundamental in advancing economic improvement. They can see their obligation to take care of the environment as a trust from God. Additionally, their efforts to promote environmentally responsible practices through Islamic law that has the potential to contribute to the sustainability of the global environment.

Islamic environmental ethics have been developed and interpreted by several prominent Islamic jurists and scholars. Seyyed Hossein Nasr, author of the book “Man and Nature: The Spiritual Crisis of Modern Man” emphasizes the importance of earth stewardship and the interconnectedness of all beings. In addition, Nasr emphasizes the significance of Islamic cosmology and the role humans play in preserving the harmony and balance of the natural world.¹⁷ In his book, “Islam and Global Ecological Crisis:” Ekpenyong, Ekpenyong Obo comments that the historical and theological origins of Islamic environmental ethics as well as their relevance to current environmental issues are examined. He highlights the idea of tawhid and its relationship to the solidarity and interconnectedness of everything in the universe.¹⁸ Through his emphasis on the significance of a spiritual connection to the natural world, the philosopher and poet Muhammad Iqbal also contributed to the development of Islamic environmental ethics. In his book “The Recreation of Strict Idea in Islam”, Iqbal contends that people should perceive their reliance on the regular world and develop a feeling of veneration and obligation towards it.¹⁹

The aforementioned scholars have made significant contributions to the interpretation and application of Islamic environmental teachings in contemporary contexts. Their work continues to shape the field of Islamic environmental ethics. The idea of *fitra* is a significant rule in Islamic environmental ethics. The term “*Fitra*” refers to the natural state of goodness and purity that all humans are born into. According to Islamic thought, people are naturally inclined to recognize the value of the natural world and their responsibility to protect and preserve it. This thought is upheld by a few Prophetic Hadiths that underline the significance of natural stewardship. The idea is that humans will be held accountable for their actions toward the natural world and that they have been given the responsibility to care for it. This is emphasized in this Hadith.

“وَأَنَّ لَنَا فِي الْبَهَائِمِ أَجْرًا”²⁰

“There is a reward for serving any animate (living being)” is stated in another Hadith (Sahih Bukhari). The significance of recognizing the value of all living things and treating them with care and respect is emphasized in this Hadith. As a result, the idea that environmental ethics is not only a moral obligation but also a human tendency is supported by the concept of *fitra*. It features the interconnectedness between people and the natural world and the obligation that people have towards safeguarding and protecting it.

Islamic environmental ethics is more than a theoretical idea; it also includes actions and behaviours that people do. Muslims all over the planet have executed different ecological practices in their regular routines as per Islamic lessons. Wind, solar, and hydropower are examples of renewable energy sources that Islam supports. Planting crops and trees, which can also be used as sources of renewable energy like biomass, is emphasized in this hadith. Conserving water: Islam emphasizes the importance of conserving water, a precious resource. The Quran states:

وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ



“And We made from water every living thing”²¹, highlighting the importance of water for all forms of life. Humans are encouraged to reduce waste and reduce consumption to conserve water daily. This includes using showerheads with low flow, fixing faucet leaks, and not running the tap while brushing your teeth.

Manageable Farming: Islam advocates sustainable farming methods that place the long-term well-being of the soil and the environment first.

"إِنْ قَامَتِ السَّاعَةُ وَفِي يَدِ أَحَدِكُمْ فَسِيلَةٌ، فَإِنْ اسْتَطَاعَ أَنْ لَا تَقُومَ حَتَّى يَغْرُسَهَا فَلْيَغْرُسْهَا".²²

“If the Hour [the Day of Judgment] were about to be established upon one of you while he has in his hand a sapling, then let him plant it,” the Prophet Muhammad (peace be upon him) is said to have said. This hadith emphasizes the significance of cultivating and planting crops as well as the long-term advantages of environmentally friendly farming methods like crop rotation and natural pest control. There are numerous other Islamic environmental practices in addition to these examples, such as recycling, composting, and reducing plastic waste. Muslims can help preserve the environment and promote sustainable development by incorporating these practices into their daily lives.

Deforestation and desertification are additionally huge environmental issues influencing the environment, especially in Africa and the Middle East. As a result of rapid urbanization and infrastructure expansion, natural habitats have been destroyed because of losing soil quality and biodiversity. Critical ecosystem services like soil conservation, water regulation, and carbon sequestration have all been diminished as a result of deforestation and loss of vegetation cover.²³ Water scarcity is another major environmental issue in the world, affecting the availability of freshwater for domestic, agricultural, and industrial uses. Climate change and unsustainable water use practices are exacerbating the problem of water scarcity, leading to conflicts over water resources and hindering socio-economic development.²⁴

The world faces significant environmental problems like air and water pollution brought on by transportation, urbanization, and industrialization. The economy, the environment, and human health are all negatively impacted by pollution, which also has a significant impact on productivity, biodiversity loss, and healthcare costs.²⁵ The deficiency of biodiversity is likewise a huge ecological issue in the Muslim world, with the elimination of species and the obliteration of living spaces representing a danger to the biological equilibrium and long-haul manageability of the regular habitat. The rapid depletion of natural resources, such as groundwater reserves, fisheries, and forests, also poses a serious threat to their long-term viability and the communities that rely on them.²⁶ Clarification of the seriousness and direness of these issues, remembering their effect on the climate, economy, and society

The ongoing ecological issues influencing the world have critical ramifications for the climate, economy, and society. For instance, climate change has resulted in rising temperatures, droughts, and other extreme weather conditions, all of which have had devastating effects on human health, water resources, and agriculture.²⁷ Soil erosion, loss of biodiversity, and rising carbon emissions are all effects of deforestation. Another important problem is a lack of water, which has strained water resources and sparked disputes over who has access to it. These issues not only have an impact on the environment but also society and the economy. Environmental change, deforestation, and water shortage can prompt food instability, relocation, and social turmoil. Degradation of natural resources can also have significant economic effects, such as a decline in tourism revenue, biodiversity loss, and decreased agricultural productivity.

Environmental issues have a significant impact on the economy, particularly in developing nations where access to natural resources is critical for subsistence and economic growth. A fall in agricultural output and an increase in energy costs are just two effects that the loss of natural resources like water and forests can have on the economy.²⁸ Environmental problems have a big effect on the economy, especially in developing countries where natural resources are important for making a living and growing the economy. The loss of natural resources like water and forests can have serious repercussions for the economy, including a decline in agricultural productivity and an increase in the cost of energy.²⁹ Neo-colonialism, which alludes to the proceeded with the financial



and political impact of previous pilgrim powers and other created countries over less evolved countries, plays likewise influence in forming contemporary natural difficulties. As a result, ecosystems and natural resources have been exploited for the benefit of wealthy elites and multinational corporations, frequently at the expense of local communities and the environment.³⁰

Environmental issues in the modern world have also been exacerbated by globalization, which is characterized by the growing interconnectedness and dependence of economies and societies around the world. The exploitation of natural resources, frequently with little regard for their impact on the environment, has resulted from the global demand for resources like oil and gas. Population growth, urbanization, and unsustainable development practices are additional contributors to current environmental issues in the world. The depletion of natural resources, pollution, and other environmental issues that threaten the long-term viability of ecosystems and the well-being of communities are the results of these factors.

Natural debasement and neediness are interlaced issues, and there is a complicated connection between the two. Environmental degradation can exacerbate poverty, which in turn can lead to environmental degradation. Poverty and inequality are significant obstacles that contribute to environmental issues in many Muslim countries. Poor and minimized networks are frequently the most powerless against the impacts of ecological debasement, including water shortage, soil corruption, and deforestation. These poor people may depend on regular assets for their jobs, and the exhaustion or obliteration of these assets can have extreme financial outcomes.³¹

Environmental degradation, on the other hand, has the potential to exacerbate poverty by harming public health, increasing the likelihood of natural disasters, and lowering agricultural productivity. For instance, air contamination brought about by modern improvements can prompt respiratory sicknesses, and water contamination can prompt the spread of waterborne infections. Therefore, addressing issues related to the environment in the world necessitates addressing poverty and inequality. Poverty can be reduced and environmental outcomes enhanced by adopting sustainable development practices that give priority to the requirements of underserved communities and encourage economic and social justice. Promoting education and expanding access to resources like clean water and renewable energy can also aid in breaking the cycle of environmental degradation and poverty.

Another criticism is that developing nations lack effective governance structures and institutions, making it difficult to implement Islamic environmental ethics. Although environmental policies and regulations are written down, corruption, a lack of resources, and other obstacles frequently hamper their implementation. In addition, some critics contend that Islamic environmental ethics may not adequately address the underlying causes of environmental issues, such as modern societies' unsustainable consumption and production patterns. They contend that Islamic ecological morals should be joined with other natural structures and developments to address natural difficulties successfully.³²

The perceived limitations of Islamic environmental ethics in addressing global environmental challenges are frequently the focus of criticism from outside the Muslim world. A few scholars contend that Islamic natural morals are centred on the individual way of behaving and do not resolve more extensive underlying issues, for example, monetary disparity and political power that add to ecological debasement. Moreover, a few scholars contend that Islamic environmental ethics are excessively moderate and do not embrace innovations and practices that could be useful to address ecological difficulties. Even though these criticisms have been levelled, a lot of academicians and practitioners believe that Islamic environmental ethics have the potential to aid global efforts to promote environmental sustainability. They argue that Islamic environmental ethics have the potential to inspire innovative and sustainable solutions to environmental issues and that they offer a unique perspective on the relationship between humans and the natural world.

However, there are mockeries in the modern world about the significance and relevance of customary Islamic ecological morals to contemporary environmental difficulties especially concerning quick urbanization, industrialization, and globalization. The fundamental principles of Islamic environmental ethics, according to some, are timeless, universal, and can be applied in any context,

while others contend that traditional Islamic environmental ethics need to be updated and adapted to address these new challenges. By and large, studies of Islamic ecological morals feature the requirement for continuous discourse and commitment between researchers, policymakers, and networks to address natural difficulties in a manner that is both grounded in Islamic morals and receptive to contemporary real factors.

Conclusion

This article emphasizes the significance of Islamic environmental ethics in the context of contemporary environmental issues and the requirement for increased focus on environmental equity and justice in Islamic environmental discourse. It provides a comprehensive overview of the current environmental issues being faced by the world such as desertification, climate change, deforestation, water scarcity, loss of biodiversity, soil degradation, and deforestation. The severity and urgency of these challenges, as well as their impact on society, the economy, and the environment, have been brought to light. Islamic environmental ethics, the concept of balance and harmony, address contemporary environmental issues. The article has emphasized the significance of Islamic teachings on environmental ethics and administration in advancing natural maintainability. Moreover, the article has also discussed criticisms of Islamic environmental ethics, such as the difficulty of reconciling traditional Islamic environmental ethics with globalization and modernity, debates regarding the interpretation of Islamic texts, and implementation difficulties. This study calls for the dire need to address these issues and promote the concept of environmental sustainability across the world.

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