

Islam and Ecological Sustainability: An Exploration into Prophet's Perspective on Environment

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ABSTRACT

The *Quran*— which is considered as the most sacred Islamic Scripture, the Word of Allah was revealed to Prophet Muhammad (peace and blessings be upon him) via the Archangel Gabriel over 1400 years ago—and the *Hadith*— The Prophet Muhammad's (peace and blessings be upon him) cherished traditions, sayings, and affirmations in respect to religious issues embody Islam's perspective on the cosmos and the Divine, as well as humanity's relationship with both. When Allah constructed it, every detail was carefully thought out. These supernatural techniques guarantee the existence and protection of natural resources. Islam's environmental teachings are based on the fundamental understanding of how interconnected humans and all other living things are with the rest of the earth. Additionally, our survival and the survival of future generations depend on this information. Because caring for the world also includes caring for our own needs. Islam, is often referred to as a religion which unlike any other dictates it's followers as to how they are supposed to be leading their life. It not only lays down religious perspectives about what is to be followed in a good and bad sense (i.e. to say the concept of Haraam and Halaal) but also brings about guidelines for the minutest of details of everyday life. According to Islam, protecting the environment is the only way to maintain the delicate balance of life. The *Quranic* teaching that humanity has been given guardianship over nature is supported by the most well-known *Hadith* on environmental issues, which states that, "The earth is green and beautiful, and Allah has appointed you his stewards over it."

Although in the recent times the environmental crisis in Muslim nations has recently worsened due to a complicated web of issues, including globalization, economic competition, and political conflicts among the economically dominant states. In order to avert the destruction, a number of Islamic academicians and experts stressed the importance of reconsidering and going back to the Islamic environmental teachings. On the other side, many intellectuals have denounced Islamic beliefs as wholly ethical and unscientific without fully examining its discourses and detailed sermons. Since this has been emphasised as a key element of Islam as a religion and way of life, the mere fact that Islamic beliefs place weight on the individual's obligation to preserve the ecosystem needs to be thoroughly investigated. This paper highlights how the Sustainable Development Goals (SDGs) established by the United Nations in 2015 for environmental conservation stand aligned with Islam's strong commitment to protecting the environment and these traditions of the Prophet Muhammad's environmental practices which were practiced years ago. Environmental ethics and practices may be enhanced by focusing on the Islamic perspective on contemporary environmental concerns (such as resource depletion, pollution, and poverty). This study aims to stimulate the teachings of Islam on environmental issues in order to advance the role of religious and scientific organisations in environmental protection, providing appropriate responses. Several environmental challenges are discussed in this article from an Islamic viewpoint.

Keywords: sustainability, environment, islam

I. INTRODUCTION

Islam provides a complete guideline for all facets of life and it's lays down these for all Muslims to follow and they are obligated to abide by a number of regulations in order to live a complete life. It provides all-encompassing advice that takes into account social, economic, political, moral, and spiritual facets of life. It is one of the few religions in the world which does not give prominence to complete spirituality i.e., the idea of giving up on worldly life completely and only associating oneself with the religious accords of life. According to this definition, Islam is not a mere religion which talks of spirituality and morally correct behaviours but is a comprehensive style of living that addresses all aspect of human existence. It gives a comprehensive guideline on even the minutest of the details of everyday life like how is one supposed to eat, sleep and down the years now scientists also have confirmed that what Islam has said about these is even scientifically correct. For example, Islam has always laid stress on eating with hands in fact it is one of the sunnah's of Islam. The term "sunnah" (sometimes written "sunna") refers to the corpus of traditional Islamic social and legal custom

and practise. It is Arabic for "habitual practise." It is a key source of Shariah, or Islamic law, alongside the Qur'an (the sacred book of Islam) and Hadith (recorded sayings of the Prophet Muhammad).

Widespread environmental ill-treatment is one of the most important and difficult issues that humanity faces today. The environment has gotten worse because of population growth, resource depletion, and technological exploitation of the natural world. Positive behaviour can promote long-term environmental sustainability whereas unfavourable behaviour may harm the ecosystem. Therefore, humans have a responsibility to respect other living creatures. When humans and nature are viewed from an anthropocentric perspective, environmental degradation results, turning nature into a resource that can only be used to satisfy human demands. There is a wide-spread pressing need for certain social directives, policies and guidelines for such policies which would mitigate the exhaustion of natural resources. This has undoubtedly become one of the main priorities of international and national government institutions.

The United Nations 2030 Agenda for Sustainable Development is founded on the idea of sustainability, which is often described as ensuring that the needs of present generations are met without sacrificing the essentials and needs of future generations to come. It was adopted by all of the organization's member nations by the year 2015. Religion supports the mutual dependence of man and the environment. In order to rectify, restore, and ensure the long-term wellbeing of the environment, it seems sense to enlist the help of religion. People's actions and behaviours can be positively or negatively influenced by their religious views wherever in the world. A strategy that enables individuals to apply the timeless wisdom of all spiritual traditions to their everyday lives must be created. To better and protect the environment, the entire scientific community should work together with environmentalists and spiritual leaders. The interdependence of man and the environment is supported by Islam. It makes sense to enlist the aid of religion in order to correct, restore, and protect the long-term wellness of the environment.

Wherever a person lives, their religious beliefs can have a beneficial or detrimental impact on their actions and behaviours. It is necessary to develop a method that enables people to incorporate the enduring knowledge of all spiritual traditions into their daily lives. The entire scientific community should collaborate with environmentalists and spiritual authorities to better and protect the environment. Islam's conception of the environment is based on a logical understanding of both the qauliyah and kauniyah messages, which tend to explain to humanity about nature and all of its components. nature's existence and that of all things are indivisible parts of one whole. The emphasis on these teachings should improve Muslim people' comprehension of environmental sustainability as a core moral obligation and preparedness to support it. According to Islamic teachings, the basic elements of nature—earth, water, fire, wood, and light—belong to all living things, not just humans. In their teachings and activities, the prophets addressed a variety of environmental concerns, such as protecting natural resources, reclaiming land, and upholding environmental cleanliness. The Prophet Muhammad's condemnation of extravagant spending and other forms of luxury encourages sustainable behaviour. Muhammad emphasised moderation in all aspects of life and urged others to do the same, as the Qur'an commands (al-Qattan 1996, pp. 71–73).

Islam has emphasised the need of preserving the environment and its resources. Samira Idlallène and other academics contend that if Muslim scholars adopt the idea of *ijtihad* (independent legal reasoning), Islam can provide comprehensive and practical solutions to the myriad environmental problems that currently confront humanity (Shihatah 2001, pp. 13–15; Hasan 2020, pp. 91–92; Idlallène 2021, pp. 61–62; Ignatow 2007, pp. 37–38). Though it is now more commonly acknowledged, our Prophet s.a.w. was the first to mention and demonstrate environmental sustainability more than 1400 years ago. He clearly demonstrates that we have a duty to safeguard the earth on which we live through his activities and responses to the environment. According to a hadith cited by Abu Sa'id al-Khudri r.a., the Prophet s.a.w. said "*The world is sweet and green, and verily Allah is going to install you as vicegerents in it in order to see how you act*" (Sahih Muslim). The Prophet S.A.W. was keenly aware of the environment and made a concerted effort to conserve and safeguard it, which is only one of the many lessons is taken from this hadith. Through this hadith, he also serves as a reminder that we are all vicegerents who have a major responsibility to serve Allah (SWT). And as it has always been said - massive power is always accompanied by enormous responsibility. Muhammad S.A.W. emphasised the Quran's injunction to treat people as the planet's trustees and to treat it as such. He compared our planet to a sacred location of prayer and remarked, "All of the earth has been made to me as a mosque." He exhorted his companions to respect the natural world.

II. ISLAM AND ENVIRONMENTAL SUSTAINABILITY

The central idea of Islamic teaching is that Allah created the entire cosmos. Allah sustains the heavens, causes the rain to fall, maintains the separation between day and night, and causes the waters to flow upon the earth. The entire rich and magnificent cosmos is the property of Allah, who created everything. Al-Qur'an, the central text of Islam, contains verses that aim to create harmony and balance between people and their surroundings. The primal nature of Qur'anic messages depicts a harmonious universe and man, reaffirming man's innate connection to nature. "It is He who creates gardens, both domesticated and wild, palm trees, crops of various types, and olives and pomegranates, both alike and dissimilar. The Qur'an uses an environmental motif to encourage humans to be moderate. Consume their produce when it is in season, pay your debts on the day of harvest, and don't waste anything. He detests wasteful behaviour of squandering" Important lessons from the Qur'an and the Prophet's Sunnah and traditions closely align with the standards

for leading an environmentally friendly life. By examining the Quranic verses, we come to the conclusion that both the environment in which we live and the universe itself are evidence of God's creation. They share a common origin and are united by a same goal: to carry out the will of God. According to Islamic teachings, the basic elements of nature—earth, water, fire, wood, and light—belong to all living things, not just humans.

Islam has emphasised the need of preserving the environment and its resources. According to Samira Idllalène and other scholars Islam can provide practical and comprehensive solutions to the many current environmental problems if Muslim scholars use *ijtihād*/independent legal reasoning as an idea (Shihatah 2001, pp. 13–15; Hasan 2020, pp. 91–92; Idllalène 2021, pp. 61–62; Ignatow 2007, pp. 37–38). The ideas and objectives of the UN's agenda can be closely paralleled to those of Islam, particularly with regard to responsible consumption and production, the eradication of poverty and hunger (Agenda Goals 1 and 2). (Goal 12). The hadiths urge the preservation and management of natural resources and forbid their exploitation. According to the Qur'an, preserving the environment is not just a civic obligation but also a moral one. The earliest Islamic doctrine that emphasises environmental sustainability is the concept of guardianship. Being referred to as the caliph or "guardian" implies that one can appreciate what God has created without going overboard because it is for society and future generations as well as for him. He must follow all necessary processes and safeguards in order to guarantee the upkeep and protection of these properties and to successfully pass them on to succeeding generations. According to the definition of sustainable development provided by the Bruntland Commission (Afghan 2011, p. 459; Purvis and Grainger 2004, p. 6; World Commission on Environment and Development 1987), this type of development meets current needs without endangering the ability of future generations to meet their own needs. One must follow all necessary processes and safeguards in order to guarantee the upkeep and protection of properties and to successfully pass them on to succeeding generations. According to the definition of sustainable development provided by the Bruntland Commission (Afghan 2011, p. 459; Purvis and Grainger 2004, p. 6; World Commission on Environment and Development 1987), this type of development meets current needs without endangering the ability of future generations to meet their own needs.

The Islamic approach to environmental preservation emphasises the concepts of rationalisation in consumption through moderation, moderation in all deeds, and consequently sustainability. As it says in the Qur'an: "O Children of Adam!" Every time you attend a place of worship, dress appropriately. Consume food and liquids, but do not waste. He certainly does not like wasteful behaviour. Q. 7: 31. He is the One Who supplies gardens, both cultivated and wild, and palm trees, crops of diverse flavours, olives, and pomegranates, which are similar "in shape" but dissimilar "in taste," the Almighty opposes excess in the Qur'an. Pay your harvest dues, eat the fruit they produce, but don't waste. He detests wasteful behaviour without a doubt. Q. 6: 141. The verse that follows in the Holy Qur'an is understood to illustrate the unfavourable consequences of disobedience, including sufferings and natural disasters on land and at sea. According to Masri (1992), The Qur'an predicts the various types of environmental and mental pollution that people would generate in the future: To give them a taste of order so they can turn away from evil, "Mischief has appeared on land and sea because of what is earned, that (Allah) may give them a taste of order that they may turn back (from Evil)." Qur'an (30:41) (30:41) The harm that humans have brought on their own environment is reiterated in the Holy Qur'anic verse above. It emphasises the danger of harming the environment and the necessity of safeguarding nature and abstaining from doing harm to it in order to preserve it. But Islam lays power to man to rule over nature by virtue of the fact that nature is given to him. It is indeed he who therefore becomes God's most beloved species, and hence should not misuse his position (Guillaume 1954; Rahman 1980). According to Islamic faith, man is the most honourable of all living things and God's Caliph or "vice-regent" on earth, who will exercise divine authority (Canan 1995; Izzi-Dien 2000). The Almighty made everything for him and gave it to him to rule over, including the earth and the heavens.

III PROPHET S.A.W'S STANCE ON ENVIRONMENTAL PROTECTION

First and foremost, the environmental philosophy of Prophet Muhammad is holistic. It grounds its teachings on the idea that all natural components are fundamentally interconnected and interdependent, and that if man misuses or depletes one of them, the natural world as a whole would suffer as a direct result. The teachings of the Quran and the ideas of oneness, stewardship, and trust serve as the foundation for the most crucial tenets of the Prophet's philosophy of nature. One of the pillars of the Islamic faith is *tawheed*, or the oneness of God. It acknowledges the existence of a single, all-powerful Creator who is also the object of man's accountability for all of his deeds. What the Qur'an means is this:

All that is in the heavens and on earth belongs to Him because God encompasses everything (4:126)
Prophet Muhammad believed that all of God's creations are equal in his eyes and that all living things, including land, woods, and waterbodies, should have rights. Therefore, it is unacceptable to mistreat one of God's creatures, whether it be a living thing or a natural resource. According to the Prophet, the universe and all of its living things, including plants, animals, water, and land, were created for more than just humans. Man can use the resources, but he is never permitted to acquire ownership of them. Thus, while allowing property ownership, Islam nevertheless places limitations on it. For instance, in order to retain ownership of land, a user must continue to use it; otherwise, he forfeits ownership.

The Prophet's example has inspired environmental action throughout history: Ottoman ministers advised sultans on social and environmental issues. In the sixteenth century, smoke suffocated the Suleymaniye Mosque in

Istanbul, which was awash in countless candles and oil lights. During the Ottoman Empire, Sinan, a creative engineer and architect, came up with a recycling technique in which the smoke was directed into a different chamber and the soot was used as writing ink. Water conservation was commonplace in Islamic Spain, where rainwater was collected from ceramic-tiled roofs and sent through a network of pipes to be stored underground in cisterns.

Prophet Muhammad (s) discussed cleansing generally, which includes both internal and external physical purification of the body as well as purifying one's surroundings. True believers owe it upon themselves to seek out all kinds of purification. In accordance with this Hadeeth, a person cannot be said to have perfect Islamic belief (Eeman) if he or she fails to keep both his body and his surroundings clean. He reaps the benefits of ceremonial bathing or ablution, which cleanses human bodies and protects them from various maladies brought on by bacteria or viruses. Cleaning up nature can prevent environmental pollution. It is essential to safeguard natural resources while encouraging growth in order to keep them readily available. Prophet will frequently remind his followers that beauty is cherished God and He adores beauty." In a well-known Hadith, the Prophet (peace be upon him) said, "Cleanliness is half of faith." Cleanliness is the defining characteristic of a believer, both internally and externally. He was k "He who goes to bed at night with soiled hands should only blame himself, (if he falls ill)"

Prophet Muhammad put great importance on natural resource conservation, ethical treatment of animals, sustainable land use, and general environmental protection (Musa 2002, pp. 210–12). In essence, a number of Prophet Muhammad's sayings encourage and advocate for environmental sustainability:

No Muslim shall plant a tree or sow a seed and then a bird, or a human, or an animal eats from it but that it is indeed a charity for Him (Ibn Kathir 2012, vol. 11, p. 6436).

When dealing with natural resources, Prophet Muhammad emphasised the importance of practising moderation, avoiding excess, and conserving resources. Additionally, the Prophet considered ongoing charitable deeds to encompass tasks like clearing rivers, digging wells, and other beneficial tasks (Morsi 1999, pp. 9–11). The concept of "protected areas" and the conservation measures that are now more widely used were perhaps first made famous by Prophet Muhammad. He created the protected areas known as al-aram (preservation possession) and al-imÉ to conserve the land, the woods, and the fauna (a preservation area for environmental protection). South of Medina, it is believed that Prophet Muhammad established preservation zones. Within a 12-mile radius, he made it illegal to cut down trees and plants, and he prohibited hunting in some areas and at certain times. The establishment of these protected areas demonstrates the importance the Prophet attached to the preservation of the environment, agricultural lands, and the sustainable use and management of natural resources (Safa 2010; Shihadah 2005, p. 22). Islam forbids unethical and excessive environmental exploitation, even during fights and wars. Before going into battle, Prophet Muhammad usually called together his followers in a final assembly as God's Messenger to: "Avoid killing women, children, and elderly people, as well as burning crops and palm trees" (Ibn 'Abd al-Barr 2000, vol. 5, p. 32; al-Buyhaqi 1994, vol. 9, p. 90).

A Hadith that states that "One who reclaims barren land is entitled to own it" reflects the Prophet's unique care for the earth and his determination to seize every opportunity to preserve its greenery and rightful and prudent use. The act of planting not only accounts for the advantages of this life but also records the advantages of the next. According to the Prophet, anyone who plants a tree or sows a field and a person, bird, or animal eats from it would be considered to have donated to him.

IV. RESPONSIBILITY TOWARDS ENVIRONMENT

Who is accountable for the environment? Is God accountable for it? Or is the environment itself to blame? Or are those accountable who have the right to exploit all natural resources for themselves? Islam holds that humans who live in and make use of the natural world are ultimately responsible for it. Prophet Muhammad's (PBUH) teachings state:

"Each of you is a guardian, and he will be questioned on this subject" (Swaheehu Muslim)

Prophet Muhammad (s) stressed that men should exercise extra caution when dealing with anything on this earth. If man fully understands his environmental responsibilities, he will not deface and ruin the natural resources.

The Prophet, who was becoming more and more sensitive as he travelled with his Swahaba, warned them not to "encroach on the habitats of these wild monsters and animals; you are to share the ground with them."

Overexploitation of Natural Resources

Taking more water than is absolutely necessary is forbidden by the Prophet. He says one should not be allowed to use water to wash a particular portion of your body more than three times in Islam, regardless of whether you are performing ablution from a large water reservoir, a running spring, or a spot adjacent to a river. The Prophet Muhammad (s) thinks it is excessive. It is actually against the Prophetic commandment of conserving the environment for humans to do anything that compromises the structural and biological integrity of water, whether via incorrect use, extravagant use, or contamination with urine or other filthy substances. The root cause of environmental difficulties is men's reckless behaviour, which has led to nature becoming unfit for his use. As a result, man is lured against man. The Prophetic teachings on not passing urine in stagnant water form a splendid methodology to preserve the water.

Treatment of Animals

According to the Prophet Muhammad (PBUH), animals should be treated with the respect and dignity they merit because they are an essential component of the environment. He had regarded camels and horses as brave allies in his travels and conflicts. Therefore, men should have proper environmental relationships with animals, according to prophetic teaching. Islam forbids the killing of animals unless they are needed for food, yet in rare circumstances only specific animals may be killed when they jeopardise people's lives.

Islam permits hunting, but only if it is necessary. Prophet Muhammad (PBUH) was unable to tolerate the needless killing of any animals.

More than any other ecologist, Prophet Muhammad (s) was aware of the bond between mother birds and their young, which is why he reacted when he observed the mother bird's emotions.

Prophet is a pioneer in environmental protection. The terms "conservation of water," "ecology," "environmental awareness," "sustainable," etc. are found throughout the Quran and the Holy Hadeeths. He promoted the viewpoint that God Allah made the natural resources available to humans. Additionally, men are not entitled to misuse or excessive use of these natural resources. Secondly, men now have environmental responsibilities thanks to Prophet Muhammad (PBUH). He will also be questioned on his character. This little discussed ideology is not present in any other faiths or academic texts. If people had given consideration to their responsibilities for all living and non-living things in their environment, the majority of species would have survived here and the world as a whole would have been left clean and usable. Prophet Muhammad not only advocated for the beneficial use of fertile land, but also taught his followers the benefits of making land productive: planting a tree, spreading a seed, and watering parched soil are all acts of charity. Anyone who irrigates a plot of "dead" or arid land consequently claims ownership of it.

Muhammad (s) had warned against tainted water, air, or soil. Additionally, he had shared advice on how to take care of animals and plant as many trees as possible. These lofty environmental ideals allow us to view Prophet as a brilliant scientist, ecologist, and environmental conservation pioneer in a time when scientific instruments and technological advancements were little. The high ethics of Prophet Muhammad (PBUH) must therefore be kept in mind by those who make significant investments in environmental conservation, and they must fight to guarantee that they are upheld everywhere. The entire biological and ecological balance between man and his nature that the prophet Muhammad (S) favoured has now almost entirely vanished.

V. METHODOLOGY

The methodology involves looking over recent literature summaries on various literatures that deal with the sayings of Qur'an regarding environment. Further in the following portions, it is explained how assessments are created and what has Islam's role been as far as the preservation and conservation of environment been. This research paper has made use of qualitative research i.e., to say that its essence made up of qualitative methodology in order to understand the already written literature on the topic so selected for further research. Qualitative research shall be the most appropriate mechanism to be made use of for this research study. Various religious contents of the holy Qur'an and other related concerns from the same field would be made use of. It has been further broadened by making use of exploratory approach would be based on the kind writings that have been for the research paper. In order to analyze both environmental and non-environmental actions by Muslims, this study takes a multi-pronged approach. Various studies and researches have discussed the theological roots of Islamic environmental traditions and values (Marsi 1992; Ammar 2000). It provides the idea of Central and Eastern European nations based on Islamic ethical ideals and uses theoretical approaches such as theories on alienation from nature and Islamic political ecology. This study thus, adopts a descriptive-exploratory qualitative methodology.

It has concerned broad and more specified areas of study. The research paper, has begun with a burning desire to provide a solution to a problem – such as a theoretical framework would be applied to give directions to the study. Using numerous Prophetic sayings on the surroundings, the major theme first focuses on a contextual environment before deciding whether it is centred on a single or multiple entities. The study examines the components of Islamic behaviours and beliefs that potentially refute this perspective. As a sort of political ecology, which acknowledges the innate connections between the political, ecological, and cultural realms, it also evaluates the Islamic beliefs and behaviours covered in this study.

VI. LITERATURE REVIEW

Kula (2001) says that 18% of the world's population identify as Muslims, and the Muslim faith theoretically encompasses a relatively vast territory where some of the biggest environmental challenges exist. Some well-publicized resource and environmental issues in the Muslim world include the destruction of the Aral Sea in Central Asia, desertification in Sub-Saharan Africa, the hurried depletion of oil reserves in the Middle East, and deforestation and subsequent destruction of biodiversity in Indonesia and Malaysia. Muslim theory and Judaeo-Christian philosophy, which both hold that mankind are created by a single, all-powerful God who has provided for their every need, have Abrahamic theological foundations in common. The 114 named surahs that make up the Qur'an (1909) are the actual

sections of the text. For divisions, the word "chapter" is occasionally used, but this is not the accurate translation. The most widely accepted theory holds that surah is a translation of the Hebrew word shurah, which refers to a line of bricks in a wall (Bell & Watt 1970).

Mangunjaya Majeri and McKay Elizabeth (2012) lay stress on the fact that through its ideology and ideals, the Muslim world has the capacity to make a beneficial contribution to environmental protection. In South and Southeast Asia, where Indonesia has the highest Muslim population in the world, two out of every three Muslims reside. Islam has brought together several civilizations that have existed for a very long time. Daily activities including customary holidays, festivals, and dress codes show the integration of its culture. Additionally, the Shafi'ite jurisprudential system, which is found in the most remote regions, forms the foundation for the observance of Islamic ritual practises and compulsory devotion (the "five pillars of Islam"). Muslims are also prohibited from eating reptiles and amphibians, as well as any animals that may exist in two different elements at once. By forbidding Muslim communities from shooting these animals in the wild, this prohibition—promoted by Shaf'ite jurisprudence—offers them some degree of protection. This has had a favourable effect on the preservation of wildlife, including orangutans and numerous types of primates located in areas with a predominately Muslim population, in many different places.

Ouis Pernilla (1998) is of the opinion that it is believed that man's material, earthy, and natural origins were created when he was made of clay. As a result, it might be argued that man should not think of himself as separate from or superior to nature in the ecological debate. Human ecology focuses on how humans should be taken into account when conducting ecological studies. However, the Qur'an explains why humans are somewhat unique: God poured His spirit into man (ruh). Humans now possess unique abilities such as the capacity to discriminate between right and wrong, free choice, and the ability to speak. According to the Islamic perspective, the soul is made up of the Divine Spirit, Ruh, and the Self, Cogito (nafs). To achieve inner peace, a Muslim should endeavour to find harmony between the two. 28 "The root of restrictions, passion, and gravity, the source of all that makes man selfish and self-centered," says Nasr of nafs.

Haq Nomanul (2001) regards the transcendental importance of nature is emphasised throughout the Qur'an. Since nature is unable to account for how it is, it serves as a sign (ayat) of something greater than herself, pointing to a transcendental being that confers the quality of being on the universe and its objects. Therefore, nature is a symbol of God and a channel for God to speak to people. Insofar as the Islamic tradition permits God's involvement in the course of history at all, that is, in the area defined by space and time, one may properly assert that. One of the two modes of this entry is represented by nature; the other mode is represented by God's Word, specifically the Qur'an. Most importantly, the Qur'anic verses are also referred to as signs and are written in an iconic style, which implies that they share a metaphysical level with natural objects.

Haneef Shah (2002) says that According to the Islamic perspective, God created both nature and people. It follows that these two creatures are willed to exist in accordance with God's established order and are formed according to a predetermined process (fitrah). As a result, the law of nature governs man and nature by creation, allowing them to function in an orderly manner and fulfil their designated functions as the two fundamental elements of God's creation, i.e., for their internal behaviour to be consistent with the natural order of the universe (qanun al-fitrah). But when it comes to inter-behavioural behaviour, man and nature are meant to be submissive to one another. Man has the capacity to behave or misbehave. Because while being made of the same material as nature, man has a spiritual component that elevates him to the role of the chief architect of nature and its components. Man is given this power because God, the Creator, has high aspirations for him, including that of serving as His viceregent (khalifah) on earth, acknowledging (affirming His existence/tawhid), and serving Him (ubudiyah) as an accountable agent (amin). The harmonious relationship between man and nature may be severely disrupted by any departure from this intended trajectory and misuse of privilege, which could lead to an unfathomable ecological crisis and its subsequent catastrophe.

Ozdemir (2015) remarks The Qur'an is still as prepared as ever to counter the contemporary materialistic understanding of nature and to offer a more thorough and all-encompassing approach to creating a more applicable theory of environmental ethics. The Islamic prohibition against wasteful and extravagant behaviour, sometimes known as thoughtless consumption, is one of the most significant environmental Islamic concepts. In addition to wasting natural resources, wastefulness also shows disrespect for God, the Creator and Owner of all blessings. According to the Qur'an, "Verily We have created all things in proportion and measure" (Qur'an: 54:49). This last line strongly implies that it is a human duty to maintain balance and proportion. According to ecological science, the universe contains delicate ecological processes and balances that must be properly maintained if man is to continue to exist. Islam allows for environmental use; however, this should not be done arbitrarily and should be particularly devoid of waste and excess.

Sabrina (2020) regards that The Prophet Muhammad forbade his Companions from killing animals, which is important for preserving the ecological balance (Tobroni, 2015). Islam thus essentially instructs people on how to adopt behaviours that support ecosystem sustainability and balance, which are set forth within the context of the Caliphate's mandate to create wealth on Earth. The splendour of human life necessitates the balance and preservation of resources in all areas, including those that are material and those that are connected to the human soul, reason, emotions, passions, and feelings. Islam instructs individuals on how to preserve this harmony and sustainability, which are frequently referred to as al-tawasuth or al-i'tidal in religious language.

Saniotis (2012) is of the opinion that the primary sources of Islamic environmental ethos that have been incorporated into Islamic jurisprudence are the Qur'an and the prophetic traditions. These two books are frequently read by Muslim laypeople and experts when they are thinking about environmental issues (Wersal 1995: 453). Tawhid (Divine oneness), khilafah (trusteeship), and akhira (eternal life) are the three pillars of Islamic ecological ethics (the hereafter). Tawhid's core tenets are that Allah created the universe and that everything in existence shows oneness in diversity (Chittick 1986; Dutton 1996; Saniotis 2004; Muslims believe that the laws of harmony, balance, and unity that define the interactive unifying principle known as tawhid govern and control the cosmos. The universe is characterised by proportion, harmony, and beauty, which are the hallmarks of Divine artistry, according to the Qur'an (14:19–20; 46:3; 15:85–86). (Saniotis 2004: 101; Wersal 1995: 453; Ozdemir 2003; Nasif 1987). According to scholars, Islam maintains the universe in harmony and regulates it through the interdependence of ecological systems (Wersal 1995: 453; Faruqi 1980: 24–31). In order to comprehend Divine action in creation, nature serves as a source of inspiration and direction. Tawhid, which permeates every aspect of social and subjective existence, is the foundation of human action and thought (Sardar 1985: 225; Shariati 1979)

Demircioğlu (2015) says that in Islamic thought, human relationships with their environment are prioritised over those between individuals. The Qur'anic verses and the Prophet Muhammad's sayings (hadith), which are two of Islam's main sources, contain a significant deal of guidance, regulations, and prohibitions in this area. Islam holds that everything on earth, including the physical world, was made so that humans could enjoy it. However, just because we enjoy these privileges does not imply that our freedom is boundless. While enjoying its benefits, man should respect, preserve, and use the environment sparingly. In other words, through paying attention to the maintenance of ecological balance, humans should establish a relationship with the physical environment. The role of ecological balance in Islamic thought was examined in the current study in light of Qur'anic verses and Prophet Mohammad's sayings.

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