



ISLAM AND ECOLOGICAL RESPONSIBILITY: EDUCATION FOR A SUSTAINABLE FUTURE

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Abstract

Sustainable solutions are increasingly needed as the globe faces previously unheard-of environmental problems, such as resource depletion and climate change. For advice on how to take care of the world in this situation, a lot of people are looking to religious beliefs. Islam offers an extensive foundation for ecological stewardship because of its all-encompassing outlook on life and strong focus on responsibility and balance. Muslim communities have the opportunity to pave the road for a sustainable future that is based on ecological responsibility and religion by fusing Islamic teachings with contemporary environmental education. The article's conclusion is that sustainable development makes sense in a society that adheres to Islamic law and its basic precepts. It was intended to draw attention to the fact that, from an Islamic perspective, sustainable development offers a solution to the problems facing the modern world. Additionally, it aims to clarify how Islamic law may help to explain and offer perspectives on how to deal with world issues.

INTRODUCTION

If we do not take action to mitigate its negative effects on both current generations and future ones, the environment will continue to be difficult for humans to survive in. The guiding concept of many programs and the centerpieces of the United Nations 2030 agenda for sustainable development, which was ratified by all of its member states in 2015, is sustainability, which is broadly defined as guaranteeing that the needs of future generations are satisfied without compromising the needs of the present. The Agenda lays forth 17 objectives for ensuring the health of people, animals, plants, and soil as well as the best

possible functioning of cities, infrastructure, and communities in order to protect the well-being and security of life. It is the duty of every community to uphold the religious values and ethics that guide the preservation or conservation of natural resources.

According to Islamic teachings, all living things, not just humans, have a right to share in nature's basic elements: water, fire, wood, and light.

Islam views the environment as a wide-ranging notion. It comprises the climate and all of its elements, as well as all living organisms on Earth and in the atmosphere, such as plants, animals, and people. According to Islamic belief, the environment is "a comprehensive concept that includes earth, sky, and mountains with all creatures, in addition to human and their motivations, emotions, and instincts." (2010, Abdulsalam). These animals were all made with the intention of helping humanity. It is therefore the responsibility of the human race to preserve and protect the environment. Islam prohibits depleting resources and endangering the environment. It is the prophet Muhammad's (SAW) command to the Muslims not to down trees while the fight is on. He stressed the need to protect the ecosystem and stop it from being destroyed.

As such, protecting the environment is a religious obligation for all Muslims.

Muslims are urged to look after the environment and not to destroy it. Islam has a stewardship stance when it comes to the environment. The world is a creation of Allah (SWT), and it is our duty as people to protect it as it is.

Environmental Stewardship in Islamic Teachings

Islam's stance on the environment is based on the conviction that the world and all of its resources are gifts from Allah (God), who gave them to humanity. The earth's stewardship (Khalifa) assigned to mankind, with the duty to safeguard and conserve it for posterity, is emphasised in both the Qur'an and Hadith (sayings of Prophet Muhammad, peace be upon him).

The stewardship of Khalifa

Islam's ecological teachings revolve around the idea of Khalifa. Humans are described as earth's trustees in the Qur'an as follows: "It is He who has made you successors (Khalifa) upon the earth." Qur'an 35:39

This duty to protect nature and make sure that human actions do not cause it to deteriorate extends beyond the mere use of resources. To be a good steward, one must practise fairness, balance, and a profound regard for the interdependence of all living things.

Unity, or Tawhid

The unity and connectivity of creation are embraced by the Tawhid concept, which holds that God is one. Every living thing is a testament to Allah's majesty (Ayat), and it is our responsibility to preserve the harmony (mizan) He established in the natural world: "And the heaven He raised and imposed the balance, that you do not transgress within the balance." (Qur'an 55:7-8)

Muslims are reminded by this concept that it is against divine order to disturb the natural equilibrium through pollution or excessive consumption.

The Trusted Amana

Islamic beliefs place a strong emphasis on the idea that the planet is an Amana (trust) from Allah that should be protected and handed down to next generations in good form. This trust is broken by wasting resources, damaging the environment, or injuring animals and plants, all of which are against the moral precepts stated in the Qur'an and Hadith.

Arieh

All these ideas have been converted into doable guidelines for daily life, which are found in the Shariah, or Islamic rules. Shariah law, for instance, restricts the expansion of towns, preserves forests, and shields animals from harm.

Environmental Responsibilities via Teaching

As a way to promote ecological consciousness and sustainable practices, environmental education has become more and more popular in recent years. Integrating Islamic principles into environmental education gives Muslim communities a potent instrument to combat the environmental catastrophe on a worldwide scale.

Environmental Awareness Education

Muslim communities may become more environmentally conscious by learning about the problems facing the environment today, like water shortages, climate change, and deforestation. A convincing framework is created by fusing scientific knowledge with Islamic beliefs, which encourages Muslims to see environmental protection as both a moral and religious obligation.

For instance, Islamic mosques and schools may be extremely important in promoting environmental education. Teachers can motivate students and people of the community to take action by emphasising that protecting the environment is an act of worship, or ibadah. The Khalifa may be used to teach lessons about sustainable agriculture, waste management,

and water conservation while highlighting the fact that Muslims have a duty to treat Allah's creation with respect.

Promoting Ecological Methods

Promoting sustainable habits is one of the main effects of environmental education, and this is consistent with the Islamic concept of moderation (wasatiyyah). The Quran issues a warning against waste and excess:

"In fact, the devils are the brothers of the wasteful." (Qur'an 17:27)

Programs that promote environmental education can inspire Muslims to embrace eco-friendly practices including cutting back on electricity use, water conservation, and trash reduction. Through the alignment of these activities with Islamic beliefs, educators may establish a compelling moral case for leading a sustainable life.

Eco-Friendly Islamic Institutions and Green Mosques

The role of mosques and Islamic centres as sites for environmental education is becoming more widely acknowledged. The "Green Mosque" program, which encourages sustainability via environmentally friendly methods, has been embraced by several mosques. These campaigns frequently consist of:

- Installing solar panels with energy-efficient lights
- Using less water for doing ablutions (wudu)
- Arranging tree-planting and community cleanup events
- Delivering sermons on environmental responsibility (khutbahs)

These organisations show that Islamic principles and contemporary ecology are completely compatible by acting as positive role models for the community.

Islamic rationale for protecting the environment

Concern for reforestation through farming and planting is one of Islam's environmental conservation ideas. Sadaqah, according to the prophet Muhammad (SAW), is the term for those who plant trees. The prophet's hadith states, ---- "He said." Planting anything is not a sign of Islam; if it is, and birds, people, or animals devour it, it is Sadaqah's fault only. (Al-Bukhari and the Muslim of Anas)

Moral Obligation to Protect Nature

Since humans were created as the earth's Caliph, or ruler, and because they are an ontologically essential component of nature, we have a moral obligation to respect it. That which is in line with surah Al-Baqarah: 30 with the word of Allah (SWT)

Uses of Islamic Environmental Education in Real World Situations

Inspired by Islamic teachings and environmental education, Muslim communities worldwide are implementing concrete measures to advance sustainability. Concern for the environment and a wish to preserve the planet for coming generations are evident in these activities.

Preservation of Water

A valuable resource, water is especially in dry parts of many Muslim-majority nations. The Prophet Muhammad advised not wasting water, especially when doing wudu (ablution) beside to a river. As a result, environmental education initiatives in nations like Morocco and Jordan emphasise teaching water conservation measures.

Communities are being educated to use drip irrigation systems, recycle water for agricultural purposes, and use water more wisely through outreach programs. These initiatives support both the Islamic principle of moderation and conservation while also assisting in reducing the shortage of water.

Reduction of Waste and Recycling

Reducing waste and recycling materials are important topics of discussion in Islamic environmental education. Recycling initiatives have been effective in urban settings, with an emphasis on cutting down on food waste, minimizing plastic use, and promoting sustainable consumption practices.

Waste management has been the focus of educational initiatives in Malaysia and Indonesia, for instance, which aim to encourage recycling habits in homes and schools. An further moral justification for environmental care is that this is sometimes connected to the Quran's injunction against wastefulness.

Agriculture that is Sustainable

Education initiatives on environmental issues include instruction on sustainable agricultural practices in rural regions. Consistent with Islamic values of protecting the environment, Islamic organisations support organic farming, conservation of soil, and water-efficient irrigation methods.

These initiatives promote food security and sustainability by assisting farmers in raising their production while causing the least amount of damage to the environment. In order to

emphasise the spiritual aspects of ecological stewardship, they also teach that caring for the earth is an act of appreciation to Allah.

Animal Welfare

The Quran refers to animals as independent communities to be acknowledged and respected: *“And there is no creature on [or within] the earth or bird that flies with its wings except [that they are] communities like you. We have not neglected in the Register a thing. Then unto their Lord they will be gathered”* (Quran 6:38).

Islamic views on animal welfare involve treating all animals as separate communities that live together on this planet, recognising their individuality while also recognizing the benefits and companionship that God intended, and refraining from any kind of animal cruelty. encouraging humane methods of raising cattle.

Islamic Environmental Education's Global Effect

Muslim communities throughout the world are starting to participate more actively in international sustainability initiatives as environmental issues become more pressing. Islamic environmental education is promoting a more comprehensive knowledge of ecological responsibility, influencing everything from local initiatives to global organizations.

Movements Eco-Islamic

Leading the charge in advancing eco-Islamic projects are groups like the Islamic Foundation for Ecology and Environmental Sciences (IFEES). These movements conduct community initiatives that combine Islamic principles with environmental action, organize conferences, and offer instructional materials.

For example, IFEES has worked on water conservation initiatives in Southeast Asia, waste management initiatives in the UK, and forestry projects in Africa. These initiatives are able to inspire Muslim communities to take significant action for environmental change by situating their operations within an Islamic framework.

Cooperation with Organisations for Global Environment

Muslim environmental groups are working with international organisations to fight pollution, deforestation, and climate change. Muslim communities can now convey their own viewpoint on sustainability, which is based on both contemporary science and religious teachings, thanks to these collaborations.

One initiative that tries to lessen the yearly pilgrimage's environmental impact is the Green Hajj movement, which has drawn attention from all around the world. This project

emphasises how religious observance and ecological responsibility may coexist by encouraging eco-friendly Hajj habits like cutting back on plastic trash and using less water.

Summary

A strong framework for encouraging sustainability and ecological responsibility is provided by Islamic environmental education. Islamic education can motivate Muslims to take significant environmental action by educating them that protecting the environment is a divine responsibility based on the values of stewardship, unity, and moderation. Muslim communities have the ability to take the lead in the worldwide effort to create a sustainable future that respects both faith and the natural environment, whether via the construction of green mosques, sustainable farming, or international Eco-Islamic initiatives. Because it is based on the teachings of the Qur'an and the Hadith, Islam offers a complete framework for sustainability that is required of all Muslims and people in general. In Muslim circles, it is even seen as a religious obligation and a means of worship and devotion to the creator.

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