



---

## CLIMATE CHANGE AND ENVIRONMENTAL ETHICS IN THE LIGHT OF QURANIC GUIDANCE; AN ANALYTICAL STUDY

**Kinza Fatima**

Masters Student of CRP, City and Regional Planning Department, University of Engineering and Technology Lahore.

[kinza885fatima@gmail.com](mailto:kinza885fatima@gmail.com)

**Shamsa Shahzadi**

M Phil Student of Islamic Studies, Islamic Studies Department, Punjab University Sheikh Zayed Islamic Center Lahore.

[shamsa12shahzadi@gmail.com](mailto:shamsa12shahzadi@gmail.com)

### ABSTRACT

*Climate change is currently global crisis determined primarily by human activities. This article examines climate change through an Islamic ethical lens by synthesizing Qur'anic principles and Prophetic teachings with contemporary environmental issues. The Qur'an does not directly talk about environmental problems like climate change. However, it is an eternal book that guides humanity for every domain of life. Although climate change is not mentioned by name, the Qur'an provides important principles such as human responsibility (stewardship), balance in nature (mizan), avoiding waste (israf), and preventing corruption (fasad). These principles can be applied to environmental ethics and can guide us toward healthy living. The Sunnah reinforces these values through the principle of "no harm" (la darar wa la dirar), encouragement of tree planting, compassion towards animals, and conservation of natural resources such as water. Together, the Qur'anic and Prophetic perspectives provide a moral foundation that complements understanding and motivates responsible environmental behavior, making Islamic teachings a relevant and constructive contribution to global climate discourse.*

**Keywords:** Climate Change, Environmental Ethics, Qur'anic Perspective, Sunnah, Stewardship (Khilafah), Balance (Mizan), Waste (Israf), Individual responsibilities.

### 1. INTRODUCTION

Climate change means long-term changes in the Earth's temperature and weather patterns. Although some changes can happen naturally, since the 1800s human activities have become the main cause of climate change (United Nations, 2025).<sup>1</sup> While Earth's climate has changed naturally, the current warming trend is happening much faster and is overwhelmingly caused by humans since the Industrial Revolution.

Climate change has been emerged as one of the most common global challenges of the twenty-first century, it possesses serious threats to Environmental systems, human livelihoods, and future generations. In recent years, scholars have increasingly recognized the importance of ethical frameworks in responding to climate change. Religious traditions, in particular, offer value-based perspectives that can complement scientific approaches by shaping moral responsibility and guiding human conduct.

Many Islamic scholars explain that the Qur'an presents creation not merely as a material resource but as part of a divinely ordered system in which humans are appointed as stewards (khilāfah), entrusted with maintaining balance (mīzān), fulfilling divine trust (amānah), and avoiding corruption (fasād fī al-arḍ) and excess (isrāf) in their interaction with the environment (Habib & Saeed, 2025)<sup>2</sup>.

---

<sup>1</sup> United Nations. (2025). What is climate change? United Nations Climate Change. Retrieved 18 January, 2026 at 2:45pm from <https://www.un.org/en/climatechange/what-is-climate-change>

<sup>2</sup> Habib, S., & Saeed, H. (2025). Environmental ethics in Islam: Human responsibility towards the universe. International Journal of the Universe and Humanity in Islamic Vision and Perspective. Retrieved 18 January, 2026 at 2:55pm



## 2. RESEARCH GAP

The Qur'an is a timeless guide, but it does not directly talk about modern issues like climate change. Some Islamic books and articles discuss environmental ethics, but they mostly remain general and do not focus on what individuals can do in daily life. Therefore, the study identifies the gap in research on practical, personal actions based on Qur'anic and Prophetic teachings. This study aims to fill that gap by providing a clear ethical framework for individuals to follow.

## 3. METHODOLOGY

In this study, use an interdisciplinary qualitative research methodology, integrating Qur'anic textual analysis with contemporary climate change literature. The primary source of this research is the Qur'an. This research used to identify and analyze key Qur'anic ethical concepts related to nature, human responsibility, and environmental balance. And the secondary sources from environmental ethics and climate science are consulted, including academic articles and internationally recognized scientific reports on climate change. The analytical approach of this study is thematic, focusing on selected Qur'anic concepts such as *mīzān* (balance), *khilāfah* (stewardship), *isrāf* (excess), *Isrāf* (extravergence) and *fasād fī al-arḍ* (corruption on earth).

Each concept is examined within its Qur'anic context and then critically related to human-induced environmental degradation as identified by climate science. Through this approach, the study aims to show how Qur'anic environmental ethics can offer a coherent moral framework that supports and enhances scientific efforts to address climate change.

## 4. QURAN BASED PERSPECTIVES

Current climate issues are as the climate change is mostly limited to scientific facts, economic impacts, and government policies. Reports of the Intergovernmental Panel on Climate Change (IPCC, 2021)<sup>3</sup> clearly state that the primary cause of global warming is human activity, especially the excessive emission of greenhouse gases. These reports also warn that if immediate action is not taken, the environment will suffer severe and long-term damage. Environmental specialist tells us that this issue is not only scientific but also moral as the Qur'an says Mutual Cooperation in Goodness because humans are responsible for how they treat nature.

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۖ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٤٠﴾<sup>4</sup>

Despite this, religious teachings particularly the Islamic perspective have received limited attention in climate change discussions. Islam provides a strong moral and spiritual framework regarding environmental responsibility. The Qur'an repeatedly emphasizes concepts such as *mīzān* (balance), *khilāfah* (human stewardship of the Earth), and *amānah* (trust and responsibility). According to the Qur'an, humans are not owners of the Earth but its caretakers. When humans disturb this divinely established balance, it is described as *fasād fī al-arḍ* (corruption on Earth), as the Qur'an states that corruption has appeared on land and sea due to human actions.

The well-known Islamic thinker Seyyed Hossein Nasr argues that the current environmental crisis is essentially a spiritual crisis. According to him, modern humanity has reduced nature to a purely material object and ignored its sacred dimension. In Islam, nature is seen as a collection of divine signs (*āyāt*), and exploiting it without going against Qur'anic teachings. This view aligns closely with the Qur'anic command to avoid excess (*isrāf*) and to maintain balance. In contrast, some secular thinkers, such as Clifford Geertz, view religion mainly as a

<sup>4</sup> المائدة ٣:٢٠



cultural or social system and do not consider its spiritual and ethical guidance that relates to solving environmental problems.

It is the Qur'anic environmental ethics into climate change discourse can lead to a more comprehensive and balanced approach. Alongside scientific and policy-based solutions, the ethical teachings of the Qur'an provide strong moral motivation for environmental protection and sustainable behavior at both individual and collective levels.

#### 4.1. Khilafah (Stewardship)

In Islam, Khilāfah means that human beings are appointed by Allah as His representatives or stewards on Earth. Allah entrusted humans with the responsibility to care for, protect, and manage the Earth in a just and balanced way, not to exploit or destroy it. This concept is based on the Qur'ānic verse

﴿إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً﴾<sup>5</sup>

“Indeed, I will place a vicegerent (khalīfah) on the earth.” (Qur’ān 2:30)

As khalīfah, humans must maintain balance (mīzān), avoid corruption (fasād fī al-ard), and use natural resources responsibly. Environmental protection, preventing pollution, stopping deforestation, and addressing climate change are all part of fulfilling this trust (amānah). Misuse of the Earth's resources is seen as a failure in the responsibility of Khilāfah. Since Allah Almighty has appointed human beings as His vicegerents (نائب) on Earth, the Creator and true Owner of the universe is Allah only One. Human beings have been given only limited authority in this world. Therefore, they should accept the sovereignty of Allah and must try to improve and protect their environment.

#### 4.2. Concept of Mīzān (Balance)

﴿وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ﴾<sup>6</sup> ﴿أَلَّا تَطْغَوْا فِي الْمِيزَانِ﴾<sup>6</sup> ﴿وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ﴾<sup>6</sup>

This verse states that the Qur'anic concept of Mīzān that in result of balance in the nature and the world. This balance is related to universe that this system of universe is working on its own methods. Nothing in the universe that will collapse one to the other. This system of whole universe has been working in its own circle. The sun is moving within its own orbit, and the moon is moving within its own orbit. Neither violates the domain of the other both of them remains within its prescribed path. All these are examples of balance in the universe. In contrast, when the ecological system is disturbed in which result are such as heat strokes, rising temperatures, global warming, ozone layer depletion, and similar phenomena emerge. This conflict with nature reflects the Qur'an's teachings on maintaining harmony and justice in the world.<sup>7</sup>

#### 4.3. Fasād fī al-Ard

﴿وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۗ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ﴾<sup>8</sup>

For when his back is turned he goes about spreading disorder in the land, destroying fields and flocks; but God does not love disorder. (Baqrāh2:205)

This Fasād fī al-ard relates to the environment and the people that surrounds it. This is the fasād fasād fī al-ard is the type of corruption as a result of which problems such as global

<sup>5</sup> البقره ٢٠/٣٠

<sup>6</sup> الرحمن ٨٠-٨٦

<sup>7</sup> Dr. Muhammad Waqar, Dr. Noman Naeem, Kyaw Minn Htike, Climate Change and Its Intellectual and Ethical Solutions in the Light of the Qur'an and Sunnah, Vol 8, Issue 1, 2025, page no 4, <https://guman.com.pk/index.php/GUMAN>

<sup>8</sup> البقره ٢٠/٢٠٥



warming, deforestation, pollution, and other related issues are emerging. This constitutes a kind of corruption on the earth that causes harm to other human beings

These above problems happening due to pollution, air pollution, deforestation, industrial wastes, agriculture waste which happens to the uses of pesticides. The major cause of environmental degradation is pollution. according to Encyclopedia of Britannica, pollution is defined as: Pollution, also called environmental pollution, is defined as the “addition of any substance (solid, liquid, or gas) or any form of energy (such as heat, sound, or radioactivity) to the environment at a rate faster than it can be dispersed, diluted, decomposed, recycled, or stored in some harmless form”<sup>9</sup>. WHO defines the air pollution as: Air pollution is contamination of the indoor or outdoor environment by any chemical, physical or biological agent that modifies the natural characteristics of the atmosphere.<sup>10</sup> Diseases such as lung cancer and heart disease may all eventually appear in people exposed to air pollution. Air pollutants such as ozone, nitrogen oxides, and sulfur dioxide also have harmful effects on natural ecosystems. They can kill plants and trees by destroying their leaves, and can kill animals, especially fish in highly polluted rivers.<sup>11</sup> Deforestation means cutting down forests on purpose to make space for roads, or to get wood for making paper and other uses. This harms the environment because trees help clean the air by taking in carbon dioxide. When trees are cut or burned, harmful gases increase and cause global warming. It also destroys the homes of animals and plants, leading many animals and species to disappear and destroying the natural balance of the Earth<sup>12</sup> which result in the form of fasād.

#### 4.4. Prohibition of Corruption

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴿١٣﴾

The Qur'an tells us that don't make Fasād on earth after you have approach in a good condition and only ask Allah (SW) for his help with fear and longing hearts. This corruption in environment is the misuse of natural resources through greedy exploitation is considered forbidden (haram), and environmental protection is viewed as a religious obligation, making environmental harm a transgression against God and other creatures.

#### 4.5. Amānah (Trust)

Amānah means trust or responsibility given by Allah to human beings. In Islam, the Earth, natural resources, and all forms of lives are a trust from Allah, not personal property to be misused. Humans are responsible for using these blessings wisely, fairly, and without causing harm. The Qur'an states:

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ﴿١٤﴾

“Indeed, We offered the Trust (Amānah) to the heavens, the earth, and the mountains, but they refused to bear it being afraid thereof and man undertook it. He was indeed unjust and foolish.” (Qur'an 33:72). Allah Almighty sent us human beings into this world, He instructed them to use everything on earth only as a trust (amānah). Human beings have come into this world as trustees, so they should not engage in any action that causes environmental degradation or becomes a source of harm and suffering for other people.

<sup>9</sup> A Nathanson, “pollution.” Encyclopedia Britannica, 19 January, 2025 accessed 12:45 AM

<sup>10</sup> Air pollution, WHO, January 17, 2026 <https://www.who.int/health-topics/air-pollution@tab-tabl>.

<sup>11</sup> Alok Satsangi, Disaster Management and Environmental Education (Book enclave, 2017), 177

<sup>12</sup> <https://education.nationalgeographic.org/resource/deforestation>. accessed 11:21AM, 22 January, 2026.

<sup>13</sup> الاعراف ٥٦

<sup>14</sup> الاحزاب ٧٢/٣٣



This concept teaches that protecting the environment, avoiding waste, preventing pollution, and maintaining balance in nature are moral duties. Misusing or destroying the environment is a betrayal of this trust, while caring for it is fulfilling the responsibility of Amānah.

#### 4.6. Isrāf (wastefulness or excess)

It means that using things more than needed or in a careless way. In Islam, Isrāf is forbidden, even if the thing being used is lawful. It includes wasting food, water, money, energy, and natural resources. The Qur'an clearly warns against it

وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿٦٧﴾

“But waste not by excess Indeed, Allah does not like those who commit Isrāf (are wasteful).” (Qur'an 7:31)

Isrāf is not only a moral problem but also a social and environmental one. When people waste the resources, it leads to imbalance, harm to others, and damage to the environment something very relevant to issues like climate change today. Islam teaches moderation (اعتدال) and responsible use of Allah's blessings. This is the same case number of environmental issues that are fossil fuels and natural gasses, oils and essential minerals ended day by day. People in this era not understand that these natural gifts of Allah (SW) ask them that these things would not used as their right. People must not to waste them and use resources wisely for the savage of our future generations so that they live their lives in the healthy way .

#### 4.7. A'yat-al-Kawniyyah

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَالاختلاف الليل والنهار لآياتٍ لأولى الألباب ﴿٦٨﴾ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ﴿٦٩﴾<sup>15</sup>  
إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِي السَّمَوَاتِ وَالْأَرْضِ لآياتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٧٠﴾<sup>16</sup>

Indeed, in the alternation of the night and the day, and in all that Allah hath created, in the heavens and the earth, are signs for those who fear Him. (Yonus 10:6)

These verses invite human beings to observe and reflect on nature as a sign of GOD's wisdom and power. These a'yat tells us that the system is running to someone's order of Ha'kim (Allah). These natural phenomenons are the sign of GOD that there is only one who done the system and keep running it.

#### 4.8. Water Cycle and Rain

وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ ﴿٧١﴾<sup>17</sup>

GOD created everything with water . Water is very important for living and is the basic necessity for human life on the earth and the nature .

وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا ﴿٧٢﴾ لِنُحْيِيَ بِهِ بَلْدَةً مَّيْتًا وَنُسْقِيَهُ مِمَّا خَلَقْنَا أَنْعَامًا وَأَنَاسِيَّ كَثِيرًا ﴿٧٣﴾<sup>18</sup>

These verses explains the water cycle and system of rain. This tells us that everything in the universe has it's own cycle that rotates around it. The water cycle is the continuous natural process. It starts when heat from the sun causes water from oceans, rivers, lakes, and soil to evaporate and turn into water vapours. These vapours rises into the atmosphere, cools down, and condenses to form clouds. When the clouds become heavy, the water falls back to the Earth as rain, snow. Rain then flows back into rivers and seas or seeps into the ground, and the cycle repeats. The balance of rainfall has maintained ecosystems, supported plant growth, and replenished freshwater sources.

<sup>15</sup> آل عمران ١٩٠/٣-١٩١

<sup>16</sup> يونس ٦/١٠

<sup>17</sup> الانبياء ٣٠/٢١

<sup>18</sup> الفرقان ٢٥/٤٨-٢٩



## 5. SUNNAH BASED PERSPECTIVE

### 5.1. Water consumption / Cleanliness of water

Water is the precious for life life and all life of human being depends upon it so, it is the great blessing of Allah. The prophetic teachings tells us that don't waste water if there is a flowing river in front of you, don't waste too much water for our daily usage.

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِسَعْدٍ وَهُوَ يَتَوَضَّأُ، فَقَالَ: مَا هَذَا السَّرْفُ؟ فَقَالَ: أَفِي الْوُضُوءِ إِسْرَافٌ؟ قَالَ: نَعَمْ وَإِنْ كُنْتُ عَلَى نَهْرٍ جَارٍ<sup>19</sup>

The Messenger of Allah ﷺ passed by Sad when he was performing ablution, and he said: What is this extravagance? He said: Can there be any extravagance in ablution? He said: Yes, even if you are on the bank of a flowing river. (Sunan Ibn Mājah.:425, Hasan)

This narration guide us the usage of water that do not waste it for our personal use too much . It's our own responsibility that when we do any kind of work like ablution, gusl, and other cleanliness methods we should must use water wisely.

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَبُولُ فِي الْمَائِ الدَّائِمِ الَّذِي لَا يَجْرِي ثُمَّ تَغْتَسِلُ مِنْهُ<sup>20</sup>

The Messenger of Allah ﷺ said: You should not urinate in standing water, that is not flowing, then wash in it (.Ṣaḥīḥ Muslim: 657)

Muslims are not allowed to pollute water. Hence, they are not allowed to urinate or pass faeces in such water. They are not even allowed to take a bath in standing water<sup>21</sup>. It is the duty of Muslims to keep water protected from the injurious germs and insects which cause transferring of causes of disease.<sup>22</sup> Therefore people should avoid everything that disturb the cleanliness of water and his own health.

### 5.2. Planting

The Prophet (S.A.W) give attention to the people on planting trees. It must be a form of Sadqa Jariya that whenever the tree stands and give people to benefit and got reward same as every people who take benefit to them and he never losses it's own reward .

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا أَوْ يَزْرَعُ زَرْعًا فَيَأْكُلُ مِنْهُ طَيْرٌ أَوْ إِنْسَانٌ أَوْ بَهِيمَةٌ إِلَّا كَانَ لَهُ بِهِ صَدَقَةٌ"<sup>23</sup>

Allahs Apostle ﷺ said, "There is none amongst the Muslims who plants a tree or sows seeds, and then a bird, or a person or an animal eats from it, but is regarded as a charitable gift for him." (Al-Bukhārī;2320)

Planting trees is the afforestation that must cleans the enviroiment and helps people for healthy breathing.

### 5.3. Moderation in Consumption

Every thing that people use must used with moderation. People maintain (اعتدال) in their lives ,not to raise their standards too high that is impossible to complete them .

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَا مَلَأَ أَدَمِيَّ وَعَاءٌ شَرًّا مِنْ بَطْنٍ بِحَسْبِ ابْنِ آدَمَ أَكْلَاتُ يُقْمَنُ صَلْبَهُ، فَإِنْ كَانَ لَا مَحَالَةَ، فَتَلَّتْ لِطْعَامِهِ وَتَلَّتْ لِشَرَابِهِ وَتَلَّتْ لِنَفْسِهِ .<sup>24</sup>

Allah's Messenger say, "A man does not fill a vessel worse than his belly. Enough for the son of Aad are a few morsels to keep his back straight. But, if it is unavoidable then let him

<sup>19</sup> ابن ماجه، محمد ابن يزيد، سنن، كتاب الطهاره ،باب الاقتصاد في الوضوء وكراهية الاسرافه، رقم الحديث ٤٢٥ . (حسن)

رقم الحديث ٦٥٧ قشيري، صحيح مسلم، كتاب الطهارة ،مسلم ابن الحجاج<sup>20</sup>

<sup>21</sup> Ayaz, Dr Kibla et.al., Conservation and Islam, trans. Justice Dr Munir Ahmad Mughal (World Wide Fund for Nature Pakistan ,Islamabad 2003), 54

<sup>22</sup> Dr Kibla et.al., Conservation and Islam, 54.

<sup>23</sup> بخارى، محمد بن اسماعيل، الجامع صحيح، كتاب المزارعة، باب فضل الزرع والغرس إذا أكل منه، رقم الحديث ٢٣٢٠

<sup>24</sup> محمد بن عيسى، الجامع، كتاب الزهد عن رسول الله صلى الله عليه وسلم، باب ما جاء في كراهية كثرة الأكل، حديث ٢٣٨٠



apportion one-third for his food, one-third for his drink and one-third for his breath.” (Tirmidhi;2389) [Ahmed 17186, Ibn e Majah3349]

Therefore peoples should must balance their life in every situation like eating, spending, using things. This is not like able thing that people should want to do that. So moderation in consumption is basic principle of every people’s life.

#### 5.4. Prevention of natural resources

لَا تَطْلُبُ ثَمَنَهُ إِلَّا إِلَى اللَّهِ، فَأَمَرَ بِقُبُورِ الْمُشْرِكِينَ فَنُبِّسَتْ، ثُمَّ بِالْخَرَبِ فَسُوِّيَتْ، وَبِالنَّخْلِ فُقِّطِعَ، فَصَفُّوا النَّخْلَ قِبْلَةَ الْمَسْجِدِ.<sup>25</sup>

The Prophet ﷺ ordered the graves of the pagans to be dug out and the land to be levelled, and the date-palm trees to be cut down. The cut date-palms were fixed in the direction of the Qibla of the mosque (al- Bukhārī, 1868; Muslim, 1362).

These ancient conservation regulations emphasize Islam’s Reverence for nature and sustainable use of resources. The teachings from the Prophet inspire the establishment of national parks, biodiversity reserves, and regulations to curb deforestation.<sup>26</sup>

#### 5.5. Personal cleanliness and environmental wellbeing

الطُّهُورُ شَطْرُ الْإِيمَانِ<sup>27</sup>

“The Messenger of Allah ﷺ said: Cleanliness is half of faith”

Islam gives great importance to personal cleanliness and considers it as a part of faith. When a person keeps ourselves clean, they also become careful about their surroundings. This person avoids littering and makes an effort to keep their home, street, and public places clean. Therefore a clean and pure environment exists.

In this way, personal cleanliness goes beyond the individual and helps create a clean and healthy environment. Prophet teachings therefore show that environmental care begins with individual behavior, where simple habits of cleanliness contribute to the well-being of society and the environment as a whole.

### 6. LINKAGE BETWEEN HUMAN ACTIVITIES AND CLIMATE CHANGE

Scientists agree that humans are responsible for almost all global warming over the past 200 years. Today, the Earth’s temperature is about 1.4°C higher than before the industrial revolution, and recent decades have been the warmest in history. Climate change does not only mean higher temperatures, it also causes serious problems such as droughts, water shortages, floods, rising sea levels, melting ice, strong storms, wildfires, and loss of plants and animals.<sup>28</sup>

Human activities during the past hundred years have played a major role in increasing the level of greenhouse gases in the atmosphere, which has strengthened the natural greenhouse effect and resulted in global warming. Scientific researches strongly guides us that contemporary climate change is largely driven by human activities, including excessive resource consumption, industrial expansion, deforestation, and the disruption of natural balance of earth. One of the most fundamental causes is the widespread use of fossil fuels such as coal, oil, and natural gas for electricity production, transportation, and industrial activities. These processes release large quantities of carbon dioxide (CO<sub>2</sub>), a key greenhouse gas that traps heat and

<sup>25</sup> بخاری، کتاب فضائل المدينة، باب حرم المدينة، رقم الحديث: ۱۸۶۸

<sup>26</sup> Dr. Muhammad Waqar, Dr. Noman Naeem, Kyaw Minn Htike, Climate Change and Its Intellectual and Ethical Solutions in the Light of the Qur’an and Sunnah, Vol 8, Issue 1, 2025, page no 9, <https://guman.com.pk/index.php/GUMAN>

<sup>27</sup> کتاب الطهارة، باب فضل الوضوء، رقم الحديث ۲۲۳ مسلم بن حجاج قشیری، الجامع.

<sup>28</sup> 28 The International Plant Protection Convention (IPPC) is the intergovernmental treaty that aims to protect the world's plants, agricultural products and natural resources from plant pests. accessed 12:00AM. 21-01-2026



contributes to rising global temperatures which causes major environmental problems such as heat stroke, smog etc.

Deforestation the clearing of forests for agriculture, urban development, and logging, not only releases stored carbon into the atmosphere but also reduces the number of trees that can absorb CO<sub>2</sub>, weakening nature's ability to regulate the climate (United Nations, 2025).<sup>29</sup>

Agricultural practices, especially livestock farming and the use of synthetic fertilizers, emit methane (CH<sub>4</sub>) and nitrous oxide (N<sub>2</sub>O), both effective greenhouse gases that further intensify warming (Institute for Environmental Research and Education, 2026).<sup>30</sup>

Additionally, human-generated waste in landfills produces methane as organic matter decomposes, and industrial manufacturing releases various greenhouse gases through energy-intensive processes. Overall, these man made actions are the main contributors to present-day climate change, as they alter the composition of the atmosphere and lead to serious environmental consequences such as extreme weather events, melting glaciers, rising sea levels, and ecological disruption.

According to Islamic principles, human beings have to be answerable for their actions and consequent effect on the Earth. If human beings abuse or misuse the resources available, pollute, or hurt the environment by engaging in careless activities, it negates the principles or ethical guidance of Islam, as this religion believes in justice, accountability, and responsible behavior towards every creation of God.

## 7. INDIVIDUAL RESPONSIBILITIES TOWARDS CLIMATE PROTECTION

Climate change policies (such as NCCP 2021)<sup>31</sup> can only be effective when supported by individual actions. While governments design policies and regulations, their successful implementation depends largely on public participation. Individual responsibilities such as saving energy, reducing waste, and using sustainable transport directly support the objectives of climate change policies.

Moreover, individuals play an important role in accepting and following climate-related rules. Public awareness and responsible behavior help policymakers achieve environmental targets. Therefore, individual actions and climate change policies are closely linked and must work together to reduce climate change impacts. Following are the some major responsibilities and guidelines for people adopted by the community at local or individual level:

- ✓ As individuals, we can reduce climate impact by using electricity carefully in daily life. **Simple actions** like switching off lights and fans when not in use help save energy. This practice reduces unnecessary carbon emissions.
- ✓ **Water** is a precious natural resource and should be used responsibly by the people. Avoiding water wastage during routine activities can help protect freshwater sources. Water conservation also supports environmental sustainability. People must adopt water consumption or rain water harvesting measures.
- ✓ **Planting trees** is one of the easiest ways to improve the environment. Trees absorb carbon dioxide and provide oxygen, which helps reduce climate change effects. Protecting existing trees is equally important.

<sup>29</sup> United Nations. (2025). Causes and effects of climate change. Retrieved 19 January, 2026 at 4:14pm from <https://www.un.org/en/climatechange/science/causes-effects-climate-change>

<sup>30</sup> Institute for Environmental Research and Education. (2026). How do human activities contribute to climate change? Retrieved 20 January, 2026 at 3:00pm from <https://iere.org/how-do-human-activities-contribute-to-climate-change/>

<sup>31</sup> National climate change policy 2021



- ✓ **Excessive use of plastic** has become a serious environmental issue. Using reusable items instead of single-use plastics helps reduce pollution. This usage supports a cleaner and healthier environment.
- ✓ **Transportation** contributes significantly to air pollution. Choosing public transport, walking, or cycling for short distances can reduce fuel consumption or reduces the negative impact on environment by reducing burning fuels. These small choices help lower greenhouse gas emissions.
- ✓ **Proper waste management** is an important human responsibility at individual levels. Reducing, reusing, and recycling waste can minimize environmental damage. It also helps in maintaining a clean and healthy surrounding.
- ✓ Clean surroundings reflect responsible human behavior. Proper disposal of waste prevents pollution of land and water. A **clean environment** contributes to better public health. Also, reducing food waste and preferring seasonal foods helps lower environmental pressure. Food production has a strong link with climate change. Sustainable food habits support environmental balance.
- ✓ **Overconsumption** puts pressure on natural resources. Buying only what is needed helps reduce industrial waste and pollution. Responsible consumption supports sustainable living.
- ✓ Every individual has a role in spreading environmental awareness. Sharing knowledge about climate-friendly practices encourages others to act responsibly. **Collective awareness** (such as masjid based awareness and campaigns) leads to positive environmental change. Teaching children and women about environmental care builds responsible future citizens. Early education creates long-term positive behavior. This helps in sustaining climate protection efforts.
- ✓ Choosing **environmentally friendly and locally made products** reduces pollution. Such products usually require less energy in production. This supports sustainable consumption patterns.
- ✓ Excessive paper use leads to deforestation. Using digital documents and reusing paper helps save trees. This simple step supports forest conservation.
- ✓ Humans have a responsibility to respect **wildlife and natural ecosystems**. Avoiding harm to animals and protecting habitats maintains ecological balance. Healthy ecosystems help control climate change.

## 8. CONCLUSION

This study highlights that although the Qur'an does not directly discuss modern environmental issues such as climate change, it provides foundational ethical principles that guide human interaction with the natural world. Through reflection on creation, balance in the universe, cleanliness, moderation, and the prohibition of waste, the Qur'an offers a moral framework that is highly relevant to contemporary environmental challenges. These principles encourage humans to live responsibly and avoid actions that harm natural systems.

The Sunnah of the Prophet Muhammad ﷺ further strengthens this ethical approach by emphasizing personal cleanliness, moderation in daily practices, and avoidance of waste even in the use of basic resources. Such teachings explain that environmental responsibility begins with individual behavior and everyday habits. The Prophetic model shows that care for resources and cleanliness is not optional but a moral duty connected to faith.

By combining Qur'anic principles and Prophetic guidance, this research stresses the importance of individual responsibility in addressing environmental problems. When individuals adopt clean habits, avoid wastefulness, and act with moderation, their actions collectively contribute to a healthier and more balanced environment. Therefore,



environmental protection should be understood not only as a scientific or social concern but also as an ethical and religious responsibility that starts at the personal level and extends to society as a whole.

Climate change is not only a global issue but also an individual responsibility. Small daily actions taken by individuals can collectively create a significant positive impact. Human efforts are essential for protecting the environment and future generations.