



Environmental Ethics towards Sustainable Development in Islamic perspective

Aadil Gulzar, Tajamul Islam, Muhammad Anees Khan and Shiekh Marifatul Haq

Correspondence

Aadil Gulzar^{1*}, Tajamul Islam², Muhammad Anees Khan³ and Shiekh Marifatul Haq²

¹Department of Environmental Science, University of Kashmir, Srinagar - 190006, J&K, India

²Department of Botany, University of Kashmir, Srinagar - 190006, J&K, India

³Department of Islamic & Religious studies Hazara University, Mansehra

*Corresponding Author: ehaan900@gmail.com

Ethnobotany Research & Applications 22:39 (2021)

Reviews

Abstract

Background: In Islam, nature feeds the incorporeal and physical needs of humankind. From the Quranic point of view, humans are created to serve the creator which actually intends to serve the highest quality for themselves, the community, and the world. This point of view is part of the establishment of Islamic environmental ethics. The posture of appreciation or having the predisposition to be thankful (*shukr*) is also a reason for an environmentally virtuous position. Based on these Islamic perspectives, a Muslim is capable of fighting extremes with worldly temptations which often transform into environmentally wasteful and exploitative manners. Thus, there are very clear arguments for Islam banning wastefulness and profligate so compelling. In concise, environmental deterioration should be seen as an outcome of forgetting theology that is why it is mandatory to protect all the natural resources from misuse or overuse so as to keep the dynamic balance in equilibrium known as sustainable development. Hence, an Islamic theocentricity can support some significant factors in environmental preservation.

Methods: In the present study we synthesized data from some chapters of Al'Quran and Hadiths (sayings of the Prophet PBUH) on sustainability and the wise utilisation of natural resources. Further, literature from google scholar and other data bases were also retrieved. Graphical representation shows the relationships between humans and nature were provided using Microsoft power point.

Objectives: Our aim is to provide a concise and a concrete overview of the basics and general approaches of environmental ethics towards the sustainable development from an Islamic point of view.

Results: Environmental degradation should be viewed as a result of theology's neglect. To maintain the dynamic balance known as sustainable development, it is necessary to protect all natural resources from exploitation or overuse. This makes it clear that any action which hinders or impairs the biological or social functions of this valuable element, whether by demolishing or by contaminating it with any material is prohibited in Islam and whatever is necessary to fulfill the required liability prescribing life is itself obligatory according to Islamic law. This clearly demonstrates Islam's deep concern for this basic necessity of life.

Conclusions: Accessible documentation signifies those technical answers have not been resulting in agreeable conclusions, so environmental ethics is getting more concentration to find a proper solution for expansive

environmental deterioration. Thus, it concludes that when environmental ethics is based on Islamic theocentrism and theology, it is feasible to have a more inclusive and holistic approach towards the conservation of the natural surroundings.

Keywords: Conservation, Environmental ethics, Islam, Sustainable development, Theology

Background

All religions help to shape our behaviour regarding nature. They also guide us in what way we should deal with other humans and in what manner we should interact with nature. Starting from earlier times, there is a clear message from the religious point of view and ethical beliefs that a good attitude towards others, including our linkage with all creatures like plant-animal relations. Thus, we can say that there are many people who can believe that the environmental problems are truly religious customs (Motavalli 2002). Since the last two decades the worldwide outlook with regard to religion has transformed and religions are measured to be productive in resolving environmental problems such as acknowledge the need for environmental stewardship (theological belief) and their holy texts urge adherents to be caretakers of the Earth and its biodiversity, promoted the Green Rule (treat nature as you would like to be treated) and also faith-based organizations play a significant role at the global, regional and local level.

Accessible documentation signifies those human beings are more prepared to admit religious teachings than in the past. It is thus encouraging to investigate the potential benefits of specific religions in addressing harmful environmental problems, particularly by developing more inclusive environmental ethics for the global community (Tucker and Grim 2001). This actuality shows us to go ahead to the other center of valuation, which can be an establishment in theocentrism. The whole world is a God-centered approach. It also comes from those religious faiths in which Allah, the only Allah is the creator and sustainer of the planet earth such as Islam, Christianity and Judaism (Bryant *et al.* 2005). Despite the fact that, there is a custom culture that is interested in dealings between individuals, the ethics that includes human beings, common dealings with plants, animals, micro-organisms, forests, soil, land and so on has not been realized so far (Sesin 2003). There are different and separate arguments for the concentration on environmental ethics. One argument that can be determined in this reality is that ethical instructions and worldviews can have an important impact on personal and common actions (Hatcher 2004). Environmental faiths or worldviews, as basic systems of attitude and faith with regard to human-nature linkages, adjudge behaviour regarding the environment and constitute a basic structure that is used when acting together with the environment (Corral *et al.* 2003).

Changes in human attitudes are a necessity, thus the demand for a set of laws based on the ethics of the surrounding area to accurately reflect the linkage between man and nature (Bourdeau 2004). However, we are conflicted about why we should conserve excessive and depleted resources when specifics want to increase their accumulation (Kortenkamp and Moore 2001). The difficult task is not so much in where to live in alliance with nature. The real challenge is how to get subjects to concur on where to functional in alliance with nature (Fricker 2002). In this context, this paper aims to provide concise and a concrete overview of the basics and general approaches of environmental ethics towards sustainable development from an Islamic point of view.

Materials and Methods

In the present study we synthesized data from some chapters of Al'Quran and Hadiths (sayings of the Prophet PBUH) on sustainability and the wise utilisation of natural resources. Further literature from google scholar and other data bases were also retrieved. Graphical representation shows the relationships between humans and nature were provided using Microsoft power point.

Results

Environment

The word "environment" is derived from the French word "environ", which means to surround or to encircle. Hence, the term "environment" literally means the conditions that surround someone or something. In an earlier time when the environment was mere surroundings. It was also used to understand the physical world surrounding us including soil, rocks, water, and air, scientifically called the lithosphere, pedosphere, hydrosphere, and atmosphere, respectively. Thus, to make a wise definition of the environment as, "the sum of all conditions (temperature, humidity, rainfall, atmospheric pressure, etc.) and influences which envelop a man at the given space and particular time (Kaushik and Kaushik 2008). There are also four game change factors which affect the

credibility of the environment: climatic or aerial, topographic, edaphic and biotic factors. The environment has affected and shaped our lives since very ancient times. Thus, it is a survival supporting network. We know that environmental issues are a serious problem of the hour in today's era. It is said to be an ICU for environmental issues. It is the danger of extinction, not only for humans but for the whole world entity. As a result, humanity in the twenty-first century is alarmed. This coerces us to know environmental challenges and to help in resolving them.

The Islamic View of the Environment

Originally, we should be accepted that as per Islam, God is inaugurator and design everything in the universe. It is God Who decorates the skies with the sun, the moon and the stars, and the face of the earth with flowers, trees, gardens, orchards, and the various animal species. It is again God Who creates rivers and streams and cause to run on the earth either through mountains, deep gorges, or through valleys "شَهِدْ شَيْءٌ مِّنْ عِلْمِنَا أَنَّهُ بِرَبِّكَ عَفْوٌ وَإِنَّمَا أَخْلَقْنَاهُ هُمُومًا فَخَلَقْنَا نَفْسَهُمْ وَقَالُوا بَلْآفَاقُ سَمَاءٍ وَتَارِحَاتٍ رَبُّهمْ" (Qur'an, 41:53). The universe together with all its richness and animation is the work, creativity and craft of God. It is again God Who creates all the creatures like in twins, in this way causing their procreation to continue fitness through the process of successful. God created human beings subsequently to all these. When we read the Quranic verses about the earth, we determine that they imply stalwart that it is for human a tranquil place which he should take notice of. Thus, the Qur'an draws our concentration to nature and to the occasion that occur in it: The earth is also significant in view on the notion of shared interactions between multifold creatures. Human beings are created from two of its components: the earth and the water. Thus, if human becomes withdrawn from the earth, he becomes withdrawn from his very nature. Rather, he is a prestige member of it, but not the God and autocrat of the earth. The better grades and faculties he owns demand not that he irresponsibly devour and decimate its attractiveness and resources, but that he acts in knowing of his huge ability regarding them "فَجَاؤُا سُبُلًا مِّنْهَا لَنَسْلُكُنَّ أَسْبَابًا أَلَّا نَرْضَا لَكُمْ جَعَلُوا لِلَّهِ آخِرَ إِجْرَامِكُمْ يُخْرِجُ فِيهِ يَكْمُنُ تَابِلًا رَّضًا مَّا تَأْتِيكُمْ وَآلَهُ" (Qur'an, 71:17-20). In fact, we are puppets in the hands of nature. The "earth" is quoted twice in Quranic verses. It gives a crystal hint of its significance and is the fact that it is quoted 485 times in the Qur'an as entire and is depicted as being offered for man's comfort: It is He who has made the earth subservient to you, so traverse its regions and eat its provisions. To Him, you should all be resurrected "لَنَسُورُ وَإِلَيْهِ رُجُوعُهُمْ وَكُلُّوْا مِمَّا كَرِهْتُمْ وَإِنَّمَا تَأْتِيكُمْ وَآلَهُ" (Qur'an, 67:15). These verses and those similar to them have been origin of influence for Muslims and they have explored on nature in their illumination. They have appearance the universe and nature from this Quranic point of view. One can see the finest example of this in the works of Muslim thinkers, and particularly the great Sufi master, Mawlana Jalaluddin Rumi, a thinker of the 13th century: "How does this lifeless cloud know when it has to pour down rain? And you see the earth, which holds this flower and produces ten in its place. Someone is doing these things, it is He that you have to see (Mevlana *et al.* 1989). "Despite being lifeless, even the earth knows everything God has bestowed on it. How could it otherwise have accepted the rain, suckled all the plants and nurtured them?". "The world is being re-created and renewed at every breath, but we are unaware of this, for we see it as static."

Similarly, in Hadith, Prophet Muhammad (SWT) said: "The earth was made a place of worship and purification for me and Muslims". It means that when water was not accessible before idolatry, the earth used for canonical ablution in its place. God's Messenger (PBUH) was emphasizing this point when he said: "God is beautiful and He loves the beautiful; He is generous and loves generosity; He is clean and loves cleanliness." One should not therefore be surprised at the Islamic view related to the environment, that "everyone should remind each other to conserve and protect the earth."

Ethics

Aristotle was among the first great philosophers to define ethics. According to him, ethics was more than a virtuous, religious or de jure concept. To arbitrate what is ethically right for the particular and for the society; he said, it is compulsory to show the three valuation of actionable perception: moderation, bravery and equity (Pabla 2011).

As per Cambridge University Dictionary of English, word Ethics indicates a system of inevitable faith that curbs behavior, especially a network that is the part of morals. The word Morality indicates a set of individual or convivial standards for right or wrong actions and behaves or the excellence being good, truthful, or respectable. Morality is based on personals way of thinking and a fundamental human instinct (Hauser 2006). Ethics is derived from the Greek word '*ethos*' which means character i.e., concerned with behavior of man. Ethics is the discipline concerned with morality and moral obligations of a person with emphasis on the determination of what is right and what is wrong for nature and natural creatures. Ethics to cover all the species of the living systems of the

earth. But one must think of that each one to possess some liability towards the surround which provides not only food and other substances but also satisfies aesthetic needs of human comforts (Abhinav Singh and Bharathi Purohit 2011).

Ethics is the methodical account of the judgement with regard to conduct viewed from a perspective of good or bad, right or wrong. Ethics focuses on connected character, high quality approach, act in satisfying way, follow rules and laws, liability and ability, fair and sensible responsibility, etc. Ethics is not a count of nonfictional knowledge but it is said to be judiciary responsibility connected with that the scientific study and other field inquiry are. Instead of, it has to do with adjudge, the nature of prescribed theories and to bring into action these sets of laws to workable moral challenges (Peter Singer 1973). The role of ethics to be suitable to more significant, hence, as it supports to evaluate potency and fault of developmental activities such as deforestation, building a dam, mining, draining a wetland etc. There are many ethical verdicts that human beings need to apply on environmental aspects.

Environmental Ethics

The scope of environmental ethics turns out probably to transcend the future existence of humanity, in that its reasoning concerns long delayed impacts of current and of projected policies, only on an anthropocentric theory could nothing of value be affected for good or ill after humanity becomes extinct. Environmental ethics refers to the issues, laws and instructions relating to the human relation owing to their environment. It is believed that humans are a member of society as well as other living creatures which includes plants and animals. Nature has existed not for humans separate but for all the species i.e., every species in this world has a birth right to alive because all organisms are together on each other in a natural phenomenon so called a mutual relationship. As a result, each species plays a critical role in preserving the ecological equilibrium. Thus, if we obliterate any kind of diversity it would disrupt the ecological balance which is totally suicidal to environmental ethics.

It all depends on how do we think and act. If we consider, nature has supplied us with all the resources for success, the good-looking life and nurture us like a mother, this is called as an earth-centric thinking. Due to this perspective, it becomes obligatory to preserve the mother planet. The fundamental reality is that humans cannot wear away the mother planet completely, but it can devastate us in altogether. It is our fundamental demand to safeguard the environment so that we can assure our survival, and avert ourselves from deteriorates. Thus, it can say all that exists in nature and all natural systems have indigenous value. If human beings have to remain alive, the environment needs to be safeguard. The earth is our home and dwell for all other living beings too. We need to remind the age old adage "live and let live". Now it is our moral duty to protect our mother planet from any detriment and if it is harm we have to support in its recapture. Similarly, if we consider, man is all mighty and the highest creature on this mother planet and human is the dominant of nature and can harness it at his desire, it shows our human-centric perspective and thus it is called anthropocentric. The result of mankind depends upon how best we can work together with the rest of nature so long as trying to use the resources of nature for our advantage (Kaushik and Kaushik 2008).

Social justice aspects of Environmental Ethical issues

Environmental justice is the social justice expression of environmental ethics. The environmental justice movement emerged to challenge the unfair distribution of toxic, hazardous and dangerous waste facilities, which were disproportionately located in low income communities of color. This movement is a distinct expression of environmentalism, for it works to improve the protection of human communities and is generally less attentive to wild nature. It is environmental protection where people live, work and play. Over the two past decades it has expanded its scope from community-oriented anti-toxics activism to address global scale inequalities in economic development and environmental degradation (Cole Luke and Sheila Foster 2001).

Environmental justice is a profoundly anthropocentric ethic, meaning that human beings are the central moral concern. Endangered species and the health of ecosystems are not dismissed as inconsequential, but human welfare and social equity are presented as central concerns. Thus, concern for environmental justice has the potential to appeal to a broader human audience, those interested in human well-being. Many environmental justice groups argue that every individual and community has a right to clean air and water; this movement proposes a clean environment as a human right. More recently, groups working for sustainable development have argued that human beings have a right to sustainable development. As the world grows increasingly concerned with global climate disruption, some groups are advancing ethical arguments for reducing greenhouse gas emissions based on the principles of environmental justice (Warner 2011).

different perception and thoughtful in the matter of sustainable development and also different dynamics in the business-society affiliation.

Sustainable Development in Islamic Perspective

Allah has created the minds of human beings and given them power to understanding matters what is good and what is bad. A human being can make the use of these senses for the sake of the environment. Allah is compassionate to human while having the knowledge of the entire environment. During the ancient world, nature or environment has been considered as the regulator of all the human exercises, including the economic development in the Indian writings. The status of God and Goddesses to all the constituents of surroundings such as air, land, water, natural vegetation, animals etc. scientifically atmosphere, lithosphere, hydrosphere respectively during the ancient reign. Despite the reality that there was no demand for their preservation, the concept of their safeguard has been set up in all the religions of India, especially Islam. In Islam, the loyal admit is God and any such thing possess its reality to Him. Furthermore, human department respecting the natural surrounding is value based on succeeding God’s order. With the result, the center of valuation in Islam is directly affiliated to theocentrism.

The Islamic world point of view is characterized by a precise feature of theocentricity in which God encloses everything. The Islamic theocentricity can support some significant factors in environmental preservation like, the oneness between human beings and nature, human liability towards nature; guarantee to take right department and all embracing. It can be aforementioned that the Islam-based environmental ethics inspires such like actions regarding the environment in which succeeding accomplishments are imaginable: And whatever in the heavens and whatever is in the earth is Allah encompasses all things “*مُحِيطٌ شَيْءٌ يُبَالِغُ لَهُمُ كَاتِلُ الْأَرْضِ ضَافٍ وَمَا يَأْتِ السَّمَاءَ وَمَا يَلِيهَا*” (Qur’an, 4:126). Now surely they are in doubt as to the meeting of their Lord; now surely He encompasses all things “*مُحِيطٌ شَيْءٌ يُبَالِغُ لَهُمُ كَاتِلُ الْأَرْضِ ضَافٍ وَمَا يَأْتِ السَّمَاءَ وَمَا يَلِيهَا*” (Qur’an, 41:54). To assimilate this perspective with other ones that are belonging to general to sketch the linkages between God, humans and nature, it is applied to citation O’ Riordan’s thought as shown below in (Fig.1).

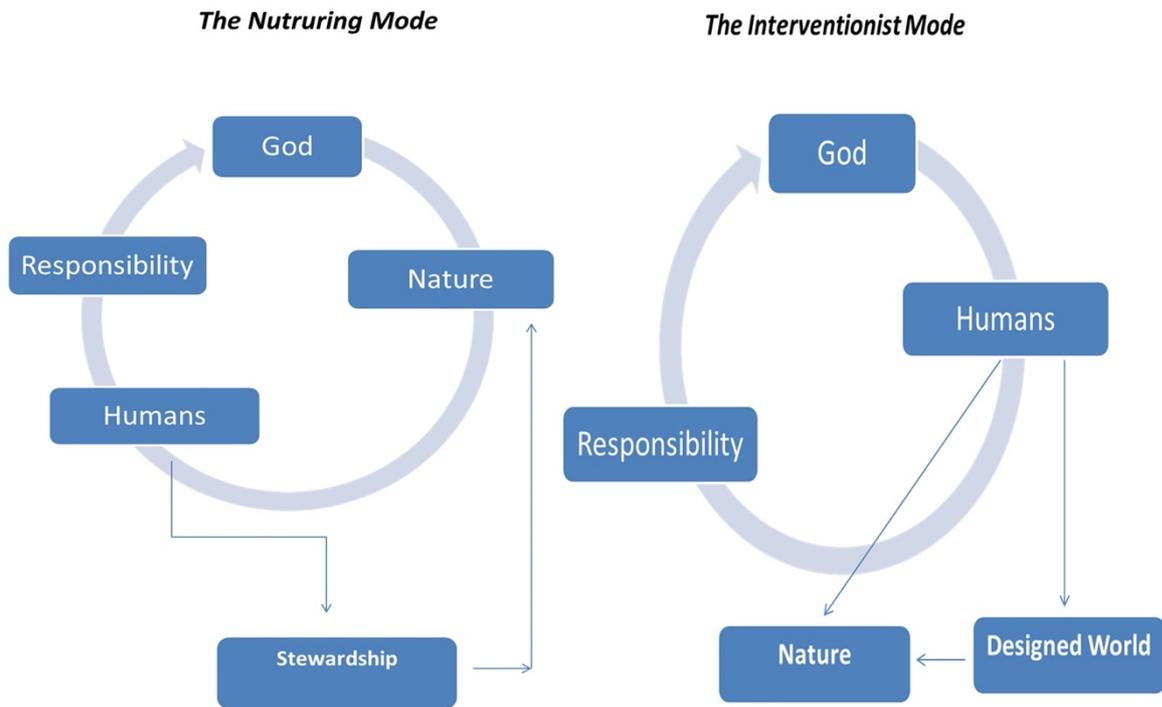


Figure1. Two views of relationships between humans and nature (O’Riordan 1989).

He suggested two major world point of view about environmentalism that contained interference mode in which human creativity and the psyche of contest order, the terms of morality and incubating mode where nature feeds a conceit for morality in what manner to act properly and a guide to rules of conduct why we must behave so (O’Riordan 1989). In techno-centrism and incubating modes; God, human beings and nature are looked as separate realities with a hierarchy linkage. That is why these two perspectives are undesirable. In Islam, God-

humans-nature linkage is depicted more exactly by knowing that ever thing is encircled by Allah. This oneness denotes that human beings are involved in the circle of Allah's monarchy as equal as other things. It also displays that all things are to begin to exist from one source (Marshall 1998). Under these conditions, the psyche of the human- nature linkages is delineated in a singular comprehensive a structural frame. It is applied to assimilate the Islamic theocentricity with other running centers of valuation in environmental ethics in order to judge its quality in environmental preservation as given in Table1.

Table1. Comparingcentersofvalueinrelationtotheirutilityinenvironmentalconservatio

Center of value	Criteria			
	Unity between Humans and Nature	Responsibly towards nature	Conduct guarantee	Comprehensiveness
Anthropocentric	Humans and nature are two distinct entities	Comes from responsibility towards humans	In as much as humans interests not to be endangered	Narrow to Human
Biocentric	Humans and alive species have something in common	Human is responsible only towards some alive beings	In as much as welfare of some alive species not to be endangered	Narrow to alive species
Ecocentric	Human is related to ecosystem	Human is only responsible towards ecosystem as a whole	In as much as ecosystem's stability not to be endangered	Narrow to ecosystem components
Theocentric	Human is related to all God's creations	Human is responsible towards God and His creations	In as much as God's creations not to be endangered	Unlimited

Source: (Abedi *et al.* 2007).

Hence, an Islamic theocentricity can support some significant factors in environmental preservation. These are the balance between man and nature, human liability regarding nature, guarantee to take the right attitude and inclusive. It can be said that the Islamic-based environmental ethics inspires such attitude towards the surrounding in which succeeding acquirements are conceivable.

Refusing any reckless supremacy over the earth because human is both God's Caliph on earth and liable for protecting of creations. As Qur'an said: When your God said to the angels: "I will create a vicegerent on earth". Angels said: "Wilt thou place therein one who will make mischief therein and shed blood? - whilst we do celebrate Thy praises and glorify Thy holy (name)?" God answered: "I know what ye know not" **(Qur'an, 2: 30)**. Accompany with the surroundings because humans see him/her like as other creations on earth because they have set in from the same origin as Qur'an said: Many verses in Qur'an certify this fact as For example, As per Quran talks about sustainable development, that wastage of food is prohibited: "Kulu washrabu wala tusrifu i.e., you may eat and drink but do not cross the limits". For this argument, in Islam, eating and drinking of permissible food is allowed by the law, but wastefulness is banned. Thus, the Qur'an instructs us to eat and drink, but waste not by excess, for God loves not the wasters **(Qur'an, 7: 31)**. So that we become used to stay away from wastefulness and lavishness in our day-to-day eating of food and drink. It constantly points out that economizing and engrossing what one has without being excessive is the scale of what God affection. Have those who disbelieved not knowing that the heavens and the earth were a connected reality, and we divide them and made from water every living thing? Then will they not to accept it **(Qur'an, 21:30)**. Thus, there are very clear arguments for Islam banning wastefulness and profligate so compelling. Or imagine of the water they would waste, or the bread or other substance that is used as food they would throw away. The dangerous effects of those evidently unimportant deeds are transparent. Furthermore, for the greater part it is not viable to recapture the resources we have contaminated, devastated, or eradicated. It is in this regard that we may judge how

significant was the point God's Messenger (PBUH) was stressing when he said: There is no wastage even in performing ablution/wudu (washing for prayer using one mud i.e. a measure equal to a handful of water), even if you are by a flowing river and how significant it is for the conservation of the ecological balance. If any one does more or less than this, he has done wrong and transgressed and did wrong. It means Sunnah emphasizes the proper use of water without wasting it. In another Hadith that reflects the sense regarding the similar issue, Prophet said, there will be the people amongst this who will offend in their supplication and ablution. It is obvious that extravagance and transgression is against the teachings of Islamic ethics. One more thing that Islam envisages is the usage of the valuable resource is an equal right of all living things and human beings everyone designate to use it without monopoly, commandeer or misuse. It is required to protect the environment for the fellow creation also. Any disruption by means of over-exploitation, abuse, misuse or contaminated resources and transgression is in opposition to the Godlike design.

Likewise, as per the quoted of A'isha, one of his wives, said: The Messenger (PBUH) connected ample significance to planting trees, safeguarding present ones, afforestation, as well as to preserving present ones. There are also Hadiths that linked together with planting trees and safeguarding them: "Whoever plants trees, God will give him reward to the extent of their fruit. If a Muslim plants a tree, that part of its yield eaten by men will be as charity for him. Any fruit bought from the tree will also be as charity for him. That which the birds eat will also be as almsgiving for him. Any of its products which people may eat, thus diminishing it, will be as charity for Muslims who planted it. Again prophet Muhammad (PBUH) declared He who destroys the tree without justification, Allah (SWT) will send him to hell fire. It means Islam also prohibits unnecessary cutting or destruction of plants and trees. It encourages people to safeguard and increase the struggling plantation for the great reward associated with that. It is also reported that the First Caliph of Islam Abu Bakr (R.A) ordered the troops that "no fruit bearing tree shall be pulled down, no crops blazed, no occupation destroyed or, in other words," Do not demolish trees and do not kill animals." These are not mere coexistence; they should be looked at to realize the significance of Islam gives to greenery, nature, and trees. Accordingly, we are required to safeguard them and avoid their misuse or over use. In concise, environmental deterioration should be seen as an outcome of forgetting theology that is why it is mandatory to protect all the natural resources from misuse or overuse so as to keep the dynamic balance in equilibrium known as sustainable development. This brief discussion makes it clear that protection of this valuable element from any action that obstructs or impairs the biological or social functions of this factor, whether by demolishing or by contaminating it with any material is prohibited in Islam and according to Islamic law whatever is essential to fulfill the compulsory of liability prescribing life is itself obligatory. This positively shows the greatest concern of Islam for this basic necessity of life. Coming these orders of the Qur'an and the classic actions of God's Messenger (PBUH), across history Muslims have given significance to afforestation and safeguarding the present ones. Thus, the way of humankind's life must be transferred with reference to the natural versatile disciplines. This fact remembers the integrative substance of the Islamic worldview in which human being is not only calculated as an integral part of nature but also puts humans in a complicated network of animate and insensate life.

Need for Public Awareness

To acquire knowing and understanding that flora, fauna, human beings are part of a congenial phenomenon and are interrelated on each other. To develop cognizance of demand and liability to keep the natural network in a condition that sustains life. To maintain ecological balance between man and biosphere. To control minimize pollution of air, water, land, overuse of natural resources, etc at grass root level. Conservatism exercises have been eco-friendly. Activities such as afforestation, pollution control skills, visits, national parks and wildlife sanctuaries, etc, play a major role in the school curriculum.

Conclusions

- Accessible documentation signifies those technical answers have not been resulting in agreeable conclusions, so environmental ethics is getting more concentration to find a proper solution for expansive environmental deterioration. Thus, it concludes when environmental ethics is based on an Islamic theocentrism and theology, it is feasible to have more inclusive and holistic come up towards the conservation of the natural surroundings.
- To conclude, Allah has created the minds of human beings and given them having great strength to understand matters what is good and what is bad (ethics).
- Ethics is basic and fundamental to understand the crises and evils that afflict society today, so there is a need for proper ethics to restore to the right path that is human-nature relation.

- When environmental ethics is based on a system of religious beliefs, it is viable to have likewise embrative and with complete systems approach regarding the preservation of congenital environment.
- There is a demand to build up the ethical and decent values, philosophical thinking, action-oriented steps and virtuous development in the education system.
- The utmost important point of education should be to train the pupil with righteous values.
- Ethics via education might bring on change.
- It is mandatory for humans to protect all natural resources from misuse or overuse so long as to keep the ecological balance in stasis.
- Let us change our ways and attitude towards the better environment and the better future known as sustainable development.

Declarations

Ethics approval: All the procedure in the study doesn't involve human participation.

Availability of data and materials: Data is available from the first author.

Competing interest: The authors declare that they have no competing interests.

Funding: The research did not receive any specific grant from funding agencies in the public, commercial, or not-for-profit sectors.

Author contributions: This work was carried out in collaboration among all authors. Author AG collected all the data, managed the literature searches and wrote the first draft of manuscript. TI, MAK and SMH designed the final manuscript. All the authors approved final draft of the manuscript for submission.

Acknowledgements

The help received from the Department of Islamic Studies, University of Kashmir is gratefully acknowledged for permission to access the library facilities. The authors are highly thankful to the handling editor and two anonymous reviewers for their critical comments that helped to improve the quality of manuscript.

Literature cited

- Abedi S, Shahvali AM, Mohaghegh-Damad, SM. 2007. Essence and outlooks of environmental ethics with emphasis on Islamic perspective. *Iranian Journal of Ethics in Science and Technology* 2 (1,2):59-72.
- Abhinav S. and Bharathi P. 2011. Fracas over Privatization, Quality Assurance and Corruption in Indian higher education, *Journal of Education and Practice* 2:11-12.
- Bourdeau P. 2004. The man-nature relationship and environmental ethics. *Journal of Environmental Radioactivity* 72:9-15.
- Bryant J, La Velle, Searle J. 2005. *Introduction to Bioethics*. John Wiley and Sons Ltd., Chichester, p. 240.
- Cole, Luke W, Sheila RF. 2001. *From the Ground Up; Environmental Racism and the Rise of the Environmental Justice Movement*. New York: New York University Press.
- Corral VV, Bechtel RB, Fraijo SB. 2003. Environmental beliefs and water conservation: An Empirical Study. *Journal of Environmental Psychology* 23:247-257.
- Dikutip D. and Shihab MQ. 2011. *Membumikan al-Quran* p. 158.
- Fricker A. 2002. The ethics of enough. *Future* 34:427-433.
- Hatcher T. 2004. Environmental ethics as an alternative for evaluation theory in for-profit business contexts. *Evaluation and Program Planning* 27:357-363.
- Hauser M. 2006. *Moral Minds: How Nature Designed our Universal Sense of Right and Wrong*, New York: Harper Collins.
- Kaushik A. and Kaushik CP. 2008. *Perspectives in Environmental Studies*. Third Edition: New Age International Publishers.
- Kortenkamp KV and Moore CF. 2001. Ecocentrism and anthropocentrism: Moral reasoning about ecological commons dilemmas. *Journal of Environmental Psychology* 21:261-272.
- Marshall A. 1998. A postmodern natural history of the world: Eviscerating the GUTs form ecology and environmentalism. *Studies in history and philosophy of biological and biomedical sciences* 29: 137-164.
- Mevlana, Fihî Mafih [Turkish trans. Meliha Ambarcıoğlu], Istanbul, MEB Yayınları. 1989. p. 61.

- Motavalli J. 2002. Stewards of the earth. *The Environmental Magazine* 13: 2-11.
- O’Riordan T. 1989. The Challenge for Environmentalism. In: *New Models in Geography*. Peet, R. and N. Thrift (Eds.). Unwin Hyman, London: pp. 77-102.
- Pabla MS. 2011. The Corrosion of Ethics in Higher Education: A Challenge of 21st Century, *International Journal of Management & Business Studies* (1) 2: 44-48.
- Peter S. 1973. *Democracy and Disobedience*. Oxford: Clarendon Press.
- Quran, 2: 30. Behold, your Lord said to the angels: “I will create a vicegerent on earth”.
- Quran, 4:126. But to Allah belong all things in the heavens and on earth: and He it is that encompasses all things.
- Quran, 7: 31. O Children of Adam. Wear your beautiful apparel at every time and place of prayer: eat and drink: but waste not by excess, for Allah loves not the wasters.
- Quran, 21:30. Do not the Unbelievers see that the heavens and the earth were joined together (as one unit of Creation), before we clove them asunder? We made from water every living thing. Will they not then believe?
- Quran, 41:53. Soon will we show them our signs in the furthest regions of the earth, and in their own souls, until it becomes manifest to them that this is the Truth. Is it enough that your Lord does witness all things?
- Quran, 41:54. Ah indeed, are they in doubt concerning the meeting with their Lord? Ah indeed, it is He that does encompass all things.
- Quran, 43: 32. It is Allah who created the heavens and the earth and sent down rain from the sky and produced thereby some fruits as provision for you and subjected for you the ships to sail through the sea by His command and subjected for you the rivers.
- Quran, 59:7. And what Allah restored to His Messenger from the people of the towns - it is for Allah and for the Messenger and for [his] near relatives and orphans and the [stranded] traveler - so that it will not be a perpetual distribution among the rich from among you. And whatever the Messenger has given you - take; and what he has forbidden you - refrain from. And fear Allah; indeed, Allah is severe in penalty.
- Quran, 67:15. It is He Who has made the earth manageable for you, so traverse through its tracts and enjoy of the sustenance which He furnishes: but unto Him is the Resurrection.
- Quran, 71:17-18. “And Allah has produced you from the earth growing (gradually), “And in the End He will return you into the earth and raise you forth again at the Resurrection? “And Allah has made the earth for you as a carpet (spread out), That you may go about therein, in spacious roads.”
- Sesin V. 2003. Environmental ethics and human interests: problems of mutual relations. <http://www.fondazioneanza.it/epa/abstract/>
- Shihab MQ. 2011. *Membumikan al-Quran* p. 160.
- Tucker ME and Grim J. 2001. Series Foreword. In: *Indigenous Traditions and Ecology*.
- Grim, J.A. (Ed.) Harvard University Press, Massachusetts, pp. 15-32.
- Warner K. 2011. Franciscan environmental ethics: Imagining creation as a community of care. *Journal of the Society of Christian Ethics* 31(1): 143-160.

Footnotes

- The Holy Quran. Translated by Abdullah Yusuf Ali, published by Eliashii Family Book. 2000, Hyderabad, India.
- The Holy Quran. Translated by Maulana Wahiduddin Khan, published by Goodword Books. 2019, New Delhi, India.