

<a href="https://doi.org/10.24035/ijit.26.2024.297">https://doi.org/10.24035/ijit.26.2024.297</a>			
Received:	16 January 2024	Accepted:	4 August 2024
Revised:	15 April 2024	Published:	15 December 2024
Volume:	26 (Dec.)	Pages:	1-12
<b>To cite:</b> Ahmad Munawar Ismail & Mohd Farhan Firas. 2024. Environmental degradation and radical solution from Islamic perspective. <i>International Journal of Islamic Thought</i> . Vol. 26 (Dec.): 1-12.			

## Environmental Degradation and Radical Solution from Islamic Perspective

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### ABSTRACT

*Global warming, driven by increased greenhouse gases, primarily from human activities, poses significant challenges to weather patterns, ecosystems, and human well-being, necessitating urgent action to mitigate its impact. Proposed solutions include transitioning to sustainable energy, promoting clean technologies, raising awareness, and conserving forests. Enhanced global cooperation, climate policies, and sustainable lifestyles are crucial in this endeavor. Employing content and document analysis, this article examines the Islamic approach to tackling global warming. Islamic teachings emphasize human responsibility as stewards of the Earth, advocating for environmental preservation and conservation. This includes utilizing sustainable energy sources and preventing wastefulness. Islamic principles align with environmentalist perspectives, emphasizing sustainable urban planning, energy efficiency, and innovative research to reduce emissions and restore ecological balance. These measures mitigate global warming, reducing reliance on fossil fuels, enhancing air quality, and supporting human health. Climate awareness fosters global cooperation and collective responsibility for future generations. Integrating Islamic values into environmental efforts contributes to a holistic approach to addressing climate change, promoting harmony between humans and nature while ensuring the sustainability of our planet for generations to come.*

**Keywords:** *Environment, global warming, greenhouse gases, Islam, sustainable energy.*

Fundamentally, research on environmental crises has evolved since the 1960s (Assyabani 2016: 87-104). This trend is marked by the emergence of ecological figures such as Rachel Carson, Garret Hardin, and Paul Ehrlich, who introduced a common discourse emphasizing the material causes of environmental degradation. They addressed issues such as the impact of air pollution on human health, economic and technological challenges, and political competition for natural resources. Discussion of these studies from a religious perspective only gained prominence after

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Lynn White's appearance in 1967. White redirected the perception of environmental damage from scientific and technological developments to his thesis, which posited that the root of these issues lies in the religious cosmology, particularly in the anthropocentrism and instrumentalism of Western Christianity (Tampubolon 2020: 249-265). Despite sparking controversy and extensive debate, White's justification of the environment and religion subsequently elicited responses from global religious figures, including those from the Islamic tradition, giving rise to a discourse known as ecotheology, accompanied by the emergence of a new academic field, environmental ethics.

Regarding the aforementioned matter, several notable figures from the Islamic world have emerged with their works as a manifestation of concern for the ongoing climate crisis. These include Seyyed Hossein Nasr with his work "The Encounter of Man and Nature: The Spiritual Crisis of Modern Man" (1968), S. Parvez Manzoor with "Environment and Values: The Islamic Perspective" (1984), Ziauddin Sardar through his works "The Touch of Midas: Science, Values, and Environment in Islam and The West" (1986), Mawil Izzie Dien with "Islam and The Environment: Theory and Practice" (1997), and finally, Fazlun M. Khaleed with "Islam and The Environment" (2002) (Assyabani 2016: 90). The reminders from Allah SWT through Quranic verses concerning environmental crises, as endeavored by the aforementioned figures through their works, eventually gained recognition and successfully gathered Muslim scholars of environmental and climate change worldwide. This assembly served as a catalyst for the organization of a symposium, which subsequently produced the Islamic Declaration on Global Climate Change (IDGCC) in 2015, in Istanbul, Turkey. This declaration contains a call to all world leaders, corporations, non-governmental organizations (NGOs), and Muslims to take responsibility and undertake concrete actions to address the impacts of the environmental crisis and climate change (United Nations Climate Change 2015).

Despite the dissemination of the aforementioned Islamic declaration worldwide, concurrently, there has been an increase in activities exploiting natural resources, hindering efforts to address or alleviate climate change. A study conducted by Hojjat Salimi Turkamani, entitled "The Role of Islam in Realizing The Goal of Climate Change Law: From Theory to Practice?", indicates that many Islamic countries encounter difficulties in implementing climate change mitigation measures due to economic challenges and colonization issues. Limited capacity for concern renders many Islamic nations prioritizing urgent and pressing issues, such as economic stability, over climate-related and environmental concerns, which are deemed less urgent, despite the continued rise in greenhouse gas emissions in most Islamic countries. This situation underscores the futility of Islamic countries' participation in international meetings (Turkamani 2023: 24-50; Peisker 2023: 1-15).

Up to this point, we can observe that despite various solutions, whether in the form of beliefs or guidelines formulated in response to the ongoing environmental crisis, the actualization of these solutions is relatively complex. It requires individuals to develop new habits through exemplary behaviors that necessitate a process of maturity. Nevertheless, this is not an overwhelming task because, through self-discipline and consistent actions, humans can cultivate extraordinary habits that become ordinary through crystallization. Similarly, fostering self-awareness and maintaining consistency in actions to protect the environment can become habitual. This article aims to describe the values in Islam that can be applied when confronting, addressing, or mitigating the climate change crisis.

### **Environmental Degradation and Radical Solutions**

As elucidated in the introduction of this article, the primary perspective regarding environmental degradation is attributed to human behavior. Therefore, the radical solution necessitates a shift towards attitudes that are more sensitive and caring towards the environment. Consequently, individuals need to cultivate new habits to mitigate or even prevent environmental degradation by sharing best practices obtained through religious teachings, examples, and the exemplary behavior of the Prophet Muhammad, or in any discussions regarding environmental conservation ethics.

In connection with this, the author deems it important to examine and understand the theory of virtue ethics, which was the focus of Aristotle in character education. According to Aristotle, virtue (*arete*) is a disposition towards the good. Unlike Socrates and Plato, who stated that virtue must be taught (Copleston 2020a: 214-215). For instance, the government prohibits individuals from dumping trash into rivers to prevent floods. If an individual adheres to the government's prohibition, it can be said that they are acting virtuously. However, for Aristotle, this condition does not yet constitute virtuous behavior because the action is based on an external command. Therefore, according to Aristotle, an individual can only be said to have acted virtuously when a fixed disposition is formed within the individual, leading them to refrain from dumping trash into the river because they believe it is not morally right.

Through the above illustration, Aristotle, as presented in *Nicomachean Ethics*, identifies the essential qualities of the highest human good, which must be enduring and consistent in maximizing one's capacity and function as a human being, namely rational thinking (Copleston 2020b: 141, 169). In this regard, to enable humans to utilize their rational potential, two main virtues are required: intellectual virtues, which can be acquired through contemplation or learning, and moral virtues, which can be attained by continuous self-discipline to align with key moral principles such as courage, temperance, liberality, modesty, proper ambition, truthfulness, wittiness, righteous indignation, friendliness, magnanimity, and magnificence. By articulating these virtues, individuals are naturally endowed with what Aristotle refers to as *phronesis* and the golden mean.

In elucidating this matter, Aristotle begins by defining *phronesis* as the eye of the soul. *Phronesis*, or practical wisdom, represents an innate attribute intertwined with action, guided by reason, and concerned with the ethical dimensions of human behavior. It endows individuals with the capacity to navigate moral dilemmas by discerning the optimal course of action between two extremes, thereby steering their moral virtue. This practical wisdom equips individuals to assess situations critically while carefully weighing competing values, actions, and affective responses. Concurrently, Aristotle's notion of the golden mean posits that virtue resides between the extremes of deficiency and excess. He contends that either extreme represents a vice (Copleston 2020b: 144). One can only grasp this understanding through the habitual practice of virtuous conduct until the virtues themselves become part of one's character. Thus, the combination of *phronesis* and the golden mean at the next level enables humans to formulate and achieve decisions based on information about virtuous actions derived from moral excellence, wisdom, and becoming *phronimos* (Bertens 1975: 196). *Phronimos* epitomizes an individual whose life is characterized by the application of practical wisdom, thus fostering continuous personal development. Aristotle posits that the crux of human flourishing lies in *eudaimonia*, which entails the pursuit of a harmonious existence marked by the relentless pursuit of virtue and wisdom.

Nevertheless, achieving intellectual virtue, moral virtue, and *eudaimonia* cannot be accomplished solely by directing attention to internal elements like contemplation and moral training; external factors, particularly the state, must also be taken into account. In this regard, Aristotle argues that the purpose of establishing a state is not only to ensure the survival of its citizens but also to facilitate their flourishing (Copleston 2020a: 155). Furthermore, he posits that the aim of legislation is to assist in the cultivation of individual character. Individual character develops along a spectrum from the worst to the better, ranging from vice to virtue. However, the common thread among individuals' characters lies in their possession of reason and their capability to distinguish between virtuous and immoral conduct. Consequently, Aristotle suggests that one of the functions of a well-ordered state is to aid individuals in progressing from the worst to the best character. Meanwhile, laws are instituted to encourage society to habitually engage in righteous and virtuous actions. Hence, society will consistently endeavor to pursue righteousness and foster habits aligned with virtue, naturally gravitating towards behaviors characterized by goodness and moral excellence. Based on this premise, Aristotle argues that a legislator ought to be a *phronimos*, equipped with an understanding of virtuous conduct and the ability to lead individuals toward the path of righteousness (Yack 1993: 179-182; Keladu 2023: 54-78).

As per Aristotle's explanation regarding character knowledge above, it can be concluded that virtue is a way of life that can only be learned through knowledge and experience. Human character develops through habituation, and if individuals consistently practice virtue, it will eventually become part of their character. These habits enable humans to achieve eudaimonia, which is a life lived well. Ultimately, being virtuous means doing the right thing, at the right time, in the right manner, to the right extent, and towards the right people.

### **Eudaimonia And The Environment**

Eudaimonia, as mentioned by Aristotle, represents the pinnacle of human happiness and well-being. Achieving this happiness entails a meaningful and qualitative life that encompasses not only physical aspects but also high levels of spiritual fulfillment. This happiness comprises various facets, including moral virtue, which involves living guided by moral values and ethics; personal growth, which entails the balanced development of human potential and personal growth; good social relationships, characterized by positive and healthy social interactions with others; the attainment of goals and life's meaning, involving having a more substantial life direction with clear and compelling goals; balance and harmony, emphasizing the importance of balance in life and avoiding extreme behaviors detrimental to personal well-being; and finally, the focus of this writing, justice and the sustainability of the universe, prioritizing and granting fair rights to nature for the smooth functioning and sustainability of life for all beings in the cosmos. In this regard, Islam emphasizes the preservation of both (nature and humanity) in every aspect of life, especially the relationship between humans and nature, as outlined in the Quran:

And He has placed therein firmly set mountains and has blessed it and set therein its [creatures'] sustenance in four days without distinction - for [the information] of those who ask (al-Quran, al-Rahman, 55: 9).

However, the modern secular worldview has altered humanity's harmonious attitude towards nature, thus disrupting its balance. The rhetoric of "laissez-faire," seemingly innocuous and subtle within the capitalist system (Murtiningsih 2023) has led to the removal of all checks and balances related to production and consumption activities (Alpay et al. 2013: 1-22). As a result of the modern secular worldview, many global environmental issues have escalated, including deforestation, desertification, loss of biodiversity, water and air pollution, climate change, and soil contamination (Sadiqa & Nadeem 2022: 1211-1220). With regards to the above, Islam has informed in the Quran:

Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned so He may let them taste part of [the consequence of] what they have done that perhaps they will return [to righteousness] (Al-Quran, Al-Rum 30: 41).

The degradation observed on the Earth's surface is a result of human intervention, disrupting the natural balance. These humans, those who transgress boundaries and act out of their desires to exploit nature, are responsible. As a consequence, the ensuing disasters affect not only the unjust but also the innocent. However, in the same verse, Allah also indicates that the calamities striking humanity serve not merely as punishment for their sins but also as a lesson to refine their conduct and ethics towards the universe.

Another aspect to consider is that for Muslims worldwide, the Quran, Hadith, and Sunnah are recognized as authoritative sources and spiritual guides on how humans can act to protect the environment (Mohidem & Hashim 2023: 1-26). Islamic beliefs offer a value system that shapes human character and attitudes toward nature. Moreover, Islam's primary focus is treating every organism equally to maintain the ecosystem of the environment, and in practice, this attitude inherently enhances positive aspects such as tranquility, harmony, justice, and reverence for the universe (Abdul Haq et al. 2020: 275-291). Thus, Islam, as a religion that teaches norms

and rules of life, also shares the same concern regarding the importance of preserving the environment and anticipating climate change.

However, it is also important to note that human interaction with nature is clearly bounded and guided by basic ethical principles such as compassion, sympathy, empathy, moderation, and gratitude, which when understood and systematically applied, yield significant health and benefits to the ecological system. Nevertheless, these ethical teachings ultimately refer back to human nature, and thus ecological health is rooted in psychological health. From this profound perspective, environmental degradation is not merely a matter of resource loss but a matter of human attitudes and behaviors (Setia 2007: 117-150). Therefore, it can be said that the relationship between humans and nature is an inseparable unity. The bond between them is so closely intertwined that whatever happens to Earth's phenomena will be reflected in human life, and whatever actions humans take will inevitably impact natural resources (Sadiqa & Nadeem 2022: 1211).

Indeed, the explanation above somewhat portrays the character of modern humans, who are intellectually robust but spiritually weak. Here, spirituality refers not only to moral-religious understanding but also moral-ethical (ethics). This ultimately affects their happiness indicators; the more humans conquer something external to themselves, be it other humans or nature, the happier they become. However, the original understanding of happiness lies in affirming our humanity by returning to ourselves. Therefore, the command to "iqra" (read) in Islam goes beyond reading texts alone; it also encompasses the directive to read the universe and show sensitivity towards it.

### Justice and Harmony between Human and Nature

The harmony between humans and nature will not occur, or will not persist, unless humans themselves act justly, learn about justice, understand the nature of justice, and activate this quality to be fair to themselves and their environment. Understanding the scope of fair treatment, as perceived by each individual, Ibn Miskawayh divides this into several specific themes, starting with the typology of justice, the definition of justice, and the ability to achieve justice. Discussing these themes can provide insight into the framework of the concept of justice, which has an impact on the unity of humans and nature.

According to a typological perspective, Ibn Miskawayh categorizes justice into three forms: natural justice (*al-'adl al-ṭabī'i*), human justice (*al-'adl al-wad'i*), dan divine justice (*al-'adl al-Ilāhī*) (Ibn Miskawayh 1998: 120).

1. Natural justice or *sunnatullah* is the mechanism of nature established by Allah and is considered absolute (Darmaji 1999: 43). In this context, "absolute" denotes that the natural mechanism is inherently fair as long as humans do not interfere with it. The responsibility of humans is to comprehend and preserve this natural mechanism to ensure it remains in its original state.
2. Human justice (*al-'adl al-wad'i*) is the justice formulated by humans themselves, based on agreed-upon notions of fairness, whether universally accepted or by certain individuals, on both intrapersonally, and interpersonally (Darmaji 1999: 44). Moreover, human justice tends to be historically contingent, implying that every conception of justice crafted by humans is inherently linked to the historical context that shaped the idea.
3. Divine justice (*al-'adl al-Ilāhī*) can be interpreted as Allah's decrees and decisions, which are inherently equitable. The crux of the matter lies in the fact that not all humans are capable of grasping the essence of Allah's justice from every aspect of life ordained by Him. Therefore, in responding to the justice of Allah, humans are commanded to accept and adhere to everything decreed by Allah (Mohamed 2000: 657-679; Bayram 2021: 36).

The explanation above suggests that the environmental crisis can be viewed through the lens of natural justice. In many instances, the Quran emphasizes the necessity and benefits of observing nature. The activity of observing nature serves two purposes: divine (spiritual) and worldly objectives. In the context of divine purpose (spirituality), observing nature entails humans striving to absorb evidence and signs of the greatness and existence of Allah as the creator of nature and everything within it. Meanwhile, in the context of worldly objectives, humans are required to understand and comprehend the mechanisms of the surrounding environment well so that they can understand the characteristics and behavior of nature as their habitat and pragmatic needs (Hassan 2018: 4-5).

Therefore, to enable all the aforementioned aspects to be experienced and practiced, Ibn Miskawayh argues that emphasizing the balance of the human soul is crucial so that individuals can fulfill their trust as Allah's caliphs in preserving and caring for the environment while striving to develop the inherent potential for justice within themselves. According to Ibn Miskawayh, this justice represents the pinnacle of the soul's character (Bayram 2021: 44). Through it, humans can position their souls in a balanced state, between the extremes of deficiency and excess (Ibn Miskawayh 1998: 109). Both extremes, according to Ibn Miskawayh, deviate from and violate the principles of justice and ethics (Nizar & Amri 2017: 56). Therefore, he contends that all that is good and virtuous is referred to as *i'tidālat* (balance/harmony), and the essence of balance lies in *al-wasat* (moderation) between excess and deficiency.

Further discussion on justice as the *Nazar Aus'at* (middle path) can be elucidated through Ibn Miskawayh's explanation on the division of the soul. According to him, the structure of the human soul consists of three aspects: *al-Nafs Bahimiyah* (the animal soul), *al-Nafs sabu'iyah* (the ferocious soul), and *al-Nafs Natiqah* (the intellectual soul) (Maftukhin 2012: 122). These three aspects of the human soul revolve around three states: *tafrīt* (the state of deficiency), *wasat* (the state of balance), and *ifrāt* (the state of excess) (Supriyadi 2013: 115-116).

1. *Al-nafs al-Bahimīyyah*, centered in the heart, impels humans to seek their sustenance, drink, and sexual needs (Najati 2002: 88). When *al-nafs al-bahimīyyah* is controlled appropriately and balanced, individuals are capable of making correct decisions and maintaining *al-iffah* (purity) thus avoiding enslavement to their desires (Khoiriyah 2018: 70). Conversely, if individuals excessively follow the desire of *al-nafs al-bahimīyyah* (the animal soul), they are deemed greedy, indulging excessively in pleasures and exceeding limits. Similarly, neglecting primary needs such as eating, drinking, and reproduction leads to self-oppression or what is termed as *khumūd al-syahwah* (the neglect of desires) (Nizar & Amri 2017: 55).
2. The second division of the soul is *al-Nafs al-Sabu'iyah* (the ferocious soul). This aspect of the soul resides in the heart and drives individuals to pursue their dreams, aspirations, and compete with others for various achievements. (Nizar & Amri 2017: 53). In a state of flaw (*tafrīt*), this soul may lead individuals to become cowardly, while in a state of utmost, it may instigate recklessness or impulsiveness, prompting individuals to show bravery in situations where it is unnecessary (Nizar & Amri 2017: 55). Those who can balance their *al-Nafs al-Sabu'iyah* will exhibit courage toward significant matters, especially when their actions yield benefits and defending them is considered commendable (Khoiriyah 2018: 70).
3. The third element in the division of the human soul according to Ibn Miskawayh is *al-Nafs al-Natīqah* (intellect/intellectual) located in the brain (Nizar & Amri 2017: 53). Individuals who fail to acquire education and underutilize their intellectual faculties will descend into ignorance. Conversely, those who excessively rely on their intellectual faculties are labeled as *safah* (careless/reckless) and lack wisdom in the application of their knowledge (Nizar & Amri 2017: 55). The balanced state of *al-Nafs al-Natīqah* ialah *ilm* (wisdom). Those who adequately equip themselves with knowledge and prudently

employ their intellect will demonstrate wisdom in utilizing their knowledge for beneficial purposes (Khoiriyah 2018: 70).

According to Ibn Miskawayh, the soul reaches its peak when all three elements—al-Nafs al-Bahīmīyyah (animalistic), al-Nafs al-Sabu'īyah (ferocious), and al-nafs al-Naṭīqah (intellectual)—are in balance and harmony. The harmonization of these three soul elements produces a state of pinnacle known as justice (Bayram 2021: 74). This justice can only be achieved when each soul is controlled appropriately and proportionally, enabling them to realize their respective virtues. This justice shapes the balance and harmony between human actions and the environment. It ensures not only a fair distribution of rights and obligations among individuals in society but also considers the ecological consequences of these actions. Therefore, justice plays a role as a guardian of harmony between humans and nature, ensuring that every decision or action reflects sustainability, social justice, and collective well-being. By integrating ecological values into legal and moral systems, justice serves as a tool that encourages human behavior to align with the principles of preserving harmony with the surrounding environment.

According to Seyyed Hosein Nasr, anyone who is aware of the modern world's situation knows that the most pressing issue, at least on a material level, faced by the world is the environmental crisis and the destruction of the balance between humans and their surrounding environment. He believes there are two main factors that lead humans to be unjust towards their environment. Firstly, the neglect of Allah from the modern human environment, resulting in the apparent loss of spiritual, philosophical, and religious aspects in their lives (Nasr 2003: 6). In his view, environmental degradation reflects the behavior of modern humans who perceive nature as a separate natural order, stands apart from the divine environment. In other words, the environmental crisis is caused by humanity's refusal to regard Allah as the Supreme Creator and Protector of the entire universe, including all aspects related to human existence, human life, and the human environment, or in harsher terms, that modern humans either forget to acknowledge or deliberately discard Allah from their ecosystem. The second factor is the modern human's excessive emphasis on progress to the extent that they overlook the benefits, relevance, and sustainability of their relationship with nature. According to Nasr, this situation stems from the spiritual pollution of modern souls caused by their actions in excluding metaphysical, divine, religious, and spiritual elements from their lives (Nasr 2003). As a result, modern humans' manifestation involves an attempt to "kill" God, an anti-afterlife sentiment, and the desacralization of nature, followed by their arbitrary exploitation according to self-interest and whims.

Nasr also strongly criticizes modern Western humans, likening traditional societies' view of the universe to a cherished wife, while modern Westerners treat it as a prostitute—enjoyed momentarily and then abandoned, disregarding its fate, life, and welfare (Nasr 2021: 32). This, he argues, stems from modern humans' mental issues and erroneous perceptions of nature, caused by overdevelopment and the removal of the divine aspect from their lives. They feel capable of living independently without support from either God or nature. Consequently, Nasr concludes that modern humans can no longer be called lovers of wisdom (*philosophia*) but more accurately described as haters of wisdom (*misosophia*) (Nasr 1968: 3-4).

It's crucial to remember that Islam and its teachings offer valuable insights and guidance that can significantly alleviate human problems and navigate the challenges of the modern world. However, Nasr observes that there are still some Muslims who believe that external actions alone can solve all the trials and tribulations they face, neglecting the need for personal introspection and improvement. Nasr sees this mindset as deeply influenced by Western modernity, where individuals attempt to change the world without first addressing their own shortcomings. Consequently, when confronted with social issues affecting their lives, people tend to scapegoat others, overlooking the possibility that their own actions or oversights may contribute to the problems they encounter in their surroundings.

As a corrective action, Nasr advocates for the resacralization of the environment, or in other words, he endeavors to perceive nature as a theophany (Nasr 1998: 205; Masrokhin 2014: 45), this entails individuals making every effort to sense or witness the presence of God beside

them, not merely from a visual perspective, but through spiritual perception and a deep conviction in God's power, strength, and retribution. It involves recognizing reflections of God's presence in nature and its forms, where God is positioned as the center, while nature and humanity are manifestations of His attributes (Nasr 2004: 201; Maftukhin 2016: 337-352). This perspective necessitates that humans are able to recognize the presence of Allah both in His Majesty and His Beauty in everything around them. For instance, someone enjoying the beauty of a mountain, appreciating its greenery and magnificence, might express "Subhanallah" as a form of acknowledgment of Allah's presence in the universe. Likewise, when witnessing the majestic aspect of a mountain, such as its eruption, the release of volcanic ash, and hot lava, one might exclaim "Allahuakbar" as a way of recognizing Allah's presence in the universe.

Awarenesses like these can be attained by reciting Allah's verses about nature, whether in a literal or metaphorical sense. The implications of this theophanic awareness on human behavior towards nature would discourage humans from exploiting nature solely for their selfish desires. However, knowledge without action is like all show and no substance. Therefore, to adopt the perspective of viewing nature theophanically in all human interactions with nature, several essential qualities are required, including steadfastness, seriousness, and continuous awareness that is habitually ingrained until it becomes a habit and a personal characteristic.

Nasr also suggests two crucial agendas related to solutions for the environmental crisis for the Islamic world, namely:

1. Restructuring or redefining the metaphysical values of Islam regarding environmental management, such as the concept of nature, the relationship between nature and humans, critical examination of the position of modern science, and reinstating the significance of traditional Islamic knowledge as an integral part of the intellectual tradition of Islam.
2. Expanding the understanding of Sharia teachings regarding action and ethics towards the environment and broadening the scope of its application in accordance with Sharia principles, such as Sharia commands concerning the preservation and conservation of the environment, and fostering a sense of friendliness and compassion towards other creations of Allah, such as animals and plants.

Meanwhile, Syed Muhammad Naquib Al-Attas, through his interpretation of justice in relation to environmental degradation, argues that the injustice towards the environment is a consequence of human beings' unjust actions towards themselves and their surroundings. Justice, according to him, is about righteous actions, and the righteous action referred to in this context is *adab* (courtesy) (al-Attas 2015: 14). Al-Attas argues that *adab* is closely related to justice and serves as a key concept in the Islamic worldview. In this context, he offers illustrations of *adab*'s presence across different levels of human experience. Concerning the environment, *adab* entails the practical discipline of the intellect when engaging with the hierarchy inherent in the universe. As a result, individuals are guided in making proper judgments concerning the worth of everything. *Adab* towards the environment entails ensuring that plants, rocks, mountains, rivers, valleys, lakes, animals, and their habitats are placed in their appropriate positions (Borrong 1999: 35).

Regarding the matter above, Al-Attas presents three specific contexts concerning justice. Firstly, Al-Attas elucidates that justice is closely related to the relationship between Allah and His creation (al-Attas 2015: 2). He believes that justice originates from one of the greatest names of Allah, which is *al-'Adl*, meaning the Most Just. Therefore, Allah is the moral source for humans concerning justice itself. The following three verses are among the evidence of Allah's justice towards His creation:

Fighting has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah Knows, while you know not. (Al-Quran, Al-Baqarah 2: 216)



And whoever does righteous deeds, whether male or female, while being a believer - those will enter Paradise and will not be wronged, [even as much as] the speck on a date seed. (Al-Quran, al-Nisa' 4: 124).

Allah does not burden a soul beyond that it can bear. It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned. "Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people. (Al-Quran, Al-Baqarah 2: 286).

Secondly, regarding the relationship between humans and Allah along with His creation (al-Attas 2015: 2). In the context of the relationship between humans and their Lord, as creatures with contingent existence, humans fundamentally depend on Allah as the necessary existence. Meanwhile, in the context of their relationship with other creatures of God, humans are required to act justly, both towards fellow humans and the environment. Justice in both contexts can also be seen from the following three verses:

Indeed, Allah commands justice, grace, as well as generosity to close relatives. He forbids indecency, wickedness, and aggression. He instructs you so perhaps you will be mindful (Al-Quran, Al-Nahl 16: 90)

'He is the One' Who created seven heavens, one above the other. You will never see any imperfection in the creation of the Most Compassionate. So look again: do you see any flaws? (Al-Quran, Al-Mulk 67: 3)

Indeed, Allah commands you to return trusts to their rightful owners; and when you judge between people, judge with fairness. What a noble commandment from Allah to you! Surely Allah is All-Hearing, All-Seeing. (Al-Quran, Al-Nisa' 4: 58)

The consequences of disregarding or denying the content of the aforementioned verses are profoundly alarming, with the effects of injustice towards Allah and His created beings being manifold. Neglecting Allah's commands, for instance, results in the imposition of punishment both in this world and the hereafter (Tanjung 2012: 311; Riyandi 2020: 95). Within the environmental sphere, the arbitrary actions of humans result in environmental degradation, precipitating a plethora of disasters including significant floods, soil erosion, landslides, and similar occurrences (Safriylsyah & Fitriani 2014: 62). As stated by Allah in the subsequent verse:

Corruption has spread on land and sea as a result of what people's hands have done, so that Allah may cause them to taste 'the consequences of' some of their deeds and perhaps they might return 'to the Right Path'. Say, 'O Prophet,' "Travel throughout the land and see what was the end of those 'destroyed' before 'you'—most of them were polytheists." (Al-Quran, Al-Rum 30: 41-42)

The verses above delineates that a significant portion of environmental degradation (*al-Fasad*), both on land and in marine ecosystems, can be attributed to human activities. *Al-Fasad*, characterized by the violation of the laws and systems established by Allah in pursuit of worldly desires, results in environmental deterioration that renders habitats uninhabitable or ecosystems unusable. This degradation encompasses various forms of environmental pollution, leading to the depletion of flora and fauna on land and the degradation of marine biota in oceans. Furthermore, *al-Fasad* extends to encompass a spectrum of human behaviors including corruption, illicit financial transactions, scandals, substance abuse, piracy, homicide, insurgency, human trafficking, and warfare. It is noteworthy that individuals grounded in faith or confident in their beliefs are less likely to engage in such misconduct, recognizing the ultimate accountability of their actions before Allah.

Nevertheless, in this verse, Allah also asserts that not all the adverse consequences of environmental degradation are experienced by humans, but only a portion of them. Some of the other adverse consequences have been addressed by Allah, including providing systems within nature that can neutralize or restore environmental damage. This implies that Allah is compassionate towards humanity and is profoundly just. If Allah were not compassionate towards humanity and did not provide natural systems to restore its damage, then undoubtedly humans would bear the full consequences of their evil deeds. The entire environment would deteriorate, rendering it uninhabitable and unusable, leading to their ultimate destruction, as stated in the words of Allah,

If Allah were to punish people 'immediately' for what they have committed, He would not have left a single living being on earth. But He delays them for an appointed term. And when their time arrives, then surely Allah is All-Seeing of His servants. (Al-Quran, al-Fathir 35: 45).

The third context or dimension of justice pertains to the relationship between humans and themselves (al-Attas 2015: 3). This context refers to the innate nature of humans, their covenant with Allah, accountability, knowledge, freedom to choose between good and evil, purpose of creation, and destiny. All these aspects are intertwined with their duties and beliefs towards God. In relation to this, Allah states:

Honour Allah's covenant when you make a pledge, and do not break your oaths after confirming them, having made Allah your guarantor. Surely Allah knows all you do. (Al-Quran, Al-Nahl 16: 91).

Therefore, it can be concluded that justice, as elucidated by al-Attas, is a condition and state of harmonious relationships where everything is in its rightful and deserving place (al-Attas 2015: 13). An act of justice, according to al-Attas, is an action that places things in their proper place, which in other words is referred to as *adab* (courtesy) (al-Attas 2015: 10). Meanwhile, the manner in which one acts justly or with *adab* is by possessing prior knowledge about the principles of things and connecting them to a pre-existing relationship within the soul known as wisdom (al-Attas 2015: 11). Indeed, humans have sworn before Allah to submit and obey all obligations bound upon them, and one of these obligations is to act justly. Therefore, justice begins and ends with the individual, meaning that justice is a situation that should be pursued by everyone. Justice in this context is not only fair in the relationship between humans and Allah, or in the relationships between humans, or in the relationship between humans and themselves, but also includes justice towards the environment where life continues.

However, humans are free to choose whether they want to act justly or, conversely, act unjustly. Nevertheless, every consequence of their actions will ultimately revert back to themselves depending on what they choose. At this juncture, the role of knowledge and education becomes exceedingly crucial in striving towards the harmonization of justice. Therefore, the pursuit of knowledge becomes a mission and duty that will never be revoked from humanity until they enter the grave, so that humans continually comprehend the justice established by Allah in myriad behaviors, scents, and forms that emanate within the various hierarchies and dimensions of life.

To conclude, in its entirety, this article underscores the imperative of addressing the global environmental crisis and the escalating threat of climate change, both of which demand concerted and effective interventions to mitigate their increasingly discernible adverse repercussions. A comprehensive approach, characterized by international collaboration, technological innovation, heightened public awareness, and the adoption of sustainable resource management practices, emerges as indispensably requisite. Moreover, the establishment of clear-cut policies, sustained commitment, and consistent endeavors emerges as pivotal prerequisites. Through the implementation of comprehensive strategies and international cooperation, tangible progress can be achieved in safeguarding the environment and curtailing the perils posed by climate change. From an Islamic standpoint, the examination of environmental degradation finds elucidation through the perspectives delineated by three seminal figures mentioned heretofore.

These figures furnish moral compasses, germane not only to humanity at large but also to adherents of Islam, in navigating the challenges posed by the impending climate crisis. The emphasis on self-actualization, as delineated by Ibn Miskawayh, assumes particular relevance in enhancing discernment in decision-making and judiciously steering actions. Additionally, the theophanic paradigm propounded by Seyyed Hossein Nasr, when assimilated into quotidian practices, serves to heighten our consciousness regarding actions potentially deleterious to the environment. Conversely, the ethos of propriety, as expounded by al-Attas, acquired through a pedagogical process fostering personal refinement, assumes paramount significance. The values encapsulated by these figures collectively strive to inculcate virtues such as reliance on divine providence, custodial responsibility for the Earth, temperance, rejuvenation, equity, and societal accountability. In essence, the realization of these values engenders beneficial outcomes solely when consistently, accurately, and aptly implemented. Irrespective of individual predilections, the realization of aspirations and ideals through tangible actions stands as the sole conduit to effecting transformative change toward a future characterized by a carbon-neutral milieu.

### Acknowledgements

The authors express gratitude to Universiti Kebangsaan Malaysia for its generous sponsorship of the research conducted. The endeavor was made possible through the utilization of the Islamic Research Grant (GPI) with the project being identified by the code PP-2024-002.

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