



ENVIRONMENTAL ETHICS IN ISLAM:
PROTECTION AND SUSTAINABILITY
OF THE ECOSYSTEM

BY

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A dissertation submitted in partial fulfilment of the
requirements for the degree of Master of Islamic
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ABSTRACT

The alarming issues of environmental crisis in modern days have resulted in great interest with the discussions and studies of ethics towards the environment. As a consequence, we are witnessing the growth of the Environmental Ethics discipline. Religious teachings are utilised as a significant reference of knowledge in the development of this discipline. This research studies the Environmental Ethics in Islam with a special focus on the protection and sustainability of the ecosystem. It attempts to analyse the concept of environment and ecosystem as well as the relationship between human beings and nature in Islam. This study also discusses the Islamic concept of virtues and vices as the basic principles for Islamic environmental ethics and how these concepts play a major role in shaping human behaviours towards the environment. The thesis, which is based on library research, is divided into six chapters. They propose practical measures for the environmental protection and sustainability as well as highlight the Islamic views on the environment. The study arrives at the conclusion that Islamic teachings can contribute significantly towards the overall environmental awareness and the protection of the ecosystem.

ملخص البحث

نتجت عن قضايا الأزمة البيئية الخطيرة في العصر الحديث رغبات عميقة في المناقشات والدراسات عن الأخلاق تجاه البيئة ونتيجة لذلك، فإننا نشهد تطورات ونمواً في نظام الأخلاق البيئي، وأصبحت التعاليم الدينية مرجعاً رئيسياً في تطوير هذا النظام، هذه الدراسة تبحث في الأخلاقيات البيئية في الإسلام مع التركيز بشكل خاص على حماية واستدامة النظم الإيكولوجية، تحاول هذه الدراسة أيضاً تحليل مفهوم البيئة والنظام الإيكولوجي، وكذلك تبحث في العلاقة بين الإنسان والطبيعة من منظور الإسلام، كما تناقش هذه الدراسة أيضاً المفهوم الإسلامي للفضائل والردائل كمبادئ أساسية للأخلاقيات الإسلامية تجاه البيئة، وكيف أن هذه المفاهيم تلعب دوراً رئيسياً في تشكيل السلوك البشري تجاه البيئة. وتنقسم هذه الدراسة التي تقوم على البحث المكتبي إلى ستة أقسام وهي: تقترح تدابير عملية لحماية البيئة واستدامتها، وكذلك تسليط الضوء على الرؤية الإسلامية تجاه البيئة. وصلت الدراسة إلى نتيجة مفادها أن تعاليم الدين الإسلامي يمكن أن تساهم بقدر كبير في التوعية البيئية الشاملة، وحماية النظم الإيكولوجية.

APPROVAL PAGE

I certify that I have supervised and read this study and that in my opinion, it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Master of Islamic Revealed Knowledge and Heritage (Uşul al-Dīn and Comparative Religion).

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I certify that I have read this study and that in my opinion it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Master of Islamic Revealed Knowledge and Heritage (Uşul al-Dīn and Comparative Religion).

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DECLARATION

I hereby declare that this dissertation is the result of my own investigations, except where otherwise stated. I also declare that it has not been previously or concurrently submitted as a whole for any other degrees at IIUM or other institutions.

Fatimah Nazifah Binti Kamarudin

Signature

Date

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**ENVIRONMENTAL ETHICS IN ISLAM:
PROTECTION AND SUSTAINABILITY OF THE ECOSYSTEM**

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To my parents

who first taught me about nature

&

To all brothers and sisters

who wish to walk on the earth in humility

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TRANSLITERATION

Table of the system of transliteration of Arabic words and names
used by the International Islamic University Malaysia.

b	=	ب	z	=	ز	f	=	ف
t	=	ت	s	=	س	q	=	ق
th	=	ث	sh	=	ش	k	=	ك
j	=	ج	ṣ	=	ص	l	=	ل
ḥ	=	ح	ḍ	=	ض	m	=	م
kh	=	خ	ṭ	=	ط	n	=	ن
d	=	د	ẓ	=	ظ	h	=	ه
dh	=	ذ	‘	=	ع	w	=	و
r	=	ر	gh	=	غ	y	=	ي

Short: a = اَ ; i = اِ ; u = اُ

Long: ā = آ ; ī = اِي ; ū = اُو

Diphthong: ay = اِي ; aw = اُو

CHAPTER ONE

INTRODUCTION

1.1 INTRODUCTION

Due to the alarming environmental crisis, discussion on environmental protection and sustainability has become the focal interest among scientists, philosophers, policy makers and the public. Such discussion is prevalent under the newly established discipline i.e. Environmental Ethics. This discipline is defined as a systematic account of the moral relations between human beings and their natural environment. Joseph R. Des Jardins in deliberating such a definition reports that environmental ethics deal with several basic questions pertaining to human, the universe and the relationship between both: how humans ought to live in this world, what is the correct attitude towards nature, what are the types of preservation of nature that need to be done in preserving the environment for future generations, and should we continue to destroy forests for the sake of human consumption.¹

Most religious traditions also deal with the aforementioned questions as they teach their adherents about human and his relationship with nature, in which issues related to ethics and morality permeates. It is interesting to note that majority of the religious scriptures mention about environmental problems.² In fact, at a very basic level, every religion provides guidelines pertaining to obligations, rules and values that set the criterion of correct actions for its adherents. This criterion forms the

¹ Joseph R. Des Jardins, *Environmental Ethics: An Introduction to Environmental Philosophy* (California: Wadsworth Publishing Company, 1993), 15-16.

² Abdulaziz Sachedina, "Historical Background to the Present Environmental Crisis," *The Fountain*, October – December 1999, 8.

normative foundation for a branch of ethics known as the religious ethics. Hence, the position of religion in protecting and sustaining the environment is substantiated.

As for Islam, the concept of *Tawhīd*, the Oneness of God, provides the basis for shaping human behaviours towards nature. Human, as a servant and vicegerent of God in this world, is entrusted to live in accordance with the divine guidance from Allāh, the Only One God. Moreover, nature is considered as the second book (*al-Qur'ān al-takwīnī* which means 'the *Qur'ān* of creation') in Islam after the Book of revelation i.e. the *Qur'ān* and *Ḥadīth* or the Traditions of Prophet Muḥammad PBUH.³ Nature, like the Book of revelation, is full of God's Signs that can guide humanity.⁴ The *Qur'ān* states that; "*And in the creation of yourselves and the fact that animals are scattered (through the earth), are Signs for those of assured Faith*".⁵ The *Qur'ān* also provides guidance on human behaviours towards nature. Allāh says, "*O Children of Adam! Wear your beautiful apparel at every time and place of prayer: eat and drink: But waste not by excess, for God loveth not the wasters*".⁶ Thus, the *Qur'ān* brings the message that man is created not to destroy the environment, but to preserve it for his own sustenance. On the other hand, the *Qur'ān* highlights a great reminder that any mischief in this world is due to human beings own deeds, as it clearly states; "*Mischief has appeared on land and sea because of (the meed) that the hands of men have earned, that (God) may give them a taste of some of their deeds: in order that they may turn back (from Evil)*".⁷

³ PBUH is abbreviation of 'peace be upon him'. It is an expression of respect which Muslims use when mentioning all prophets in whom they believe, including Moses and Jesus, *peace be upon them*.

⁴ Osman Bakar, *Environmental Wisdom for Planet Earth: The Islamic Heritage* (Kuala Lumpur: Center for Civilizational Dialogue, University of Malaya, 2007), 30.

⁵ The *Qur'ān*, *al-Jāthiyah* 45:4.

⁶ The *Qur'ān*, *al-A'raf* 7:31.

⁷ The *Qur'ān*, *al-Rūm* 30:41.

Indeed, environmental problems are universal issues that need special attention from every one of us regardless of our race, religion, ideology and country. Islam, being a universal religion, provides the universal philosophy, concepts, values and ethics that can be transformed into more practical and tangible measures in handling environmental problems.

1.2 STATEMENT OF THE PROBLEM

Nature is one of the most precious things bestowed on human beings by God for life is extremely dependent on nature. The importance of nature for human is depicted in the majority of the religious scriptures.⁸ In Islam, nature is considered as a gift from God to serve human beings. God mentions in the *Qur'ān* that He made nature suitable and adequate for human life. He says;

*“Have We not made the earth as a wide expanse, and the mountains as pegs? And (have We not) created you in pairs. And made your sleep for rest, and made the night as a covering, and made the day as a means of subsistence? And (have We not) built over you the seven firmaments, And placed (therein) a Light of Splendour? And do We not send down from the clouds water in abundance, That We may produce therewith corn and vegetables, And gardens of luxurious growth? ”*⁹

This verse demonstrates the importance of nature in Islam and its functions. In fact, there are hundreds of verses in the *Qur'ān* that mention about the environment. This is concurring to the fact that the environment, in and of itself, is a very broad concept and the list of items in our environment are countless.

The ecosystem is one of the major environmental elements discussed in the *Qur'ān*. An ecosystem is essentially a community of organisms and populations interacting with one another, and with the environment where they live in. There are

⁸ See a brief explanation in Peggy Morgan and Clive Lawton, *Ethical Issues in Six Religious Traditions* (Edinburgh: Edinburgh University Press, 1996).

⁹ The *Qur'ān*, *al-Nabā'* 78:6-16.

two major components in an ecosystem namely biotic (living things) and abiotic (non-living things). A pond, lake, or forest may be considered as an ecosystem, as long as the major components of the ecosystem are present and operate together to achieve stability.¹⁰ This fact is highlighted by the *Qur'ān* as Allāh says, “*There is not an animal (that lives) on the earth, nor a being that flies on its wings, but (forms part of) communities like you*”.¹¹ The forest, for example, as a component in an ecosystem, stabilises landscapes and protects soils from erosion. Additionally, it regulates the quantity and the quality of water flows by preserving watersheds. It also influences the climate at local and regional levels by regulating rainfall.¹² Consequently, if a forest is destroyed, the local climate would change as the temperature increases and the soil surface would dry out.¹³ Therefore, any disturbance to these components will create disharmony in an ecosystem of the forest, as each component has an important role in the sustainability of the living.

Indeed, the law of nature is designated by God in a way that anything affecting the nature will affect the balance of the world ecosystem. The *Qur'ān* also reveals the interdependence and connections between them, which are in a balanced state. Allāh, The Almighty, states, “*Verily, all things have We created in proportion and measure*”.¹⁴ Furthermore, the *Qur'ān* also highlights the relationship between the abiotic (rain, water, land and soils) and biotic creatures (humankind, vegetations, and cattle).¹⁵

¹⁰ Charles L. Harper, *Environment and Society: Human Perspectives on Environmental Issues* (New Jersey: Prentice-Hall, 2001), 13.

¹¹ The *Qur'ān*, *al-An'ām* 6:38.

¹² *Ibid.*, 94.

¹³ Mark B. Bush, *Ecology of A Changing Planet* (New Jersey: Prentice Hall, 2000), 87.

¹⁴ The *Qur'ān*, *al-Qamar* 54:49.

¹⁵ Muhammad Koeswadi, Ismawi Zen and Mansor Ibrahim, Urban Park and Conservation: An Islamic Perspective, in *Urban Planning: An Islamic Perspective*, edited by Azila Ahmad Sarkawi and Alias Abdullah (Selangor: Arah Publications, 2008), 206. See also the *Qur'ān*, *al-Naml*, 27:60 and *Abasa*, 80:24-32.

As abiotic and biotic creatures interact with one another in their communities, the usage or misuse of one of them will affect the other. In this regard, human beings, as part of the environment and a component in the ecosystem, can affect the sustainability of the whole ecosystem by their negative actions. For instance, toxins expelled into the air and waste pumped into the water by factories, as well as the chemical pesticides usage to control pests, can harm animals and plants. Through these irresponsible and uncontrollable activities, destructive consequences to the environment will emerge such as water and air pollutions. Hence, human should maintain the stability of the ecosystem as required by the *Qur'ān*.

Verily, Islam shapes the basis for the ethical conduct of mankind towards nature. In the light of such ethics, Islam advocates human beings to behave morally towards nature and to stay away from mischievous conducts. For instance, the *Qur'ān* calls upon humanity to avoid any corruption on the earth. The *Qur'ān* says; “*Do not do mischief on the earth, after it hath been set in order*”.¹⁶ Hence, from the *Qur'ānic* perspective, the deterioration of nature faced by human beings are the direct result of their failure in adhering to the divine message which is preserving and protecting the environment.

Today, we are facing a lot of environmental problems that pose a great danger not only to human beings, but also to the universe at large. The dangers, to highlight some of them, include global warming, water and air pollutions, landslides, and soil erosions. Fortunately, with the advancement of science and technology, a lot of efforts have been made to treat and reduce environmental problems. For instance, China has set national goals for reducing energy use by 2010. In fact, China is one of the world's largest producers of wind power which leads to the development of solar energy.

¹⁶ The *Qur'ān*, *al-A'rāf*, 7:56.

Brazil has already built one of the world's cleanest economies, with more than 80 percent of its electricity coming from hydropower. In addition, Brazil has also become a pioneer in biofuels and hybrid transportation. Meanwhile, Mexico has put more than 1.5 million people to work in managing its forests as a crucial buffer against future climate shocks.¹⁷

In spite of the advancement in science and technology, environmental problems such as the green house effect, marine pollution and the destruction of rainforests have become worse than before. According to the recent report by the United Nation Environment Program (UNEP), our planet's species are facing extinction at an unprecedented rate. More oceans are signed as pollutants which kill coral reefs and decimate fisheries. It was also reported that incidents of extreme weather, such as the hurricanes that devastated Haiti and Myanmar, have grown more frequent.¹⁸

Considering these calamities, we can therefore conclude that the advancement of science and technology alone is not enough to deal with environmental crises. Hence, it is timely that we look deeply at the religious ethics as an alternative in shaping human positive behaviours towards nature. The ethical dimension of religion pertaining to nature should be expanded in our endeavour to protect and sustain the environment. Since Islam has a special focus on nature, with some principles that lead to nurturing positive behaviours towards nature, the researcher feels that it is significant to embark on a research on the contribution of Islam in the field of environmental ethics.

¹⁷ Ban Ki-Moon, "We're in the Stormy Weather," *Newsweek*, 2008, <<http://www.newsweek.com/id/177224?tid=relatedcl>>, (accessed 16 January, 2009).

¹⁸ Ibid.

1.3 OBJECTIVES OF THE STUDY

The main objectives of this research are as follows:

1. To study the Islamic views on the environment and ecosystem.
2. To understand the relationship between human and environment in Islam.
3. To identify the theoretical and practical aspects outlined by Islam in protecting and sustaining the ecosystem.
4. To highlight the role and contribution of Islam on environmental issues.

1.4 RESEARCH QUESTIONS

This research was designed to address the following questions:

1. How does Islam view the environment and ecosystem?
2. How does Islam view the relationship between human and environment?
3. What are the ethical attitudes towards the ecosystem discussed in Islam?
4. What is the role of Islam in shaping human behaviours towards the ecosystem?

1.5 SIGNIFICANCE OF THE STUDY

As far as the environmental issues are concerned, the study on the protection and sustainability of ecosystem in Islam is a fertile issue yet to be researched. Furthermore, materials on environmental ethics from Islamic perspective are not available except in a small number. Most of them are scattered in various articles and conference proceedings. Thus, some universal ethics on environmental protection and

sustainability based on Islamic teaching are established in this study. This study is also important to propagate Islam as a solution for human problems in this modern world.

1.6 SCOPE OF THE STUDY

In order to study the environmental ethics in Islam, this research will focus only on ecosystem as one of the important components in environment. The discussion will also be based on religious ethics instead of philosophical ethics. This study will utilise the two words i.e. nature and environment interchangeably.

1.7 METHODOLOGY

This study is qualitative in nature. It is descriptive, textual and based on contextual analyses which depend highly on library research. A descriptive approach will be used in studying the concepts of Islamic Environmental Ethics, the environment, ecosystem and the virtues and vices towards environment. In order to analyse Islamic views on the relationship between human and nature, this research will rely on comparative analyses that highlight the different views of various religions. As for the textual and contextual analyses, the main sources in Islam, the *Qur'ān* and the Traditions of Prophet Muḥammad PBUH, will be consulted along with some other materials such as books, proceeding papers, articles, theses and materials obtained from reliable websites on the internet.

1.8 LITERATURE REVIEW

Numerous articles and books have been written on environmental issues. Nonetheless, it is claimed that the discussions on the environmental issues from the religious point of view, including Islam, appeared later. This seems to be true with the growing

interest of the contemporary discussions to produce literatures on environmental ethics and religions in response to the alarming environmental crisis nowadays. Therefore, most of the literature on environmental ethics in Islam was taken from articles and books which consist of a collection of essays and articles.

The discussion on environmental ethics in Islam requires the researcher to be involved in a deep investigation of the Islamic view on nature and human position in it. Such an investigation is a necessary preamble in understanding environmental ethics in Islam. It has been fairly presented by a number of articles and books written on Islamic Environmental Ethics. Seyyed Hossein Nasr's work entitled *Man and Nature: The Spiritual Crisis of Modern Man*¹⁹ is a valuable reference for this study. The ecological crisis is the major theme of this book. Nasr views that the root cause of the ecological crisis is due to the spiritual crisis of the modern man. The author also offers a comparative study on the relationship between man and nature as exposed by religions other than Islam. Thus, this work is very resourceful for this study.

This study also relies on Nasr's *Religion and the Order of Nature*²⁰ to understand the Islamic concept of the environment. His other works, *An Introduction to Islamic Cosmological Doctrines*²¹ and *The Need for a Sacred Science*²², are also useful to this study in order to recapitulate his exposition on the Islamic view on man's position within nature and the relation between the concept of vicegerency and servanthood and man-nature relationship in Islam.

¹⁹ Seyyed Hossein Nasr, *Man and Nature: The Spiritual Crisis of Modern Man* (Chicago: ABC International Group, Inc., 1997).

²⁰ Seyyed Hossein Nasr, *Religion and the Order of Nature* (New York: Oxford University Press, 1996).

²¹ Seyyed Hossein Nasr, *An Introduction to Islamic Cosmological Doctrines* (London: Taylor & Francis, 2008).

²² Seyyed Hossein Nasr, *The Need for a Sacred Science* (Albany: State University of New York Press, 1993).

A.R. Agwan's *Islam and the Environment*²³ is another useful work in this area of study. This book is based on a collection of articles that contributes to the Islamic perspective on ecology. It consists of eleven articles by ten different writers, as follows: 'Towards an Ecological Consciousness' by A. R. Agwan, 'Islam and the Environmental Crisis' by Seyyed Hossein Nasr, 'Exploring the Islamic Environmental Ethics' by Abd-al-Hamid, 'Islamic Principles for the Conservation of the Natural Environment' by Abu Bakar Ahmad Bakadar et al, 'Resources, Environment, Ecology and Islam' by Salahuddin Qureshi, 'Islam and the Present Environmental Crisis' by M. Rafiq and Mohd. Ajmal, 'Environmental Awareness in Islam' by Mohd. Kaleemur Rahman, 'The Human Appointment and Creation' by Mawil Al-Samarai, 'Environment and Islamic Perspective' by Sultan Ismail, 'Population, Growth and Economic Development: An Islamic Perspective' by P. Ibrahim and 'The Epistemological Dimension of Ecology: Some Islamic Propositions' by A.R. Agwan.

Such exhaustive titles are useful in discussing several Islamic concepts that construct the Islamic perspective on the environment. Some of the concepts are *Khilāfah* (Stewardship), *Taskhīr* (Compliance), 'Adl (Justice), *Jamāl* (Esthetics), *Amānah* (Trusteeship), *Raḥīm* (Mercy), *Mīzān* (Balance), *Ḍarār* (Injury), *Īṭhā* (Transgression) and *Fasād* (Corruption). Nevertheless, the discussion of these concepts is brief and general.

Another useful literature which is much related to this study is *Environmental Wisdom for Planet Earth: The Islamic Heritage*.²⁴ In the first chapter, the author, Osman Bakar analyses and compares the origins and developments of environmental and ecological consciousness between the modern West and the traditional Islamic civilization. He further discusses on the fundamental ecological and environmental

²³ A.R. Agwan, *Islam and the Environment* (Kuala Lumpur: Synergy Book International, 1997).

²⁴ Osman Bakar, *Environmental Wisdom For Planet Earth*.

principles as preserved in the *Qur'ān* and in traditional Islamic civilization. In the second chapter, he argues for the need of dialogue on environmental issues among the world's religions and spiritual traditions. He also stresses on the need of more works to be written on environmental issues discussing the Islamic perspective on environment. Therefore, his work assists greatly in providing the theoretical framework of environmental ethics from the Islamic perspective.

Akhtaruddin's *Islam and the Environmental Crisis* is another helpful work related to this study. It considers pollution as one of the serious environmental issues today. The author presents the causes of water, land, air and noise pollutions. He also compares between the Islamic view on the environment and the view of other religions. This book also includes some Islamic practical measures to protect the environment and ecosystem, even though the discussion on man-nature relationship in Islam is very brief and superficial.²⁵

Muhammad Ridwaan Ghalaani's article entitled *The Objective (Maqāṣid) of the Sharī'ah in the Protection of the Environment*²⁶ is worth mentioning here. His article explores the objectives (*Maqāṣid*) of the *Sharī'ah* pertaining to the environmental protection. He says that the major agreed-upon objectives (*Maqāṣid*) of the *Sharī'ah*, which include the protection of religion, life, mind, offspring, and property, govern the protection of the environment. Like other scholars of Islam, he also stresses on some Islamic concepts that should be adopted as the Islamic approach towards nature. Nonetheless, he only examines five concepts namely *Tawḥīd* (the Oneness of Allah), *Khilāfah* (God's Vicegerent), *'Ibādah* (Islamic Submission), *'Ilm*

²⁵ Akhtaruddin Ahmad, *Islam and the Environmental Crisis* (London: Ta-Ha Publisher Ltd, 1997).

²⁶ Muhammad Ridwaan Ghalaani, "The Objective (*Maqāṣid*) of the *Sharī'ah* in the Protection of the Environment," in *International Conference on Islamic Jurisprudence and the Challenges of the 21st Century: Maqāṣid al-Sharī'ah and its Realization Contemporary Societies*, Vol. 3, (Kuala Lumpur: IIUM, 2006).

(Knowledge) and *Taskhīr* (Subjection of earth to man). He further elaborates on the destruction of the environment which includes the atmosphere, land, marine pollution (oceans, seas and coasts), freshwater, biodiversity and forests. Then, he discusses the *Sharī'ah*'s prescription for protecting the environment. In this section, he outlines the contribution of the *Qur'ān* and *Ḥadīth* of the Prophet PBUH in preserving the environment. His article is systematically arranged and examines many issues on environmental ethics in Islam.

*Islam and Ecology: A Bestowed Trust*²⁷ is another useful material for this research. The book is edited by Richard C. Foltz, Frederick M. Denny and Azizan Baharuddin. This important book gives a great contribution to expose the role of Islam in environmental ethics. The book provides articles on Islamic perspective written by various Muslims scholars in offering a contemporary understanding of Islam and ecology. For instance, Mawil Izzi Dien discusses the Islamic theoretical and practical measures pertaining to environmental issues in his article entitled '*Islam and the Environment: Theory and Practice*'.²⁸ He gives special attention to the problem of water shortage in Saudi Arabia and Turkey.

Islam provides certain principles and concepts which serve as a framework for the environmental ethics in Islam. The most vital principle is *Tawḥīd* which constitutes an important basis for environmental ethics as well as all ethics in Islam. Abdul Aziz Said and Nathan C. Funk stress on the role of *Tawḥīd* in maintaining a peaceful relationship between human beings and nature. In their article, '*Peace in Islam: An Ecology of Spirit*',²⁹ the authors examine the ways Islamic principles of unity and peace being adopted in Islamic teachings related to ecology. Some other

²⁷ Richard C. Foltz, Frederick M. Denny and Azizan Baharuddin (edt.), *Islam and Ecology: A Bestowed Trust* (Cambridge: Harvard, the Center for the Study of World Religions, 2003).

²⁸ Mawil Izzi Dien, "Islam and the Environment: Theory and Practice" in *Islam and Ecology*.

²⁹ Abdul Aziz Said and Nathan C. Funk, "Peace in Islam: An Ecology of Spirit" in *Islam and Ecology*.

authors also discuss and highlight the concept of *Tawhīd* such as Othman Abd-Ar-Ar-Rahman Llewellyn,³⁰ S. Parvez Manzoor³¹ and Ziauddin Sardar.³² As a matter of fact, the concept of *Tawhīd* is unavoidable in the discussion of man-nature relationship. Thus, this research will examine this main principle by referring to Ismā‘īl Rājī al-Fārūqī’s *Al-Tawhīd: Its Implications for Thought and Life*³³ and Syed Muhammad Naquib al-Attas’s *Islam and Secularism*.³⁴ These books will be consulted to present the concept of man being a servant and vicegerent of God.

Balance (*al-Mīzān*) is another important concept in discussing Islamic environmental ethics especially with respect to the ecosystem. Mohammad Aslam Parvaiz explains the concept of balance (*al-Mīzān*) in his article, ‘*Scientific Innovation and al-Mīzān*’³⁵. He mentions that Allāh has created everything with due balance and we are living in a beautiful planet. Nevertheless, the use of modern innovations has disturbed this balance. He mentions that the instabilities occur when we try to modify or change Allāh’s creations. One interesting example he put forth in this regard is the ‘mad cow disease’ in which man went against nature and tried to introduce a non vegetarian component into cows feed. The article reminds us that it is very important to understand the very fact that Allāh has created everything on the earth in order and with due balance. Some other concepts have also been examined by the literatures mentioned before such as *Khilāfah* (stewardship), *‘Ibādah* (worship), *‘Ilm* (knowledge), *Amānah* (trusteeship), *‘Adl* (justice) and *Zulm* (oppression).

³⁰ Othman Abd-Ar-Ar-Rahman Llewellyn, “The Basis for a Discipline of Islamic Environmental Law” in *Islam and Ecology: A Bestowed Trust*.

³¹ S. Parvez Manzoor, “Environment and Values: the Islamic Perspective” in *The Touch of Midas*, edited by Ziauddin Sardar (Selangor: Pelanduk Publications, 1988).

³² Ziauddin Sardar, “Islamic and Western Approaches” in *The Touch of Midas*.

³³ Ismā‘īl Rājī al-Fārūqī, *Al-Tawhīd: Its Implications for Thought and Life* (Herndon, Virginia, USA: International Institute of Islamic Thought, 1992).

³⁴ Syed Muhammad Naquib Al-Attas, *Islam and Secularism* (Kuala Lumpur: International Institute of Islamic Thought and Civilization, 1993).

³⁵ Mohammad Aslam Parvaiz, “Scientific Innovation and *al-Mīzān*” in *Islam and Ecology*.