



An Analytical study of the Balance of Ecosystems: Islamic Teachings on the Harmony between Living and Non-Living Components of Nature



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Abstract

This paper examines the Islamic perspective on environmental balance, emphasizing the harmonious relationship between living and non-living components of the natural world. Islam presents nature as a divinely created and purposefully designed system in which every element functions within a precise order. Through an analysis of selected Qur'anic verses and Ahādīth, the study highlights how the Earth is portrayed as a perfectly balanced framework established by Allah. The concept of Mīzān is central to Islamic teachings and reflects the intricate interdependence that exists among all elements of ecological systems. Human beings are described in Islam as Khalīfah on Earth, entrusted with the responsibility of maintaining and protecting the environment. This stewardship entails the ethical use of natural resources, avoidance of wastefulness, and respect for all forms of life. The study also discusses the consequences of disrupting environmental balance, such as ecological degradation, climate instability, and social injustice, and links these outcomes to human negligence and ethical failure. Emphasis is placed on the importance of promoting environmental awareness through Islamic values and practices, including moderation, accountability, and collective responsibility. Ultimately, the paper underscores the relevance of Islamic teachings in addressing contemporary environmental challenges. By integrating spiritual consciousness with ecological responsibility, Islam provides a comprehensive ethical framework that encourages sustainable coexistence with nature and fosters a deep sense of respect for the environment as a trust from Allah.

Keywords:

Islamic Environmental Ethics, Mīzān, Khalīfah, Qur'anic Guidance, Ahādīth, Sustainability, Biodiversity Conservation, Human Responsibility.

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Introduction

The normal world has long been a source of interest, wonder, and love, with human creatures recognizing its complexity and interconnecting. In Islam, nature isn't essentially a question to be abused, but or maybe a reflection of the divine arrangement set up by God (Allah). Islamic lessons stretch that the Soil and all its components—both living and non-living—are portion of a agreeable and deliberate creation, planned in adjust. These understanding places critical duty on people, who are assigned as stewards (Khalīfah) of the Soil, to preserve and secure this adjust. The relationship between living living beings and the non-living components of the biological system is seen not fair in environmental terms, but as a otherworldly and moral obligation.

Central to Islamic lessons is the concept of *Mīzān*—the divine adjust or degree that oversees the whole universe. The Qur'an regularly alludes to the fastidious adjust that Allah has set up in nature, from the turn of the planets to the adjust between different life shapes and their environment. Each component, whether it is the water, discuss, soil, plants, or animals, plays a pivotal part in supporting life. This perplexing adjust isn't fair a logical reality, but too a ethical and otherworldly concept that underscores the interconnecting of all components of the normal world. As such, Islam empowers an all-encompassing see of the environment where both living creatures and non-living substances are seen as break even with accomplices in supporting the planet's environmental balance.

Research Methodology:

This investigate will utilize a subjective strategy, particularly a printed and interpretive investigation, to investigate Islamic lessons on the adjust of environments and the agreement between living and non-living components of nature. The essential sources of the Qur'an and *Aḥādīth* will be fundamentally inspected to recognize topics related to the environmental adjust and the interconnecting of all components inside the normal world. Islamic insightful works and *tafsirs* (translations) will too be counseled to get it the broader suggestions of these lessons in connection to biological wellbeing and supportability. Auxiliary sources, counting scholarly articles and books on Islamic natural morals and environment, will be checked on to contextualize these lessons inside advanced biological science and the current worldwide natural talk. The objective is to get it how Islamic sees on nature can contribute to a more all-encompassing and feasible approach to biological system administration. We'll using thematic analysis to find recurrent themes and the APA style of references would be utilized in this research work.

Literature Review:

Islamic lessons emphasize the natural adjust and agreement in nature, where all components, both living and non-living, work together as portion of a supernaturally coordinated framework. The Qur'an reflects this adjust in various verses, such as in Surah Ar-Rahman (55:7-9), which states, "And the paradise He raised and forced the adjust, merely not transgress inside the balance. And build up weight in equity and don't make lacking the adjust." This allegory of adjust emphasizes the relationship between different elements of the environment, underscoring that everything in creation features a particular reason and part, from the water and soil to creatures and plants. Researchers contend that Islamic lessons reflect a significant understanding of biological frameworks, where each component of the biological system is forbid and contributes to the generally concordance of creation. This concept, known as *Mīzān*, talks to the divine arrangement of the universe, where the steadiness of biological systems depends on the adjust between living creatures and their physical environment.

The writing too talks about how Islamic natural morals give viable direction for keeping up this adjust. Researchers like al-Din (2011) and Chapra (2000) emphasize that Islam calls for a stewardship part (Khalīfah) where people are depended with the care of the Soil, guaranteeing that they don't disturb the common adjust through activities such as over-exploitation or

inefficiency. The Ahādīth writing advance complements these lessons, with cases of the Prophet Muhammad (PBUH) pushing for the assurance of trees, water sources, and natural life, all of which play vital roles in the broader environmental framework. Analysts have drawn associations between Islamic ecological principles and advanced natural concerns, such as biodiversity preservation and climate alter, proposing that Islamic lessons on agreement with nature give a significant framework for tending to modern natural challenges. This viewpoint energizes mindful and economical intuitive with both the living and non-living components of biological systems, emphasizing that ecological agreement isn't as it were a ethical commitment but moreover a vital condition for human survival and well-being.

The Concept of Mīzān (Balance) in Islamic Cosmology

In Islamic cosmology, Mīzān alludes to the divine adjust and arrange set up by God (Allah) that oversees all viewpoints of the universe, from firmament bodies to the littlest components of life. The term itself is inferred from the Arabic word for "scale" or "degree," symbolizing a state of balance and concordance within the normal world. The Qur'an and Ahādīths reliably emphasize that the Soil and the universe were made in culminate adjust, with each component serving a particular reason inside this terrific plan. The concept of Mīzān is central to Islamic natural morals, highlighting the inherent arrange in nature and the moral obligation of people to preserve and protect this adjust.

Islamic cosmology sets that the universe was made by Allah with fastidious precision and adjust. The Qur'an verbalizes that everything within the sky and on Soil works agreeing to a supernaturally decided degree. In Surah Ar-Rahman (55:7), it states, "And He it is Who has set the adjust (Mīzān), so that you simply don't transgress within the adjust." This verse reflects the conviction that the laws of nature are supernaturally endorsed which the complete universe, counting both living and non-living components, capacities in a state of harmony. The stars, planets, seasons, and characteristic cycles take after exact laws, uncovering the flawlessness of the Creator's plan.

The concept of Mīzān goes past ethereal marvels to envelop the interrelationship between living living beings and non-living components of the Soil. Islamic lessons emphasize that normal assets such as water, soil, air, and minerals are fundamentally to maintaining life, and their appropriate working is fundamental for environmental adjust. For occurrence, water is depicted within the Qur'an as a life-giving drive, "We made from water each living thing." (Qur'an, 21:30). This verse outlines the interdependency of all components inside environments, suggesting that both living creatures (creatures, plants, people) and non-living components (soil, water, discuss) keep up a agreeable relationship beneath the divine framework of Mīzān.

People are depended by Allah to act as Khalīfah (stewards) of the Soil, capable for keeping up the adjust of nature. As Khalīfah, people are given domain over normal assets but are educating to utilize them dependably, guaranteeing they don't disturb the normal agreement. Surah Al-Baqarah (2:30) highlights this stewardship, expressing, "It is He who has made you successors (Khalīfah) upon the earth." This stewardship suggests an moral obligation to maintain a strategic distance from causing hurt to the Soil, recognizing that any activities that exasperate the characteristic adjust, such as overconsumption, deforestation, or contamination, damage the divine arrange of Mīzān.

Disturbing the adjust of nature is seen as a ethical and otherworldly disappointment in Islam. Islamic writings caution against the overabundances of human behavior, particularly when it comes to the abuse of normal assets. The Qur'an particularly cautions against inefficiency, expressing, "Indeed, the inefficient are brothers of the fiends, and ever has Satan been to his Master ungrateful." (Qur'an, 17:27). This verse underscores that inefficiency isn't as it were a physical infringement of the environmental adjust but moreover a otherworldly

transgression. By ignoring the divine adjust, people are seen as falling flat in their part as stewards, with results for both the environment and their relationship with God.

In Islam, the environment is considered a belief from Allah, and people are responsible for how they treat it. This belief (Amanah) is portrayed within the Qur'an as a test of human character and duty. Allah's creation is seen as a blessing, and the responsibility to preserve it may be a key angle of Islamic morals. The Prophet Muhammad (PBUH) emphasized the significance of protecting the adjust in nature, stating, "If a Muslim plants a tree or sows seeds, and after that a fowl, or a individual, or an creature eats from it, it is respected as a charitable blessing (sadaqah) for him." ⁽³⁾. This Ahādīth reflects the thought that keeping up biological adjust and advancing supportability could be a shape of revere and ethical obligation.

Islam advances control in all perspectives of life, a rule that specifically relates to keeping up the adjust of nature. The concept of Wasatiyyah (control) guarantees that people don't surpass the limits set by Allah in their utilization or abuse of normal assets. The Qur'an inclinations control in utilization, prompting against covetousness and abundance. "O children of Adam, take your embellishment at each masjid and eat and drink, but be not intemperate. Undoubtedly, He likes not those who commit excess." (Qur'an, 7:31). This rule of control guarantees that the common assets are utilized in a way that jams the Mīzān, avoiding both shortage and overconsumption.

Supportability, as caught on in advanced natural science, adjusts closely with the Islamic concept of Mīzān. Islam empowers preservation, the judicious utilize of assets, and the assurance of biodiversity. The Qur'an portrays the soil as a put of adjust, where all animals, counting plants, creatures, and people, are implied to live in agreement. "And the soil He has put down for the creatures." (Qur'an, 55:10). This verse emphasizes that the earth's assets are not implied for unchecked misuse, but for feasible utilize by all animals. Islam's call for maintainability echoes cutting edge biological standards of preservation, recognizing the significance of keeping up the keenness of biological systems for future eras.

The disappointment to preserve the adjust of nature, as portrayed in Islamic lessons, leads to biological fiasco. The Qur'an cautions that debasement and hurt to the Soil will result in results not as it were for people but moreover for all living creatures. "Corruption has showed up all through the arrive and ocean by [reason of] what the hands of individuals have earned." (Qur'an, 30:41). This verse recommends that human activities, especially those that neglect the environmental adjust, bring approximately natural corruption. The increment in contamination, deforestation, and climate alter can be seen as infringement of the divine arrange of Mīzān, coming about in common calamities and social change.

Islam gives a clear system for reestablishing environmental adjust, emphasizing apology and dynamic endeavors to repair the harm caused by human carelessness. The Qur'an energizes people to return to the way of honesty and repair the hurt done to the Soil. "And when We let individuals taste leniency after misfortune has touched them, at once they contrive against Our signs." (Qur'an, 30:34). The rebuilding of Mīzān includes not as it were dodging encourage hurt but too effectively working to recuperate and moderate the environment. Islamic lessons advocate for activities such as planting trees, cleaning the environment, and utilizing assets capably to reestablish adjust and concordance to the normal world.

The concept of Mīzān in Islamic cosmology gives a comprehensive understanding of the common world as a adjusted and interconnected framework, made by God and supported through divine laws. This adjust expands to both living and non-living components of the Soil, which are all forbid and must be regarded and protected. Islamic lessons call on people to act as capable stewards of the Soil, keeping up this adjust through control, maintainability, and moral conduct. By taking after these standards, people can contribute to the conservation of the

common world and the reclamation of environmental adjust, satisfying their part as caretakers of God's creation.

Human Stewardship (Khalīfah) and Moral Duty towards the Environment

In Islamic lessons, the concept of human stewardship (Khalīfah) holds significant centrality in directing the moral treatment of the environment. The term Khalīfah implies "steward" or "vicegerent," meaning that people are depended with the care and conservation of the Soil. This concept is grounded within the conviction that whereas Allah is the extreme maker and proprietor of all life and assets, people has been named as caretakers to oversee and secure these assets dependably. The Qur'an alludes to people as Khalīfah in Surah Al-Baqarah (2:30), where it states, "It is He who has made you successors upon the Soil." This assignment infers that people are not implied to misuse the normal world, but or maybe to protect its adjust and keenness, acting as gatekeepers of the Earth's environmental wellbeing.

The part of Khalīfah suggests a ethical and moral duty towards all living and non-living components of the normal world. Islamic stewardship emphasizes regard for all viewpoints of creation, with a profound understanding that each portion of nature has characteristic esteem. In this setting, the moral obligation of people incorporates the security of the environment, shielding biodiversity, and guaranteeing the maintainable utilize of assets. Islamic lessons advocate for balance and adjust in all angles of life, counting asset utilization, as excessiveness or inefficiency is seen as a infringement of the divine arrange. The Qur'an condemns inefficiency in Surah Al-Isra (17:27), expressing, "Indeed, the inefficient are brothers of the devils." This reflects the broader guideline that stewardship isn't essentially almost utilization, but around utilizing assets in ways that protect and improve life for future eras.

A key viewpoint of Khalīfah in Islam is the moral treatment of creatures and plants. The Qur'an and Ahādīths emphasize that people must not hurt or abuse creatures or plants past need. For illustration, the Prophet Muhammad (PBUH) instructed that indeed in times of war, trees ought to not be cut down superfluously, which creatures ought to not be hurt unless completely required. The Prophet's lessons too advocate for the sympathetic treatment of creatures, debilitating brutality and encouraging thoughtfulness towards them. One Ahādīth states, "Whoever is kind to the animals of God, he is kind to himself." (Sahih Bukhari). This demonstrates that moral stewardship amplifies past human-centered concerns to incorporate all conscious creatures and the biological systems in which they live, adjusting with the broader Islamic guideline of Rahmah (kindness) that envelops the complete creation.

The concept of Khalīfah moreover underscores the significance of maintainability. Islamic lessons advance the preservation of common assets and advocate for their cautious administration. The Qur'an portrays how Allah made the Soil with plenitude, however the utilize of these assets ought to always be adjusted with regard for the environment. In Surah Al-A'raf (7:31), the Qur'an says, "Eat and drink, but be not over the top. Without a doubt, He likes not those who commit excess." This verse emphasizes the significance of expending assets in balance, adjusting Islamic stewardship with modern concepts of maintainability and natural preservation. The principle of supportability in Islam isn't fair a physical concern, but too a otherworldly one, as the Soil is seen as a believe (Amanah) given to humankind by Allah.

Islamic natural morals too push the significance of avoiding natural hurt. People are instructed to maintain a strategic distance from causing debasement (fasad) on Soil, which alludes to any activity that disturbs the normal arrange or causes harm to the environment. In Surah Al-Baqarah (2:11), it says, "When it is said to them, 'Do not cause debasement on the earth,' they say, 'We are but reformers.'" This highlights the inconsistency between claiming to be reformers whereas locks in in activities that hurt the environment. Debasement, in this sense, is caught on as anything that causes hurt to the environment, such as contamination, deforestation, and overexploitation of characteristic assets. Islamic lessons in this way

emphasize that genuine stewardship includes cultivating agreement and maintaining a strategic distance from hurt to the Earth's sensitive frameworks.

The moral obligation of Khalīfah moreover expands to the concept of social equity. In Islam, natural stewardship is connected to the welfare of all communities, especially the marginalized and helpless bunches who regularly bear the brunt of natural corruption. For illustration, the Qur'an emphasizes the significance of impartial get to to assets, such as water, which is considered a essential human right. Surah Al-Anfal (8:11) outlines this by saying, "And He it is who sends down water from the sky, and We provide it as drink to numerous of the creatures and men that We have created." This illustrates the interconnecting of human and environmental well-being. The evenhanded dissemination of assets guarantees that no one is denied, and the environment is secured from abuse for the good thing about a number of.

Human stewardship in Islam too includes the proactive rebuilding of harmed environments. Whereas human exercises may cause hurt to the environment, Islam instructs that it is basic to correct these hurts through dynamic endeavors. The Prophet Muhammad (PBUH) said, "If a Muslim plants a tree or sows seeds, and after that, a feathered creature, or a individual, or an creature eats from it, it is respected as a charitable blessing (sadaqah) for him." ⁽⁴⁾ This Ahādīth underscores the significance of not as it were anticipating hurt but too locks in in positive activities to reestablish adjust and contribute to the recuperating of the Soil. Whether through planting trees, diminishing carbon impressions, or advancing feasible agrarian hones, people are energized to contribute to the rebuilding of environmental agreement.

Islamic lessons moreover highlight the obligation of communities and governments in cultivating natural stewardship. Administration, in Islamic terms, is almost benefit and responsibility to Allah, and this amplifies to the security of the environment. Open approaches, whether related to urban arranging, squander administration, or characteristic asset preservation, ought to be guided by the moral standards of Khalīfah. For occurrence, within the setting of water preservation, Islamic pioneers are empowered to advance hones that diminish squander, move forward water system procedures, and guarantee that water is accessible for all, without hurting the biological system. The Qur'an's accentuation on equity and decency suggests that natural arrangements should be inclusive, taking under consideration wants of both the environment and the individuals.

The part of Khalīfah can moreover be caught on within the setting of Islamic financial matters, where the abuse of characteristic assets is seen through the focal point of ethical duty. Islamic financial matters advocates for barakah (endowments) in all exchanges, meaning that riches is to be produced in a way that does not hurt others or the environment. The Prophet Muhammad (PBUH) exhorted against storing and overabundance, empowering a framework where assets are utilized admirably and shared impartially. In hone, this implies that businesses ought to work reasonably, taking into thought the long-term impacts on both human social orders and the environment. This moral approach contrasts with profit-driven models that frequently prioritize short-term picks up over the wellbeing of the planet.

At long last, the concept of Khalīfah and human stewardship carries a solid otherworldly measurement in Islam. The Qur'an instructs that the Soil and all its creatures are signs of Allah's enormity, and people are reminded that their activities on Soil reflect their relationship with the Maker. Surah Al-Baqarah (2:164) states, "Indeed, within the creation of the sky and the soil, and the variation of the night and the day, and the [extraordinary] ships which cruise through the ocean with that which benefits individuals... are signs for those who utilize reason." This verse emphasizes that the natural world may be a sign of divine intelligence, and as stewards, people are depended with the sacred obligation of protecting it.

Natural care, in this sense, isn't fair a commonsense commitment, but an act of adore, reflecting respect for the Maker and an affirmation of the divine adjust that supports all life.

Interconnectedness of Living and Non-Living Components of Nature in Islam

In Islam, the interconnecting of living and non-living components of nature could be a principal guideline that underscores the solidarity and concordance of Allah's creation. The Qur'an consistently highlights the thought that everything within the common world is interrelated and exists in a state of adjust. The living life forms, such as people, creatures, and plants, are profoundly associated to the non-living components of nature, counting the Soil, water, discuss, and firmament bodies. The Qur'an, in Surah Al-An'am (6:99), states, "And it is He who sends down rain from the sky, and We bring forward plants of each kind, from which We grant you sustenance." This reflects the interconnecting between the characteristic elements—water, soil, plants, and humans—and how the well-being of one component influences the others.

Islam instructs that all components of creation, whether living or non-living, are signs of Allah's control and inventiveness. The Qur'an alludes to the normal world as a coherent framework where each component features a reason and part. Surah Ar-Rum (30:41) states, "Corruption has showed up all through the arrive and ocean by [reason of] what the hands of individuals have earned." This verse demonstrates the interconnected nature of life and the environment, emphasizing how human activities can disturb the adjust of the characteristic world. The environment, in Islam, isn't fair a detached background for human action but an dynamic and indispensably portion of the framework that bolsters life. Any hurt done to the non-living components, such as contamination or deforestation, thus impacts living living beings, outlining the fragile interdependency between all components.

The Qur'an highlights the part of non-living components such as water, soil, and discuss in supporting life, making it clear that these components are as crucial as living animals themselves. For case, the Qur'an over and over alludes to water as fundamental for the food of life, saying in Surah Al-Anbiya (21:30), "And We made from water each living thing. At that point will they not believe?" Water may be a non-living component, but it plays a central part in supporting the lives of all living creatures on Soil. This emphasizes the deep connection between living life forms and the characteristic environment. Similarly, the soil is delineated as a supporting mother within the Qur'an, giving food for plants, creatures, and people. In Surah Al-Baqarah (2:22), the soil is portrayed as "the one who made for you the soil a bed and the sky a canopy. This allegorical dialect illustrates the significant relationship between the living and non-living components, highlighting the Earth's part in supporting all shapes of life.

The interconnecting of living and non-living components too expands to the cycles of nature, such as the water cycle, the carbon cycle, and the seasons. These cycles, which control life on Soil, are seen as portion of a divine framework that works in exact concordance. The Qur'an, in Surah An-Naba (78:6–7), notices the rotation of day and night as signs of Allah's idealize plan:

"Have We not made the soil as a bed, and the mountains as pegs? And We made you in pairs." The rotation of day and night may be a non-living handle that impacts all living animals on Soil. Essentially, the rain cycle is crucial to supporting plant life, which in turn underpins creature and human life. These interconnected characteristic forms illustrate that both living and non-living components depend on one another to preserve the environmental adjust.

In Islamic thought, the concept of adjust, or *Mīzān*, is central to understanding the interdependency of living and non-living components in nature. The Qur'an as often as possible alludes to the Earth's creation as a finely tuned adjust where each component plays its part. In Surah Ar-Rahman (55:7), Allah says, "And the sky He raised and He set the adjust (*Mīzān*), simply may not transgress inside the balance." This guideline of *Mīzān* highlights the

significance of keeping up the concordance between living life forms and the non-living components of the environment. People are teaching to act as stewards (Khalīfah) to secure and keep up this adjust, guaranteeing that all components of the common world stay in harmony. The disturbance of one portion of the framework, such as the contamination of water or the termination of species, can have cascading impacts, illustrating the significant interconnection between all parts of creation.

The interconnecting of living and non-living components too fortifies the Islamic moral commitment to care for the environment. In Islam, people are considered caretakers of the Soil, capable for keeping up its wellbeing and well-being. This stewardship requires people to get it and regard the forbid connections that maintain life. The Qur'an, in Surah Al-Baqarah (2:164), instructs, "Indeed, within the creation of the sky and the soil, and the rotation of the night and the day, and the [incredible] ships which cruise through the ocean with that which benefits individuals... are signs for those who utilize reason." This verse emphasizes that the perplexing frameworks of nature, counting both living and non-living components, are signs of Allah's significance and shrewdness. In this manner, people are empowered to reflect on these signs and act capably to secure the environment, as their activities straightforwardly influence the sensitive adjust between life and nature.

Islamic natural morals push that human creatures are not partitioned from nature, but or maybe an fundamentally portion of it. The concept of *fitrah* (common mien) in Islam strengthens this thought, recommending that people are born with an characteristic association to the common world. Agreeing to the Prophet Muhammad (PBUH), "The entirety world may be a mosque," meaning that nature itself could be a space for reflection and revere. This see energizes Muslims to recognize their inborn association to the environment and to approach it with veneration. The treatment of the Soil, in this respect, is seen as an expression of one's confidence and appreciation towards Allah for the endowments of nature. As such, the interconnecting of living and non-living components reflects the Islamic see that all of creation, in its tremendous differences, is interconnected and serves a more noteworthy reason.

Environmental Ethics in Islamic Practices and Rituals

The foundation of Islamic environmental ethics is the idea of stewardship, or *Khilafah*, according to which God has given people the responsibility of protecting and caring for the planet. Islamic traditions hold that all of nature has intrinsic worth and purpose, and that the environment is a sacred trust. The significance of comprehending Islamic environmental ethics within the context of religious rites and practices has been examined by a number of researchers. According to Sardar (2003), the interdependence of all creation is emphasized in the Quran and *Aḥādīth*, and all living things—from humans to the tiniest organisms—play a part in preserving the ecological equilibrium.

Islamic customs like *sadaqah* (charity) and *wudu* (ablution) also demonstrate a moral dedication to the environment. The importance of water conservation in Islam is demonstrated by the *Wudu* ritual, which calls for conserving water while keeping oneself clean (Al-Qaradawi, 2016). Furthermore, the act of *sadaqah*, especially gifts for environmental purposes, demonstrates a greater ethical obligation to assist community sustainability initiatives. Bakar (2019) asserts that the Quran exhorts Muslims to refrain from wastefulness in their daily lives and promotes resource conservation and responsible consumption. A key component of Islamic environmental ethics is the concept of *Israf*, or trash, which governs not just individual conduct but also more general social norms including resource distribution and waste management (Abdullah, 2020).

Furthermore, the *Hajj* (pilgrimage) is an example for environmentally conscientious behavior. Millions of Muslims congregate in Mecca for the *Hajj*, and the customs place a strong emphasis on solidarity, modesty, and sustainability. The *Hajj* ceremonies, which involve the killing of animals and the consumption of resources like water, are framed in terms of causing

the least amount of environmental damage possible. According to Al-Dashti (2020), the Hajj provides a potent illustration of how Islamic principles may direct widespread environmental responsibility, promoting sustainable behaviors even at sizable crowds. Additionally, as noted by Khan and Khan (2017), Islamic teachings emphasize the need of preserving soil fertility and biodiversity and provide guidelines on moral land usage, including farming methods.

Hence, the integration of natural morals into Islamic hones and customs underscores the conviction that people must live in agreement with nature, guaranteeing its conservation for future eras. As highlighted by Nasr (2017), Islamic natural morals not as it were calls for moral utilization but too for dynamic association in tending to modern natural challenges, such as climate alter and biodiversity misfortune. These lessons, when put into hone through Islamic customs, advance an all-encompassing approach to natural stewardship that adjusts devout obligations with biological obligations, advertising a comprehensive system for tending to worldwide natural issues.

The Consequences of Ecological Imbalance and the Islamic Call for Restoration

Ecological imbalance, in large part driven via human moves consisting of deforestation, pollution, and overconsumption of resources, has led to intense outcomes for each the environment and human society. These outcomes consist of the depletion of natural assets, the extinction of species, and the exacerbation of climate trade. Research show that ecological degradation impacts not only biodiversity but also the socio-monetary balance of affected areas (Abdullah & Ahmed, 2021). Weather alternate, due to unsustainable business practices, has led to growing worldwide temperatures, unpredictable weather patterns, and the loss of arable land, which threatens food safety and public fitness. Those problems are specifically alarming for groups that depend on agriculture and natural ecosystems for their livelihoods. In reaction to these global environmental crises, many students and environmentalists emphasize the urgent want for comprehensive techniques that may oppose or mitigate those consequences (Sulaiman, 2020).

Conclusion:

Islamic teachings emphasize the intricate balance that exists between all components of nature, both living and non-living, reflecting a deep understanding of the harmony that sustains life on Earth. The Qur'an presents the universe as a system created by Allah, where everything is designed in perfect balance. From the cycles of the seasons and the movement of celestial bodies to the interdependent relationships among plants, animals, and humans, the natural world is portrayed as a delicate and harmonious system. Surah Ar-Rahman (55:7) says, "And the heaven He raised and imposed the balance," indicating the divine order that governs the universe. This balance is not only a physical phenomenon but also a spiritual and moral responsibility, as humans are entrusted with the role of stewards (Khalīfah) to maintain this equilibrium and prevent disruption.

The relationship between living and non-living components of nature is fundamental to Islamic cosmology. Every creature, whether it is an animal, plant, or mineral, has a unique purpose and function in sustaining the Earth's ecological systems. Humans are seen as an integral part of this system, with a duty to protect the environment and preserve the balance. Islam teaches that human actions should be in harmony with nature, avoiding excessiveness and wastefulness (israf). The Qur'an and Ahādīth offer numerous examples of how humans should interact with the natural world, from the ethical treatment of animals to the sustainable use of resources. Prophet Muhammad (PBUH) said, "The world is green and beautiful, and Allah has appointed you as stewards over it," emphasizing the responsibility to care for all aspects of creation. Thus, the Islamic perspective on ecosystems advocates for a deep respect for both the living and non-living elements of nature, encouraging practices that preserve their interconnectedness and ensure the stability of the ecological balance.

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