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THE QURAN AND ENVIRONMENTAL ETHICS: A CALL FOR SUSTAINABLE LIVING IN MODERN TIMES

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ABSTRACT

Humanity, along with the Earth, is being seriously threatened by a combination of environmental factors including, but not limited to, climate change, deforestation, pollution and the loss of biodiversity. The Islamic tradition has principles that are profound in value and can be employed to combat the aforementioned issues. This review provides an understanding of how Quranic teachings portray the responsibility of conserving nature, portraying humans as khalifahs (stewards) on Earth who need to live in symbiosis with nature. Moderation, balance, manipulation, and the collective Quranic duty fundamental to the Islamic community will be analyzed to provide solutions to ecological problems that stem from negligence. All of these principles prompt us to avoid wastefulness along with conserving resources and respecting life as a whole. Furthermore, the discourse will analyze issues that contribute largely to the failure to adhere to these principles, such as global consumerism, ignorance or in some cases lack of Islamic environmental anthropology, and poor governance and policies. Quranic moderation and sustainability will flexibly be argued against to show how modern economic frameworks highly reliant on profit and the fanatic culture of overconsumption severely damage the balance of the natural ecological systems. The fostering of ignorance and lack of education, coupled with low exposure to Islamic teachings greatly reduces the role the Muslim world should be playing in solving ecological issues along with neglecting the overwhelmingly fact they are guided by the Quran. Lastly, weak or lack of policy enforcement in many countries serves as an immense barrier towards sustainable practices and thus the policies aimed at improving environmental conditions often go untreated. To address these issues, the article highlights the importance of Islamic scholars in propagating Quranic Environmental ethics through preaching, teaching, and nongovernmental organization activities. Apart from that, it is suggested that the environmentally relevant aspects of Islam should be taught in schools and discussed in public so that

people can appreciate and practice it. Furthermore, it calls on governments in Muslim-dominated countries to establish green policies based on Quranic teachings, such as investing in renewable energy, environmental preservation, and efficient waste disposal systems. Together, the personal responsibilities are also important. Waste reduction, resource conservation, and environmental friendly practices are the obligation of all. The Quran provides a modern and comprehensive approach to solving today's environmental issues. Adopting this approach will provide a way for people to live sustainably without causing harm to the world for those who come after them while accomplishing their duty to take good care of the planet.

Keywords: Environmental Ethics, Sustainability, Quranic Principles, Stewardship, Balance, Conservation, Wastefulness, Collective Responsibility, Islamic Teachings, Ecological Challenges.

Introduction

The world is currently going through an environmental glaring crisis. Pollution, the climate change, deforestation, loss of biodiversity etc are endangering and threatening the well-being of the planet, human survival as well as future generations to come. It is estimated that the world's temperature has increased by 1.1°C since the pre-industrial stage of the world which has in turn resulted in extreme weather, negative changes in ecosystems, increased sea levels among others¹. Moreover, deforestation since 1990 has contributed extensively to the loss of approximately 420 million hectares of forests globally which has in turn accelerated the negative impacts on biodiversity and carbon emissions². These startling statistics emphasize the necessity and importance of sustainable practices in the world. Religion provides the most effective answers to most of the ethical issues that emerge in sustainably maintaining the world. Particularly in the Quran which contains the core teachings of many ancient religious belief systems, humanity is offered important factors that define their relationship with nature which is crucial in maintaining a sustainable lifestyle and the environment. Islam and its strong focus in stewardship, accountability and balance advocates a holistic approach to outline solutions for the ecological crisis.

Shifting how each person sees himself on earth is essential for sustainable living. The Quran mentions that human beings are viewed as khalifah (stewards), which means that they are given the responsibility of keeping balance on earth and taking care of

¹ Intergovernmental Panel on Climate Change (IPCC). (2021). Climate Change 2021: The Physical Science Basis. Cambridge University Press

² Food and Agriculture Organization (FAO). (2020). Global Forest Resources Assessment 2020. FAO

its resources. Furthermore, this responsibility extends beyond humans to encompass all who inhabit the earth's ecosystem. Conservationist, anti-waste and pro-nature policies are already deeply rooted in Islam. These policies are in harmony with the modern pledge of sustainability which ensures that social and economic growth is achieved without deterioration of the environment (Khalid, 2002). This means that the Quran has a distinct perspective on ethical issues which makes it an invaluable source when dealing with the environmental problem the world is currently facing, as it urges people to act through the prism of belief and obligation.

This article analyzes the principles of environmental ethics espoused in the Quran, especially in relation to sustainable living in the contemporary world. It analyzes how the teachings of the Quran provide an ethical and spiritual response to the issue of climate change, resource consumption, and other ecological problems. Focusing on the notion of humanity's obligation as caretakers of the Earth, the discussion accentuates the need to adopt an environmentally friendly lifestyle based on Islam's core teachings. This article also seeks to examine specific Quranic concepts such as balance (mizan), prohibition of wastefulness (israf), and resource conservation, and their relevance to sustainability in the modern world. By telling the story, this article intends to motivate individuals, policymakers, and communities to use the wisdom of the Quran to foster a more sustainable and synergistic relationship with the globe.

The Quran's Vision of Humanity as Stewards of the Earth

The Quran presents humanity as the khalifah (steward) of the Earth, emphasizing a divine mandate for humans to care for and maintain the planet in balance and harmony. This stewardship is first highlighted in Surah Al-Baqarah, where Allah informs the angels of His intention to create a vicegerent on Earth:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ-

"Indeed, I will make upon the Earth a successive authority (khalifah)"³.

This verse establishes humanity's role as caretakers of the Earth, entrusted with the responsibility to manage its resources wisely and to sustain its ecosystems. The term khalifah implies a position of trust and accountability, underscoring that humans are not the owners of the Earth but custodians who must act in accordance with divine

³ The Quran, Surah Al-Baqarah, 2:30

guidance. This stewardship extends beyond self-interest, encompassing the well-being of all living creatures and the preservation of natural systems for future generations. The Quran further reinforces this notion by calling for the protection of the environment as a sign of gratitude and submission to Allah's will (Khalid, 2002). This responsibility demands that humans act as guardians of balance and refrain from causing corruption or destruction on the Earth, as stated in Surah Al-A'raf:

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ-

"Do not cause corruption on the Earth after its reformation⁴."

In addition to granting humanity the role of stewards, the Quran emphasizes accountability for their actions and treatment of the planet. This idea is explicitly mentioned in Surah Al-An'am:

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَبْلُوكُمْ فِي مَا آتَاكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ-

"It is He who has made you successors (khalifah) on the Earth and raised some of you above others in degrees [of rank] to test you through what He has given you⁵." This verse highlights that humanity's elevated position as khalifah comes with the obligation to protect and sustain the Earth's resources responsibly. Allah reminds humans that their actions will be judged, and their treatment of the environment will be part of that accountability. This test of stewardship requires that humans maintain mizan (balance) in the natural world, as emphasized in Surah Ar-Rahman:

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ - أَلَّا تَطْغَوْا فِي الْمِيزَانِ - وَأَقْبِمُوا الْأَوْزَانَ بِالْقِسْطِ وَلَا تَحْسِرُوا الْمِيزَانَ-

"And He has set up the balance, so that you may not transgress the balance⁶." Overexploitation of resources, pollution, and disregard for biodiversity all disrupt this balance and violate the divine trust placed upon humanity. By recognizing their role as stewards, humans are called to adopt sustainable practices that honor their covenant with Allah, ensuring that the Earth remains a source of benefit for all creatures. The Quranic vision of stewardship is thus both a moral and spiritual imperative, urging humanity to act as responsible caretakers of the planet.

Principles of Environmental Ethics in the Quran

⁴ The Quran, Surah Al-A'raf, 7:56

⁵ The Quran, Surah Al-An'am, 6:165

⁶ The Quran, Surah Ar-Rahman, 55:7-9

The Quran has highlighted some principles prone to beauty which entail the balance and harmony of a creation, the conservation of resources, wastefulness, and protection towards all living creatures. These principles not only guide humans in the relationship with the environment, but also remarkably, in sustainability practices and other contemporary ecological issues.

1. Balance and Harmony (Mizan)

The Quran underscores the importance of maintaining balance (mizan) in creation, as highlighted in Surah Ar-Rahman as Allah has created the universe with an inherent equilibrium, and it is humanity's responsibility to preserve this harmony. The mizan refers to the natural order in ecosystems, where every element plays a crucial role in sustaining life. Disrupting this balance, whether through deforestation, pollution, or overexploitation of resources, leads to environmental degradation and disrupts the delicate interconnectedness of life on Earth. By violating this equilibrium, humans invite consequences that not only harm nature but also threaten their own survival⁷. Maintaining the mizan is thus a moral obligation that requires humans to adopt sustainable practices, ensuring that their actions do not transgress the limits set by Allah.

2. Prohibition of Wastefulness (Israf)

The Quran explicitly forbids wastefulness, urging moderation in the consumption of resources. Surah Al-A'raf commands:

يَبْنَئِ آدَمَ خُدُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ-

"Eat and drink, but do not waste; indeed, He does not like the wasteful⁸." This verse highlights the destructive nature of wastefulness (israf), which not only leads to resource depletion but also violates the principles of gratitude and accountability toward Allah's blessings. Overconsumption, driven by modern consumerism, is a direct contradiction of this Quranic ethic. For example, excessive food waste and the exploitation of natural resources for short-term gain contribute significantly to global environmental crises. The Quran encourages individuals to consume responsibly, avoiding extravagance and ensuring that resources are used efficiently and equitably (Khalid, 2002). In this way, the prohibition of israf aligns with contemporary

⁷ Nasr, S. H. (1997). *Man and Nature: The Spiritual Crisis in Modern Man*. HarperOne

⁸ The Quran, Surah Al-A'raf, 7:31.

sustainability practices, promoting a lifestyle rooted in moderation and respect for Allah's creation.

3. Conservation of Resources

The Quran places great emphasis on the conservation of resources, particularly water, as the source of all life. Surah Al-Anbiya states:

أَوَلَمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ-

"And we made from water every living thing⁹." This verse highlights the central role of water in sustaining life, urging humans to value and conserve this precious resource. Water scarcity is one of the most pressing global issues today, and the Quran's call for responsible water usage is more relevant than ever. The Prophet Muhammad (PBUH) reinforced this principle, advising against the excessive use of water, even during ablution (wudu) for prayer. Modern water conservation practices, such as reducing waste, recycling water, and protecting freshwater sources, resonate with Quranic teachings. By conserving resources, humans fulfill their role as stewards of the Earth, ensuring that essential resources remain available for future generations.

4. Protection of All Living Creatures

The Quran teaches that all living creatures have intrinsic value and are part of an interconnected ecological system. Surah Al-An'am declares:

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَيْرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَّمٌ أُمَّتُكُمْ مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ-

"There is no creature on the earth or bird that flies with its wings except [that they are] communities like you¹⁰." This verse emphasizes that animals, like humans, form their own communities and share the Earth's resources. This part of the Quran shows that life is interrelated through its requirement for humans to treat animals kindly, take care of nature and biodiversity, and protect ecological systems. For example, deforestation and the destruction of natural habitats is detrimental not only to living animals, but also other species and entire ecosystems. There is a simple telling in Islamic ethics portraying mankind as forgiving, but sensitive, guards of God's creation, who must take care of living creatures because to injure them without the reason is an abuse of

⁹ The Quran, Surah Al-Anbiya, 21:30.

¹⁰ The Quran, Surah Al-An'am, 6:38.

the trusteeship that has been delegated to them¹¹. The Quran, therefore, advocates for the appreciation of all living creatures and their right to exist, and thus encourages the protection of nature.

The ethical principles derived from the Quran, with regard to environmental issues, give us the basis for living sustainably on religious and moral grounds. By maintaining this balance, refraining from excess consumption, conserving resources remains, and safeguarding all forms of life, people can do their part as guardians of the earth. These fundamental teachings are incredibly relevant to today's environmental challenges and compliments shifts in policies, creating movements focused on doing something about the environment.

Environmental Challenges in Modern Times

These days, there are many problems concerning the environment which pose a global threat to ecosystems, resources, and even the human race. One of the issues is climate change, which is largely a consequence of ever-increasing industrial processes and fossil fuel usage, as these activities increase the greenhouse gas emissions. This is a major cause of global warming and the melting of the polar ice caps as well as extreme weather changes such as hurricanes, droughts, and heatwaves. There is also concern about Deforestation, which relates to millions of hectares of agriculture related activities, urbanization and logging as these activities further results in the death of biodiversity and modification of the carbon cycles. Various types of pollution, which include air and water pollution, as well as plastic waste continue to further destroy ecosystems and endanger human lives in countries that are still developing. Moreover, the destruction of ecosystems, as well as the expansion of invasive species and exploitation of various species, serves as another reason for the further increase in the loss of biodiversity. All of these examples point to a severe lack of environmental responsibility and stewardship, which needs to be improved right away.

This disconnection stems from humanity's increasing deviation from Quranic consumption conservation balance principles, which has played a notable part in these crises. The Quran provides the concept of mizan (balance) in creation in Surah Ar-Rahman where it also cautions against corruption through resource overexploitation. Modern society, infused with capitalist and industrial motives, seems to have overlooked these notions. The quest for greater material possessions led to

¹¹ Sardar, Z. (1985). *Islamic Futures: The Shape of Ideas to Come*. Mansell

overconsumption, extreme wastefulness and a general disregard for nature, which in turn profoundly interfered with ecological balance and depleted the Earth's resources. Israf (wastefulness) condemnation also exists in the Quran in Surah Al-A'raf, yet the contemporary culture of excess and negligence towards sustainability continues to propagate environmental degradation. Humanity has vastly diverged from the role of custodians, or khalifah, of the Earth, highlighted in Surah Al-Baqarah, through the endless pursuit of immediate succint gains devoid of consideration for long-term sustainability. This highlights the dire need to re-align societal perspectives with Quranic ethics for proper balance to be achieved once again for nature and humanity¹².

Acting immediately on the current environmental crisis is dire which is why the Quran should be used as a guiding framework. The modern-day decision making process can be greatly improved by integrating Islam's balance, conservation, and moderation policies. For example, the Islam guidance of not wasting resources alongside banning overconsumption of resources can assist in creating management policies that are ethical and efficient. This alongside the Islamic view on shura can greatly help in building a sense of ethical global consumerism. This serves as an example for the need to collaborate in order to protect nature's climate and phenomena. Achieving any sustainable goal requires fundamental changes to the Quranic principles in Islam. Such a revisit is not even a spiritual practice, but rather an effective way to maximize the sustainability of our future. As the Prophet Muhammad (PBUH) said, "The Earth is green and beautiful, and Allah has appointed you as stewards over it". This serves as a moral compass to practice ethical stewardship of the Earth in order to secure a viable future for those yet to come.

Sustainable Living Through Quranic Guidance

Islam encourages a minimalist lifestyle rooted in simplicity and moderation, which aligns with the principles of sustainable living. The Quran warns against extravagance and calls for balance in consumption, emphasizing that excessive materialism leads to both spiritual and environmental harm. Surah Al-Isra advises:

¹² Khalid, F. (2002). Islam and the Environment. Islamic Foundation for Ecology and Environmental Sciences

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا-

“And do not make your hand [as] chained to your neck or extend it completely and [thereby] become blamed and insolvent¹³.”

This verse tells us to use things moderately while preventing unnecessary waste. When you live in a minimal way you help protect the environment and show appreciation for what Allah has given you. Our reckless consumption has damaged Earth's health yet Quranic guidance teaches people to live simply and moderately as a solution. The Quran has long taught people about living sustainably while also following ethical purchasing choices. The Quran teaches Muslims to control their use of resources and prevent unnecessary waste as Surah Al-A'raf explains. This instruction helps people use resources wisely while helping to save waste and promote eco-friendly products. The Quran encourages us to follow its ethical principles of moderation which brings down our impact on sustainable living during vast product making and shopping habits. Halal consumption means you act morally while following dietary rules that keep everyone and the environment safe. Following these methods helps a person make better progress in sustainability work. The Quran demands community members to work together for environmental protection. Earth's resources must be protected for all living things because humans function as its caretakers (khalifah). The Prophet Muhammad (PBUH) showed us how to protect our environment while teaching others to do the same. He once stated: Every Muslim who plants a tree or scatters seeds receives merit when birds or other creatures benefit from their efforts. In the same way, the Prophet (PBUH) urged the conservation of water by saying: Preserve water resources while performing ablution near water sources. Our basic role in sustainable development becomes clear when we learn how to plant trees keep water clean and handle waste properly. Through teamwork we can protect the Earth and the Muslim community must prepare their children to be good planetary steward's.¹⁴

Challenges in Implementing Environmental Ethics

Implementing ethical practices toward the environment one of the most difficult objectives, all thanks to global consumerism and capitalism. These two things are very powerful and lead to overconsumption and countless other problems. Nowadays, the economic systems are based on relentlessly making profits, unlike a world where

¹³ The Quran, Surah Al-Isra, 17:29.

¹⁴ Izzu Dien, M. Y. (2000). The Environmental Dimensions of Islam. Lutterworth Press

natural resources are cherished. Such materialistic practices violate Buddhist principles of moderation. The Quran cites "Wastefulness". At the same time, the A'raf encourages wasteful lifestyles that lead to excessive cutting down of forests, pollution, and blinds the constant exploitation of resources. Marketing manipulates and enforces overconsumption which leads to a cycle where no one wins. The focus on making profits globally is a very big challenge that puts forward the question how to align societal practices with ethical practices put forth by Islam regarding the environment. Any attempt to defeat that requires a change in structure, as well as personal accountability to live in a way that is balanced with nature.

Additionally, an important obstacle is ignorance among Muslims regarding the environmental values that are part and parcel of Islamic teachings. The Quran and the Sunnah speak about taking care of the Earth and serving as stewards (khalifah) over its resources, but the majority of Muslims do not seem to appreciate the importance of these concepts in the context of contemporary environmental issues. For instance, the Prophet Muhammad (PBUH) urged the people to plant trees and minimize the wasting of water, but such principles are seldom taught in religious schools and places of worship. This information gap diminishes the capability of Muslim communities to practice conservation. It is very important to raise the level of concern on these issues by teaching Islamic environmental ethics in primary and secondary schools, offering lectures in mosques, and running public campaigns. These actions would greatly help in heightening consciousness regarding climate change and galvanizing respective action. Knowledge of these teachings can help people transform their lifestyles as well as engage in environmental conservation.

Aligning constituents to appreciate the environment is resisted by political and structural hurdles. Primary corruption, ineffective governance, and lacking regulations to protect the environment create practices that are unsustainable. Most governments neglect environmental concerns when drafting policies as they pursue economic growth to their own detriment. For instance, some countries operate without oversight or with very little oversight which results in rampant pollution and destruction of the environment. Also, the fight against climate change receives very little support on the international stage due to competing national interests that makes dealing with the global environmental crisis much more difficult. Unos et al. suggest that the vision articulated in the Quran is balance (mizan) and stewardship, and without strong leadership and commitment to focus their sustainable development agendas needs, this vision cannot materialize. Meeting these structural challenges demands a dedicated approach towards policy formulation that integrates ranked consideration

of environmental ethics. Specifically, Muslim-majority countries have an opportunity to use the Quran as a tool to advance global environmental justice in an unprecedented shift in national policies¹⁵.

Solutions and Way Forward

For the meaningful outreach of Quranic Environmental Ethics, integration of Islamic scholars and leaders is a must to deal with environmental issues. Scholarly authority is significant with respect to Muslim societies, therefore, these scholars must be active in sustainability issues. From the teachings of the Quran, the scholars can motivate every human being in nominal decision making. They can help Muslims understand their duty as custodians of the Earth (khalifah) during sermons, Friday prayers, and lectures. In the same verse, Surah Ar-Rahman, the Quran calls for conservation and balance, emphasizing it throughout the text. Such verses and the hadith of the Prophet Muhammad PBUH about planting trees, saving water, etc., should be taught by Islamic scholars to motivate the masses to be more environmentally friendly. These innovations may reach people through educational institutions and conferences, and even social networks, elevating Quranic Environmental Ethics to the center of debate.

Another important approach should be the incorporation of Islamic relative ethics into the educational system. Religious studies in schools, universities and madrasas should include Islamic teachings on conservation and sustainability. For example, students can be introduced to the Quran's declaration against wastefulness Surah Al-A'raf and the Prophet (PBUH)'s teachings on conservation. This would help instill the values of pro-environmental behavior. Educational institutions have the opportunity to motivate the people of the younger generation by helping them understand the ecological information and drawing attention to the religious obligations to protect the planet. In addition, during the courses for the teachers, pro-Islamic environmental studies could be taught to help the teachers prepare better lessons. Also, public organizations can conduct seminars and campaigns for the general audience, advocating sustainable ways of living in accordance with the teachings of the Quran.

Defending environmental policies in countries with a predominately Muslim population is important in any country to ensure that country and the religion's sustainability policies match. The government needs to enforce stronger environmental laws and policies that cover conservation as well as deforestation,

¹⁵ Zaman, A. U., & Lehmann, S. (2011). Challenges and Opportunities in Transforming a City into a "Zero Waste City" and Role of Islamic Teachings. *Resources, Conservation and Recycling*, 58, 135–145

pollution, and climate change. Muslim countries can set their eco-friendly policies on the basis of Quran and lead with example. There is much to be done by the government in renewable energy, reforestation, and sustainable city design. On a global level, collaboration among Muslim countries on environmental policies is possible through the Organization of Islamic Cooperation (OIC) to tackle ecological problems together. Moreover, for any change to be effective, people need to start to lessen their impact on the environment. Simple, everyday actions like trimming waste and conserving water or planting trees can all be very helpful. Muslims can strive for sustainable living by practicing these concepts and by encouraging others around them, bringing Quran's words on peace, balance, and the preservation of the Earth into reality for a healthier nation and environment.

Conclusion

The Quran highlights the responsibility of custodians of God's creation as being relevant to humanity. According to Quranic teachings humans are Earth's custodians who must balance resource use with environmental protection. Our mission as Earth's stewards helps us solve environmental problems including climate change and loss of biodiversity. The Quran tells us to use our limited water supply wisely as part of its strategy to make us follow better environmental practices. The Quran teaches us to work for both environmental protection and responsible resource management. Everyone can build a stronger world when they follow these principles together.

Following these ethical standards is both a religious requirement and a global necessity. Sustainable practices need everyone's support because environmental problems touch everyone and future generations depend on keeping the earth protected. The Quran teaches us to balance with nature and learn essential methods to protect our environment. Ethical living allows us to fix problems linked to excessive use of resources while protecting our environments. Our teachings help us because they follow global plans to protect the environment. Both citizens and societies along with states must work together to establish actions that protect our environment. The Quran emphasizes the vision for humanity's portion as guardians of the Earth, which explains the necessity of personal and structural change. It is possible for humans to achieve a more sustainable and balanced relationship with the planet through mindful consumption, conservation works, and shared responsibility. These teachings are not only useful for the Muslims, but offer a moral and ethical guidance for every human being in dealing with the contemporary environmental challenges of the world. If humans heighten the sense of responsibility and compassion towards the environment, we can work towards a world in which resource for the future generation

are secured and the planet flourishes. This perspective on sustainable living expresses ultimate care for the balance of life and the commitment to the preservation of the natural environment.