

Environmental Psychology and Its Component: An Intra-Faith Conceptual Analysis

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The main focus of the present article is to conceptualise the Environmental Psychology and its components in Islamic jurisprudence. The intra-faith based study give emphasis especially on the Holiest Quran and Prophet Mohammad (peace be upon him) sayings to deals with it in order to facilitate the realization of Islamic lifestyle towards the Environment. There is a close relationship between human soul and the environment -the place where an individual understands the purpose of their lives why Allah Ta'ala brought them on earth. According to Islamic jurisprudence each individual is the protector of the nature and it has their own duty to respect and care of it. Any form of pollution or aggression towards the environment is considered as a major sin and strictly forbidden in Islamic law. The teaching of Islam enlightens that human beings have been given the duty of guardianship as an obligation over the natural environment. Environmental loss affects every person and every living organism in certain way. Thus, the intra-faith (Islamic) based practice called Islamic environmentalism applies in this study. Therefore, the qualitative study presents an everyday behaviour pattern of individuals to understand environmental psychology and its interaction in Islamic thoughts. Consequently, Islam is not only confined in how to protect the environment but also providing ways on how to conserve or sustain its resources.

Keywords: Environment Psychology; Islam; Prophet (Peace be upon him) Sayings; Quran verses.

Received September 5, 2021; Accepted September 27, 2022; Published September 30, 2022.

Introduction

The concern of the welfare of the environment has become the attention of individuals, societies and countries. The subject of the environment and its difficulties has become the main topic of discussions amongst philosophers as well as scientists all over the world. It has even become the distress of common people, due to the movements of humans that produced damages as well as pollution to the environment. Many symptoms cause and affect the wellbeing of persons, animals, plants, and the water, which lead to depletion of the natural resources and environment. Gifford, (2007a) defines "Environmental psychology is the study of transaction between individual and their physical settings". While according to Islam (2004), "Environment is the complex of physical, biotic factors, and chemical those acts upon an organism or an ecological community and ultimately determines its form and survival". Islam has a rich in ritual of emphasizing the significance of environmental protection as well as preservation of natural resources. The religion of Islam is the term which arose in what is now known as Saudi Arabia, in 610 A.D. According to Islamic jurisprudence that is Islamic law, the basic components of nature are land, water, fire, forest etc and

the man finds all the essential needs of life such as food, water, air, light, heat, moisture on this planet. Hence environment is the place where an individual understand the purpose of their lives which Allah Taa'la brought them on earth. Thus, the organisation of Islamic environmental practices are cherished in Islamic laws and ethics (Hamed, 1993; Husaini, 1980). "Environmental principles expressed in the sharia may assist in producing statutes in conservation and pollution control" (Manzoor, 2005). In principle sharia environmental law was guided by "enjoining what is right, and forbidding what is wrong," (Al-Bukhari 3:104), as well as stressing equability in behaviour (Husaini, 1980). According to the teaching of Islam all the fellow of this religion is the protector of nature, and must live with harmony with other creatures. It is the responsibility of all Muslims to respect, nurture and care for the environment. The term "environment" initiated from the verb "b- w- a" (come and reside) (Abu Al-Fadl Jamal al-Din bin Manzur, Lisan al-Arab, 1956) and is used in numerous meanings, including: coming and residing, and the name of it is "environment", meaning: home and residence, and from which Allah, the Almighty granted them the status of truthfulness (Al-Sahhah by Al-Jawhari). Thus one of the most important

aspect of Islam is to protect the environment from all kinds of exploitation, including environmental corruption, which includes industrial pollution, environmental damage, and reckless exploitation and mismanagement of natural resources are disliked by Allah Taa'la. Hence the Islamic attitude is not only constructed on proscription or over-exploitation but also on sustainable development and conservation of natural resource of the environment. A place where an individual satisfy their needs and aspirations, the equilibrium of physical and social resources available at some time is defined as the environment. The Islamic concept of the environment is consistent with this definition; it is a comprehensive concept that covers human activities, flora and fauna, water and atmosphere, land use, etc. Thus, according to Ramadan (2004), for the Muslim guiding principle for the environment is religious imagination.

Preserving Environment in Islam

1. Humans as Khalifas of the environment

The concepts of Islam, on the way to the relations of the environment as human are khulafa, which means a warden or guardian of the earth. (Khalid, 1996). The Arabic word khalifah is the singular word or the plural is khulafa' of guardianship or custodian. So human beings are stewards or guardians of the environment. They will be held answerable for their guardianship of the environment on the day of qayamah or judgement. The Almighty created the world with a precise order, balance, as well as harmony and selected man to preserve, holds and answerable for the care of earth (Ammar, 1995). Similarly, the almighty created the world with a particular order, balance, and harmony and appointed man to preserve, holds and responsible for the care of earth (Ammar, 1995). So to preserve the environment, there is also individual duty to cultivate it and maintaining its balance (Kamla *et al.*, 2006:251). As the Almighty said in the Holy Quran, *"Eat and drink but waste not by indulging in excess" (7:31)*. However, the first principle which monitors Islamic teaching on environmental sustainability is the notion of trusteeship. Being a khalifa (or guardian), an individual should take all obligatory steps to certify that the entrusted property is passed on to the next generation in as pure a form as possible. According to Islamic believe, nature is a divine trust and men are the trustees. According to Islam each man is the

custodian of nature, and must living with congruence with other creatures. It is the duty of all Muslims to respect, nurture and care for the environment.

2. Ecology as a teaching of Creed

The concept of equilibrium of the environment defines by the Holy Quran in many expressions like *adl*, *qadar* and *mouzoon* (Akhtar, 1996: 60-61). In the Qur'an it is described that humans were formed as caliphs on earth. The responsibility of humans as caliphs on earth is to preserve and take care of the earth and everything in it to be accomplished properly. In this case the Caliphate as the obligation of Allah to take care of the earth must be passed out in accordance with the will of its creator and the purpose of its creation (Nasution, 1992). The teaching of Islamic principles form rules for humanity includes the present and future generations on how to succeed the Earth and its resources as well as the correct usage of all the resources to make certain safety of all the people of God's creations (Ibrahim *et al.*, 2011:332).

"Children of Adam, dress well whenever you are at worship, and eat and drink (as we have permitted) but do not be extravagant: God does not like extravagant people." (Surat Al-A'raf 7:31)

3. Nourishing nature is a part Faith or Iman of the Muslim

Moreover to preserve the environment, there is also individual responsibility to nurture it and conserving its balance (Kamla *et al.*, 2006:251). As the almighty said in the Holy Quran *Eat and drink but waste not by indulging in excess (7:31)*. Allah Almighty says: *(Corruption doth appear on land and sea because of (the evil) which men's hands have done, that He may make them taste a part of that which they have done, in order that they may return.) [Ar-room: 41]*.

The prophet Muhammad said that one of the pillars of faith (Iman) is to believe in the Day of Judgment. The Earth will be actually a witness against our actions on the Day of Judgment, as the surah Zalzalah (The Earthquake) tells: When the earth is shaken with its (final) earthquake and when the earth throws out its burdens. *"In the creation of the heavens and the earth, and the alternation of night and day, and the ships that run in the sea with that which benefits mankind, and the water that Allah sends down from the sky, then gives life with it to the*

earth after its death and spreads in it all (kinds of) animals, and the changing of the winds and the clouds made subservient between heaven and earth, there are surely signs for a people who understand.” (Qur’an 21:107).

4. Ecological Infidel or unbeliever

Exploit or destruction to the environment sources the removal of the spirit of true piety in religion, damaging human functioning on earth (Salamah, Muhammad Khalaf, 2016), and disturbs God's commands to humans related to God's creations around him. The earth resources are (amanah) there are some conditions to use these resources, by people are not being disrupted the earth and its resources, the only condition is to use nature's resources in an effective manner while maintaining their respect for it as the formation of God (Ammar, 1995:134). Islam demoralizes the behaviour that cause to the increase of a wasteful attitude towards the gifts of nature (Canan, 1995). The holy Quran mentions that individual has a tendency towards ideal worship and from time to time nature hurts from the injustices of men (Cragg, 1971). *“Islam: “prohibits the excessive consumption of resources the planet provides to the humanity” (Quran 7:31, 6: 141, 17:26-27, 40: 34) the concern of humankind is to guard and ensure the unity (tawheed) of the god’s creation. “Walk not exultantly upon the earth.” Qur’an 17:63 “God it is who appointed you stewards upon the earth and raised some of you by degrees above others, that He may try you in that which He has given you.” (Qur’an 6:165).*

Allah (Subhanahu Wa Ta’ala) says in the Holy Qur’an: *“And Allah loveth not those who do mischief” (Surat Al Ma’eda, verse 64). “And do no mischief on the earth after it has been set in order: that will be best for you, if ye have Faith” (Surat Al A’raf, ‘the Heights’, verse 85). Eat and drink: But waste not by excess, for Allah loveth not the wasters (Surat Al-A’raf 7: 31). “And do good as Allah has been good to you. And do not seek to cause corruption in the earth. Allah does not love the corrupters”, (Surat Al Qasas 28:77).*

5. Islam is the Endeavour of Green Politics.

The success of sustainable development depend on the notion and practice to the information that the Islamic belief sets significant focus on improving the problem of earth as human are referred to as the Khalifa (vicegerents) of Allah on earth. (Benthall, 2003). The Prophet Mohammed (SAW) awareness towards the environment considered as a master of green politics. Moreover the green colour (Arabic: , romanized: 'akhḍar) has a number of

traditional associations in Islam. In the Quran, it is associated with paradise. A passage from the Quran labels paradise as a place where people “will wear green garments of fine silk.” One hadith, or teaching, says, “When Allah’s Apostle died, he was covered with a Hibra Burd,” which is a green square garment cited by Beam, C. (2009). Reclining on green cushions and rich carpets of beauty (Surah 55, verse 76).[1] Upon them will be green garments of fine silk and heavy brocade, and they will be adorned with bracelets of silver; and their Lord will give to them to drink of a Water Pure and Holy. Sura 76, verse 21.[2][3]

The environment in Islamic Da’wah is the “Islamic humanitarian da’wah or summons or invitations activity which makes individuals aware of the environment and the relationships between components, and composition of environmental values and skills through their development on the basis of the principles and notions of Islam about the purpose for which Allah created man, and balanced human progress demands” (Sulaiman, 2011). As mentioned in the Quran: *“It is he who produced gardens with trellies and without and dates and tilth with produce of all kinds and olives and pomegranates, similar (in kind) and different in variety: eat of their fruit in the season but render” (Zafar, 2017).*

Therefore as mention in a hadith narrated by Abdullah Ibn Habashi , the prophet said that, *“the one who cuts a lote tree without justification , Allah will send him to hellfire”* and in another place the prophet said that, *“the earth is green and beautiful and Allah has appointed you his stewards over it which showed that the Quran teaches that human beings have been given the responsibility of guardianship over the natural environment” (Muslims).* As explained by Zafar (2017), the prophet raises his voice to say to greening the earth that *“anyone who plants a tree neither human nor any of god creatures will eat from it without it being reckoned as charity from him”* and he further mentioned that *“Whoever plants a tree and diligently looks after it until it matures and bears fruits is rewarded” (Musnad) (Zafar, 2019; Dehlvi, 2021).*

The history also remark that the prophet was the first to establish environmentally protected areas in which felling of trees and killing of animals was prohibited. He declared an area of 20 km out of each section of al Madina Munawwarah as a protected area and prohibited cutting of trees and branches except what was required for driving camels. (Sahih Bukhari 2792). As deforestation has changed the course of nature, the prophet also prohibited Muslims from destroying crops and trees during war. So the message of Islam is to spreading the green environment. And in

another place the prophet said that *"If a Muslim plants a tree or sow seeds and then a bird or a person or an animal eats from it, it is regarded as a charitable gift (sadaqah) from him"*. (Bukhari). *Islam: "prohibits the excessive consumption of resources the planet provides to the humanity* (Quran 7:31, 6: 141, 17:26-27, 40: 34) the responsibility of humanity is to protect and ensure the unity (tawheed) of the god's creation.

Environmental Damage: in some way every person and every living organism could affect due to damage of the environment:

1. The utmost common contaminants or pollution are the introduction of harmful substances into the environment is one of the environmental damage.
2. Chemicals from burning firewood increases into the air and falls with rain are called acid rain and considered another environmental damage.
3. Chemicals produced by industry can be dangerous to the environment if not disposed of correctly are called toxic chemicals and also reflected as another environmental damage
4. When ship leaks oil, the crude oil does not liquefy in water but floats, causing severe damage to wildlife are called oil spills and considered another environmental damage
5. Non-renewable resources comprising fossil fuel derived energy, water, and productive land (forests, pastures, cropland, fisheries, etc.) are diminishing fast.
6. Pesticides are used extensively in agriculture, and can kill fish if they enter lakes or rivers.

According to Ahmed, 2002 in an Islamic perspective, human being has two basic needs;

- 1) Spiritual needs which is satisfied through belief or faith in God, and
- 2) Physical needs which is satisfied by making the best use of all resources which God created for him.

Tawhid (oneness) is one of the fundamental pillars of Islam. This notion of oneness is revealed in Allah's creation. Human beings and nature form one whole that humans must preserve: *Allah created the earth and all that is in it, including animals and its resources – it is people's heritage. Qur'an, 6:165; 2:256-7.*

The sources of the Muslim's knowledge are two-fold: (1) The revelation; (2) The universe.

The Muslim can certainly not touch full faith as well as principle until they takes from both sources and

analyses them. Both sources come from Allah and both sources talk the human mind and senses. Accordingly, there are two central foundations that practice the beginning for Islamic thought; the holy book Qur'an and the sayings and traditions of the Prophet Muhammad (peace be upon him) (a'hadith) (Mutahhari, 1985).

To stress the requirement to care for, preserve and develop the environment the Islamic jurisprudence established strategies out in the Qur'an and the Prophet Muhammad peace be upon him in his Sunnah to deal with it in the precise way such as:

1. Conserving water and not contaminating or wasting it.
2. Conserving plants and avoiding unnecessary cutting.
3. Spreading the plants to eat as grains, vegetables, and fruits.
4. In addition these guidelines enjoin us to preserving the animals and the wildlife and caring for them to use for their meat, wool, milk, and honey.

According to Jordan, (1995) Conservation is a philosophy of handling the environment in such a manner that does not damage, deplete, or snuff the resources and with values that contains the environment. According to Islamic teachings all the creation within the Earth are respected, cared for and cherished by the humans. The primary sources of Islam that is the holy Quran and Prophet Muhammad (PBUH) traditions are rich in statements for the formation and obligation given to human beings to maintain and sustain the environment in good condition. But we cannot deny that human beings consume natural resources and as a result produce waste and harm the environment. The religion of Islam emphasizes the naturalizing as well as preserving the environment as the basic guidelines for respecting and protecting the environment and its various components. Therefore the safety and security of the environment are ideals that can be derived from the teaching of Islam.

Islamic environmentalism in the Holy Quran

There are various verses In the Holy Quran, which emphasize the great responsibility of human beings towards the environment. Every individual has an opportunity to get the essential benefits through the correct use of the environment like water, land, air, minerals etc but there is no right given to any individual to damage the environment. According to Ammar, (1995) the Almighty created the world with a particular order, balance, and harmony and appointed man to preserve, and be responsible for the care of the earth. The verses of the Quran states: *"And do not commit abuse on the earth, spreading corruption."* (Qur'an, 2:60), and

“And do not desire corruption in the land. Indeed, God does not like corruptors.” (Qur’an 28:77). The verses express the prohibition of corruption and mischief, “Do not corrupt” and this word carries several meanings, including “Do not be satisfied with evil, do not do, and do not insist on corrupting and mischief (Abu Elqassim Al-Husein, 1997). Therefore, the prohibition of corruption on earth includes: to act and to approve of it, and to forbid the persisting acts on doing it (Ibn Ashoor, 1997). Any kind of Loss of the Environment affects every person and every living organism in certain way. Allah SWT says: *“Mischief has appeared on land and sea because of (the deeds) that the hands of men have earned,”* (Al-Rum verse 41). Thus, the verse explains how to preserving the natural surroundings of the environment and protecting it from exploitation, as it might rise and disturb the peoples’ lives. Another verse of the Holy Quran says *“Do no mischief on the earth, after it hath been set in order,”* (Al-A’araf: 56). This verse determines that the objectives of the Islamic Sharia are faithfully related to the safety of the environment and conserving it from destruction, loss or exploitation. The Holy Quran in another verse says: *“And the earth we have spread out (like a carpet); set thereon mountains firm and immovable; and produced therein all kinds of things in due balance.”* (Al-Hijr verse 19). *“Verily, all things have we created in proportion and measure.”*

Thus it is concluded that everything in the earth is balanced by the Almighty, so if individuals disrupted any component of the environment, it will disturb other components, and this act of making the disturbance is what makes him fall into the trap of sinning towards the environment.

Islamic environmentalism in the context of Hadith

To reveal the religion of Islam as an environment-friendly faith, we need to explore further such beautiful customs of the Prophet that he had shown as examples. Prophet Muhammad (pbuh) left an honourable model of being eco-friendly and going green in his life. He served his entire life in an eco-friendly work, serving humankind, caring for God’s other creatures, conserving the earth, planting trees and protecting the environment. The following acts revealed in the Hadith show such examples:

1. The Prophet peace be upon him gave vital importance to clean-ups the street, when he said “Taking away harmful things from the road is an act of charity (sadaqah).” (Narrated by Abu Dharr Al-Ghafari, Riyadh As Saliheen).
2. The Prophet said as a renewable source of incentive allowing peoples for tree-planting and

said “If a Muslim plants a tree or sows seeds, and then a bird, or a person or an animal eats from it, it is considered as a charitable gift (sadaqah) for him.” (Bukhari).

3. As mentioned by Prophet Muhammad peace be upon him, the person who cuts a tree (without justification), Almighty God will send him to hell fire (Abu Dawood).
4. The prophet (peace be upon him) said never waste water even if you are at a running stream (Ahmed).
5. God’s reward is bestowed to those who show kindness to animals. (Ibn Kadamah 1992; Wescoat 1995). The Prophet Muhammad (pbuh) also revealed humanity, attention for dealing with the animals, which set a standard for the followers of Islam. He forbid killing animals for sport, told people not to overload their camels and donkeys, directed that slaughtering an animal for food be done with kindness and consideration for the animal’s feelings and respect for Allah who gave it a life.
6. Hence, the main foundations of Islamic environmental tenet within Islamic jurisprudence are the Qur’an and the prophetic traditions. For making considerations on the environment, people can refer to these two sources (Wersal 1995: 453).

Conclusion

The study concluded that there is a close relation between the human soul and the environment. The Principles that is set by Islam are very positive in nature, it is belief that nothing could be more Islamic than protecting Deity’s most precious creation that is the earth. This Islamic based tradition or approach is called “Islamic environmentalism”. It is the approach that can reach the hearts and minds of the 1.8 billion Muslims around the world. It is the religious duty of all the Muslims to protect and conserve the environment and its various components or resources as well as to raise awareness among the society. Muslims should also follow the principles of holy Quran and the hadith of the prophet. As there are great sacred green practices mentioned in the Qur’an and in the prophetic tradition. Thus Islam is not only confined on how to protect the environment but also provide ways on how to conserve or sustain its resources too.

Suggestions

There is a strong need to raise the awareness and to encourage people to behave environmentally friendly, at the local, nation and global level. There is an urgency to relive the interfaith as well as the intra faith groups to hearten the environmentally friendly

practices, collectively and individually. As the majority of the Muslim countries have not understood the prospective of Islamic environmental teachings (Rice, 1999: 352), the present study suggests especially for the follower of the religion of Islam to try an eco-friendly noble effort and to promote the balance and stability of the environment. Muslims should learn from the Holy Scriptures, the Holy Qur'an and prophet Muhammad (pbuh) Hadith. Many countries are still far from showing proper environmental care, so there is an urgent need to spread solid environmental awareness and education particularly among young people. It is a moral responsibility of the believers of all faith traditions to protect this earth and its climate in accordance with the teachings of their faith traditions. The faith traditions are in fact in coherence with the good practices of environmental management and with the assurance of proper environmental conduct.

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