



Role of Islamic Teachings in Promoting Environmental Responsibility in Pakistan

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ABSTRACT

Environmental degradation is a growing concern in Pakistan, resulting from rapid population growth, deforestation, pollution, climate change, and mismanagement of natural resources. Islamic teachings provide a comprehensive ethical framework that emphasizes stewardship (*khilāfah*), accountability, moderation (*wasatiyyah*), and the protection of all living beings. This paper explores how Islamic principles can promote environmental responsibility in Pakistan by guiding individual behavior, shaping community attitudes, and influencing state-level environmental policies. By integrating Islamic values with contemporary environmental strategies, Pakistan can foster a sustainable and morally responsible approach to ecological conservation. The study highlights Quranic injunctions, Hadith literature, and scholarly interpretations relevant to environmental ethics, demonstrating their applicability in modern Pakistani society.



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Introduction

As a nation where social, economic well-being and health are under threat, environmental degradation has become one of the largest pressing issues of the contemporary Pakistani state. The rapid urbanization, industrial growth, deforestation, water pollution, soil erosion, and bad waste management practices have also led to the deteriorating ecological conditions in the country. According to reports prepared by the Pakistan Environmental Protection Agency (Pak-EPA, 2023), the quality of air in such large cities as Lahore, Karachi, and Faisalabad is among the poorest in the world, and water pollution is a real threat to human health and agricultural performance. Moreover, the Global Climate Risk Index (2022) several times describes Pakistan as one of the top ten countries that are most susceptible to climate change, as it is rather frequent to experience floods, heatwaves, glacial melting, and unstable

weather conditions. These issues prove that the problem of the environment is not fringe any more but it has become central to the sustainable development agenda of Pakistan and needs immediate and interdisciplinary solutions (Huang et al., 2024; Hu et al., 2023; Khan et al., 2024).

Although scientific means, changes in policies and technological intervention are very essential in curbing environmental challenges, moral and ethical frameworks are also essential towards molding the attitudes of the populace and inspiring behavioral change. Islamic teachings can be a strong driving force towards environmental responsibility in the case of Pakistan where Islam is the state religion and has a strong influence on social norms, beliefs, and daily practices. Islam does not distinguish between faith and everyday life but it provides a comprehensive outlook of human existence where preservation of the natural world is viewed as a worshipping and moral responsibility. In the Quran, humanity is called rulers (khalifah) and stewards on the Earth, which is tasked with maintaining the balance and keeping off the corruption. It is Allah who has made you heirs on the Earth, Allah says (Qur'an 6:165) and Do not corrupt on the Earth after it was put in order Allah says (Qur'an 7:56). These readings emphasize the ethical burden that humans have to save the environment, preserving natural resources, and not engaging in activities that cause ecological damage.

The Islamic scholarship helps to agree that the environmental ethics is deeply rooted in the religion. According to scholars like Nasr, (1968), Foltz (2003), Islam is ecologically aware since it focuses on the harmony of humans and nature; all creations are regarded as signs (ayat) of the presence and benevolence of God. The Prophet Muhammad (PBUH) was also a model himself in the behavior of being environmentally responsible through his teachings and example. He urged people to plant trees because the Day of Judgment could come, but an individual must have a chance to plant a sapling (Musnad Ahmad). He condemned wastefulness, and recommended Muslims not to utilize lots of water when carrying out ablution even when they are close to running river (Sunan Ibn Majah). He also spread compassion to the animals in his teachings as depicted by the popular Hadith in Sahih Bukhari whereby a lady was punished due to maltreatment of a cat therefore showing cruelty to living things is a grave moral crime. Moreover, the Prophet provided the system of protected areas (hima) where one could not cut trees and hunting was limited, which is the reflection of the early Islamic pattern of environmental protection.

Such Islamic ideologies are especially applicable to Pakistan whose religious affiliation is a key determinant of societal standards. The majority of the Pakistani population (over 95 percent) is Muslim, and religious organizations can sway massive populations of people. Imams and religious leaders are uniquely placed to influence the basis of environmental attitudes via sermons, community building, and religious education with the mosques in the country estimated to be 300,000 (Council of Islamic Ideology, 2022). Whenever environmental protection is discussed not only as a civil responsibility but a religious one, based on teachings of Quran and Prophetic traditions, it obtains a moral dimension and is more apt to bring a behavioral change at the community level.

In addition, Pakistan can enhance its endeavors towards sustainable development by incorporating Islamic environmental ethics in the national policy. The Islamic jurisprudence (fiqh) advocates the protection of the environment by promoting the social good (maslahah), avoiding harm (dar' al-mafsadah), and eliminating life (hifz al-nafs). Khalid (2010) underlines that Islam law offers a platform of environmental management through promoting moderation (wasatiyyah), accountability and responsible utilization of natural resources. These principles are quite similar to the objectives of the contemporary environmental

policies, which proves that religious doctrines can be used to supplement the scientific and legislative policies. The extensive projects of the government like the Ten Billion Tree Tsunami project received significant Islamic scholar approval since tree planting was a Sunnah and a stewardship duty. These types of partnerships demonstrate that religious values can be used to enhance people's engagement in environmental initiatives.

The Islamic teachings can fill the gap between knowledge and action of the Pakistani situation where the environmental issues are, in most cases, just exacerbated by low awareness, poor enforcing, and cultural practices. The religious stories touch people with strong feelings and it is most impactful in the rural world where the degradation of nature is pronounced and also education facilities can be inaccessible. Islam offers a culturally sensitive ethical code that can help the people and communities to adopt environmentally friendly practices by supporting these values: conservation, gratitude, simplicity, and responsibility. As an example, the Quranic focus on waste prevention (Quran 7:31) can facilitate the responsible consumption behavior, less plastic pollution, and sustainable living. Equally, the Islamic notion of amanah (trust) supports the notion that natural resources are God-gifted resources that should be conserved to be used by the generations to come.

In Pakistan, however, environmental responsibility cannot be attained wholly by the policies but by changing the social values attitudes and the daily routines. The possibility of such change in the Islamic teachings is to present environmental protection as a religious, ethical, and social responsibility. Islamic tenets can be the basis on which environmental awareness can be raised at the individual and institutional level through sermons, education, community programs and integration of policies. With Pakistan slowly becoming more and more threatened by the environment, the resurgence of the Islamic environmental ethics represents a valuable, culturally-based avenue to a sustainable, ecologically balanced world.

Literature Review

The ecological responsibility is now a critical field of research with countries experiencing more environmental hazards and researchers believe that religious culture can have a great impact on how individuals perceive the environment. Within the Pakistan context, the teachings of Islam give a moral basis of encouraging sustainability of the environment. The accumulating literature evidences that the Islamic faith offers a holistic approach to ethics with a focus on stewardship, conservation and harmonization of nature (Nasr, 1968; Khalid, 2010; Asghar et al., 2024). Initially, the environmental researches in the Muslim world indicated that Islamic environmental ethics are mainly based on the Quran and Sunnah where human beings are seen as custodians of the Earth and not as proprietors (Foltz, 2003; Sardar, 1985). The latter has been adopted as a core idea of Islamic environmental awareness.

Quran teachings have it that human beings are mandated to take care of the natural balance of the Earth (mizan) (Qur'an 55:7-9). Izzi-Deen (1990) and Kamali (2011) among others believe that these verses point out the existence of a divine order that should not be disturbed. Izzi-Deen (1990) states that mizan means ecological harmony and any instability, which human actions bring about, is a corruption (fasad). This is in line with the Quranic injunction against harming the earth (Quran 7:56) a verse that is often used in the modern Islamic environmental discourse. More so, the Quran states that every creation is an exaltation of God (Qur'an 24:41), which implies that nature has some value in itself in addition to the usefulness to humans. Some researchers, such as Al-Damkhi (2008) claim that this conception of the world encourages the feeling of sanctity of duty to preserve the biodiversity.

Additional proof of environmental issues among the Islamic teachings is offered by the prophetic traditions. Prophet Muhammad (PBUH) stressed that people should be kind to animals, conserve water, and plant trees as they were good virtues. Indicatively, one famous Hadith of Musnad Ahmad urges Muslims to have a tree even when the judgment day is at hand. This narration is, as Sampson (2020) argues, the symbol of long-term environmental responsibility and hope. The Prophet also prohibited unnecessary cutting of trees in time of war in the text of Hadith, which modern researchers interpret as an ancient environmental law (Saniotis, 2012). Hima as a system of environmental governance The setting up of hima, in which resources were secured by the Prophet, reflects a system of environmental regulation in the modern day, comparable to conservation areas (Lane, 2017).

Along with theological literature, the use of Islamic law (Shariah) in environmental conservation is also emphasized in the current studies. These principles are Islamic jurisprudence, which encompass, *maslahah* (public welfare) and *dar' al-mafsadah* (prevention of harm) which according to the legal scholars can be used to regulate pollution, exploitation of natural resources, and landdegradation (Kamali, 2011; Khalid and O'Brien, 1997). Preservation of life, intellect and property are the primary human interests of Islamic law whose environmental protection is facilitated (Auda, 2008). According to Auda (2008), preservation of ecosystems is critical to the continuation of human life, hence the greater goals of Islamic laws.

The research on Muslim majority countries contributes more to the same and indicates that religion can affect the environmental behaviors. As an example, Gilliat-Ray and Bryant (2011) discovered that the Islamic organizations in the UK support sustainable living by incorporating religious messages, which proved that environmental ethics could be reinforced by the religious-based frameworks. Equally, Hassan and Cajee (2002) maintain that environmental campaigns are positively received by the Muslim communities when they are introduced on a religious basis as opposed to all secular arguments.

Environmental degradation has been a common research in South Asia but the Islamic aspect has been little known until recently. Rahman (2019) mentions that such environmental issues as water shortage, deforestation, and pollution in Pakistan are worsened by the poor state of governance and can be addressed via culturally appropriated moral framework. Islamic doctrines are especially effective in forming the general population attitude because their religiosity level is high (Hussain and Ahmad, 2020). Khan and Kirmani (2018) state that the programs, where Islamic values are incorporated in environmental education in Pakistan, have demonstrated a major positive progress in the interaction and awareness of the community (Munir et al., 2022).

There are a few researches that have addressed the possibility of the mosques and religious leaders to advance environmental responsibility. Ejaz (2021) emphasizes that sermons, which use Islamic ecological teachings, would boost pro-environmental actions like waste management and tree planting. On the same note, Khan and Zahid (2020) concluded that including imams in climate awareness initiatives enhanced the general knowledge of people on the practices to conserve water. The Council of Islamic Ideology (2022) has recognized the need to focus more on the inclusion of the Islamic principles in the environmental policies and, moreover, that environmental protection is the duty that is in compliance with the religious duty.

Islamic environmental activism is also finding its presence in the world. The Islamic Declaration on Climate Change (2015) which is signed by leading Muslim scholars urges Muslim countries to move towards renewable energy sources and minimize the release of

harmful emissions. According to Ahmed (2017), this declaration has affected environmental movements in such nations as Indonesia, Turkey, and Pakistan. It puts climate action in the context of the need of Muslims to practice justice and secure the future generations. This is in line with the teachings of the Quran that promote moderation (*wasatiyyah*) and denounce extravagant (Qur'an 7:31). The Islamic scholars like Ramadan (2009) point out that one of the fundamental ethical provisions in Islam is moderation which directly applies to sustainable consumption.

There is a growing interest amongst environmental scholars in Pakistan on the interface between religion and ecology. As Farooq and Ali (2019) believe, the Islamic teachings can be used to promote the implementation of the environmental policy by addressing the values of the masses. Their analysis reveals that the more communities treat environmental protection as a moral and religious duty the more there will be compliance. Similarly, Raza and Khan (2022) concluded that young Pakistanis tend to become more environmentally friendly with the environmental concerns depicted within the frames of Islamic teachings, as opposed to being discussed through the prism of the scientific discourse. These results indicate that religious morals can be used to supplement science in solving environmental disasters.

The second field of research that is in an increasing number is Islamic environmental education. Mahmood and Qadir (2021) also suggest that Islamic ecological principles should be included in the school and university curricula as a way to encourage environmental awareness at an early age. They claim that the inadequacy of their cultural and religious significance is a constraint to the effectiveness of the current environmental education. The inclusion of Quranic verses, Hadith and illustrations of the practices of the Islamic past can offer valuable background to the Pakistani students.

Also, the contribution of Sufi traditions to the establishment of environmental harmony has been of interest to scholars. Sufi doctrines give a focus on keeping it simple, loving the creation, and purification of the spirit, indirectly backing the environment responsibility. According to Ernst (1997), Sufi poets tend to talk of nature as version of divine beauty, which encourages respect of nature. Historically, Sufi *khanqahs* and shrines in Pakistan have been the place where the importance of humility and moderation, which is quite close to ecological ethics, was taught (Habib, 2019).

Comprehensively, the available literature indicates clearly that Islamic doctrines can provide a powerful ethical framework of environmental preservation. It is always emphasized by scholars that the moral justifications needed in order to live sustainably are concepts like stewardship, balance, moderation and accountability. On the one hand, these teachings can change individual behavior and national environmental policy when they are used in the context of Pakistani environment. According to literature, the inclusion of Islamic values in education, governance and social activities can be used to enhance the responsibility towards the environment and therefore it is not only a civic duty but a religious obligation that is heavily culturally connoted.

Methodology

The research design used in the study is a qualitative research design to investigate the role of the Islamic teachings in instilling environmental responsibility in Pakistan. The use of the qualitative methods in this research is due to the fact that Islamic environmental ethics are based on interpretations, beliefs, and practices that are tied to a culture that involves the in-depth analysis of meanings but not numerical figures. According to Creswell (2014), qualitative methods are applicable in studies where the researcher aims at interpreting social

and religious phenomena in their natural setting. Considering the fact that the Pakistani population has a strong association between environmental attitudes and religious identity and cultural norms, a qualitative approach is the methodology that will offer the depth of understanding the influence of Islamic teachings on the perception and action of environmental responsibility.

Two main sources of information, which are document analysis and semi-structured interviews, form the basis of the study. Document analysis entails the examination of available Islamic sources, academic explanations, policy papers and environmental regulations in Pakistan. The documents under analysis are the verses of the Quran, the literature of Hadith, statements of the Islamic scholars, governmental environmental policies, and the reports of the Council of Islamic Ideology. According to Bowen (2009), document analysis is a useful approach to determine patterns, meanings and themes in written materials particularly where the researcher aims to conceive how religious messages are associated with the modern environmental problems. The approach enabled the scholar to classify Islamic values that are applicable in stewardship, conservation, moderation, and ecological balance.

Besides the analysis of the documents, semi-structured interviews were also held with the Islamic scholars, environmental specialists, and community leaders. Purposive sampling was used to select a total of 10 participants, and this sampling method is suitable in the research that needs participants possessing appropriate knowledge and expertise (Etikan, Musa, and Alkassim, 2016). That sample was represented by five religious scholars members of monthly mosques or madrasas, three environmental specialists representing governmental or non-governmental organizations, and two community leaders engaged in environmental movements. Semi-structured interviews are selected since it offers freedom to discuss the opinions of the participants but has a fixed amount of questions to utilize. As Kvale (2007) notes, this method enables the researcher to explore the interpretations of the participants in greater detail, and it would be appropriate to use it to examine the impact of Islamic teachings on the environmental awareness and actions.

The interviews were held in Urdu so that the interviews were clear, comfortable and close to the culture. The interviews took 30 to 40 minutes each, and were recorded on audio tape with the permission of the interviewees. The tapes were transcribed and translated to English and analyzed. There was a strict adherence to ethical issues. The participants were made aware of the intention of the study, volunteering to participate, and the freedom to quit the study. The anonymity and confidentiality were ensured by the use of pseudonyms to all interviewees. Ethical approval was gathered in the concerned department in the researcher institution.

The thematic analysis was done in accordance with the six step framework proposed by Braun and Clarke (2006), namely familiarization with data, initial codes creation, theme searching, theme review, theme defining and theme naming, and report generation. Thematic analysis was the right one, as it gives the researchers the opportunity to determine common patterns and concepts during interviews and documents. By doing so, the themes of stewardship (khilafah), balance (mizan), waste banning, safeguarding of all creation, and the importance of mosques in terms of environmental awareness became significant categories. The findings of the literature review were then compared with these themes so that triangulation and analytical rigor could be achieved.

A number of strategies were used in order to enhance credibility and validity of the research. The triangulation was made with the comparison of the data obtained during the use of interviews, documents, and existing literature. Member checking was done by providing

initial summaries to two participants to understand the accuracy of the interpretations made a practice that is suggested by Lincoln and Guba (1985). The reliability was also achieved by describing the research procedures in detail so that the study can be replicated by other researchers in the future. Confirmability was also ensured through keeping of reflexive notes and ensuring that the personal biases did not affect the analysis.

In general, the selected methodology made it possible to conduct a holistic and strongly contextual study of the way Islamic teachings influence the environmental responsibility in Pakistan. The study provides a combination of both document analysis and expert knowledge on the topic of Islam and environmental ethics by conducting interviews that would be used to understand the theological principles and their practical application in the Pakistani society.

Data Analysis and Findings

The thematic analysis was used to analyze the data obtained by analyzing the documents and conducting semi-structured interviews. The analysis was intended to be conducted to comprehend the role of Islamic teachings in ensuring environmental responsibility in Pakistan and the interpretation of these teachings by the religious leaders, experts in environmental matters, and people in the community. There were five principal themes produced by the analysis:

1. Salat and Salaat (Stewardship and Human Responsibility).
2. Harmony and Balance of Nature (Mizan)
3. Waste Prohibited Waste Promotion.
4. Climate Change Protection and Biodiversity.
5. Mosques and religious Leaders in Environmental Awareness.

These were common themes that were revealed through the Quranic verses, the Hadiths, national policies and the responses of interviews. The results prove that Islamic values play a significant role in becoming aware of the environment and may be used as an effective support of encouraging sustainable practices in Pakistan.

Theme 1: Stewardship and Human Responsibility (Khilafah).

Most of the documents read, as well as answers of eight out of ten participants, included the concept of khilafah, the meaning of humans as trustees of the Earth. The Quran repeatedly reminds people that human beings are put there to be vicegerents whose role is to ensure the well-being of the Earth. The interviewees explained that stewardship was a religious obligation, but not something that was voluntary.

One of the Islamic scholars (Participant S3) mentioned:

Since Allah appointed us as guardians, it is not only a social evil to destroy nature but it is also a sin. We are betraying the trust people have in us by destroying resources. The environmental experts also emphasized that placing ecological responsibility in the religious context, the environmental messages will be more acceptable to local communities. This is the theme that Islamic environmental ethics is based on and this explains the effectiveness of religious messaging in Pakistan.

Table 1: Participant Views on Stewardship

Participant Category	Total Participants	Acknowledged <i>Khilāfah</i> as Environmental Duty	Percentage
Religious Scholars	5	5	100%
Environmental Experts	3	2	66%
Community Leaders	2	1	50%
Total	10	8	80%

Theme 2: Balance and Harmony in Nature (*Mīzān*)

The study showed that Islam has a strong focus on balance (mizan), which can be closely equated with the contemporary ecological terms. The verse of the Quran (55:7-9) was also mentioned in the documents and the interviews. Interviewees observed that disruption in natural balance leads to environmental degradation.

According to one environmental expert (Participant E1), he said:

Balance Thousand years before modern ecology, Islam speaks of balance. When we distort this balance, in other words, we pollute, deforest, then the logical outcome is climate change.

Islamic scholars, including Kamali (2011) and Nasr (1968) also emphasize in documents that sense of balance is vital to meet both spiritual and physical health. The findings indicate that mizan is the centre of both the religious and practice perception of environmental harmony.

Table 2: References to *Mīzān* in Data Sources

Data Source Type	Total Reviewed	Sources Mentioning <i>Mīzān</i>	Percentage
Qur'anic Verses	15	4	26%
Hadith Texts	12	2	16%
Policy Documents	5	1	20%
Interview Participants	10	7	70%

Theme 3: Forbidding Waste and Encouraging Moderation.

One of the most powerful themes in all data was the ban of wastefulness (israf). Quran teaches us, do not be wasteful, in paradox to the squanderer, He is not fond of the wasteful (Qur'an 7:31). The interviewee religious scholars all stressed that it is a sin that leads to the wastage of water, food or any resources especially when it comes to the wastage of water in ablution as taught by the Prophet.

According to the community leaders, the community takes the environmental messages more seriously when they relate to sin and accountability.

Participant C2 stated:

When we say to people, 'do not waste water,' they do not obey it. But when we say that the Prophet forbade to waste water, even in the vicinity of a river, then people pay attention.

Table 3: Areas of Waste that were reported to be common among the participants

Waste Category	Mentioned by Religious Scholars	Environmental Experts	Community Leaders	Total Mentions
Water Waste	5	3	2	10
Food Waste	3	2	1	6
Energy Waste	1	3	1	5
Plastic Use	2	3	2	7

The data show that the association of moderation with the Islamic values increases the receptivity of the people towards sustainable consumption.

Theme 4: Protection of Creation and Biodiversity

The analysis of documents indicated that Islamic texts focus on mercy to all creatures. Some verses like Qur'an 6:38 ("All animals are communities like you) make Muslims aware that animals also have rights. The Prophet also preserved trees, animals and natural habitats, which are recorded in the Hadith literature.

The Islamic ethics is contrary to the environmental degradation emphasized by the environmental experts.

Participant E2 stated:

Deforestation is not merely a problem to the environment, but it is also a violation of Islam. There were fortified green zones that were made by the Prophet himself.

Table 4: Key Threats to the Environment: Findings.

The discussion reveals that there is a wide consensus that Islamic religion does not support the destruction of the environment.

Environmental Threat	Mentioned in Documents	Mentioned in Interviews	Total Mentions
Deforestation	12	7	19
Water Pollution	9	6	15
Air Pollution	8	5	13
Loss of Wildlife	6	4	10

Theme 5: Role of Mosques and Religious Leaders

The role in environmental awareness of mosques is one of the most prominent findings. Imams are able to influence masses through their ability to influence the behavior of the people in a vast population in Pakistan which has more than 300,000 mosques.

Eight out of ten participants agreed that environmental messages should be included in the Friday sermons, and they mentioned that it is one of the most effective and culturally relevant. Document review established that in Muslim countries, the religious institutions have played a role of shaping the attitude of the masses on societal matters.

Participant S1 stated:

When the imams conduct one khutbah on environment per month, people will learn to view cleanliness and conservation as an Islamic obligation.

Table 5: Recommended Mosque-Based Environmental activities

It is a theme of the intersectional strength of religious influence and environmental activism.

Proposed Activity	Suggested by Scholars	Experts	Leaders	Total
Environmental Friday Sermons	5	2	1	8
Tree-Planting Campaigns	4	3	2	9
Water Conservation Training	3	3	1	7
Community Cleanliness Drives	2	2	2	6

Findings

The analysis reveals that:

- The teachings of the Islam religion have an extensive scope of environmental protection ethics.
- Scholars of religion and environmentalists concur that principles of Islam could be utilized to a great extent in enhancing environmental behavior among people.
- As it has been found by scrutiny of documents, there is profound consistency between Islamic environment ethics and ecological principles today.
- According to the interview data, faith-based environmental messaging is much more effective in Pakistan as compared to secular-based awareness programs.
- The potential of the mosques and imams to encourage environmental responsibility in the country is enormous.

To recap it all, Islamic teachings; stewardship, moderation, and balance, and compassion provide the culturally based and highly efficient means of improving the environmental responsibility in Pakistan.

Conclusion and Recommendations

This research paper has underscored the fact that Islamic teachings have a massive potential in ensuring that there is environmental responsibility in Pakistan. Evaluation of beliefs based on Quranic doctrines, Hadith references, analyst interpretation and interview views reveal that Islam can give a comprehensive moral code of ecology, conservation and sustainable livelihood. The major ideas of khilafah (stewardship), amana (trust), mizan (balance) and the connection of israf (wastefulness) became central to comprehending the ethics of the environment in Islam. The lessons put humans in a perspective of the steward of the earth and makes them answerable to Allah concerning environmental abuse. In such a nation as Pakistan, where the problem of environmental degradation is rather common now, and the ecological consciousness has yet to be formed, Islamic values may become the key in making the change.

The thematic analysis indicated that religious institutions particularly the mosques, religious scholars as well as madrasa networks can be used as potent tools of environmental awareness. Some of the interviewees had highlighted that religious leaders are already trusted by people in Pakistan, and the Islamic messages are seen as very authoritative. Hence, the engagement of environmental policies according to the Islamic values will enhance acceptance and motivation of the communities. The results also indicate that as much as Islamic environmental principles are solid and articulate, the gap between the creation of awareness and application is widespread. Such a gap can be attributed to the absence of environmental education, insufficient statewide programs, and systematic involvement of religious organizations. However, the paper comes up with the conclusion that incorporation of Islamic

teachings in environmental awareness campaigns can go a long way in empowering the environmental movement in Pakistan.

In accordance with the findings, this paper advises policy makers, teachers, and religious leaders to collaborate to integrate Islamic ethics on the environment in the national and local level. First, the Ministry of Climate Change and the Ministry of religious Affairs ought to come up with Islamic environmental manuals, sermon guides and awareness programmes to be incorporated in the mosques throughout Pakistan. Moral responsibility can be developed with regular Friday sermons (khutbahs) on environmental issues and transform the behavior of the population. Second, Islamic allusions to ecological balance and stewardship should be taught in schools, colleges and madrasas as part of environmental education. A connection between environmental science and religious teachings means that students will be more emotionally and ethically connected to the environment protection.

Also, the religious scholars (ulama) must engage proactively in national campaigns to combat water conservation, water waste management, and plantation drives, and climate resilience issues. Their participation can help in increasing community participation and adherence to the population. NGOs and the local community organizations must collaborate with imams and madrasa teachers to provide workshops, training and sensitization based on Islamic teachings. The other valuable recommendation is incorporating Islamic views in the environmental policy documents so that the national strategies will be culturally and religiously applicable.

Other practices that are encouraged by the study in the management of the mosques include water conservation in the ablution systems, recycling programs, sunlight panel energy use, and green mosque certification programs. It can be these real-life examples that can inspire communities and show them how the Islamic teachings can be practically applied. Lastly, future researchers are advised to conduct larger studies that provide quantitative findings and comparative studies among provinces to increase the scope of comprehension of the way Islamic teaching influences environmental responsibility in the various cultural settings in Pakistan.

To summarize, the study confirms that Islam has a sound ethical basis on environmental sustainability and Pakistan stands to gain a lot by exploiting such teachings to develop ecological awareness. Incorporating the Islamic values into the environmental policies, education and practices within the community can bring a lasting and significant change. Pakistan can start to leading towards a more responsible, sustainable, and environmentally conscious society with their faith-based approach that hits home with the masses.

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