
Environmental Stewardship in Islam: Integrating Ethics, Sharia, and Contemporary Da'wah

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Abstract

Objective: This study examines the role of the global Muslim community (Ummah) in promoting environmental stewardship by integrating Islamic teachings, Sharia principles, and contemporary Da'wah practices. It aims to highlight environmental protection as a religious and ethical responsibility embedded within Islamic faith and communal obligations. **Theoretical framework:** The study is grounded in core Islamic concepts, particularly tawhid (the oneness of Allah), khilafah (human stewardship of the earth), and amanah (trust), alongside Qur'anic and prophetic teachings that emphasise balance, moderation, and care for nature. These principles provide a normative Sharia-based framework for understanding environmental ethics in Islam. **Literature review:** Existing literature on Islamic environmental ethics, the socio-religious role of the Ummah, and faith-based environmental movements is reviewed. The discussion highlights how Islamic moral values intersect with sustainability discourse and how Da'wah has been utilised to encourage ethical behaviour, social responsibility, and environmental awareness within Muslim societies. **Methods:** This study employs qualitative desk research, drawing on secondary sources such as classical Islamic texts, contemporary scholarly works, journal articles, and reports on environmental sustainability and religious engagement. The data are analysed thematically to identify key ethical principles and practical approaches relevant to environmental stewardship. **Results:** The findings indicate that Islamic teachings offer a comprehensive ethical foundation for environmental protection. Da'wah emerges as a strategic instrument for translating Sharia and ethical principles into practical action, including community education, environmental campaigns, institutional collaboration, and media-based awareness initiatives addressing pollution, resource exploitation, and climate challenges. **Implications:** The study demonstrates that integrating Da'wah with environmental stewardship can strengthen Muslim engagement in sustainability initiatives and contribute to national and global environmental policies. It also underscores the potential of faith-based approaches to complement scientific and policy-driven environmental efforts. **Novelty:** This research advances scholarship by explicitly linking Islamic Da'wah with environmental stewardship, presenting a holistic Sharia-based framework that positions the Ummah as an active moral agent in addressing contemporary environmental crises.

Keywords: ummah, environmental stewardship, sharia ethics, islamic da'wah, sustainability.

INTRODUCTION

The need to promote improved human-environment interactions through stewardship is ever pressing, which applies to terrestrial, marine, aquatic, and aerial environments in both rural and urban environments [1]. According to Izzi, many individuals, local communities, environmental groups, and governments around the world are taking and promoting actions to steward the environment [2]. The term environmental stewardship has been used to refer to such diverse actions as creating protected areas, replanting trees, limiting harvests, reducing harmful activities or pollution, creating community gardens, restoring degraded areas, or purchasing more sustainable products [3]. It is applied to describe strict environmental conservation actions, active restoration activities, and/or the sustainable use and management of resources. Stewardship actions can also be taken at diverse scales, from local to global efforts, and in both rural and urban contexts. The global scale of many current environmental issues might lead to the perception that local actions can no longer meet these challenges [4].

However, one way through which people get involved in promoting sustainability and in responding to external drivers of change, using their own expertise and knowledge, is through engaging in local environmental stewardship actions and initiatives. Thus, implicit in our framing of environmental stewardship throughout this article is a focus on the often central role of local people in caring for the environment that they are proximal to, connected to, and, in some contexts, which they depend on for subsistence needs and livelihoods [5].

Our natural environment constitutes the surrounding conditions of living and non-living creatures. For humankind, apart from the basic needs of food and shelter, social, cultural, and ideological factors play a vital role in shaping their environment. In addition, ecological systems are the fundamental building blocks of the environment. Ecological systems and natural habitats are shaped by a complex interaction of living and non-living components, which sustain each other. Thus, the environment thrives on an interlocked relationship between and among natural elements such as animals, plants, air, water, and land. Any interference with the environment may weaken and consequently destroy its key functions [6].

Scholars of environmental studies iterate that over the last few centuries, humankind has used and exploited the environment in an increasingly unsustainable manner, causing severe degradation and depletion of environmental resources such as croplands, fresh waters, forests, and fisheries. Consequently, the world is facing unprecedented ecological and environmental challenges. Some of these problems include global warming, pollution, ozone layer depletion, and climate change. Other indirect impacts may include, but are not limited to, desertification, loss of biodiversity, novel pests and diseases, and even environmental conflicts posing grave threats to the future of humanity as well as other living beings [7].

Islam is a way of life that has laid down specific rules of action and obligations to regulate the routine affairs of individuals and communities. One of the key principles of Islam is the universal common good of all creatures. Additionally, Islamic teachings inform humans that there is a perfect balance in the relationships of all living creatures on earth [8]. According to Izzi Dien, Islamic teachings express great concerns for a balanced and equitable use of nature and its resources. Furthermore, Islam aims to foster a relationship of harmony among individuals as well as within societies so that all can coexist and benefit from each other. Islamic history provides concrete evidence from the Islamic rulings regarding man's role and responsibility in preserving the environment [9].

For the last few decades, as environmental issues surfaced on the agenda of the international community, many scholars debated the role of religious teachings on environmental protection. These teachings primarily focus on the behavior of humans towards their relationship with the environment and, in large, sustainable use of natural resources and their conservation. Against this background, this paper discusses the Islamic perspectives behind environmental stewardship. The first section delves into the historical

background for the recognition and significance of the natural environment. Later sections discuss the Islamic point of view on the conservation of environmental resources such as water, flora, and fauna. Furthermore, it explores how individuals, communities, and governments, being the custodians of nature, are required to incorporate religious perspectives while crafting and implementing local/national environmental conservation rules and regulations [10].

Environmental stewardship, as an area of research, has gained prominence relatively recently, emerging only in the past four decades. It is now recognized as a notable confluence of sociocultural norms and ecological sustainability, which is crystallized into practice and conservation strategy [11]. The practice of stewardship not only creates more environmentally responsible citizens but also expands the capacity of management organizations by redistributing the responsibility of environmental monitoring and maintenance to the average citizen [12]. Citizen-based environmental stewardship programs are increasingly relied upon by government agencies to expand capacity for restoration efforts, greening initiatives, and other improvements to urban ecosystems [13]. The term “stewardship” tends to get applied broadly and can be difficult to pinpoint for analysis.

The relationship between humans and the environment is ancient, dating back to the first appearance of life on Earth. However, the current imbalance in this relationship is a relatively recent phenomenon. The Qur’an and Sunnah (teachings of the Prophet Muhammad) emphasize the importance of environmental stewardship and present principles that align with environmentalism. Despite these teachings, the environmental situation in Muslim countries is not significantly different from the rest of the world [14]. Islam views a healthy environment as serving a higher purpose. Allah (S.W.T) endowed humans with cognitive abilities and free will to fulfill their duties as His representatives on Earth. Humans have responsibilities towards themselves, their families, others, and all of Allah’s creatures. They can choose to be virtuous or deviate from the teachings of the Qur’an [15].

Allah has shown humanity the way to judge their gratitude in the Glorious Qur’an: Verily, we showed Him the way, whether He be grateful or ungrateful.

Allah also said: Have we not made for Him a pair of eyes? And a tongue and a pair of lips? And shown Him the two ways (good and evil)?

The Qur’an, considered the final divine revelation by Muslims, is a comprehensive guide that addresses various aspects of human life, including ethical living.

LITERATURE REVIEW

Foltz, in his edited work, brings together Islamic scholars exploring the theological basis of environmental ethics in Islam. Central themes include *khilāfah* (vicegerency), *amānah* (trust), and the Qur’anic prohibition of *fasād* (corruption). The book also examines case studies of Muslim environmental movements in various countries. Foltz provides empirical and theoretical support showing that Muslims perceive environmental care as a fulfillment of Allah’s trust. This directly ties environmental responsibility to the mission of the Ummah and positions it as an important dimension of modern Islamic Da’wah [16].

Othman, in his work, focuses on practical Islamic environmental governance, including the revival of classical institutions such as *ḥimā* (protected zones) and *ḥarīm* (sacred land buffers). He presents Shari’ah-based models for biodiversity protection, water rights, and sustainable land use. The author, in his frameworks, demonstrates how the Ummah can transform Islamic teachings into actionable environmental stewardship practices. This makes environmental activism not only an ethical responsibility but also a form of Da’wah through visible community leadership and moral example [17].

Fazlun Khalid, a leading Muslim environmental activist, has written extensively on faith-based environmental action and has implemented environmental education and conservation

projects across Muslim countries. His book “Signs on the Earth” and various reports emphasize the Qur’anic worldview, sustainable living, and community mobilization. Khalid’s work demonstrates how environmental stewardship can function as a powerful Da’wah tool for engaging the Ummah, improving public awareness, and showing Islam’s real-world relevance to sustainability challenges. His projects provide practical models for eco-Da’wah in Muslim communities [18].

Izzi Dien provides one of the earliest modern articulations of Islamic environmental jurisprudence. He interprets Shari’ah principles such as *ḥifz al-nafs* (protection of life) and *ḥifz al-bi’ah* (protection of the environment) as foundational for sustainability. He also explores concepts like the prohibition of wastefulness (*isrāf*) and causing harm (*darar*). Izzi Dien insists that Islamic environmentalism is not optional but obligatory. This presents environmental stewardship as a powerful form of Da’wah that demonstrates Islam’s moral relevance in solving global crises. Najmuddin’s studies explore faith-based environmental activism in Muslim communities, particularly among youth. He analyzes how Islamic organizations use environmental education, mosque-based campaigns, and community clean-up programs to promote awareness. His work shows how environmental initiatives provide a practical form of da’wah by demonstrating Islamic values to both Muslims and non-Muslims through visible community service and moral example [18].

METHODOLOGY

This study adopts a qualitative methodological survey approach with an emphasis on desk-based research to examine the integration of Islamic ethics, Sharia principles, and contemporary Da’wah practices in promoting environmental stewardship. The methodological design is selected to align with the normative, conceptual, and ethical nature of the research theme, which focuses on religious values, moral responsibilities, and socio-religious engagement rather than empirical measurement [19].

Data collection primarily relies on a desk review method, which enables systematic identification, selection, and analysis of relevant secondary sources. These sources include classical Islamic texts (the Qur’an and Hadith), scholarly interpretations of Sharia, academic journal articles, books, conference proceedings, and policy reports related to Islamic environmental ethics, sustainability, and faith-based environmental initiatives. This approach allows the researchers to explore both foundational Islamic teachings and contemporary academic discourse on environmental stewardship within the Ummah [19].

The research process consists of three main stages. First, relevant reference materials were identified and collected through academic databases, institutional repositories, and authoritative publications focusing on Islam, Sharia, ethics, Da’wah, and environmental sustainability. Sources were selected based on their relevance, academic credibility, and contribution to understanding the relationship between Islamic teachings and environmental responsibility. This stage ensured a comprehensive conceptual foundation for the study [19].

Second, the collected literature was critically analysed using thematic analysis. Key themes such as *tawhid*, *khilafah*, *amanah*, environmental ethics, collective responsibility of the Ummah, and the role of Da’wah in social transformation were identified and examined. The analysis focused on how these concepts are articulated within Islamic sources and how they are applied in contemporary environmental discourse. This stage enabled the synthesis of religious principles with modern sustainability challenges [20].

Third, the findings were interpreted and consolidated to draw analytical conclusions and highlight broader implications. This stage involved integrating theoretical insights with practical considerations, particularly the use of Da’wah as a mechanism for environmental awareness, community mobilisation, and ethical advocacy. The outcomes of the analysis were then articulated to identify gaps, propose directions for future research, and suggest practical applications for policymakers, religious leaders, and Muslim communities. Overall, this methodological approach is appropriate for exploring faith-based perspectives on

environmental stewardship, as it allows for in-depth conceptual analysis, normative evaluation, and interdisciplinary engagement between Islamic studies and environmental sustainability [20].

Table 1. Research Methodology

Aspect	Brief Description
Approach	Qualitative, methodological survey
Method	Desk research (literature review)
Data Sources	Qur'an, Hadith, Sharia literature, academic articles, books, and relevant reports
Research Stages	(1) Reference collection, (2) Literature analysis and synthesis, (3) Drawing conclusions
Analysis Technique	Thematic and conceptual analysis
Research Focus	Islamic ethics, Sharia, Da'wah, and environmental stewardship

RESULTS AND DISCUSSION

Conceptualising Environmental Stewardship

Stewardship has also been lauded as a way to build community resilience, to increase civic engagement, and to create partnerships between government and community [21]. Citizen stewardship initiatives are increasingly relied upon by governments that do not have the resources to improve social or environmental conditions, and citizen participation in environmental conservation has come to be considered a fundamental part of democracy [22]. Programs are intended to connect individuals to their environment through learning and meaningful action, but some critics argue that current approaches tend to oversimplify complex sociocultural contexts and overlook some moral and ethical dimensions of stewardship behaviors [23]. Other studies suggest precisely the opposite – that stewardship is not only shaped by personal motivations but involves both organizational goals and outcomes (i.e., measurable environmental improvements) and also process-related goals such as engaging community members, doing outreach, and collaborating with like-minded others [24].

As use of the term has proliferated, so have the many definitions of environmental stewardship. A more critical interpretation of environmental stewardship is also often invoked within the literature. To some, stewardship bears a moral core, providing a path for people to characterize their relationship toward nature as one of right or wrong actions or an ethic of care [25].

The concept of environmental stewardship refers to the responsible management, conservation, and preservation of the natural environment. It involves:

1. Accountability: Recognizing our duty to protect the environment.
2. Sustainability: Balancing human needs with environmental limits.
3. Conservation: Preserving natural resources and ecosystems.
4. Restoration: Repairing damaged environments and habitats.
5. Efficiency: Minimizing waste and optimizing resource use.
6. Education: Raising awareness and promoting environmental literacy.
7. Community engagement: Encouraging collective action and responsibility.
8. Long-term thinking: Considering the impact of our actions on future generations [26].

The concept of environmental stewardship contains some of the following key principles:

1. Interconnectedness: Recognizing the links between human and natural systems.
2. Respect: Valuing the intrinsic worth of nature and its inhabitants.
3. Responsibility: Acknowledging our role in environmental protection.
4. Justice: Ensuring equitable access to resources and environmental benefits.
5. Precaution: Avoiding harm to the environment and human health [\[27\]](#).

Environmental stewardship as a concept is essential for:

1. Preserving ecosystem services
2. Protecting biodiversity
3. Mitigating climate change
4. Ensuring resource availability
5. Supporting human well-being and health [\[28\]](#).

It requires a collaborative effort from individuals, communities, organizations, and governments to adopt environmentally conscious practices and policies.

Environmental stewardship is the responsible management, conservation, and preservation of the natural environment through sustainable practices, resource conservation, ecosystem protection, waste reduction and management, education and awareness, community engagement and participation, and Long-term thinking and planning [\[29\]](#).

Environmental stewardship also involves: 1) Protecting natural resources for future generations, 2) Preserving ecosystem services and biodiversity, 3) Mitigating climate change and environmental degradation, 4) Promoting sustainable development and resource use, 5) Encouraging environmental ethics and responsibility, and 6) Fostering a culture of environmental awareness and action [\[30\]](#).

Environmental stewardship is a collective responsibility that requires:

1. Individual actions and choices,
2. Community involvement and participation
3. Organizational and institutional commitment
4. Government policies and regulations
5. International cooperation and agreement

Its goal is to maintain a healthy, thriving, and sustainable environment for all living beings [\[31\]](#).

Islam and Environmental Stewardship

Environmental stewardship in Islamic tradition is deeply rooted in the teachings of the Qur'an, Hadiths (sayings and actions of the Prophet Muhammad), and the broader Islamic jurisprudence and ethics. This perspective emphasizes a harmonious relationship between humans and the natural world, emphasizing stewardship, conservation, and respect for all forms of life.

The Almighty created human beings mainly to perform two vital roles. Firstly, to be His *Khalifa*, meaning vicegerent or steward; and secondly, to be His servant [\[32\]](#). Scholars of Islam interpret this by asserting that, being a steward and servant of the Creator, man has a primary duty to serve as the executor of Allah's injunctions and commands. According to Mawdudi, '*Khalifa* or vicegerent exercises the authority delegated to him by his principal' [\[33\]](#). All of those resources upon which life depends have been created by the Almighty as a trust in man's care. It means that humans were created with a purpose and definite mission in

life, to become an obedient servant, and manage the universe according to Allah's commands [34].

According to Islamic belief, before Allah created man, He prepared the earth, the skies, and the heavens, and filled them with sufficient quantities of all the necessities that man would need. For instance, Allah says:

Verily, all things have We created by measure.

While creating everything, Allah kept His known number and an ideal measure, both qualitatively and quantitatively. For example, air is a perfect mixture of many gases needed for breathing and the survival of life. However, being Allah's vicegerent, it is expected that man has to control his needs and desires. This is evident from the Qur'anic words like '*haq*', '*adl*', '*meezan*' and '*qadar*', meaning truth, justice, equity, fairness and honesty respectively [35]. Scholars of Islam affirm that these terms form the basis of human interaction and behavior towards other living creatures.

Furthermore, Allah states in the Glorious Qur'an:

And we have produced therein everything in balance.

In Allah's provisions, there is perfect symmetry and consistency in the quantities required to fulfill the basic needs. He supplies accordingly, without any question of oversupply or shortage. Scholars explain how Allah has set a balanced system of supply and demand in the creation of every living being. Additionally, the divine planning of supply and demand is arranged and maintained within an eternal circle of creation, which itself helps to maintain a systematic balance. The Almighty says:

And we have provided sustenance for you on it and for those of whom you are not the providers.

For instance, the mineral kingdom supports the vegetable, and they, in their turn, support the animal, and there is a link of mutual dependence between them. Excess is eliminated through a natural cycle as the waste of one is converted to food for another and vice versa. This is an infinite chain of gradation and interdependence [36].

The universe is filled with a myriad of elements, including the living (such as trees, animals, birds, etc.) and the non-living (earth, sun, moon, stars, etc.). Nothing conflicts with the other because there is equilibrium and stability in Allah's creation. These elements have an enormous range of form and function that serve the fulfillment and well-being of humankind. Each of Allah's creations worships His greatness and knows how to praise Him, which is a wonderful sign of His glory and majesty. It is also highlighted in another verse of the Qur'an;

He who has spread out the earth for you and threaded roads for you therein and has sent down water from the sky; with it have We brought forth diverse kinds of vegetation. Eat and pasture your cattle; verily, in this are signs for men endued with understanding [37].

Everything in the universe has a fundamental worth and purpose for a fixed period. More importantly, no part of the creation is futile, without wisdom or value. As Allah says:

We have not created the heavens and the earth, and all that is between them, carelessly. We have not created them but for truth [38].

This verse clearly marks that each element of the universe has a dual function. Firstly, to praise and glorify the Creator who controls and sustains everything, and secondly, to serve His other creatures by performing the specific roles assigned to them. Those roles are to serve other creatures with justice.

Allah also says in the Qur'an,He has power over everything: He who has created death and life to try you, which of you work the most good [39].

This verse attests to the fact that Allah gives life to test and examine His creatures and the ones who perform the best job. This is supported by a well-substantiated Hadith of the Prophet (may peace and blessings of Allah be upon him) narrated by Anas and Abd-Allah ibn Mas-ud,

The created beings are the dependents of Allah, and the creature dearest unto Allah is the one who does most good to Allah's dependents [40].

This Hadith demonstrates that the key purpose of the enormous diversity of life is to create an atmosphere of interdependence among all creatures. As explained by scholars such as Bagader, this relationship between man and the universe leads to three fundamental principles. Firstly, this relationship of pondering is based on deliberation and examination of the universe and its constituents. Secondly, this relationship requires equitable use while considering man's contentment and personal benefits. Lastly, this relationship affirms responsibility and discipline where humans are not only considering the benefits of their own fellows but also of other creatures [41].

Conclusively, man, being an integral element of this universe, holds a pivotal role among other creatures and therefore, has been granted stewardship over the earth, being the best of Allah's creations. At the same time, man is not more than Allah's agent and administrator on the earth. For this reason, his role is solely that of a manager who is expected to utilise the goods and services of the earth for his own as well as others' benefits. Thus, based on equity, he has been ordained with the responsibility as a trustee [42]. As the Prophet (may peace and blessings of Allah be upon him) has said;

The world is beautiful and verdant, and verily Allah, be He exalted, has made you His steward in it, and He sees how you acquit yourself (Saheeh Muslim).

Allah filled the earth with all the resources to sustain life and thus honored and entrusted man to utilise them for his benefit, while also keeping in mind the share of future generations without over-exploiting those resources for himself. This also means that man should not misuse, degrade, or deteriorate natural resources, as Allah has entitled every generation to benefit from them. As Allah states:

Eat and drink, but waste not by excess; Verily He loves not the excessive.

Islam has greatly prohibited the abuse and overuse of resources and, as such, calls it corruption with Allah's system of generation and regeneration. The Almighty further explains,

And do not follow the bidding of the excessive, who cause corruption in the earth and do not work good.

To Allah, the matter is so serious that the Qur'an mentions it repeatedly, "And do not cause corruption in the earth, when it has been set in order".

Studies from the Seerah of the Prophet (may peace and blessings of Allah be upon him) reveal that throughout his life, he encouraged his followers to plant trees, to dig wells, and cultivate land. There are more than 30 Hadith regarding cultivation, agriculture, hunting, and guarding cattle, where the Islamic attitude towards the environment is structured on principles of sustainable development [43].

Indeed, centuries before today's "Green Movement", Islam gave tremendous importance to the notion of green agricultural development by bringing life to the land through cultivation and agriculture. This is evident from the Prophet's (pbuh) saying;

If any Muslim plants a tree or sows a field and a human or animal eats from it, it shall be reckoned as charity from him.

Following the footsteps of the Prophet, the fourth caliph of Islam, Ali ibn Abi Talib, extensively stressed environmental protection and specifically agronomy.

Saving the environment involves taking major steps to promote a universal approach towards environmental protection for the benefit of man's present and future generations, as well as all other creatures that have their share in the use of these resources. As Allah says in the Qur'an:

Let you be a nation that calls to all that is good, that establishes right and eradicates wrong. Such are they who shall prosper.

Role of Islamic Da'wah in Promoting Environmental Stewardship

The Qur'an, considered by Muslims as the final divine revelation, serves as a profound source of inspiration, guidance, and illumination for Muslim scholars, theologians, scientists, jurists, and believers. It is revered as a comprehensive sacred text that encompasses prayer, wisdom, worship, law, and invocation. As such, it is universally acknowledged as the cornerstone of both individual faith and Islamic civilization. The Qur'an continues to provide Muslims with an ethical framework for leading a meaningful life, offering a holistic worldview based on the unity of reality [44].

Islam teaches that individuals will be held accountable on the Day of Judgment for their actions, including how they treat nature, the environment, and other living beings. While Islam does not prohibit the use of the environment for human benefit, it mandates that such use must be sustainable and not excessive, to prevent environmental damage and harm to other creatures, including humans. Islam advocates for the responsible and equitable use of resources to ensure the welfare of all living things [45].

Islamic Da'wah and environmental stewardship are interconnected aspects of Islamic teachings. There are some key connections on which Islamic Da'wah plays on environmental stewardship:

1. Invitation to care for creation: Islamic Da'wah invites people to care for the environment and all creation.
2. Environmental awareness: Da'wah efforts raise awareness about environmental issues and Islamic teachings.
3. Sustainable practices: Islamic Da'wah promotes sustainable practices and responsible resource management.
4. Spiritual connection: Environmental stewardship is seen as an act of worship and a way to connect with Allah.
5. Holistic approach: Islamic Da'wah integrates environmental stewardship into a broader framework of spiritual, social, and economic responsibility.
6. Justice and equity: Da'wah emphasizes environmental justice and equity in access to natural resources.
7. Education and awareness: Da'wah efforts educate people about Islamic environmental teachings and promote awareness.
8. Collective responsibility: Islamic Da'wah emphasizes the collective responsibility of Muslims to protect the environment.
9. Role modeling: Da'wah practitioners model environmentally responsible behavior, inspiring others to follow [46].

Muslims can effectively integrate environmental stewardship into Islamic Da'wah in order to promote a comprehensive understanding of Islam, inspire environmental responsibility, and contribute to a more sustainable future. In Islam, Allah created human beings as

vicegerents on the earth, not as its lords. This role of stewardship demands the utmost care and respect towards nature. While Islam permits the utilization of environmental resources, it emphasizes that such use should not be arbitrary or irresponsible. Instead, Muslims are required to use natural resources with moderation and responsibility, reflecting their role as vicegerents of the All-Wise [47].

Table 2. Synthesizing the Results and Discussion

Aspect	Key Points
Environmental Stewardship	Responsible management of nature through sustainability, conservation, justice, accountability, education, and long-term thinking
Islamic Foundation	Based on <i>tawhid</i> , <i>khilafah</i> , <i>amanah</i> , <i>mīzān</i> , justice, moderation, and Qur’anic balance
Human Role	Humans are Allah’s trustees, not owners, responsible for equitable and sustainable resource use
Da’wah Function	Da’wah raises awareness, inspires action, promotes ethics, and frames stewardship as worship
Practical Outcomes	Community engagement, sustainable lifestyles, environmental justice, youth empowerment
Overall Goal	Achieving environmental protection, social responsibility, and sustainability for future generations

Therefore, Islamic Da'wah plays a vital role in promoting environmental stewardship through:

1. Raising awareness: Educating Muslims about Islamic teachings on environmental care.
2. Inspiring action: Encouraging Muslims to adopt sustainable practices and reduce their environmental impact.
3. Role modeling: Da'wah practitioners model environmentally responsible behavior, inspiring others to follow.
4. Integrating Islamic values: Connecting environmental stewardship to Islamic principles, such as justice, compassion, and accountability.
5. Encouraging sustainable lifestyles: Promoting simple living, reducing waste, and conserving resources.
6. Supporting environmental justice: Advocating for equitable access to natural resources and environmental protection.
7. Islamic Da'wah has provided for the Ummah a holistic approach to integrate environmental stewardship into a broader framework of spiritual, social, and economic responsibility.
8. Collaborating with others: Building bridges with non-Muslim environmental groups to promote collective action.
9. Providing spiritual motivation: Emphasizing the spiritual benefits of environmental stewardship, such as closeness to Allah.
10. Empowering youth: Educating and empowering young Muslims to become environmental leaders and change-makers.
11. Community engagement: Islamic Da'wah encourages community involvement in environmental initiatives.
12. Stewardship (Amanah): Islamic Da'wah is aimed at informing Muslims to be responsible in protecting and preserving the environment.
13. Islamic Da'wah is made to educate Muslims that they are “Trustees of the Earth” (Khilafah) and therefore humans are entrusted with caring for the Earth and its resources.

14. Accountability: Islamic Da'wah in relation to environmental stewardship is to educate Muslims that they are accountable to Allah for their actions, which includes environmental impact, conservation, and sustainable use of resources, and that Muslims are commanded to protect and care for all creation, including animals and plants.

By fulfilling this role, Da'wah can inspire a new generation of environmentally conscious Muslims, contributing to a more sustainable future and a better world for all.

Analysis

This study critically analyses environmental stewardship from an Islamic perspective by integrating ethics, Sharia principles, and contemporary Da'wah practices. The analysis demonstrates that environmental degradation is not merely a technical or economic problem but deeply rooted in moral, theological, and ideological dimensions. Islam positions humans as khalifah (stewards) rather than owners of the earth, implying accountability (amanah) and restraint in resource use. The Qur'anic emphasis on balance (mīzān), justice ('adl), and prohibition of wastefulness (isrāf) provides a strong ethical foundation for sustainable environmental behavior. The findings reveal that while modern environmental stewardship often focuses on policy, technology, and management, Islamic teachings add a crucial spiritual and moral dimension that strengthens individual and collective responsibility. Environmental harm is framed as fasād (corruption), linking ecological damage to spiritual and ethical failure. This perspective elevates environmental care from optional activism to a religious obligation.

Furthermore, the analysis highlights the strategic role of Islamic Da'wah in operationalising environmental ethics. Da'wah functions not only as moral instruction but also as social mobilisation, encouraging community participation, education, and practical conservation efforts such as reviving ḥimā systems and sustainable water management. By framing environmental stewardship as an act of worship, Da'wah enhances motivation and long-term commitment among the Ummah. Overall, the study underscores that integrating Islamic ethics with contemporary sustainability discourse offers a holistic framework capable of addressing environmental crises through faith-based consciousness, ethical governance, and community-driven action.

CONCLUSION

Environmental stewardship is fundamental to the survival and continuity of life, yet contemporary patterns of industrialisation, excessive consumption, and reliance on fossil fuels have placed unprecedented pressure on the natural environment. These practices have disrupted ecological balance and undermined the ethical and spiritual responsibilities entrusted to humanity. From an Islamic perspective, such environmental degradation represents a deviation from divine guidance and a form of corruption (fasād) that contradicts the principles of moderation, balance, and justice established by Allah. The natural environment, as a divine provision, is not owned by humans but entrusted to them as an amanah that must be preserved for present and future generations. This study affirms that Islam offers a comprehensive ethical and legal framework for environmental stewardship through Sharia, moral values, and the concept of khilafah. Humans are appointed as stewards, not exploiters, of the earth, and are therefore accountable for how they manage natural resources, protect biodiversity, and maintain ecological harmony. Islamic teachings emphasise moderation (wasatiyyah), justice ('adl), balance (mīzān), and responsibility, all of which are essential for addressing contemporary environmental crises. The Qur'an and Prophetic traditions clearly prohibit wastefulness and excess, reinforcing the obligation to use resources sustainably and equitably. The findings also highlight the critical role of Islamic Da'wah in translating these ethical principles into practical action. Da'wah serves as a powerful mechanism for shaping theological awareness, moral consciousness, and social

behaviour within the Ummah. By framing environmental protection as an act of worship and obedience to Allah, Da'wah can inspire individuals and communities to adopt environmentally responsible lifestyles. Reviving traditional Islamic conservation practices, such as *himā* for protecting ecosystems and *sabīl* for ensuring equitable water distribution, demonstrates the relevance of Islamic heritage in addressing modern environmental challenges. Furthermore, this study underscores the importance of institutional and educational support. Integrating environmental education into curricula from early stages and encouraging governments to formulate ecological ethics grounded in religious and moral values are essential steps toward sustainable development. Ultimately, human interaction with the environment is deeply influenced by theological and ideological awareness. Strengthening Islamic ethical consciousness through Da'wah enables the Ummah to navigate contemporary ideological contestations and contribute meaningfully to global environmental sustainability. Through the integration of ethics, Sharia, and Da'wah, Islam provides a viable and holistic pathway for restoring environmental balance and safeguarding the earth for future generations.

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Author Contribution

Mohammed Alhaji Bukar: Conceptualization, Methodology, Writing – review & editing, Article administration. Umar Alhaji Umar: Literature review, Methodology, Investigation, Editing, and Article administration.

Conflicts of Interest

All authors declare no conflict of interest.

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