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### RESEARCH ARTICLE

#### THE CONCEPT OF ISLAMIC SUSTAINABLE DEVELOPMENT IN HUMAN CIVILIZATION: PERCEPTIONS OF CLIMATE CHANGE AND ITS MITIGATION

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#### Abstract

The world today is living with the repercussions of numerous problems, which have become the focus of discussion for research centres, countries, and international organizations. These issues are a result of what is known as the phenomenon of global warming, where environmental disasters have increased, global problems have multiplied, and are becoming more exacerbated day by day in climate changes and an unprecedented rise in global temperatures. All global environmental indicators point to accelerated turning points in environmental climate changes worldwide. However, this precise depiction of the climate change issue is not clear enough for the majority of people globally, especially in North Africa and the Mediterranean region. It is today one of the most prominent and dangerous environmental problems of the era, threatening all forms of life on Earth. Reports indicate that we have reached what is referred to as the saturation point, meaning the physical-biological capacity threshold of the Earth system. We are no longer maintaining stability and are approaching critical tipping points. (Rockstrom, J. 2023. Safe and just Earth system boundaries. Nature Article) This, in turn, poses a significant threat to life systems and stability on Earth, exacerbating issues of social, economic, and ethical inequality. As this problem has evolved into a daily struggle, we experience it due to excess in everything, from natural resource depletion to corruption in all its forms. This includes severe food shortages, unprecedented temperature rises, additional health risks, and an increase in the number of climate change victims in North Africa, the Mediterranean region, and developing countries. (Hzami, A., & Heggy, E. 2021. Alarming coastal vulnerability of the deltaic and sandy beaches of North Africa. Nature Article) Despite many regions where most Muslims live being highly susceptible to climate change, and despite Islam often assuming and attributing significant religious, social, ethical, and spiritual importance in these regions, numerous studies and research have attempted to find solutions to the issue of climate change. However, few Western studies in the humanities and social sciences have explored the relationship between the concept of social justice and sustainability, with a material understanding of human well-being in this worldly life. It is through

this understanding that we have arrived at our current state today. Given that Islam places significant importance to the social and human aspects in understanding sustainability, the research aims to be the link between Islamic social justice and global climate change. Considering the risks faced in the Islamic world and the challenges in this area, the researcher sees this issue as the focal point of the study. The role of the study is to connect human civilization and the concept of Islamic sustainable development to the concept of comprehensive justice for the climate change issue, taking into account the holistic relationship and connection between heaven and earth, religion and the world, modernity, and ethics within the framework of (the concept of social justice in Islam).

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### **Introduction:-**

The interconnection and integration of all sciences has become one of the most important tasks, which means that it should not be merely adding structural content to paper and knowledge that we circulate and speak about. In order for the crisis to be deeply addressed and to have more solutions on a broader scale in leading positive change within the borders of countries, institutions and universities, and for the interconnection of sciences to be an educational and pedagogical approach that broadens thinking in overcoming the climate change problem, it is necessary to open the boundaries with a deeper understanding of three areas (existential, ethical, and cognitive). The interconnection among these elements and guiding societies to recognize and integrate this interconnection is supported by scientific educational curricula available to every individual. The current climate crisis demands addressing the issue through new forms and modern types of thinking in various interdisciplinary fields, the most important of which are: understanding the divine harmonious interconnectedness in the universe and the harmonious scientific integration with existence. The current stagnation in the climate crisis, evident at all levels in societies and nations, represents an exceptional deadlock in an empty loop. It revolves around them in the shadow of self-destruction, deviating from the interconnected link between heaven and earth, and human communication in understanding a just and sustainable balance, and because the defect in the climate today is a civilizational problem that originated from the industrial revolution, and accumulated until it reached global climate disasters. Therefore, institutions and societies across all sectors are required to work on all levels and dimensions to understand the comprehensive relationship between (the universe, life, and human) to fulfill the direct will of commissioning.

### **The Concept of Islamic Sustainable Development in Reducing and Mitigating the Phenomenon of Global Warming**

#### **Sustainable Islamic Values Systems in Climate Change as a Legitimate Purpose**

Reimagining and reconstructing solutions for the problem of climate change and its mitigation worldwide requires the formulation of comprehensive and integrated old and new principles and ideas that embrace evolution and reject decay. These should be interconnected with a divine religion that is inseparable, considering the suitability of Islamic civilization for every time and place within the comprehensive Islamic system.

Throughout the ages and the passage of time, Islamic religion has consistently emphasized the importance of understanding, addressing, presenting, devising and narrating everything around us within the cosmic laws that show no bias. It provides the universal and divine prescription for addressing all developments and solutions for all civilizations across different eras. Civilizations should be connected to Allah Almighty and heed the call of the divine instinct. (Al-Qaradawi, Y. 2021)

#### **The concept of "Khilafah" (Caliphate) and "Istikhlaaf" (Stewardship) on Earth**

The Shari'a objectives (Maqasid al-Shari'ah) explain the complementary relationship between what the Sharia texts have come up with in the realization of public and private interests, which reached its importance in the Holy Qur'an in sustainability by understanding the verses of Allah are the rebuilding of the earth and the investment of its beneficial resources in achieving the will of Allah. This is because Allah, the Almighty, has granted humankind what He has not given to other creatures, encompassing the material, spiritual, and moral aspects. He entrusted them with the responsibility (Amanah) they were charged with. This is one of the manifestations of the greatness of the Holy Quran, which has defined the position of humans in this universe: "Indeed, we offered the Trust to the heavens and

the earth and the mountains, and they declined to bear it and feared it; but man [undertook to] bear it." (Quran, Al-Ahzab 33:72). The Quran has combined two fundamental aspects for humans: trust (Amanah) and stewardship (Khilafah). These verses emphasize the relationship between humans, the universe, and the earth in two elements. Humans are vicegerents on earth, created by Allah for two significant purposes: firstly, the shared duty of worship between humans and jinn, as stated in the Quran, "And I did not create the jinn and mankind except to worship Me." (Quran, Adh-Dhariyat 51:56). Secondly, the specific duty for humans as stewards on earth, as Allah says, "And [mention, O Muhammad], when your Lord said to the angels, 'Indeed, I will make upon the earth a successive authority (khalifah).'" (Quran, Al-Baqarah 2:30). And this human constitution, interlinked with the earth, where the grip of clay is inseparable from the breath of the spirit, and the breath of the spirit is inseparable from the grip of clay, is a comprehensive vital concept for understanding the body and its harmony with the world of the spirit. Therefore, it should have a realistic embodiment in this world characterized by the same inclusiveness and interconnectedness embodied in the formation of humanity. (Qutb, M., 1977, p. 336)

### **Balance and Equilibrium:**

Islamic law clarifies all the jurisprudential details of the concept of worldly life with an understanding of balance and measure. Everything is categorized within the domains of Islamic law with specific measures. It is important to note that the jurisprudence of measure is distinct from the jurisprudence of balances and priorities, although there are relationships between them in each field. Without these relationships, there would be confusion, disorder, injustice, and arbitrariness.

Given that humans are created from the characteristics of the earth and carry all its qualities, and as Allah created us in pairs, and everything in the universe is based on duality, as stated in the Quran: "Exalted is He who created all pairs – from what the earth grows and from themselves and from that which they do not know." (Quran, Ya Seen 36:36). This duality applies not only to humans but to all the components and particles of the earth, as stated in the Quran: "And We brought forth in it pairs of every kind of plant-bearing fruit." (Quran, Al-Hijr 15:19).

This civilization, founded on this balanced, guided, and rational mentality, was not a mythical civilization that negates reason, nor was it a godless civilization that negates revelation. It is the civilization that provides this jurisprudence of balance (al-Qaradaghi, A., 2018, p.34)

### **Balance in dealings**

The Holy Quran has outlined various principles in many verses regarding buying and selling to achieve balance in the scales, justice, and not infringing upon the rights of others, coupled with the corruption on earth: "And O my people, give full measure and weight in justice and do not deprive the people of their due and do not commit abuse on the earth, spreading corruption." (Quran, Hud 11:85)

### **Balance in Behavioural Discipline**

Balance in Islam represents a high-precision pattern for all aspects of life, even in matters of eating and drinking. Islam has given us the proper guidelines and approach to maintain balance in preserving resources and human health. Therefore, Allah forbids extravagance and wastefulness, as stated in the Quran: "And [they are] those who, when they spend, do so not excessively or sparingly but are ever, between that, [justly] moderate." (Quran, Al-Furqan 25:67) (Ibn Ashur, M. A., 1984, p. 71).

### **Power and Ability**

The Islamic religion and the Quran represent a way of life suitable for all humans, regardless of time or place. Each pillar of Islam reflects the power of Allah. Allah is the Almighty, the Creator, and the Director of everything happening in this universe. As humans, we have nothing to do but to surrender to the will of Allah after following His commandments and avoiding His prohibitions. As long as Allah is the Creator and the Decree-Maker, as stated in the Quran: "Indeed, all things We created with predestination" (Quran, Al-Qamar 54:49), meaning that everything, whether big or small, stationary or moving, speaking or silent, everything is created by Allah with predestination. There is no truth in the universe that contradicts the Quran. (Qutb, S., 1972, p.3436).

### **Belief in the comprehensive power and will of Allah**

Allah, the Almighty, said in the Quran: "And He created everything and determined it with [precise] determination." (Quran, Al-Furqan 25:2) The universe is a composition of different interconnected materials, and Allah created everything with precision, proportion, and determined each thing precisely. He created it with a measure,

calculation, and wisdom, allowing humans to strive and discover within the limits set by His decree. Each thing is created according to its intended purpose, emphasizing the wisdom of Allah's guidance. As mentioned in another verse, "He who created and proportioned and who destined and [then] guided." (Quran, Al-A'la 87:3) (Al-Shaarawi, M., 1998, p. 13362).

And Almighty, also says: "From a sperm-drop, He created him and destined for him." (Quran, Abasa 80:19) ("destined for him") meaning He fashioned him in what is suitable, well-ordered, and organized, as expressed in the verse: "And He created everything and determined it in precise measure." (Quran, Al-Furqan 25:2) This indicates that Allah made the determination an integral part of the effects of creation, appropriate and perfected, in a manner befitting His divine wisdom. Almighty, in His knowledge, is aware of all that will occur in His creation. Therefore, He commanded the Pen to write in the Preserved Slate (Lauh Al-Mahfuz) everything that will exist until the Day of Judgment. (Ibn Ashour, M. 1984., p. 123).

### **The innate nature Allah has instilled in people**

The innate nature that predisposes humans to accept the true divine religion prepares them, first and foremost, for the necessity and understanding of the oneness of Allah, His love, devotion, obedience, worship, and absolute submission to Him. Belief in Allah and His exclusive oneness, without any partners, is considered one of the fundamental aspects of the Muslim's innate disposition. This is the foundation upon which the true divine religion is built: "The natural disposition created by Allah in which He has created mankind" (Quran, Ar-Rum 30:30).

And they mentioned about Ikrimah, Mujahid, Al-Hasan, Ibrahim, Adh-Dhahak, and Qatadah regarding the statement of Allah, "The natural disposition created by Allah in which He has created mankind." (Quran, Ar-Rum 30:30). They said it refers to the religion of Islam, and there is no alteration to the creation of Allah. All these are foundational principles and rules that revolve around the structuring and guidance of societies, aiming for their application externally, and they align with the reality of the innate disposition with which Allah has created people. (Ibn Ashur, M. 1984, p.89)

The necessity of innate nature (fitrah) is evident in the mind and logic, as the Islamic religion came with the innate creed for people, and they are all equal in it. We are created to worship Allah and follow the religion He revealed to His servants. One of the indications of this is the natural disposition of Allah, as He initiated the creation of things, for He created them and proportioned them. As mentioned in the Quran: "Who created you, proportioned you, and balanced you." (Quran, Al-Infitar 82:7)

The nature of Allah is the innate nature that Allah instilled in the constitution of humans since the creation of Adam. He created from him his descendants and bore witness to them about themselves: "Am I not your Lord?" They said, "Yes" (Quran, Al-A'raf 7:172) The innate nature in the universe is a natural derivation, as the Bedouin poet said, "The dung points to the camel, and the trace points to the traveler." Doesn't that indicate the subtle and knowledgeable One?

### **Moderation and Temperance**

Moderation is the divine way of life that Allah has prescribed for us, making it the lifestyle of this nation. It is the divine approach that aligns with human nature. Moderation lies between extremes, much like generosity is balanced between stinginess and extravagance. In this way, there is neither excess nor deficiency, nor imbalance nor indulgence. Allah has honoured the Islamic nation to be a witness for humanity with insight and understanding on Earth, advocating moderation and balance, as stated in the Quran: "And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you." (Quran, Al-Baqarah 2:143).

So, the moderation that Allah has honoured the Islamic nation with is not without cost. Instead, Allah has made it inclusive of duties and rights upon us to act upon every day, as stated in the Quran: "You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah." (Quran, Al Imran 3:110)(Shakir, M. 2021).

### **Moderation in the Islamic Pillars of Environmental Care**

Preserving the natural resources that Allah, the Almighty, has endowed us with is a core principle in environmental care within Islamic teachings. These resources encompass various forms of plant and animal life, bodies of water,

terrestrial landscapes, and marine ecosystems. Allah, in His wisdom, has designated these elements to serve humanity, a fact reiterated in numerous Quranic verses, emphasizing that they are a source of sustenance and livelihood for human beings.

For example, in the Quran (Surah Ibrahim 14:32-33), Allah states: "It is Allah who created the heavens and the earth and sent down rain from the sky, producing thereby fruits as provision for you, and subjected for you the ships to sail through the sea by His command, and subjected for you the rivers. And He subjected for you the sun and the moon, continuous [in orbit], and subjected for you the night and the day. And He gave you from all you asked of Him. And if you should count the favour of Allah, you could not enumerate it. Indeed, mankind is [generally] most unjust and ungrateful."

Moderation in refraining from exceeding the prescribed limits, avoiding both excess and deficiency, and steering clear of extremes and transgressions represents the essence of moderation. The balanced and moderate stance, in reality, lies within a framework of correct understanding. (Al-Qaradawi, Y., 2001, p. 198).

### **Justice and Benevolence**

The concept of justice and benevolence in Islam, from a civilizational perspective, encompasses all ethical dimensions of human beings. Every civilization protects and ensures its continuity over the ages, avoiding decline or loss. All humans are created to achieve the logic of justice among themselves, and Allah, the Most Just, is described as just in all His actions, all of which follow the path of justice. It is a link between mercy and favor, between justice and benevolence, with benevolence being associated with justice, as stated in the Quran: "Indeed, Allah orders justice and good conduct and giving to relatives, and forbids immorality and bad conduct and oppression. He admonishes you, that perhaps you will be reminded" (Quran, Al-Nahl 90).

The wisdom in justice is the name derived from the equation between two things; it is a requirement of a third aspect, a middle ground and justice between two parties: "And thus We have made you a just community" (Quran, Al-Baqarah 143).

This is the main purpose in the Quran, the solid legal principle, and the noble Islamic attribute. It encompasses all aspects of life and all private and public affairs.

### **The Quranic Embrace of the Concept of Justice**

Legal justice in judgments among people in the legal system is commanded: "And I have been commanded to do justice among you" (Quran, Ash-Shura 42:15). Social justice is underscored with the principle of equality among people: "And when you judge between the people, judge with justice" (Quran, An-Nisa 4:58). Additionally, there is a social obligation towards orphans for Muslims to check and care for their conditions: "And that you be equitable with respect to the orphans" (Quran, An-Nisa 4:127). (Al-Awa, S. 2016).

Economic justice is the measure in commercial transactions and balances: "Give full measure and full weight in justice" (Quran, Al-An'am 6:152). Justice in documentation among people and correspondence to ensure rights: "And let a scribe write [it] between you in justice" (Quran, Al-Baqarah 2:282). Justice in contracts and reconciliation between people to reconcile with justice, fairness, and equity: "So reconcile between them in justice" (Quran, Al-Hujurat 49:9). Justice in rights even after death: "When death approaches one of you, if he leaves wealth, bequeath equitably to the parents and near relatives" (Quran, Al-Ma'idah 5:106). Justice in natural feelings and towards oneself or the interest of parents or close relatives: "Be maintainers of justice, witnesses for Allah, even if it be against yourselves or parents and kindred" (Quran, An-Nisa 4:135). International justice and upholding justice between Muslims and their enemies: "O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness" (Quran, Al-Ma'idah 5:8). (Al-Tabari. M. 1994. p.12)

### **Rebuilding the Earth**

The concept of rebuilding and development in Islamic teachings is closely connected with stewardship and the full responsibility bestowed upon humans to care for the environment and natural resources on Earth through work, development, and rebuilding, utilizing its resources wisely, justly, and moderately. The human duty to build and develop the Earth is emphasized in the Quran, as stated: "He is the one who has produced you from the earth and settled you in it" (Quran, Hud 11:61).

It has come in various ways that the benefits of the land require humans to be responsible and balanced in using reason and knowledge simultaneously to transform arid areas and untapped resources for the benefit of people. It is essential to ensure not to cause harm to the environment. From this perspective, humans are required to cultivate the land, as stated in the Quran: "And a sign for them is the dead land. We have brought it to life and brought forth from it grain, and from it, they eat. And We made therein gardens of date-palms and grapevines and caused springs to gush forth, that they may eat of its fruit. And their hands did not produce it, so will they not be grateful?" (Quran, Ya Sin 36:33, 35). There is an emphasis on afforestation in the religion to combat desertification, and there are many hadiths and verses encouraging planting and cultivation. The Prophet, peace be upon him, said, "There is no Muslim who plants a sapling or sows seeds, and then a bird, or a person, or an animal eats from it except that it is charity for him" (Sahih Bukhari, 2002, Hadith No. 2320).

The Islamic religion consistently provides solutions for everything happening in the world by referring to the fundamental principles of preserving the environment and addressing climate issues. Islamic guidance is based on the legislation of Islam in understanding human responsibilities on Earth. Imam Youssef Al-Qaradawi has linked the objectives of Islamic law to three fundamental principles created by man, as derived from the Quran.

1. Worship of God on Earth: "And I did not create the jinn and mankind except to worship Me." (Quran, AL-Dhariyat 51:56)
2. Human Succession on Earth: "And [mention, O Muhammad], when your Lord said to the angels, 'Indeed, I will make upon the earth a successive authority (caliph).'" (Quran, Al-Baqarah 2:30)
3. Development of the Earth: "He it is who produced you from the earth and settled you therein." (Quran, Hud 11:61) It means a request for you to develop and cultivate it. (Al-Qaradawi, Y. 2001, pp. 63-64)

**And do not corrupt the earth after its reformation.**

Almighty said: "And do not corrupt the earth after its reformation." (Quran, Al-A'raf 7:56). Indeed, Allah Almighty strongly emphasized against corruption on Earth after He had perfected it. He created it in the best form and structure. The noble verse forbids all types of corruption, including corruption of souls, wealth, lineages, intellects, and religions. (Tantawi, M. 1987, p. 72).

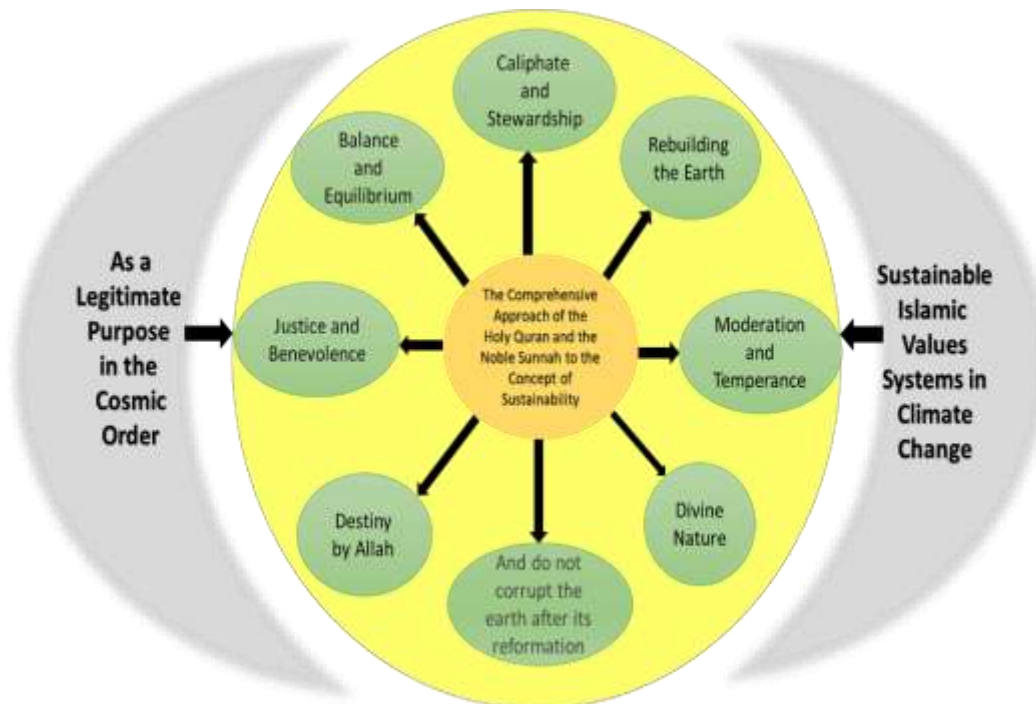
Since the Earth was originally created in a good and suitable condition for life, as Allah has ordained it for us, its corruption is a result of the corruption of its inhabitants or vice versa. Because humans are the cause of both its material and moral corruption, as Allah stated: "Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned, so He may let them taste part of [the consequence of] that which they have done, that perhaps they will return [to righteousness]." (Quran, Ar-Rum 30:41). The rapid spread of the scourge of corruption and the infliction of harm on all components of the Earth are highlighted in various formulations and different meanings in the Quran. These refer to harmful actions on land and at sea, as well as the negative impact of immoral behavior on the principles of Islam. There is an emphasis on the necessity of preserving the constants of nature, justice, balance, moderation, kindness, and dealing with them with integrity and diligence to combat corruption.

Furthermore, Allah makes it clear that environmental corruption and the destruction of crops and cultivation are the deeds of the corrupt criminals on Earth. Allah says: "And when he goes away, he strives throughout the land to cause corruption therein and destroy crops and animals. And Allah does not like corruption." (Quran, Al-Baqarah 2:205) (Jumaa, M. M. 2022, p. 40).

The corruption in all its forms in the world today has significant and diverse negative consequences on all levels, with environmental corruption and climate change at the forefront. The current environmental issues, such as floods, earthquakes, hurricanes, reduced rainfall, and drought, are a result of human injustice towards the surrounding environmental climate. All of this has repercussions on the economic and social aspects, manifesting as corruption interconnected with global environmental changes. Additionally, it affects the global political reality, influencing the ethics of people due to a human civilization that has deviated in its understanding of the nature in which it lives.

1. Firstly, it is away from the divine understanding of the interconnectedness of the universe and the failure to follow the cosmic laws and what Islam has presented. Therefore, corruption is the opposite of righteousness, as warned by Allah in the Quran.
2. Secondly, social and moral corruption, also known as moral collapse or social chaos, has manifested its effects on people's ethics through hostilities, animosities, increased conflicts, and wars. The consequences include the loss of mental security, psychological stability, and the abandonment of universal natural norms, replaced by

moral decay and deviation, including sexual deviance, from the divine order in the universe, as Allah mentioned in the Quran regarding its consequences: "By what the hands of people have earned", "that perhaps they will return [to righteousness]." (Quran, Ar-Rum 30:41) (Al-Qaradawi, Y. 2001, p. 32)



**Figure 1:-** Sustainable Islamic Values Systems in Climate Change as a Legitimate Purpose.

### **Theories of integrating sciences (Natural, Humanities and Social with Religious Science Legislation)**

The complete and comprehensive Islamic system, with its interconnected relationships between the Creator and the created, ensures the guidance of individuals and societies by establishing social peace among them without arbitrariness or oppression. It is not based on force, coercion, submission, humiliation, or fear. Islam is a religion of inclusivity in everything, characterized by acceptance, consent, and obedience flowing from the depths of the conscience and the emotional inclinations. This forms the integral link in the chain of the comprehensive concept of Islam about life under the umbrella of Islam.(Qutb, S., 2006,p. 115).

Today, there is an urgent need to integrate universal laws and interconnected relationships to incorporate all natural, social, and human sciences with religious and divine sciences set by Allah to form a harmonious philosophy of the universe. It is inconceivable for the human mind to accept that the same human benefiting from and thriving on the Earth is the one causing corruption, problems and disasters in climate change. Therefore, the purpose of this research revolves around the integration of interconnected relationships to understand and comprehend the philosophy underlying the relationships in this entire world. The goal is to escape from corruption resulting from human civilization by establishing a connection between the Creator, Allah, and all of creation. This is achieved by understanding the relationships among the universe, life, and humanity. By doing so, we can identify the root of the climate problem and propose solutions that cover various aspects (economic, spiritual, health, social, and mental) related to the environment, individual, and society. This is because Islamic theories and laws are a direct will issued for all creatures on Earth, as God Almighty says, 'His command is only when He intends a thing that He says to it, 'Be,' and it is.'" (Quran, Ya-Sin 36:82). The existence in this universe emanates from the absolute will and complete unity, where each part is harmonious and coordinated with all other parts. Additionally, every entity in the cosmos has a purpose related to this intricate and precise coordination. In the Quran, Allah describes this harmony in the following verse:

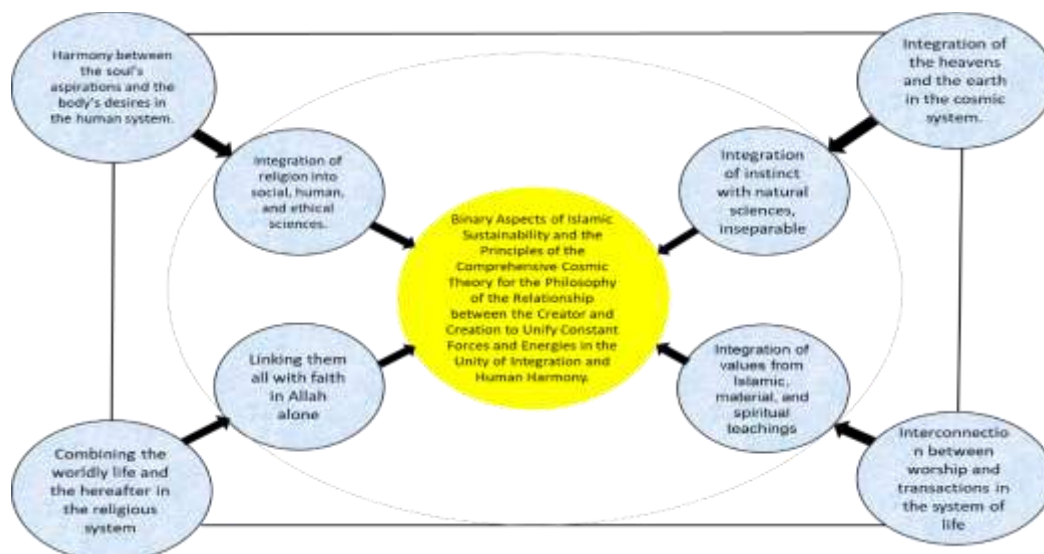
"In the creation of the heavens and the earth, and the alternation of the night and the day, and [in] the [great] ships which sail through the sea with that which benefits people and what Allah has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature, and [His]

directing of the winds and the clouds controlled between the heaven and the earth are signs for a people who use reason." (Quran, Al-Baqarah 2:164)

This magnificent verse illustrates the extraordinary precision and interconnectedness in the knowledge of the secrets of this well-coordinated system. The gravitational rules deposited by Allah govern the movements of celestial bodies flawlessly. The beauty lies in the fact that each creation provides what other needs without diminishing its own resources. The sea, for instance, provides moisture to the air, which, in turn, forms clouds that bring rain to revive the earth. This interconnectedness serves as a clear sign for those who reflect.

This holistic integration and interconnection within the creation of Allah, encompassing the universe, humanity, and life, form the foundation of the theory of integration and interconnectedness between the human, social, and natural sciences with Islamic teachings. This is natural, as religion inherently links piety with knowledge, making knowledge a path to understanding and fearing Allah. It elevates the status of scholars above the ignorant, as stated in the Quran: "Say, 'Are those who know equal to those who do not know?'" (Quran, Az-Zumar 39:9). (Ibn Ashur, M. A., 1984, p. 78).

The human existence is the most sophisticated and beautiful model in life, as the universe is not an enemy to life, nor is it an adversary to humanity. Nature is not an opponent to humans. Rather, it is a creation of God, and its orientations do not differ from the human orientations in the universe. It is not the function of humans to combat nature, from which they emerged and to which they return Allah says, 'We created you from it, and to it, We shall return you, and from it, We shall bring you out once again.' (Quran, Taha 20:55). Man is the companion who lives among the entities of this universe. It is not fitting for civilized humanity, whose body is derived from these entities and their characteristics, and upon which they live, benefit, and utilize all their resources, to spoil its land and sea, intentionally or unintentionally, alter its climate, and multiply its disasters. After that, humanity, along with its advanced civilization, stands helpless amidst the ruins, searching for solutions. In the reality we live today, it is imperative to connect and integrate the relationship between (natural, social, and human sciences) with the Islamic religion. Also, it is essential to engage with the proponents of sound Islamic thought who have a comprehensive view of life. The nature of Islamic religion does not rely on miracles or supernatural occurrences; rather, it is built on contemplation and observation of Allah's signs in the horizons and within themselves. (Qutb, S., 1987, p. 22).



**Figure 2:-** The complete and comprehensive divine theory in the relationship between the Creator and the creation aims to unify forces and energies within the unity of human integration and harmony.

### Conclusion:-

Islam does not confine people to a specific historical context; rather, it aims to unify the earthly and heavenly realms in the cosmic system, the worldly and the hereafter in the religious system, the spirit and the body in the human system, and worship and material aspects in the system of life. Islam interconnects all these dimensions through faith in Allah Almighty, forming a comprehensive vision for addressing the issue of climate change. This vision

involves a thorough understanding of Islamic civilization, a comprehensive grasp of the Islamic system, and a profound comprehension of sustainable Islamic social justice. Additionally, Islam seeks to instill the idea of caring for the environment, preserving it, elevating people's ethics, and establishing innate principles in human ethics. These principles are outlined in the Quran and the Sunnah of the Prophet, emphasizing virtues such as justice, benevolence, building, balance, asceticism, the power of Allah, mercy, gentleness, and moderation.

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