

Prophetic Teachings and Climate Change: An Islamic Framework for Environmental Stewardship in Pakistan

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Abstract

The global climate crisis has become one of the defining concerns of the modern age, affecting ecosystems, agriculture, health, and the stability of societies. Pakistan, frequently listed among the most climate-vulnerable nations, faces acute risks that cannot be addressed solely through scientific innovation or administrative reforms. A durable response requires drawing upon ethical and cultural traditions that can inspire collective responsibility. Islamic sources, particularly the Qur'ān and the Prophetic Sunnah, present a coherent vision of ecological care, emphasizing *mīzān* (equilibrium), *iḥsān* (moral excellence), and the rejection of *fasād* (corruption and harm). Using a historical-analytical method, this study explores environmental practices exemplified in the Prophetic era, including water management, afforestation, regulated grazing, and communal stewardship. It further examines how these principles were institutionalized during the governance of the Rightly Guided Caliphs, and later expanded under Abbasid and Ottoman rule. The analysis highlights their relevance for contemporary Pakistan, particularly in designing sustainable policies and fostering social awareness. The paper ultimately

argues for an integrated framework in which Islamic ethical teachings complement modern environmental science, providing a holistic pathway toward resilience in the face of escalating climate threats.

Keywords: Climate Change; Environmental Ethics; Prophetic Teachings; Islamic Environmental Stewardship; Historical Precedents; Sustainability; Pakistan

I. Introduction

Among the defining issues of the twenty-first century, climate change stands out as a multidimensional crisis with far-reaching effects on natural systems and human society. Rising global temperatures, accelerating glacial melt, sea-level rise, unpredictable rainfall, and intensifying extreme weather are no longer distant projections but observable realities. The Intergovernmental Panel on Climate Change (IPCC) warns that these environmental shifts are entangled with political, economic, and cultural domains, thereby shaping patterns of livelihood, migration, governance, and security across the globe.

Pakistan occupies a particularly fragile position within this global scenario. Geographically located in a climatically sensitive zone, the country is consistently ranked among the most climate-vulnerable nations. Unstable monsoon cycles, rapid retreat of Himalayan glaciers, depletion of water resources, deforestation, shrinking arable land, and population pressures have created profound stress on national development. The consequences extend beyond ecological degradation, manifesting in food insecurity, public-health risks, energy shortages, mass displacement, and increasing socio-political strain. These complex dynamics underscore the urgency of devising climate strategies suited to the context of a developing state with limited economic capacity. While Pakistan's governmental initiatives such as renewable-energy schemes, dam construction, and afforestation drives represent valuable steps, they remain insufficient on their own. A persistent gap lies in the absence of ethical, cultural, and spiritual foundations that can mobilize communities and

cultivate long-term behavioral change. Effective environmental governance requires not only technical expertise but also a moral vision that shapes values and practices at the grassroots level.

In this regard, Islamic teachings and the Prophetic model of life (Seerah) offer a distinctive and holistic framework for ecological responsibility. The Qur'an presents the concept of *mīzān* (balance)¹, which signifies the harmony of the created order and enjoins humanity to respect and maintain it. The prohibition of *fāsād fī al-ard* (corruption and disorder on earth)² emphasizes that actions leading to environmental disruption or exploitation are morally reprehensible. The Sunnah of the Prophet Muhammad ﷺ translates these principles into practice, evident in guidance on conserving water, planting trees, preserving grazing lands, and safeguarding shared natural resources.

Historical experiences of Muslim governance further reinforce these ethical imperatives. From the stewardship of the Rightly Guided Caliphs to the administrative models of the Umayyad, Abbasid, Ottoman, and Mughal dynasties, one finds systematic approaches to resource management, including irrigation networks, sustainable agricultural methods, forest protection, and urban planning. These examples indicate that environmental care was regarded not only as a personal virtue but also as a matter of collective responsibility and state policy. By situating contemporary climate challenges within this intellectual and historical framework, the present study argues that Pakistan's response to ecological crises can be strengthened through an integration of Prophetic teachings with modern sustainability approaches. Such an alignment has the potential to generate a culturally resonant and socially grounded pathway toward resilience in the face of accelerating climate risks.

2. Climate Change: A Global Challenge:

In the twenty-first century, climate change has emerged as one of the most pressing crises confronting humanity. It refers to sustained alterations in

global weather systems caused by both natural forces and human activity. While volcanic eruptions, oceanic cycles, and solar variations influence climate, current disruptions are overwhelmingly linked to industrialization, fossil fuel combustion, deforestation, and unsustainable patterns of consumption. The Intergovernmental Panel on Climate Change (IPCC)³ explains climate change as long-term variations in the Earth's climate system that can be traced either to natural causes or to human-induced changes in atmospheric composition and land use.

Anticipated Global Trends

Research indicates that the coming decades will bring more intense and widespread consequences. Although no country will remain unaffected, fragile economies with limited resilience—such as Pakistan—are especially vulnerable.

Global Warming. Since pre-industrial times, average surface temperatures have risen by over 1°C. Projections warn of an additional increase ranging between 1.5°C and 4.5°C by 2100. This acceleration threatens glacial systems, sea levels, and the stability of entire ecosystems.

Rainfall Variability. Climate models predict both excessive rainfall in some areas and prolonged drought in others. South Asia already faces highly erratic monsoon cycles, with Pakistan witnessing devastating floods and water shortages in alternating years.

Retreating Glaciers. The Himalaya–Karakoram range, often described as the “Third Pole,” is experiencing rapid ice loss. Initial surges in river flows may soon give way to severe water scarcity, jeopardizing agriculture and energy production.

Rising Seas. By the end of this century, sea levels are expected to climb significantly, threatening coastal zones such as Karachi and Thatta with inundation and large-scale displacement of populations.

Agriculture and Food Systems. Increased drought frequency, soil degradation, and heat stress are projected to lower yields of staple crops like wheat and rice. Livestock productivity will also decline, intensifying risks of food insecurity.

Public Health. Rising temperatures will expand the reach of vector-borne diseases, while malnutrition is expected to increase due to reduced food availability. Heatwaves will also pose direct threats to human survival in urban centers.

Social and Political Implications. Resource depletion, particularly in water and food, is likely to exacerbate regional tensions and force internal and cross-border migrations, creating new forms of climate-induced insecurity.

Pakistan's Position

Pakistan ranks consistently among the world's most climate-vulnerable nations. Its dependence on agriculture, rapid population growth, shrinking water supplies, and weak institutional mechanisms make it highly exposed. The accelerating melt of glaciers, unpredictable rainfall, recurrent flooding, and widespread deforestation compound the crisis. Without urgent adaptation and mitigation strategies, Pakistan risks facing an acute ecological and humanitarian emergency within the next few decades.

3. Environmental Strategy in the Qur'an:

The Qur'an does not explicitly employ the term "*climate change*". However, it links environmental responsibility to the concept of *fasād fī al-ard* (corruption on earth). Within its verses, the Qur'an outlines principles and guidelines such as maintaining balance (*mīzān*), avoiding corruption, practicing moderation, using resources responsibly, and upholding collective responsibility. These values provide a timeless framework that aligns closely with contemporary environmental policies.

3.1 Establishing Balance (*Mīzān*)

Allah states: "*And He raised the sky and set up the balance, so that you may*

*not transgress in the balance.*⁴ This indicates that the universe functions in equilibrium. Human actions that disturb this balance inevitably generate ecological crises. The Qur'anic approach therefore emphasizes aligning human activity with natural harmony.

3.2 Avoiding *Fasād fi al-Ard* (Environmental Corruption)

The Qur'an cautions: *"Do not spread corruption on the earth"*⁵. This command warns against behaviors that degrade creation, including deforestation, pollution, and exploitation of resources. Climate change itself can be seen as a modern manifestation of *fasād*. It encompasses harmful practices that damage air, water, soil, and biodiversity. Examples include:

- 1) Air pollution from vehicles, industries, and toxic gases
- 2) Water contamination through sewage, chemicals, and industrial waste
- 3) Soil degradation from waste, plastics, and hazardous materials
- 4) Deforestation leading to ecological imbalance
- 5) Excessive consumption of natural resources such as water, oil, and gas
- 6) Loss of biodiversity through habitat destruction and pollution

3.3 Prohibition of Wastefulness (*Isrāf* and *Tabdhīr*)

The Qur'an instructs: *"Eat and drink, but do not waste, for Allah does not love the wasteful."*⁶ Overuse of resources whether water, energy, or agricultural land intensifies environmental crises. The Qur'anic principle advocates conservation and moderation in consumption.

3.4 Humanity as Custodian (Khalīfah) of the Earth

Allah declares: *"Indeed, I will place upon the earth a vicegerent."*⁷ Humanity is thus entrusted as caretakers of the planet. This stewardship entails protecting ecosystems and managing resources responsibly, paralleling the modern concept of environmental guardianship.

3.5 Gratitude for Blessings and Avoiding Excess

Allah reminds: *"It is He who has made you successors upon the earth so that He may test you in what He has given you"*⁸. Earth's blessings are a trust,

and their misuse is a trial for humankind. True gratitude requires safeguarding the environment rather than polluting or destabilizing it.

3.6 Moderation in Using Natural Resources

Allah affirms: *“Indeed, We created everything in due measure⁹.”* This underscores the finite and measured nature of resources. The Qur’an thus calls for prudent utilization rather than reckless exploitation.

3.7 Collective Good and Cooperation

The Qur’an advises: *“Cooperate with one another in righteousness and piety, but do not cooperate in sin and aggression.¹⁰”* This directive highlights the moral and social duty to work collectively against environmental degradation while promoting sustainability and ecological well-being.

4. Prophetic Traditions and Environmental Strategy:

The Prophet Muhammad ﷺ, through his sayings and practices, laid down principles that serve as enduring guidance for environmentally responsible living. These traditions anticipate many of the challenges faced today and provide a faith-based foundation for ecological ethics.

I. Water Conservation

The Prophet ﷺ strongly discouraged waste of water. He instructed: *“Do not be excessive in the use of water, even if you are at a flowing river¹¹.”* This teaching directly addresses today’s water crisis, particularly in countries like Pakistan where water scarcity poses a severe challenge.

2. Tree Plantation and Promotion of Green Spaces

The Prophet ﷺ regarded tree planting as a form of ongoing charity (*ṣadaqah jāriyah*). He said: *“If the Hour comes while one of you has a palm shoot in his hand, let him plant it¹².”* In another narration: *“If a Muslim plants a tree or cultivates land and birds, humans, or animals benefit from it, it is a charity for him¹³.”* This reflects the spirit of modern afforestation campaigns and the “Green Economy.” Even in warfare, the Prophet ﷺ prohibited unnecessary destruction, including cutting trees and destroying crops¹⁴.

3. Animal Rights and Protection of Biodiversity

The Prophet ﷺ condemned cruelty to animals. He warned that a woman was punished for imprisoning and starving a cat¹⁵. He also established protective measures around Madinah by declaring it a sanctuary (*ḥaram*)¹⁶, where trees could not be cut and animals could not be hunted indiscriminately. This action resembles modern policies of *protected areas* or *wildlife sanctuaries*. He further stated that animals must not be killed without purpose, forbidding hunting as mere sport, and permitting it only when it fulfills genuine human need¹⁷.

4. Grazing Land Management (Ḥimā System)

The Prophet ﷺ designated specific pastures for controlled use, such as declaring *al-Naqīʿ* in Najd as a grazing ground for the state's camels¹⁸. This system prevented overuse of land and promoted sustainability, similar to today's models of sustainable grazing management.

5. Cleanliness and Pollution Control

Cleanliness was declared *half of faith*. The Prophet ﷺ taught: "*Removing something harmful from the road is an act of charity*"¹⁹. He also said: "*Cursed is the one who defiles the pathways or shaded resting places*"²⁰. These teachings highlight principles of preventing land, air, and water pollution.

6. Collective Responsibility and Environmental Care

The Prophet ﷺ emphasized social accountability, saying: "*Each of you is a shepherd, and each of you will be asked about his flock*"²¹. This establishes the basis of collective responsibility for protecting nature, resources, and the environment an idea that closely aligns with contemporary concepts of environmental governance.

5. Environmental Strategies during the Era of the Rightly Guided Caliphs:

The period of the *Khulafā' al-Rāshidīn* (Rightly Guided Caliphs) reflects several initiatives for environmental protection, as recorded in authentic

Islamic sources. Jurisprudential texts and historical accounts highlight how these leaders incorporated ecological responsibility into governance and public policy, setting precedents for later generations.

I. Protection of Trees during Warfare

Under the leadership of Caliph ‘Umar ibn al-Khaṭṭāb (RA), the conservation of natural resources was given priority even in times of war. He prohibited the indiscriminate cutting of trees during military campaigns²². A notable example comes from the preparations for battle in *al-Madā’in* (Persia), where he instructed his commanders not to destroy trees unnecessarily, even in the context of conflict.

2. Safeguarding Water Resources

Caliph ‘Umar (RA) also introduced regulations to ensure the proper maintenance of canals. He declared that those responsible for cleaning and managing water channels must not misuse them²³. This initiative reflected a vision for sustainable water management and equitable distribution of resources.

3. Protection of Agricultural Lands

Caliph ‘Umar (RA) advanced agrarian reforms to safeguard the fertility of agricultural lands. He forbade any practices that would harm or degrade the soil and encouraged farmers to preserve and cultivate the land responsibly²⁴. These measures reinforced the link between food security and environmental stewardship.

4. Preservation of Animals and Wildlife

Caliph ‘Alī ibn Abī Ṭālib (RA) issued explicit instructions regarding the ethical treatment of animals. He prohibited unnecessary hunting and exploitation, emphasizing that animals should not be killed without genuine need²⁵. This approach reflected early recognition of principles akin to biodiversity protection.

5. Promotion of Tree Planting and Greenery

During the caliphate of ‘Uthmān ibn ‘Affān (RA), tree plantation projects were undertaken, particularly around Madinah and Makkah. He not only encouraged the planting of trees but also implemented protective measures to ensure their survival, thereby helping maintain ecological balance²⁶.

6. Environmental Strategies Across Historical Periods:

The trajectory of environmental thought and practice in the Muslim world reveals a rich legacy of ecological stewardship. During the **Umayyad Caliphate (661–750 CE)**, efforts were directed toward the organized management of water resources through the construction of canals and the protection of reservoirs. Agricultural reforms were introduced to improve irrigation and promote new farming techniques, while tree planting campaigns sought to maintain ecological balance. Regulations were also placed on the exploitation of forests and minerals, and initiatives for urban sanitation and desert water supply highlighted a concern for both human and environmental welfare.

In the **Abbasid era (750–1258 CE)**, environmental consciousness was further refined. Water management was prioritized through the maintenance of canals and the creation of new reservoirs, while agricultural innovations—including the use of fertilizers—enhanced soil productivity. Gardens and afforestation projects flourished, particularly in Baghdad, alongside the efficient harnessing of water for energy. Attention was also given to soil conservation and protection of water resources as part of early responses to climatic challenges.

The civilization of **al-Andalus (711–1492 CE)** combined scientific inquiry with practical sustainability. Advances in agricultural science and irrigation systems, such as the construction of *qanats*, supported both urban and rural communities. Gardens and vegetable farms contributed to afforestation, while canals and water channels mitigated urban pollution and improved living conditions.

The **Ottoman Caliphate (1299–1924 CE)** institutionalized conservation through legal and religious frameworks. Forests were safeguarded by restricting tree cutting and designating protected zones, while urban cleanliness was enforced by strict sanitation regulations. The system of *waqf* (charitable endowments) also played a significant role in the long-term preservation of natural resources.

Similarly, the **Mughal Empire (1526–1857 CE)** left a lasting environmental imprint through its emphasis on gardens such as the Shalimar and those surrounding the Taj Mahal. These projects were complemented by the development of canals, wells, and reservoirs to ensure water availability. Regulations were also enacted to limit deforestation and safeguard fertile lands.

In contrast, the **colonial period (1857–1947 CE)** was marked largely by exploitation rather than preservation. Extensive deforestation occurred to support cash crop cultivation, while environmental policies such as the Indian Forest Act of 1865 introduced limited protections, primarily designed to regulate access to resources for imperial economic interests rather than ecological sustainability.

7. Environmental Strategies in the Modern Muslim World (1947–Present):

7.1 Saudi Arabia – The “Saudi Green Initiative”

In 2021, Crown Prince Mohammed bin Salman announced the *Saudi Green Initiative*, designed to strengthen the Kingdom’s global role in combating climate change, reducing air pollution, and conserving natural resources. The project, targeted for completion by 2030, includes the planting of **10 billion trees** to restore soil fertility and absorb carbon dioxide, thereby mitigating environmental crises²⁷. In addition, Saudi Arabia has introduced **floating solar projects**, where solar panels are installed on water surfaces to enhance energy generation while conserving water reservoirs. Wind energy projects are also

underway along coastal regions, particularly in the futuristic cities of *NEOM* and *Madinah*, which emphasize renewable energy as a foundation for sustainable urban development²⁸.

7.2 Turkey – Investment in Renewable Energy

Turkey has made significant investments in renewable energy to meet rising energy demands while reducing carbon emissions. Large-scale **solar farms** have been established in southern Turkey since 2020, complemented by ambitious **wind energy projects** along the coasts, with the goal of generating **10 GW of wind power by 2030**. Hydropower development also plays a central role. Government subsidies and public–private partnerships have been introduced to accelerate this transition. These initiatives reduce CO₂ emissions, enhance energy self-sufficiency, and cut reliance on imports, aligning with Turkey’s goal of achieving energy independence by 2030²⁹.

7.3 Maldives – Policy Against Rising Sea Levels

As one of the country’s most vulnerable to rising sea levels, the Maldives has adopted proactive adaptation policies. Through the **National Adaptation Programme of Action (NAPA)**, the country has strengthened coastal infrastructure, built artificial barriers, and prioritized flood defenses³⁰. The Maldives has declared a national *climate emergency* and actively participates in global forums such as COP³¹, advocating for limiting global temperature rise to **1.5°C**, as pledged under the **Paris Agreement**^{32,33}. Renewable energy initiatives and international climate funds³⁴, including the *Global Environment Facility* and *International Climate Fund*, support these strategies³⁵, making the Maldives a model of resilience in the global fight against climate change³⁶.

7.4 United Arab Emirates (UAE) – Environmental Leadership

The UAE has emerged as a global leader in sustainability through initiatives such as **Masdar City** in Abu Dhabi, the world’s first fully sustainable city powered entirely by renewable energy³⁷. The country has invested billions in

large-scale solar and wind energy projects, including the **Noor Solar Park**, one of the world's largest³⁸. In 2023, the UAE hosted **COP28**, reinforcing its commitment to reducing carbon emissions and advancing sustainable development goals³⁹. Through renewable energy expansion, urban sustainability projects, and international leadership, the UAE has positioned itself as a pioneer in climate action.

7.5 Malaysia and Indonesia – Sustainable Palm Oil and Eco-Tourism

As the world's leading palm oil producers, Malaysia and Indonesia face environmental challenges linked to deforestation and biodiversity loss. Both countries have adopted sustainability measures through the **RSPO (Roundtable on Sustainable Palm Oil)** framework⁴⁰, ensuring eco-friendly production while safeguarding human and labor rights. Policies to curb illegal logging and protect biodiversity have been reinforced by reforestation and fire-prevention programs⁴¹. Moreover, **eco-tourism** has been promoted to balance conservation with economic growth, such as Malaysia's initiatives in *Temburun Hill* and *Malay Islands* and Indonesia's *Bali eco-tourism projects*⁴². These strategies not only protect natural resources but also strengthen global efforts against climate change.

8. Pakistan: Climate Change – Challenges and Solutions in the Light of the Seerah of the Prophet ﷺ:

Pakistan is among the ten most climate-vulnerable countries in the world. The nation faces critical challenges such as water scarcity, deforestation, floods, glacier melting, extreme weather events, pollution, and agricultural crises. The Seerah of the Prophet ﷺ provides a multidimensional framework to address these issues, rooted in justice, balance, the concept of *Rahmatan lil-'Alamin* (mercy for all creation), and collective responsibility.

8.1 Environmental Challenges in Pakistan and Their Solutions:

I. Water

Scarcity:

Per capita water availability is declining sharply. Rivers are under

stress, and glaciers are melting rapidly. The Prophet ﷺ forbade wasting water even during ablution, saying: *“Do not waste water even if you are at a flowing river”* (Abu Dawud). Pakistan urgently needs efficient water use, rainwater harvesting, and canal system reforms.

2. **Deforestation:**

Forest cover in Pakistan is only about 4–5% of total land. Large-scale deforestation continues each year. The Prophet ﷺ said: *“Whoever plants a tree and its fruits are eaten by people, birds, or animals, it will be a charity for him”* (Musnad Ahmad). Initiatives such as the **Ten Billion Tree Project** should be promoted as an act of *Sadaqah Jariyah* (ongoing charity), with emphasis not only on planting but also on long-term care.

3. **Floods and Droughts:**

Pakistan experiences erratic monsoon rains, resulting in urban flooding and rural droughts. Resilient housing and infrastructure must be developed to withstand these disasters.

4. **Air Pollution and Smog:**

Cities like Lahore rank among the most polluted globally, with severe health impacts. The Prophet ﷺ said: *“Cleanliness is half of faith”* (Muslim), and instructed keeping pathways clean. Pakistan must adopt stronger legislation, public awareness campaigns, and strict measures against industrial and vehicular pollution.

5. **Food and Agriculture Crisis:**

Drought, floods, and declining soil fertility threaten food security. The Prophet ﷺ taught: *“Every one of you is a shepherd, and every one of you will be asked about his flock”* (Bukhari & Muslim). This highlights **collective accountability**, where the state, institutions, and citizens must share responsibility for sustainable food production.

Thus, climate challenges in Pakistan require not only **scientific and technical solutions** but also a **moral and spiritual foundation** inspired by the Seerah of the Prophet ﷺ—focusing on water conservation, afforestation, cleanliness, justice, and collective responsibility.

8.2 Government of Pakistan's Climate Change Mitigation Measures:

1. Pakistan Climate Change Policy (2021)

Designed to strengthen climate resilience, this policy emphasizes renewable energy, water conservation, and climate education⁴³.

2. Green Pakistan Program

Focuses on afforestation and increasing forest cover nationwide to restore environmental balance⁴⁴.

3. Renewable Energy Projects

Large-scale solar, wind, and hydropower initiatives have been launched to reduce reliance on fossil fuels⁴⁵.

4. Air Pollution Control

Includes vehicle emission testing, brick kiln upgrades, and better management of industrial waste⁴⁶.

5. Environmental Education & Awareness

Climate change has been integrated into curricula, along with nationwide awareness campaigns⁴⁷.

6. International Cooperation

Pakistan actively participates in global climate summits (e.g., COP29) and seeks international collaboration⁴⁸.

7. National Climate Policies and Financial Support

1) *National Carbon Market Policy (Dec 2024)*: First-ever framework for transitioning to a low-carbon economy under the Paris Agreement.

2) *Increased Climate Budget*: Federal allocation for climate protection rose from PKR 1.226 billion to PKR 7.252 billion

(2024–25), supporting mangrove forests, marine ecosystems, and pollution control.

8. Afforestation and Green Projects

- 1) **67.5 million trees planted in 2024** under the Green Pakistan Program, creating 200,000 green jobs and attracting USD 91.5 million in international aid.
- 2) **Challenge Fund for Climate-Resilient Infrastructure (2025)** launched to strengthen infrastructure against climate impacts.
- 3) *“One Daughter, One Tree” Campaign*: Initiated by the National Commission on the Status of Women (NCSW), linking women’s empowerment with environmental sustainability.

9. Provincial Initiatives

- 1) *Suthra Punjab Program* (Dec 2024): Waste management and sanitation drive across all 149 tehsils of Punjab.
- 2) *Khyber Pakhtunkhwa Climate Policy* (Feb 2025): Introduced measures for industrial waste management, NOC regulations, and pollution control.

10. International Cooperation and Climate Justice

1. *Fossil Fuel Non-Proliferation Treaty*: In Dec 2024, Pakistan co-signed with the Bahamas, becoming the first South Asian nation to support a global phasedown of fossil fuels.
2. *Green Finance Agreement*: Partnered with the Global Green Growth Institute (GGGI) for 2024–2028 to strengthen climate resilience, sustainable agriculture, and energy efficiency⁴⁹.

Conclusion:

Pakistan has adopted a comprehensive climate strategy that combines federal and provincial policies, practical projects, and international collaboration. These efforts not only aim to safeguard the environment but also support

sustainable economic growth. However, the real challenge lies in consistent implementation to transform policy into practice.

Findings and Recommendations

1. Future climate challenges will be a major test for humanity. These cannot be addressed solely through technology, science, and policies, but require ethical and social transformations founded on the **Qur'an and Sunnah**, which designate humans as guardians and trustees of the Earth.
2. Combating climate change requires both global and local cooperation. The Qur'an identifies cooperation as a moral duty, aligning with the **Sustainable Development Goals (SDGs)**. Its guidance—preserving ecological balance, avoiding corruption and destruction on Earth, practicing moderation in resource use, avoiding waste, fulfilling humankind's role as *khalīfah* (steward), treating natural resources as a trust, and embracing collective responsibility—provides a timeless framework for a sustainable climate strategy.
3. In light of the Prophetic traditions, several principles emerge: careful use of water, tree planting as a form of ongoing charity, cleanliness as half of faith, hunting permitted only for need and benefit (while wasteful or recreational killing is forbidden), prohibition of overgrazing, and restrictions on indiscriminate exploitation of natural resources. The Prophet ﷺ also established **protected zones** (*ḥimā*) to safeguard the environment. These teachings emphasize biodiversity and ecosystem conservation, offering a model of eco-friendly living that can help mitigate climate change if adopted sincerely.
4. The **Rightly Guided Caliphs** implemented significant measures for environmental protection that reflected Islamic principles in practice. These included the protection of trees, preservation of agricultural land, prudent management of water resources, and care for animals.

Their policies institutionalized these values through water and agricultural infrastructure, crisis management systems, market regulation (*ḥisbah*), endowments (*awqāf*), and land policies—creating a sustainable model where **law, ethics, society, and economy** were integrated. This is precisely the kind of model modern Pakistan needs today.

5. Many countries are incorporating Qur’anic verses and Prophetic traditions into curricula to raise environmental awareness. Pakistan should adopt a similar approach in its education system.
6. Imams and religious scholars in Pakistan should be introduced as “**Ambassadors of the Environment**” to support state policies and promote eco-consciousness through faith-based teachings.
7. The restoration of forests must be treated as a **national emergency**.
8. Like the **UAE’s eco-friendly city projects**, Pakistan should establish environmentally sustainable urban models to inspire public awareness of ecological living.
9. Similar to **Maldives’ initiatives** against rising sea levels, Pakistan also urgently needs coastal protection programs, given its long shoreline.
10. In light of India’s recent **water aggression**, Pakistan requires comprehensive, proactive planning—at least six months in advance—and must use diplomacy to raise international awareness of such threats.
11. Beyond dams and canals, Pakistan must develop reliable systems for storing freshwater.
12. Housing design in both rural and urban areas must be adapted to withstand floods and natural disasters.
13. In Islam, women have been entrusted with key responsibilities in the moral reform and education of society. Their potential should

therefore be fully utilized in raising awareness and promoting environmental responsibility.

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