

Research Article

Assessing the Role of Islamic Jurisprudence in Climate Change Mitigation: Toward a Sharia-Informed Environmental Justice Framework

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Abstract: Climate change presents a significant global challenge that requires urgent and comprehensive action to mitigate its adverse effects on ecosystems, society, and the economy. Islamic jurisprudence, with its rich ethical framework, offers valuable insights into environmental justice, presenting a Sharia-informed approach to climate change mitigation. This study explores how principles of Sharia, such as Hifz al-Bi'ah (protection of the environment), Amanah (trust), and Isrāf (prohibition of wastefulness), can form a robust foundation for addressing environmental issues. Islamic law emphasizes the responsibility of humans as stewards of the Earth, encouraging sustainable resource management and the prevention of environmental degradation. The study further discusses how Sharia provides a proactive approach to environmental justice, focusing on prevention rather than simply reacting to environmental damage. Additionally, it explores how Islamic principles align with international environmental frameworks, offering a holistic approach to climate justice that respects both local traditions and global imperatives. The findings highlight the potential for integrating Sharia-based principles into contemporary environmental policies, particularly in Muslim-majority regions, where these values can enhance the legitimacy and effectiveness of climate change mitigation efforts. The paper concludes with recommendations for further research on the practical integration of Sharia principles into global climate policies and calls for collaboration among Islamic scholars, legal experts, and environmentalists to develop actionable, Sharia-based environmental policies that contribute to global climate action.

Keywords: Climate Change; Environmental Justice; Islamic Jurisprudence; Sharia Principles; Sustainability Goals

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1. Introduction

Climate change is an urgent global challenge with far-reaching impacts on ecosystems, human societies, and the global economy. The increase in greenhouse gas emissions from human activities, particularly the burning of fossil fuels, has led to global warming, causing a range of severe consequences such as rising sea levels, extreme weather events, and biodiversity loss (Turnbull, 2021). These changes threaten food security, water availability, and public health, exacerbating existing socio-economic inequalities and placing immense pressure on natural resources (Dzhabrailov & Mamaeva, 2023; Patel et al., 2021). The urgency of addressing climate change is evident in its potential to disrupt the livelihoods of vulnerable populations, with economic losses and social instability emerging as significant concerns (Turnbull, 2021).

Despite the critical need for comprehensive legal and ethical responses to climate change, Islamic jurisprudence (fiqh) has largely remained underdeveloped in this area. Islamic law, or Shari'ah, offers a rich ethical framework that emphasizes environmental stewardship, justice, and the protection of vulnerable populations (Al-Jayyousi et al., 2023; Hussein et al.,

2024). Concepts such as *Khilafah* (stewardship), *Adl* (justice), and *Amānah* (trusteeship) provide a unique perspective on environmental protection, offering a basis for the development of climate change policies grounded in ethical and religious principles (Amin, 2025; Bhat, 2024). This paper seeks to explore the role of Islamic jurisprudence in the global fight against climate change and propose a Shari'ah-informed environmental justice framework that aligns with sustainable development goals (Turkamani, 2023; Yogeesh, 2024).

Islamic jurisprudence can contribute significantly to climate change governance by integrating its ethical principles into environmental law. For example, the principle of *Khilafah* emphasizes the responsibility of humans to protect the environment as trustees of God's creation, while *Adl* advocates for fairness in the distribution of environmental benefits and burdens (Hussein et al., 2024; Lokhandwala, 2022). Moreover, the concept of *Maslahah* (public interest) aligns with actions that benefit the community and prevent harm, which directly supports sustainable development and climate change mitigation strategies (Turnbull, 2021). However, the potential of Islamic principles in climate governance remains largely untapped, particularly due to the dominance of Western legal frameworks and economic models in Muslim-majority countries (Turkamani, 2023). The growing recognition of Islamic ethics in environmental advocacy, as seen in initiatives like the Islamic Declaration on Global Climate Change, indicates the increasing relevance of Islamic legal perspectives in addressing climate issues (Al-Jayyousi et al., 2023). Integrating Shari'ah-based principles into national and international climate policies can enhance their legitimacy and effectiveness, particularly in regions with significant Muslim populations.

Climate change represents one of the most pressing global challenges, threatening ecosystems, human societies, and the global economy. The urgency of developing effective climate change mitigation strategies cannot be overstated, and it is crucial that these efforts are inclusive and consider diverse cultural and ethical frameworks. This paper proposes a Sharia-informed environmental justice framework to guide climate change mitigation within Islamic contexts. By analyzing Islamic jurisprudence (*fiqh*) and its environmental ethics, this framework integrates ethical and religious values into sustainable environmental practices and policies, addressing both environmental and social dimensions of climate change (Hussein et al., 2024).

Islamic jurisprudence, or Sharia, offers a rich tradition of environmental ethics that can play a significant role in climate change mitigation. Several key principles of Sharia can contribute to the development of a comprehensive approach to environmental governance. The concept of *Khilafah* (stewardship) emphasizes humanity's responsibility as stewards of the Earth, tasked with its care and preservation (Lokhandwala, 2022). Similarly, the principle of *Adl* (justice) underscores the importance of fairness and equity, particularly in protecting vulnerable populations from environmental harm (Hussein et al., 2024). *Amānah* (trusteeship) highlights the duty to protect and sustain natural resources for future generations, ensuring that environmental degradation is avoided for the benefit of all (Hussein et al., 2024; Turnbull, 2021). These principles provide a framework for aligning Islamic ethics with contemporary environmental issues, offering valuable insights for climate change mitigation efforts.

Incorporating Islamic values into environmental policies offers a robust ethical foundation for addressing climate change. The principle of *Maslahah* (public interest) encourages policies that prioritize the common good and public welfare, aligning with sustainable development goals (Turnbull, 2021). The establishment of *Himā* (protected zones) for the conservation of biodiversity and natural habitats is another key aspect, reflecting the Islamic commitment to preserving the environment (Ali, 2016). Moreover, *Najh al-Darar* (prohibition of harm) is a vital principle that prevents actions leading to environmental degradation and harm to communities (Hussein et al., 2024).

Several Muslim-majority countries and organizations have begun integrating Islamic principles into their environmental policies. For instance, in Indonesia, Muslim organizations such as Nahdlatul Ulama (NU) and Muhammadiyah have actively engaged in environmental conservation, renewable energy projects, and ecological education (Lokhandwala, 2022). Similarly, Pakistan has incorporated Sharia principles into national climate policies, such as the Pakistan Climate Change Act 2017, enhancing the effectiveness and public legitimacy of climate governance (Hussein et al., 2024). In the Middle East, the Islamic Declaration on Climate Change and the establishment of the International Renewable Energy Agency (IRENA) demonstrate regional efforts to align environmental actions with Islamic values (Ali, 2016).

The proposed Sharia-informed framework offers several theoretical and practical advantages. First, grounding environmental policies in Islamic ethics enhances their ethical

legitimacy, making them more acceptable and effective within Muslim communities (Turnbull, 2021). Additionally, a Sharia-informed approach provides a holistic view of environmental justice that addresses social, economic, and ecological dimensions, ensuring a comprehensive approach to climate change mitigation (Lokhandwala, 2022). Furthermore, Islamic environmental ethics can complement and strengthen global climate governance frameworks, promoting more inclusive and effective solutions at the international level (Hussein et al., 2024).

2. Literature Review

Islamic Perspectives on Environmentalism

Islamic teachings place a strong emphasis on the moral and ethical obligation to respect and protect nature and the environment. Central to Islamic environmentalism is the concept of *Khalifah* (stewardship), which asserts that humans are entrusted by God to care for the Earth and maintain ecological balance (Kurbianto et al., 2024). This principle encourages responsible interaction with the natural world, advocating for sustainable practices that ensure the preservation of resources for future generations. The Qur'an and Hadith provide numerous references to the significance of environmental protection, underscoring the interconnectedness of all living things and humanity's role in safeguarding the natural world (Muhamad et al., 2020).

Several key Islamic concepts further enhance the understanding of environmental ethics. *Tawhid* (Oneness of God) promotes the unity of creation, suggesting that the welfare of all life forms is interconnected and that human actions should reflect a holistic view of nature (Nasir et al., 2022). Additionally, *Ihsan* (excellence in conduct) encourages ethical behavior towards the environment, fostering conservation and sustainable use of resources (Haris et al., 2024). The concept of *Shukr* (gratitude) cultivates appreciation for the blessings provided by God, reinforcing the need for moderation and responsibility in resource consumption (Saputra et al., 2021).

Sharia and Environmental Justice

Sharia law incorporates key principles that align with environmental justice, emphasizing the protection of the environment and the equitable management of resources. Central to this framework is *Hifz al-Bi'ah* (protection of the environment), which underscores the importance of preserving the environment for human well-being (Hussein et al., 2024). Additionally, *Amanah* (trust) highlights humanity's responsibility to care for the Earth for future generations, while *Israf* (prohibition of wastefulness) advocates for resource efficiency and preventing environmental degradation (Nasir et al., 2022; Omercic, 2024). These principles serve as the foundation for an Islamic approach to environmental justice, offering ethical guidelines and practical tools for shaping policies that balance development with environmental protection.

In recent years, Sharia-based environmental initiatives have emerged, integrating these principles into sustainability efforts. Notable examples include Islamic green finance, with projects such as green and blue sukuk (Islamic bonds) funding initiatives like reforestation and renewable energy (Omercic, 2024). The *Eco-Maqasid* approach, which combines Islamic legal principles with environmental ethics, further promotes sustainability and climate justice, illustrating the potential of Sharia-based solutions to contribute to global climate change mitigation and environmental protection (Hussein et al., 2024).

International Environmental Justice Frameworks

Ecological justice principles have evolved to address global environmental challenges, particularly those affecting marginalized communities. *Distributive justice* ensures equitable access to resources, such as clean air, water, and food, for those most affected by environmental degradation (Gonzalez, 2015). *Procedural justice* emphasizes inclusive decision-making, giving vulnerable groups a voice in environmental governance (Rodríguez-Labajos, 2023). *Recognition justice* respects the cultural and social identities of marginalized communities, while *corrective justice* seeks accountability for past environmental harms (Bragadóttir et al., 2024; London et al., 2019). These principles, which now extend to global issues like climate change and hazardous waste, challenge traditional justice frameworks by including the rights of nonhuman species and advocating for biospheric egalitarianism (Gonzalez, 2015).

Islamic environmental ethics contribute significantly to global environmental justice, aligning with core principles like *Khilafah* (stewardship) and *Adl* (justice), which ensure the fair distribution of environmental benefits and the protection of vulnerable populations (Bhat, 2024; Hussein et al., 2024). Concepts like *Hifz al-Bi'ah* (protection of the environment) and *Israf* (prohibition of waste) align with sustainability and equity goals in environmental justice (Mokhtar & Abdullah, 2014). Additionally, principles such as *Maslahah* (public interest) and *Hima* (protected zones) can inform contemporary environmental policies, advocating for conservation and sustainable practices (Lokhandwala, 2022; Setianingrum et al., 2024). These Islamic principles offer valuable tools for modern environmental governance, reinforcing the relevance of Islamic perspectives in addressing global environmental justice.

Gaps in Current Literature

Despite the robust ethical framework provided by Islamic environmental principles, their integration into modern environmental policies remains limited. In many Muslim-majority countries, legal systems continue to be influenced by colonial and Western frameworks, which restrict the incorporation of Islamic principles into environmental governance (Hussein et al., 2024). Additionally, practical implementation faces challenges, including cultural, societal, and jurisdictional factors that hinder the enforcement of Islamic environmental laws (Mokhtar & Abdullah, 2014). Furthermore, there is a need for better integration of Islamic environmental principles into educational systems to raise awareness and promote sustainable practices (Setianingrum et al., 2024). As such, while Islamic environmental ethics offer significant potential for addressing contemporary environmental challenges, further research is needed to overcome the barriers to their widespread adoption and effective implementation.

3. Materials and Method

This study employs a qualitative methodology to explore the role of Sharia in climate change mitigation, combining legal reasoning, ethical discourse, and textual analysis. The research focuses on the higher objectives of Islamic law (*maqāṣid al-sharī'ah*), particularly *Hifz al-Bi'ah* (environmental protection), and analyzes environmental fatwas issued by Islamic scholars to understand their guidance on climate action. A comparative study will examine how Sharia principles such as *Khilafah* (stewardship), *Adl* (justice), and *Israf* (prohibition of waste) align with international ecological justice frameworks. By integrating Islamic environmental principles with global policies, this research aims to provide practical insights into how Sharia can contribute to sustainable development and climate justice in contemporary environmental governance.

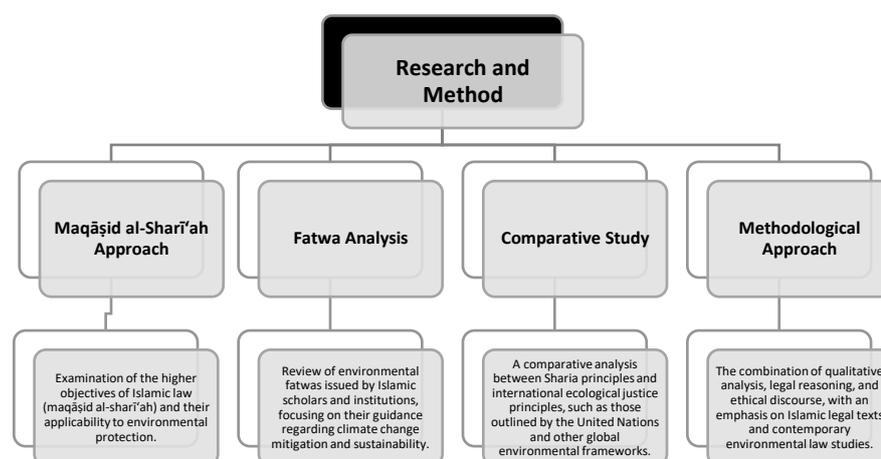


Figure 1. The structure of the Research Methodology flowchart.

The research methodology for this study integrates Islamic jurisprudential principles and global environmental frameworks to assess the role of Sharia in climate change mitigation. This approach is structured around a combination of qualitative analysis, legal reasoning, and ethical discourse, focusing on Islamic legal texts and contemporary environmental law studies.

Maqāṣid al-Sharī'ah Approach

The first step in this research is to examine the higher objectives of Islamic law, known as *maqāṣid al-sharī'ah*. These objectives are designed to safeguard key aspects of human life, such as religion, life, intellect, lineage, and property, which are essential to the well-being of society. In this study, the applicability of *maqāṣid al-sharī'ah* to environmental protection is analyzed. *Hifẓ al-Bi'ah* (protection of the environment) as part of the *maqāṣid* will be explored, with a focus on how Islamic law advocates for the preservation of natural resources and ensures sustainable development, aligning with global environmental goals. The *maqāṣid* framework provides a lens through which the ethical and legal obligations towards the environment are interpreted, specifically in the context of climate change.

Fatwa Analysis

The second aspect of the methodology involves reviewing environmental fatwas issued by Islamic scholars and institutions. Fatwas, as authoritative religious rulings, provide insights into how Islamic jurisprudence guides environmental protection and sustainability. This study will analyze fatwas related to climate change mitigation and environmental sustainability, examining the guidance offered by Islamic legal scholars on issues such as resource management, conservation, and climate action. By focusing on fatwas from prominent Islamic scholars and institutions, this analysis will assess the consistency of Islamic teachings with contemporary environmental challenges.

Comparative Study

A comparative study will be conducted to examine how Sharia principles align with international ecological justice principles. Specifically, this will involve comparing *Sharia* concepts like *Khilafah* (stewardship), *Adl* (justice), and *Isrāf* (prohibition of waste) with global environmental frameworks such as those outlined by the United Nations and other international organizations. These frameworks address distributive, procedural, and corrective justice, among other aspects of environmental justice, and this study will evaluate how *Sharia* can contribute to these international efforts. The comparative analysis will identify synergies and differences between Islamic legal principles and global environmental policies, with the aim of promoting a more integrated approach to climate change mitigation.

Methodological Approach

The research adopts a qualitative methodology, combining legal reasoning, ethical discourse, and textual analysis. Legal reasoning will be used to interpret the primary Islamic legal texts and fatwas, focusing on their implications for environmental governance and climate change. Ethical discourse will help contextualize the Islamic environmental principles, ensuring that they are analyzed in light of their moral and ethical foundations. The research will also include contemporary environmental law studies to explore how *Sharia* can complement existing legal systems and contribute to more sustainable environmental practices. This multi-disciplinary approach allows for a comprehensive understanding of how Islamic law can be integrated into modern environmental frameworks, contributing to both local and global climate justice.

4. Results and Discussion

Islamic jurisprudence offers a proactive and comprehensive framework for addressing climate change, emphasizing principles like *Hifẓ al-Bi'ah* (protection of the environment), *Amanah* (trust), and *Isrāf* (prohibition of wastefulness), which align with global sustainability goals. These principles promote responsible resource management, equitable access to resources, and the prevention of environmental harm. Islamic law's proactive approach, rooted in *Khilafah* (stewardship) and *Ihsan* (excellence in conduct), emphasizes prevention over remediation, encouraging sustainable practices. By integrating Sharia principles with global climate policies, such as *Maslahah* (public interest) and *Himā* (protected zones), Islamic ethics can complement international efforts to protect biodiversity, ensure equity, and promote environmental justice, offering a holistic and culturally relevant approach to global climate change mitigation.

Results

The principles of *Hifz al-Bi'ah* (protection of the environment), *Amanah* (trust), and *Israf* (prohibition of wastefulness) in Islamic jurisprudence form a comprehensive foundation for climate action. *Hifz al-Bi'ah* emphasizes the importance of preserving the environment as essential for human well-being and sustainable development, aligning with global climate change mitigation efforts. *Amanah* highlights the responsibility of humans to care for and preserve natural resources for future generations, reinforcing the need for equitable resource management. *Israf* condemns wastefulness and advocates for the efficient use of resources, promoting sustainability and minimizing environmental degradation. These principles reflect a deep commitment to environmental stewardship and align with global goals for environmental sustainability.

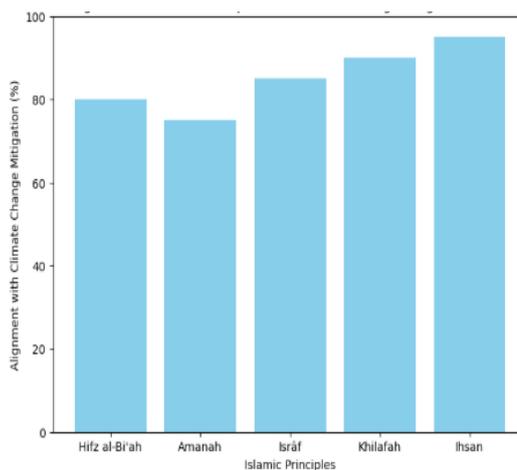


Figure 1. Alignment of Islamic Principles with Climate Change Mitigation Efforts.

The table above connects Islamic principles relevant to climate change mitigation, such as *Hifz al-Bi'ah* (environmental protection), *Amanah* (trust in resource management), *Israf* (prohibition of waste), *Khilafah* (earth stewardship), and *Ihsan* (ethical conduct), with global sustainability goals. Each principle supports efficient resource management, conservation, and environmental impact reduction, contributing to sustainable policies in addressing climate change. These principles demonstrate how Islamic teachings can serve as a strong legal foundation to support global climate mitigation efforts, emphasizing environmental protection and social justice.

Islamic law provides a proactive approach to environmental justice by emphasizing prevention and sustainable practices. Rather than waiting for environmental damage to occur, Islamic teachings advocate for early intervention to preserve the Earth's resources. The concept of *Khilafah* (stewardship) calls on humans to act as caretakers, ensuring responsible management of the environment. This proactive stance is supported by *Ihsan* (excellence in conduct), which encourages ethical behavior toward nature. Sustainable consumption, responsible resource management, and the prevention of harm are integral to Islamic environmental ethics, positioning them as vital components of climate change mitigation strategies.

Discussion

Islamic jurisprudence offers a unique and comprehensive framework for addressing climate change and environmental degradation. The principles of *Hifz al-Bi'ah*, *Amanah*, and *Israf* align closely with the goals of global environmental justice. These principles stress the importance of preserving natural resources, ensuring fairness in the distribution of environmental benefits and burdens, and preventing wastefulness. By integrating these Islamic teachings into climate policies, there is potential to promote more sustainable and equitable practices worldwide, particularly in regions with significant Muslim populations. The alignment of Islamic jurisprudence with modern environmental ethics suggests that these principles can complement and enhance global efforts to tackle climate change and promote environmental justice.

The proactive role of Islamic law in environmental justice also provides valuable insights for addressing contemporary environmental challenges. Islamic teachings encourage a preventative approach, focusing on responsible stewardship of the Earth and sustainable

resource management. This contrasts with more reactive environmental policies, which often focus on addressing environmental damage after it has occurred. By fostering a culture of moderation, conservation, and ethical responsibility, Islamic law can play a pivotal role in shaping policies that prioritize sustainability and climate resilience. This proactive stance can significantly contribute to global climate change mitigation efforts by preventing further degradation of the environment.

Furthermore, the integration of Sharia principles with global environmental policies can offer a more inclusive and culturally relevant approach to climate justice. Islamic ethics can complement international environmental agreements by promoting public interest, protecting vulnerable populations, and supporting the creation of protected areas. The concept of *Maslahah* (public interest) justifies regulations that safeguard public health and welfare, ensuring that environmental policies benefit the common good. Similarly, *Himā* (protected zones) offers a legal foundation for creating conservation areas to protect vital ecosystems. These principles align with global frameworks, such as the Paris Agreement, and provide a unique perspective that can enhance the legitimacy and effectiveness of climate policies, fostering a more comprehensive global response to environmental justice.

5. Comparison

The Sharia-informed framework for environmental justice presents a more comprehensive and holistic approach compared to traditional environmental ethics, particularly those focused solely on religious practices or economic interactions. While many traditional environmental ethics emphasize sustainable resource management and conservation within specific contexts, Sharia law integrates ethical, legal, and social dimensions, creating a system that goes beyond mere ecological preservation. The Sharia approach incorporates principles such as *Khilafah* (stewardship) and *Adl* (justice), which advocate for the ethical treatment of the environment and fair distribution of its benefits, thus ensuring that both human and environmental needs are met in a balanced and just manner. Traditional environmental ethics, on the other hand, may focus more narrowly on either conservation efforts or economic sustainability, without fully addressing the moral responsibility humans have as stewards of the Earth.

One of the key aspects that sets Sharia apart from traditional environmental laws is its proactive and preventative approach to sustainability. Sharia law emphasizes the importance of early intervention to prevent environmental harm, promoting sustainable practices that protect the environment before degradation occurs. Concepts such as *Israf* (prohibition of wastefulness) and *Ihsan* (excellence in conduct) call for responsible resource use and conservation. In contrast, many secular environmental laws tend to adopt a reactive stance, often focusing on mitigating the damage after it has occurred. While reactive measures address the consequences of environmental harm, Sharia's proactive ethos ensures that sustainability is embedded within daily practices, encouraging ethical behavior and responsible stewardship from the outset. This preventative approach allows for long-term environmental protection and aligns with global climate change mitigation efforts.

Islamic principles can effectively complement modern environmental laws and contribute to global sustainability goals. Sharia's emphasis on *Maslahah* (public interest) supports policies that prioritize the common good, ensuring that environmental regulations promote the welfare of both communities and ecosystems. Additionally, the principle of *Himā* (protected zones) provides a legal basis for the establishment of conservation areas, safeguarding biodiversity and vital ecosystems. These principles align well with existing international environmental frameworks, such as the United Nations' Sustainable Development Goals (SDGs) and the Paris Agreement on climate change. By integrating Sharia-informed environmental ethics into global climate policies, there is potential to enhance the legitimacy and effectiveness of these frameworks, particularly in Muslim-majority regions where these values resonate strongly. The synergy between Sharia and modern environmental laws can promote a more inclusive and culturally relevant approach to achieving global sustainability objectives.

6. Conclusion

The integration of Sharia principles such as *Hifz al-Bi'ah* (protection of the environment), *Amanah* (trust), and *Israf* (prohibition of wastefulness) provides a robust foundation for a Sharia-informed environmental justice framework. These principles offer valuable insights into addressing climate change mitigation, aligning with both ethical responsibility and

practical strategies for sustainability. The proactive approach inherent in Sharia law, which emphasizes prevention and responsible resource management, complements global climate change efforts, ensuring that environmental policies are both morally and legally grounded. This framework not only contributes to environmental protection but also promotes equitable distribution and sustainable use of natural resources, ensuring the well-being of future generations.

Further research is needed to explore the practical applications of Sharia principles in contemporary climate change policies. Specifically, more in-depth studies should examine how Sharia-informed policies can be integrated with existing secular environmental laws to create a comprehensive, global response to climate challenges. This research should focus on policy adoption, community engagement, and the adaptation of Islamic legal frameworks to modern environmental issues. By investigating these intersections, scholars can develop actionable strategies that incorporate both Islamic and secular environmental principles to create more inclusive and effective climate policies.

There is a pressing need for collaboration among Islamic scholars, legal experts, and environmentalists to create actionable, Sharia-based environmental policies that can contribute to global climate change mitigation efforts. This interdisciplinary approach should aim to bridge the gap between traditional environmental practices and modern sustainability challenges. By working together, these experts can develop frameworks that are not only environmentally sound but also culturally relevant and ethically rooted in Islamic teachings, ensuring that climate change mitigation efforts resonate with local communities and are widely accepted across diverse cultural contexts.

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