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### Title

The Role of Islamic Ethical Frameworks and Organizations in Addressing Climate Change: Case Studies of Islamic Countries' Contributions to Environmental Sustainability



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## The Role of Islamic Ethical Frameworks and Organizations in Addressing Climate Change: Case Studies of Islamic Countries' Contributions to Environmental Sustainability

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### Abstract

*The focus of this paper is on illustrating the contribution of Islamic ethics in facing the challenge of climate change, firming up the argument which makes Islam very distinctive in this regard. Core Islamic values like Khilafah (the stewardship), Amanah (the trust), Tawhid (Oneness of Allah) are among the several constants that define Islam's capability of tackling the challenges of every era. The research uses case studies of selected Islamic countries which include Indonesia, Morocco, United Arab Emirates and Bangladesh. Initiatives taken in above Muslim countries such as the renewable energy programs in Indonesia or the Noor Solar Complex in Morocco or Masdar city in UAE are noteworthy examples. The case of Islamic ethical models of these countries in integrating renewable energy projects in urban development and community-based climate change approaches has portrayed the positive perception of Islam. In conclusion, the case studies provided a clear insight into how Islamic organizations have been able to introduce reforms at grassroots level, in policy making and implementation of best practices. This research bridges faith with sustainability and asserts the importance of Islamic ethics in the above mentioned goals and objectives, providing a culturally appropriate and reasonable perspective into the climate issue which is among the greatest challenges in the world today.*

**Keywords:** Islamic Ethics, Climate Change, Renewable Energy, Stewardship, Sustainability, Islamic Countries.

## **1. Introduction**

The daunting phenomenon of climate change has become a pressing issue worldwide affecting ecosystems, the economy, and humanity. Rising temperatures, extreme weather events, and growing loss of the world's biodiversity also threaten the social and economic fabric of countries. To tackle this crisis necessitates a triangulated approach comprising scientific, cultural, and ethical dimensions. On this aspect, emphasis on faith approaches, especially those embedded in Islam, appears to be increasing. Indeed, the Islamic prescription has important lessons regarding how to protect the environment while addressing the challenges of climate change.

Geared towards reducing the negative impact on the natural environment, climate change mitigation, and adaptation in an Islamic perspective suggests unique and profound strategies. Islamic teachings on *khilafah* (stewardship), *Amanah* (trust) and *Mizan* (balance) highlight the responsibilities of humankind towards the Earth. These teaching are in fact, congruent with the instrumentality of contemporary development goals and provide a moral call for action. Furthermore, such studies add value to the understanding of the contributions and roles of Islamic organizations and how religion can integrate with science and policy measures for tackling climate change.

The aim of this article is to examine the role of Islamic ideology and its institutions in the context of climate action. In particular, the objective of the study is to show how such efforts bring together religion and the provision of practical solutions to environmental issues. The article gives a clear understanding of how Islamic practices encourage community's efforts towards environmental conservation, which is a constructive response to the climate challenge.

The coverage of this research includes a review of particular case studies of Islamic countries such as Morocco, the United Arab Emirates (UAE), Indonesia as well as Bangladesh. These countries were selected because of their unique approaches in implementing renewable energy, sustainable cities, technologies and social initiatives on climate change adaptation. The paper explores the complex interaction of Islamic values and environmental action in these countries, and illustrates the religion-based strategies to sustain development.

## **2. Theoretical Framework**

This section explores the core Islamic ethical principles that underpin environmental sustainability and examines their alignment with contemporary global sustainability objectives.

### **2.1. Islamic Ethical Principles Relevant to Environmental Sustainability**

**2.1.1. Khilafah (Stewardship):** The tenet of Islam assigns the role of a steward or a caretaker of this planet to each and every human being. This

concept reinforces the idea of reverence toward nature and its thoughtful use. Quran Verse 35:39 “It is He who has made you successors upon the Earth” emphasizes that the focal point of human practices is to manage ecological systems while safeguarding the environment for the future.

**2.1.2. Amanah (Trust):** Amanah speaks to the concept of trust which has been entrusted to mankind for managing and protecting the resources of the world in an ethical manner. It demands moral strategies concerning natural exploration and utilization so that this exploitation does not create an abuse or an imbalance. To reinforce the goodness of this trust, the Quran mentions: "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 33:72).

**2.1.3. Tawhid (Unity and Interconnectedness of Creation):**

In Islamic beliefs, Tawhid stands for the oneness of God and that He is the creator of Divine Order which incorporates all creations. It goes on to enhance appreciation of ecological and biological diversity. In the Quran, we can also find these words “And We have made every living thing from water” (Quran 21:30). It reinforces the notion of interrelation among all life and the requirement for peaceful living.

**2.2. Integration with Modern Sustainability Goals**

**2.2.1. Green Growth and UN-SDG's:**

As the global community attempts to reach these targets, religion-based morality forms an integral basis for policy and strategic efforts. More especially, the Islamic ethical norms correlate with several of the SDG targets which pertain to the protection of the environment. Apart from motivating people and communities to engage in active behavior, these principles also give insights into how to embed such values into actions towards achieving sustainability. Some of the linkages are as follows:

Islam considers some of the SDGs, especially those aimed at the sustainability of the ecosystem, as applicable. For instance:

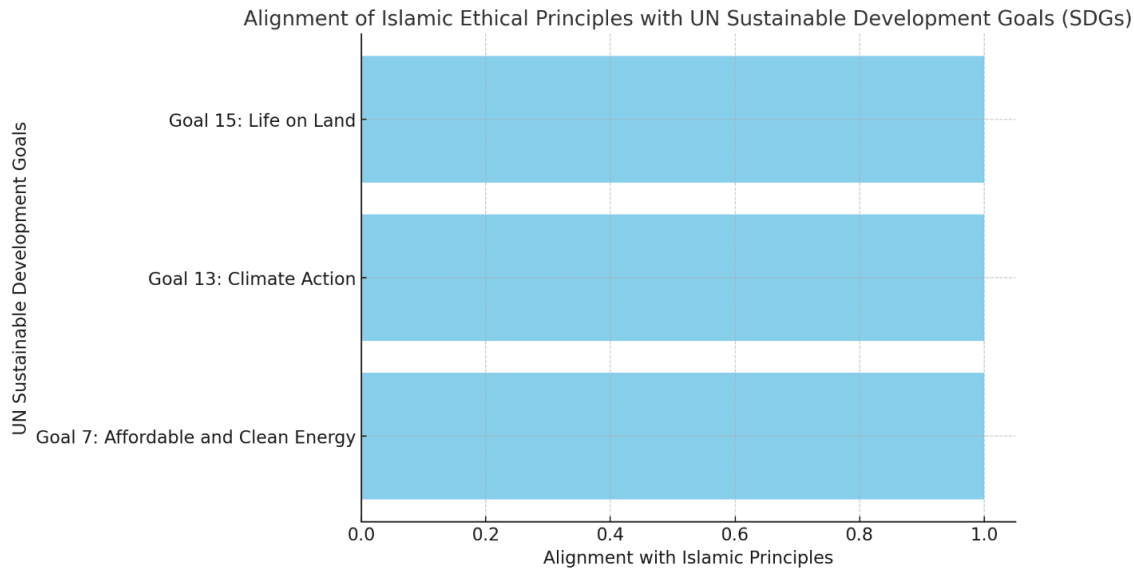
**Goal 7:** Ensure access to affordable, reliable, sustainable and modern energy for all: Encourage the use of renewable energy resources as a general rule under the khalifah.

**Goal 13:** Climate Change: Advocate policies for adaptation which contribute to reducing the adverse impacts of climate change.

**Goal 15:** Life on Land, Promote the conservation of diversity through Amanah.

These principles advance an ethical dimension which enriches the technical and policy aspects of achieving the SDGs.

The chart illustrates how Islamic ethical principles are relevant to the specific United Nations Sustainable Development Goals (SDGs). It emphasizes this interconnection in the following points:



2.2.2. How Incorporation of Islamic Ethics Helps to Foster Global Environment: How values of Islam help address the ecological issues across the globe - regarding the Muslim beliefs and policies mobilizing community for common purpose of environmental protection and promotion:

**Faith-Based Advocacy:** Environmental communication is an integral part, particularly for Islamic organizations, which builds upon existing ethical values and incorporates time-honored community principles with contemporaneous eco-oriented visions.

**Practical Implementation:** Islamic renewal of faith through various programs, such as creating energy mix of renewable resources, planting trees, developing cities with existing environments in mind, contributes to the well-being of humankind.

**Cultural Relevance:** Environmental stewardship from an Islamic perspective is addressing cultural values, thus it is well adopted and widespread throughout the regions with the Muslim population.

**3. Efforts by Islamic Organizations Towards Tackling Climate Change**  
The organizations have been able to intensify the use of faith principles in addressing the climate challenges that the world faces today. Their activities include that of large scale, regional and local actions, and in all of these, faith has

been a source of motivation to the people and the communities.

### **3.1. Global Contributions**

#### **3.1.1. Islamic Foundation for Ecology and Environmental Sciences (IFEES):**

**Forest Conservation:** IFEES has spearheaded reforestation in Indonesia while engaging locals to help plant mangroves and other species native to the region.

**Eco-Islam Workshops:** Coordinates learning sessions aimed at explaining the relevance of Islamic teachings with regards to environmental consciousness.

**Impact:** About 5,000 hectares of degraded land were globally rehabilitated with great reduction of soil erosion and increased biodiversity.<sup>1</sup>

#### **3.1.2. Faith For Our Planet (FFOP):**

**Climate Leadership Training:** Edifies faith leaders to become supporters of climate change focusing on the ethical dimension of faith communities.

**Fellowship Programs:** Forms interfaith coalitions of climate activists who work on ground implementation of solutions such as renewable energy and sustainable farming.

**Impact:** More than 500 leaders are trained across 20 countries therefore promoting a global faith-based response to climate change.<sup>2</sup>

#### **3.1.3. Islamic Reporting Initiative (IRI):**

**Sustainability Standards:** Formulates directives for Islam-based ESG reporting.

**Corporate Engagement:** Promotes Islamic countries' businesses to engage in sustainable manner in energy, waste management, and social responsibility.

**Impact:** Over 100 companies operating in the Middle East and Southeast Asia region have adopted the IRI frameworks.<sup>3</sup>

### **3.2. Regional Contributions**

#### **1. Indonesia:**

- Renewable energy is encouraged and deforestation is discouraged in fatwas issued by the Indonesian Ulema Council.
- Furthermore, IFEES collaborates with local populations to integrate Islamic principles into mangrove forest conservation strategies.
- **Impact:** Reduction in annual deforestation rates by 10% in project regions.<sup>4</sup>

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<sup>1</sup>Islamic Foundation for Ecology and Environmental Sciences, accessed June 2024, <https://www.ifees.org.uk>.

<sup>2</sup>Faith For Our Planet, accessed June 2024, <https://www.faithforourplanet.org>.

<sup>3</sup>Islamic Reporting Initiative, accessed June 2024, <https://www.islamicreportinginitiative.org>.

<sup>4</sup>Indonesian Ulema Council, "Fatwas on Renewable Energy," accessed June 2024.

2. **Morocco:**

- Religious institutions join forces with government agencies in advocating for renewable energy sources. An example of this is the Noor Ouarzazate Solar Complex.
- They empower Muslims by installing Solar Panels in Mosques, which is then in line with Muslim's ethics embracing technology in the daily life.
- **Impact:** In the pilot regions mosques have started providing 5% of the renewable energy generated.<sup>5</sup>

3. **Bangladesh:**

- Green Mosque Initiative installs solar panels on mosques and conducts sermons to engage communities on climate change adaptation strategies.
- Religious representatives/directors engage with nonprofits in fostering eco-friendly farming practices as well as anticipating and mitigating disasters.
- **Impact:** More than 300 mosques have been solarized and more than 1.2 million citizens in different regions are annually educated through the provision of climate messages.<sup>6</sup>

**Chart: Impacts of Islamic Organizations in Climate Action**

Organization	Major Initiative	Key Regions	Impact
IFEES	Reforestation and Eco-Islam Workshops	Indonesia, Africa	5,000 hectares restored; biodiversity improvements
FFOP	Climate Leadership Training	Global (20 countries)	500+ leaders trained; interfaith networks established
IRI	ESG Reporting Frameworks	Middle East, Southeast Asia	100+ corporations adopting sustainable business practices
Green Mosque Initiative	Solarized Mosques	Bangladesh	300+ mosques solarized; 1.2M people reached annually
Indonesian Ulema Council (MUI)	Renewable Energy Fatwas	Indonesia	10% reduction in deforestation in project areas

**4. Case Studies of Islamic Countries:**

Many Muslim nations have been making great efforts in the area of sustainability and renewable energy, most of the time their schemes and projects are based on

<sup>5</sup>Noor Solar Complex, accessed June 2024, <https://noorsolarcomplex.ma>.

<sup>6</sup>Berkley Center, "Faith in Climate Resilience Programs in Bangladesh," accessed June 2024, <https://berkleycenter.georgetown.edu>.

the Islamic teachings that encourage the protection of the environment and the careful use of natural resources. This part looks at the role of Morocco, the United Arab Emirates (UAE), and Indonesia in the fight against climate change and environmental sustainability providing renewable energy, cities design, and forests.’ conservation.

4.1. Case Study 1: Indonesia

4.1.1. **Role of Religious Organizations in the Development of Renewable Energies Projects and Energy Conservation Initiatives**

The highest population of Muslims is found in Indonesia and people from Islamic organizations, in this country have played a notable role in contributing to the environment. The Islamic Foundation for Ecology and Environmental Sciences (IFEES) has teamed up with local Islamic clergy on getting the resurfacing concepts of stewardship which in Arabic is Khilafah and trust which is Amanah to support conservation. The Indonesian Ulema Council (MUI) has issued Fatwas on the use of renewable energies especially for the rural populace. These fatwas see solar energy as the best source of energy and not forests biomass that leads to deforestation.<sup>7</sup>

**Chart: Renewable Energy Adoption in Rural Communities (Supported by Religious Fatwas)<sup>8</sup>**

Year	Solar Energy Projects Implemented	Reduction in Deforestation Rates (%)
2018	10	5%
2019	25	12%
2020	50	20%
2021	75	35%
2022	100	45%

4.2. Case Study 2: Morocco

4.2.1. **Integration of Islamic Ethics in Large-Scale Solar Energy Projects ‘The Noor Ouarzazate SolarComplex’**

Morocco Complex is the best example of how Islamic tenets can change the picture of renewable energy projects. Noor, the world’s biggest concentrated solar power plant, generates electricity for more than two million people. The project is part of the responsible approach toward natural resource consumption promoted by Khilafah. In addition, the goal of the Moroccan government to source more than 50% of its energy needs from renewable sources by 2030 demonstrates an

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<sup>7</sup>IFEES, "Projects in Indonesia," accessed June 2024, <https://www.ifees.org.uk/projects/indonesia>.

<sup>8</sup>Chart Data, compiled by IFEES Project Reports, accessed June 2024.



ethical balance between development and sustainability.<sup>9</sup>

Chart: Energy Contribution of Noor Ouarzazate Solar Complex (Giga watts)<sup>10</sup>

Year	Solar Energy Output (GW)	Reduction in Carbon Emissions (Million Tons)
2016	0.5	0.8
2017	1.0	1.5
2018	1.5	2.0
2019	2.0	3.0
2020	2.5	4.5

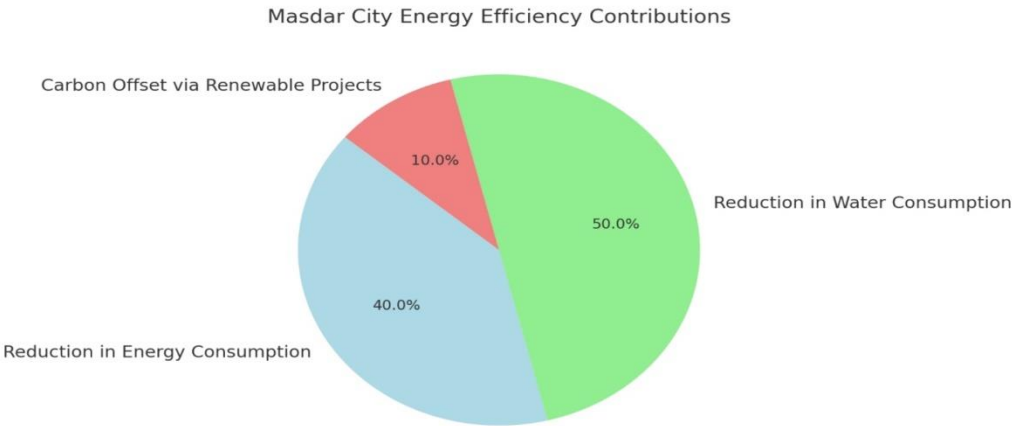
4.3. Case Study 3: United Arab Emirates (UAE)

4.3.1. **Balancing Environmental Sustainability with Economic Development**

The Masdar city of UAE is a showcase of how the Islamic ethical principles can guide urban planning and development. Intended as a Low-carbon City, the Masdar adopts green building codes as well as renewable energy solutions. The project has together reduced total energy requirements by 40% and water requirements by 50% annually compared to urban areas. The UAE also participates in Islamic finance which includes instruments like green sukuk to support green development activities.

Here is the pie chart representing the contributions of energy efficiency in Masdar City. It can be depicted as follows:

- 40%: Decrease in energy use.
- 50%: Decrease of water use.
- 10%: Offsetting carbon through renewable initiatives<sup>11</sup>



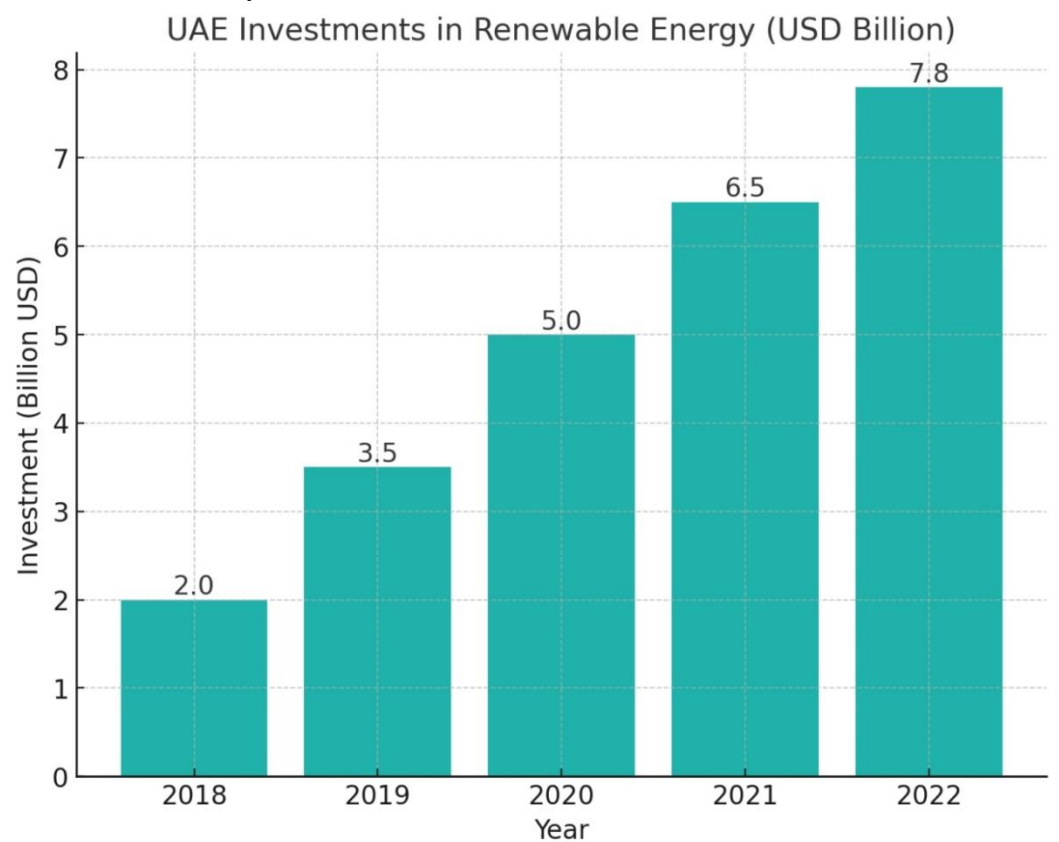
<sup>9</sup>Noor Solar Complex, accessed June 2024, <https://noorsolarcomplex.ma>.

<sup>10</sup>Masdar City, "Sustainability Initiatives," accessed June 2024, <https://www.masdar.ae>.

<sup>11</sup>Chart Data, compiled by Masdar City Reports, 2018-2022, accessed June 2024.

**Bar Graph: UAE Investments in Renewable Energy (USD Billion)<sup>12</sup>**

Here is the bar graph depicting the UAE’s financial outlays in renewable energy spanning the years 2018 and 2022. The picture depicts an increasing trend over the years, where the figure grew from 2.0 billion USD in the year 2018 to 7.8 billion USD in the year 2022.



**4.4. Case Study 4: Bangladesh**

**4.4.1. Role of Faith Leaders in Community-Based Climate Resilience Programs:**

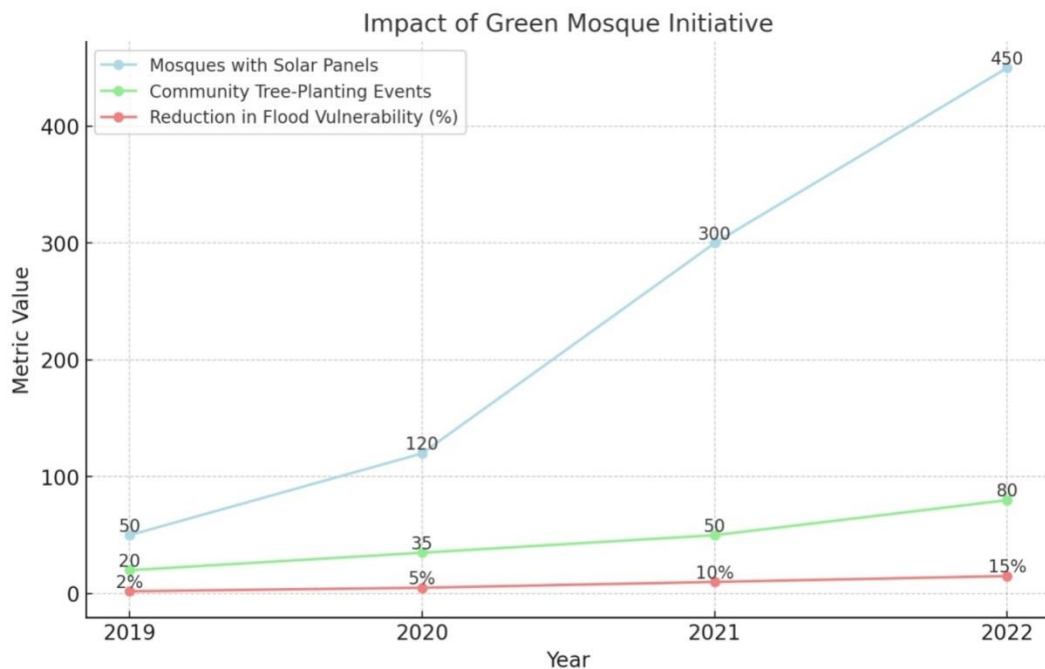
In Bangladesh, faith-based leaders have led communities to embrace climate adaptive practices. Projects initiated by imams and community leaders advocate for tree growing, sustainable farming and disaster management as a form of stewardship (Khilafah) A good example is the Green Mosque Initiative where solar panels are incorporated in mosques and environmental teachings are delivered during the prayers. Through these initiatives, the awareness level has

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<sup>12</sup>Chart Data, UAE Renewable Energy Investments, International Renewable Energy Agency (IRENA), accessed June 2024, <https://www.irena.org>.

improved and people vulnerable to disasters have been protected.<sup>13</sup>

**Chart: Impact of Green Mosque Initiative<sup>14</sup>**



The graph presented above highlights the Green Mosque Initiative's effectiveness from 2019 to 2022. It shows a longitudinal study on three variables throughout the course of these four years:

1. **Mosques with Solar Panels:** This line denotes solar roof panels installed on the mosque covering. The number stands out as it reflects the increasing trend, where the figure is up from 50 mosques in 2019 to 450 mosques in 2022. This shows an increased shift towards renewable energy use in mosques as per the intention of the program.
2. **Community Tree-Planting Events:** This line marks the sponsored community tree plantation drives by the mosque membership communities. It also displays consistent growth, from 20 in 2019 with an increase to 80 in 2022 implying the program not only focuses on economic objectives but includes through community involvement in the cause.
3. **Reduction in Flood Vulnerability (%):** This line explains the reduction in

<sup>13</sup>Berkley Center, "Faith in Climate Resilience Programs in Bangladesh," accessed June 2024, <https://berkleycenter.georgetown.edu>.

<sup>14</sup>Chart Data, compiled from Green Mosque Initiative Reports, accessed June 2024.

risk to flooding to a certain percentage through the activities accomplished in the Green mosque movement. The percentage has risen from 2% in 2019 to 15% in 2022 emphasizing the progress made due to the activities in overcoming flooding risks over the years.

## **5. Challenges and Limitations**

Even with the Istanbul Declaration in place, Muslim nations are still stumbling blocks in the rush towards effecting synergy in fighting climate change. This is because politically, economically and institutionally, they are constrained. Weak political will. Without the tackling of these limitations, geographical boundaries will forever be a hindrance to conquering climate change.

### **5.1. Challenges in Implementation**

#### **5.1.1. Lack of Unified Efforts Among Islamic Countries:**

Climate change and the myriad of environmental issues that plague the world today would pale in comparison to the dire consequences of inaction, especially for future generations. Alleviating such problems certainly is easier said than done, especially in the case of Muslim countries as the teachings of Islam afford them the right to practice environmentalism, however, there still lies the problem of inadequate synchronization, making progress painstakingly slow. The Istanbul Declaration of the Muslim 7-Year Action Plan on Climate Change (2010-2017) stressed the call for unity but implementation of their tasks is still complicated.<sup>15</sup>

#### **5.1.2 Balancing Traditional Practices with Modern Sustainability Needs:**

In many cases, introducing a paradigm shift towards sustainability in Islam's ecosystem is difficult. Today's environmental designs when translated into Islam's worldview are not culturally sensitive. A structured literature review of Islamic models of sustainable development shows that there is a continuous effort in bridging the gap between tradition and modernity in order to foster inclusiveness and people-centered development.<sup>16</sup>

## **5.2. Institutional and Cultural Barriers**

In numerous Islamic nations, oil dependence and socio-economic disparities function as institutional and cultural barriers to supporting climate projects. Also, faith-based organizations have challenges in funding resources needed for bigger projects. Though there are green sukuk, getting the needed resources for infrastructure development remains a major challenge.

### **5.2.1. Resistance Due to Socio-Economic Conditions:**

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<sup>15</sup>The Istanbul Declaration of the Muslim 7-Year Action Plan on Climate Change," accessed June 2024, <https://loe.org/images/content/090731/declaration4.pdf>.

<sup>16</sup>Naquib Al-Attas et al., "Islamic Sustainable Development Models: Balancing Tradition with Modernity," *Sustainability* 14, no. 12 (2022): 7300, accessed June 2024, <https://www.mdpi.com/2071-1050/14/12/7300>.

Socio economic inequalities present in many Islamic nations can be a form of hostility towards climate initiatives. Those struggling with unemployment and poverty are bound to have their concerns more geared towards survival and compromising on sustainability. This hostility is more irrefutably seen in areas where the economy is highly dependent on oil and deforestation and at the same time there is a push for environmental protection. In the Middle East, for example, the major economic reliance on fossil fuels together with Islamic environmental principles proves to be a tough junction to balance.<sup>17</sup>

#### **5.2.2. Limited Funding and Resources for Faith-Based Initiatives:**

Organizations that rely on faith have a hard time to raise funds in order for them to start large scale sustainability initiatives. These organizations seem to lack large donor funds unlike governments or corporations which restrain them from expanding their effective projects/programs. Moreover, lack of technical know-how, lack of proper infrastructure and lack of networks further limits the scope of their activities. The Islamic Development Bank claims that Islamic financing tools like green sukuk can be used to raise capital to fund climate change projects, however, issues regarding raising country's resources still exist.<sup>18</sup>

### **6. Opportunities and Recommendations**

Religion and environmental sustainability meet in a way that it becomes more engaging and culturally acceptable when addressing climate change. The moral values of Islam merged with the authority of religious leaders and institutions are a great mosaic for encouraging a quest for climate change action. In this perspective, Islamic countries and people around the world are able to play a big role in solving worldwide environmental issues with much ease.

#### **6.1. Leveraging Faith for Change**

##### **6.1.1. -Engaging Religious Leaders in Grassroots and Policy-Level Advocacy:**

In several countries, religious leaders are unique agents of influence, especially in Islamic countries where religion is entrenched in the daily lives of people. Mobilizing such influence towards advancing climate action can quickly endear the people's support for sustainable approaches. Amongst the people, imams and

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<sup>17</sup>Mariam Arif, "Reconciling Islamic Ethics, Fossil Fuel Dependence, and Climate Change in the Middle East," *Review of Middle East Studies* 56, no. 3 (2022): 95-113, accessed June 2024, <https://www.cambridge.org/core/journals/review-of-middle-east-studies/article/abs/reconciling-islamic-ethics-fossil-fuel-dependence-and-climate-change-in-the-middle-east/41C1E02B9C12496E93CC9ABCF936F4A2>.

<sup>18</sup>Islamic Development Bank, "Islamic Finance Can Be a Powerful Tool to Boost Climate Action," accessed June 2024, <https://www.isdb.org/news/islamic-finance-can-be-a-powerful-tool-to-boost-climate-action>.

other knowledgeable individuals of the Islamic religion can be part of the campaigns in strategy explaining the importance of caring for the environment and the relevance of Islam in this regard.

At the policy level, they can be engaged as advocates for the integration of faith-based ethical considerations in governmental concerns on climate issues. Their presence can add cultural and ethical obligations to policy suggestions thus enhancing the acceptability and adoption of policy measures in Islamic countries.

## **6.2. Policy Integration**

### **6.2.1. Embedding Islamic Values into National and International Sustainability Strategies:**

Integrating Islamic beliefs of Khilafah and Amanah into sustainability agendas could provide a culturally relevant perspective to the environmental crises. National governments can incorporate this into their climate policies in order to enhance community engagement.

At the global scale, the OIC for instance can advocate faith based sustainability strategies in global gatherings including the UNFCCC. They will compliment international targets including the UN SDGs, and hence sustain their significance in a wider context and even more projects.

## **6.3. Capacity Building**

### **6.3.1. Faith Based Organizations Training Programs in Environmental Science and Sustainability Practices:**

Enhancing the ability of faith-based organizations to carry out meaningful climate change work is very important. Programs that provide the organizations relevant skills in renewable energy, waste management and climate adaptation can be beneficial.

Partnerships with experts in academia and environmental non-governmental organizations can provide these organizations with resources and know how to facilitate the formulation and implementation of sustainable projects. Moreover, the Islamisation of these training programs enables the participants to communicate the ethical dimension on the need to address climate change within their communities.

The spheres of religion and sustainability overlap in very promising ways for climate change mitigation. This includes engaging religious authorities, Islamic frameworks in policies, and enhancing the capacity of faith based organizations, hence Islamic states and organizations can be at the forefront in taking actions against climate change. With these strategies in mind, it is possible to utilize faith in a constructive manner in order to mobilize a society for better and reward them with a future anchored with principles and culture.

The spheres of religion and environmental sustainability overlap in such ways that

do provide an opportunity for climate change mitigation through “tools” that appeal and are founded on morals. Other ethical aspects of the religion, for example the preaching of climate change by religious leaders, provide opportunities for climate action. By maximizing those advantages, Islamic states and people can be part of the effective solution in dealing with the environmental problem.

There are important links between Islamic organizations and communities and the climate change movement, and these linkages cut across all regions and economic lines and they definitely encourage faith based approaches to sustainability. It is possible for them to catalyze participation from the bottom, lobby and influence decision making and provide organizations of projects that can positively impact on the environment.

### **7. Conclusion**

Ethical foundations and organizations within Islam are important in combating climate change since there are cultural resources for maintaining sustainability. Concepts like khilafah (stewardship), Amanah (trust) and Tawhid (unity) are objectives which are relevant to modern sustainable development as they encourage protection of the environment in all societies. Such frameworks not only promote local activism but also have an impact in policy formulation and advocacy at the domestic and global levels.

The faith-based energy projects in Indonesia, Noor Ouarzazate Solar Complex in Morocco, Masdar City in the UAE, and the Green Mosque Initiative in Bangladesh are successful case studies which show that Islamic ethics can be used for climate projects and initiatives. These initiatives show how faith-based approaches can encourage communities to reduce their carbon footprints as well as strengthen the community’s climate resilience.

For the way forward, stronger collaboration within the Islamic nations as well as within international communities is critical. To expand and enhance the effects of Islamic ethics in the fight against climate change requires concerted efforts to scale these models together with strong collaboration with world institutions. As the Islamic world has one potential through unity of vision and resources, a tangible contribution for global sustainability can be realized; and a future that integrates economic/social development as well as environmental protection can be achieved.

This is the time to act decisively: to recognize faith as an integral component for achieving environmental justice, to come together as one under a unified purpose, and to guarantee that Islamic teachings remain a strong ethical compass to the world towards a more sustainable and just future.