



Human Role on Environmental Protection: A Comparative Study between Islam and Buddhism

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.....

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Declaration of the Supervisor

This is to certify that I have read the thesis entitled as “Human Role on Environmental Protection: A Comparative Study between Islam and Buddhism” accomplished by Shafiul Islam. It has been done under my guidance and supervision as a partial fulfillment for the degree of Master of Philosophy at the Department of World Religions and Culture, University of Dhaka. In my opinion, it is an important work providing a comparative approach between two distinct traditions and is fully adequate for the degree of Master of Philosophy.

.....

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Abbreviations

AFED	Arab Forum for Environment and Development
AMEN	African Muslim Environment Network
ARC	Alliance of Religion and Conservation
ARMM	Autonomous Region in Muslim Mindanao
ASIL	American Society of International Law
CARE	Cooperative for Assistance and Relief Everywhere
CPCB	Central Pollution Control Board
DoE	Department of Environment
FPMT	Foundation for the Preservation of the Mahayana Tradition
GEO	Global Environmental Outlook
GGNRA	Golden Gate National Recreation Area
GNH	Gross National Happiness
GNP	Gross National Product
GoB	Government of Bangladesh
GPN	Green Pilgrimage Network
IFEES	International Federation of Engineering Education Societies
IRW	Islamic Relief Worldwide
IUCN	International Union for Conservation of Nature
KSA	Kingdom of Saudi Arabia
MoEF	Ministry of Environment and Forest

NEMAP	National Environment Management Action Plan
NEMO	Netherlands Mongolia Trust Fund on Environmental Reform-II
OECD	Organisation for Economic Co-operation and Development
OIC	Organization of Islamic Cooperation
PBUH	Peace Be Upon Him
PME	Presidency of Meteorology and Environment
RMB	Renminbi
SDG	Sustainable Development Goal
SGSRI	Saudi Geological Survey Research Institute
SWA	Saudi Wildlife Authority
UK	United Kingdom
UNCLOS	United Nations Convention on the Law of the Sea
UNDV	United Nations Day of Vesak
UNEP	United Nations Environment Programme
UNESCO	United Nations Educational Scientific and Cultural Organization
URI	United Religions Initiative
USA	United States of America
USAID	United States Agency for International Development
WWF	World Wildlife Fund

Chapter One

Introduction

1.1. Statement of the Research Problem

This research proposes a relative inquiry of adherents from Islam and Buddhism in term of saving the environment. These followers have the utmost duty to perform through caring and managing natural resources following their religious teachings. They can fulfill that duty as individuals and as members of particular group where religions play the vital role to shape and direct them into the right path. Undoubtedly, all the religions of the world have their respective views in order to protect the environment, but Islam and Buddhism are taken into consideration as examples of having a close exploration from different religions. Religions are very powerful means to bring the right change through influential changes in human psyche. Awareness from Buddhism and Islam on environmental issues is necessary for every concerned person. Environment protection does not necessarily demand any specific religion to draw attention but every religion has its part to solve problems. Faith systems recommend its followers into certain rules and regulation where peaceful living is disturbed or needed to improve. Islam calls its faithful believers as caretaker in every aspect of life. Arnold Toynbee and Lynn White opined that, religions focus on followers as the representatives of Creator on earth and they justify their superiority over the rest of the creation in this way. This is how people on earth are provided with the task to control and dominate the nature and environment.¹ But several aspects are related to protecting environment, such as identifying problems, relation of human lives to it, religious beliefs and practices to follow, and so on. Focus, here, will be on the protective measures regarding environmental issues from respective faith system. Another but the most important matter is the step taken by humans on those problems. How do human beings act for the environmental protection? What are the methods to be taken into consideration? Religious teachings are powerful enough to justify the environmental protection measures and methods, where Islam and Buddhism can be role models to follow. These wonderful religious systems have already gained ample attention on the issue of protection and still have much to research on. Buddhism, the ancient one, was introduced around 2500 years back and the

¹ White, L. T. (1967). The Historical Roots of Our Ecologic Crisis. *Science* 155 (3767), 1203-1207; Toynbee, A. (1972). The Religious Background of the Present Environmental Crisis. *International Journal of Environmental Studies* 3 (1-4), 141-146.

comparatively new Islam was established approximately before 1400 years. People are now enjoying the established ethical teachings from them. For instance, the holy Quran or the holy *Tripittakas* are easily accessible to the followers in today's world.

Apart from the holy teachings, there are other cultural, traditional and aesthetic factors which influence the ethical growth of adherents, and can affect the surrounding elements of environment for good. Historically, Muslims and Buddhists passed a long ethical journey. How did the adherents from respective faith behave with the environment? What were their role for the biological and physical elements of nature? Religiously and culturally, followers of these faith systems showed their representations. These historical teachings are helpful to figure out the more active role from them. The difficulties faced by them and the successful attempts from them can shape the future role of human beings in a more constructive way. Contrarily, why some of the followers are appeared in a negative role and why they harmed the environment are also important to analyze. As religions can never teach evil action, even though the followers were involved in those maltreatment on environment. Humans can never be the cause of environmental problems because it is contradictory with their utmost quality. For these reasons, religious teachings must be combined with cultural, traditional, social, political and historical teachings. Last but not the least, proper application of the teachings matters the most. Before that, many environmental problems of today's world need to be addressed.

As of late, global warming, deforestation, extinction of biodiversity and pollution from industrialization are prime human concerns. As a believer, every Buddhist or Muslim should rethink from his/her respective place and must act as a human. Likewise, whether human beings are acting righteously or not is a big field of query. Among many environmental problems several have been caused by the humans to whom everything relies on. Valuing the right role from human is very essential and it can be done following the ethical principles of religions. Religion of peace like Islam and a religion of non-violence like Buddhism are put forwarded to analyze respective human role on environmental protection. Various protective measures have been taken for environmental problems from both of them but a new research from a comparative outlook may spare some new spaces for the people of the world. To defy environmental problems, religious teachings from comparative perspective could be very effective for the entire humanity. Full of instructions on relative matter are provided for the particular adherents. Comparative study between two different philosophies might have different viewpoints: one is better than the other, both are complementary to each other, both lack the basic aspects, both are potential enough, etc. But religions are always

for the good of humanity and should never be judged from the scale of superiority or inferiority but through ethical understanding only. Muslims and Buddhists have contributed a lot for the mankind and the appeal of those can never be faded.

Therefore, a comparative study does not denote the stronger level between these two systems but to find out the different effective roles of them which have worked to protect the environment and can be followed to whatever end.

1.2. Background of the Study

Environmental protection has been one of the major concerns in today's world because of the increasing effects of industrialization and unethical human approach. A moral degradation has been witnessed with the progress of modernity.

The present research is done considering two religions and their adherents' role on protecting the environment. First of all, it is impossible to include all the religions of the world in a particular study. A comparative study needs at least two faith systems to analyze. Secondly, two distinctive religions are taken to focus a universal outlook on the topic. Islam is widely recognized in term of its monotheistic² features, whereas Buddhism is formulated with the absence of one Supreme Creator. Therefore, two different philosophical systems are drawn to this particular study for a better comparative analysis and to understand each of them from a new dimension.

As two Asian religions, they contributed a lot to preserve the lowering effects on environment. Thus, the environment protection from Muslims and Buddhists is necessary to put forward and more importantly, from a relative perspective. People know them as religions of peace but they do not perceive their comparative understanding.

1.3. Objective of the Study

Objectives of any research work are very crucial to have an organized way of realizing the outcomes.

Although, several research works have been done on particular religion regarding the environmental issues but not in a comparative approach. This research aims at the critical evaluation of theological and religious knowledge as seen within the framework of Islam and Buddhism. Especially, the priority is given to the participants' actions on environmental protection. Environment is getting polluted and maltreated by the humans and in somewhat naturally. Protection through management

² Smith, M. K. Monotheism and the Redefinition of Divinity in Ancient Israel. *JISMOR* (9), retrieved on 4th February 2020 from <http://www.cismor.jp/uploads-images/sites/3/2014/07/JISMOR9e2.pdf>, 5-6.

of environmental resources and care for the living organism is especially considered in this thesis. Besides, the determining factors from Islamic and Buddhist thought systems are drawn for that protection. Islam is occupied with the theocentric approach where Almighty Creator (*Allah*) possesses the supreme importance but Buddhism does not recognize any such Creator with utmost human focus. One holds the monotheistic approach and the other has concept of agnosticism. Two traditions are different but have confluence positioning regarding environment protection matter. From an activist outlook, Muslims and Buddhists are considered in the thesis work.

Therefore, this study points on finding a possible common ground of safeguarding the environment by followers from two distinct faith systems.

1.4. Research Questions

The main thesis problems are as follows:

1. What are the roles of humans on environmental protection in the light of Islam and Buddhism?
2. Why is a comparative study between Islam and Buddhism needed to understand human actions on environmental protection?

These two vital questions are designed to resolve some environment issues of today's world. But these two problems have some other sub-questions which are helpful to have a deeper understanding of the thesis problem. They are given below:

1. What are the prime Islamic teachings for a Muslims to follow to ensure the safety of biological and physical elements of environment?
2. What are basic Buddhist teachings to follow in order to establish proper treatment on the physical and biological elements of environment?
3. Why are Islamic and Buddhist principles on environment important for humanity?
4. Which practical implementations are initiated by the Buddhists and Muslims throughout the world for the protection of environment?

Basing on those questions, Muslim and Buddhist believers' duty to defend their surrounding will be clearer.

1.5. Literature Review

As the present research is attempted to explore a comparative analysis of two separate religions, the researcher had to go through a wide range of religious sources to extract the ultimate answer of current study.

In order to understand the research problem, the religious background of Buddhists and Muslims are intended to explore at the beginning. Initially, it is clear that each religion has individual observation from textual and historical contexts. For example, *The Holy Quran* (1987) translated by Abdullah Yusuf Ali has been used as the most prime source for Islamic context. Likewise, Culla Vagga's *Buddhism in Translations* along with Buddhist writings like *Abhidhammatthasaiigaha*, *Aiiguttara Nikaya*, *Anguttara Nikaya* and several other textual sources have been considered as the most important ones in the light of Buddhism. These writings are taken to understand the prescribed human roles regarding the protection of environment. Other Islamic and Buddhist commentaries are also included as the supportive information on the topic. For instance, Nasiruddin al-Khattab's translated copy of *Musnad Ahmad* (2012), Muhammad Umar Chapra's book on *Islam and Economic Development* (1993), Dr. Muhammad Muhsin Khan's translated copy of *Ṣaḥīḥ al-Bukhari* (1997), Davids and Carpenter's edited version of *Dīghanikāya*, P. A. Payutto's book on *A Constitution for Living, the Pali Canon: What a Buddhist Must Know* (2008) are explored as crucial sources for the research.

Besides, secondary sources are added for further clarification of the textual data. A considerable number of books and scholarly journals have been written separately on environment protection in the light of Islam and Buddhism but separately. As an Indian philosophy, Buddhism is initially recognized from Indian context where A. K. Warder's book *Indian Buddhism* (2000) is found to be helpful enough. In addition, Palmer & Finlay's writing on *Faith in Conservation* (2002), Buddhaghosa's edited copy of *Atthasalinl* (1897), N. Thera's *The Buddha and His Teaching* (2006) and several others are included more assisting information. Noticeably, this research covers a range of books, journals, news reports, organizational websites and internet sources which are ordained with significant data related to the work. These information help to realize the connection of religious principles with their respective followers in different parts of the world.

Eventually, all those sources are studied from religious, social, historical and practical contexts before analyzing the topic from comparative outlook. Therefore, the literary flow provides a close evaluation of Muslims and Buddhists role regarding the protection of environment.

1.6. Importance of the Study

This is a pure theoretical work aiming to explore the actions of believers who believe in world religions like Islam and Buddhism. Their actions on environmental protection are studied to have a clear understanding of Islamic and Buddhist values on this regard. The study is dedicated to a creative exploration of the relation between environment and human beings. The research attempt helps to realize religious perspectives on environment along with the long history, culture and active human responsibilities in a single vein.

Present world is a world of modernity but this modernity is not always being appeared in progressive role. Sometime, the mechanism of modernity is found to be very infectious for the environment. Only humans can make it alright and especially the faith-based followers who maintain a disciplined lifestyle. As religion of peace, both Islam and Buddhism should come forward with more non-violent ideologies to save the surroundings. Nicolas Sihlé and Patrice Ladwig pointed a very satisfying and objective approach of comparative study. They opined: “Comparison from basic level promotes and enhances a better understanding of the particular through shifting the perspective of analysis into another level. It helps to understand distributions of processes and traits of diffusion and appropriation. Patterns and structures become visible through the comparative analyses.”³ These messages become very important to the people of the world because all are connected in one way or other. This study, therefore, will be a unique attempt to observe practical understanding about religion.

In addition, the research findings may play an effective role obtaining some new initiatives from the followers of different faiths because a comparative study between two faith systems carries only positive messages across the globe.

1.7. Research Methodology

A research methodology refers indication of the particular ways adopted for a study along with the applied reasons and logical understanding in support of that⁴. Qualitative⁵ method is adopted to conduct this research for the analytical nature of the study. Besides, referencing and footnoting are

³ Sihlé, N., and Ladwig, P. (2017). Introduction: Legacies, Trajectories, and Comparison in the Anthropology of Buddhism. Special Section: Toward a Comparative Anthropology of Buddhism. *Religion and Society*, Advances in Research 8, 117.

⁴ Islam, M. N. (2008). *An Introduction to Research Methods*. Mullick and Brothers, Dhaka, 4.

⁵ Creswell, J. W. (2009). *Research design: Qualitative, quantitative, and mixed methods approaches*. 3rd Ed., Thousand Oaks, CA: Sage.

done following the APA⁶ (American Psychological Association) style and the instructions from the supervisor. In this phase, role of qualitative method, methods of collecting data and analysis, and limitation of the research are emphasized.

1.7.1. Role of Qualitative Method

Application of methods varies depending on the particular subject matter of the research. Qualitative method refers about the reality of fact along with the depiction and explanation of practical situation. At the same time, this method accumulates knowledge from existing research works related to the study. Subsequently, it appears to be easy for the researcher to analyze the work systematically.⁷

1.7.2. Methods of Data Collection and Data Analysis

Present research relies on both primary and secondary sources of data collection. As the work is directed in order to establish a new theoretical framework, it is essential to depend on sources like books, journals, news articles, editorials and various organizational and general internet sites in order to collect information. A critical analysis of those books, journals and other sources is done in order to formulate an understanding.⁸

To formulate the research design, exploratory approach is adopted evaluating the problem in a clearer way because this method is considered to be one the best ways to have a better understanding of this research topic.⁹ In terms of data analysis, explanations of two basic religions are the first priority to deeply present the situation. Later on, the evaluation is drawn form the initial discussion of the research topic. Eventually, a comparative analysis is done to find out the diversified aspects of concerned research topic indicating the similarities and differences of solving problems.¹⁰

1.8. Research Limitations

Apart from a satisfactory range of information, this work faces few difficulties and challenges.

⁶ American Psychological Association Referencing Style Guide. Western Sydney University. Retrieved on 1st November 2019 from

https://library.westernsydney.edu.au/main/sites/default/files/pdf/cite_APA.pdf.

⁷ Morse, J. M. & Field, P. A. (1996). The Purpose of Qualitative Research. *Nursing Research*, 1-2.

⁸ Op. Cit., Creswell, J. W. (2009).

⁹ Exploratory Research: Definition, Methods, Types and Examples. Retrieved on 13th January 2020 from <https://www.questionpro.com/blog/exploratory-research/>.

¹⁰ Pickvance, C. (2005). The four varieties of comparative analysis: the case of environmental regulation. *Journal of Housing and the Built Environment*, (16), 2.

Firstly, the researcher had to analyze two distinct faith systems irrespective of considering any particular geographic area but as a whole. It was thought to be the better way of understanding the problem.

Secondly, there is no scholarly source focused on the relative approach of the topic. Therefore, researcher had to analyze the separated information to find out the solution of the problem.

Lastly, the researcher did not get any scope to learn the original languages of Islamic and Buddhist sacred texts. Therefore, he had to rely on the English versions of those texts to evaluate the facts.

1.9. Organization

This thesis has six different but interrelated chapters where each one of them is dedicated to a particular aspect of study.

Chapter One is all about the research problems and its associated approaches. Initially, the research problem is attempted to define briefly to have an introductory understanding of the topic. In the next segment, the objectives, importance and methodology of the study are described along with the data collection and approaches of data analysis. Besides, research limitations are also included followed by the organization of chapters. Second chapter helps about the understanding of few concepts and terminologies related to the topic. It is necessary in the sense because of its conceptual thoughts. The main discussion is focused on the individual religious or philosophical explanations and therefore the initial concepts from the second chapter provides assistance about ongoing explanations. The third and fourth chapters are crucial to grow the distinctive viewpoints of Islam and Buddhism on the protection issue of the environment. Islamic viewpoints are put forwarded in the third chapter where the principles of Muslims along with their righteous acts for the environment are discussed. Historical and religious actions of Muslims are the main focus of this chapter. As the chapter progressed, Islam from a theoretical aspect and Muslims as its practical examples get mixed up. For instance, great human like Prophet Muhammad (PBUH) conveyed the message of holy Quran and served the community well. How were his teachings? Are people following him? A true Muslim is called a successor of Prophet and a successor of Muhammad (PBUH) is kind and loving toward the environment. Various Islamic principles are also taken to analyze Muslim role on environment. For example, Islamic peace building programs, Islamic law or *Shariah*, charity work, Quranic messages on environment and humanity, concept of brotherhood, management of resources, care for animal and forest lives, etc. Besides, active participations of *Imams*, Muslim scholars, Islamic organizations, projects, harmony building initiatives, national and international conferences

and seminars on environmental protection, and schools, colleges and university course curriculum in the light of Islamic teachings on that particular issue are taken into consideration. Likewise, chapter four incorporates the philosophical and practical applications of human responsibilities on environmental defense but in the light of Buddhism. This chapter is also designed with two distinct points: the Buddhist principles related to environment protection issue and the performances of Buddhist in the light of those principles in real world. Especial focus is given to the Buddhists from Thailand, Vietnam, Sri Lanka, India, United States of America and Europe. This faith system comprises valuable life-oriented teachings like Non-violence, Four Noble truths, Noble Eightfold Paths, *Panchasila*, *Patikkasamuppada*, Three Jewels, etc. Like the third chapter on Islam, this portion also attempted to ordain Buddhists monks, nuns and common peoples' active role on the issue. Historically, Buddhists are involved with environment protection initiatives through organizational support, projects, plans, policies, educational programs, faith-based conferences, dialogues, movements on peace building, etc. In both chapters on Islam and Buddhism, awareness building through religious teachings has got attention. Self-awareness is probably the most important initiative to resolve environment problems. For example, COVID-19 is a highly infectious disease during present time. The first trace of the virus was detected during December 2019 in Wuhan, the capital of China's Hubei province.¹¹ This pandemic has been destroying human lives since then. By 2nd April 2020, worldwide around 896450 people have been recorded as infected and 45526 confirmed deaths of human beings.¹² The rate of infection and death are increasing day by day in a considerable way. No medicine has been invented till now but only the methods of simple treatments like: home quarantine, isolation, taking healthy food to strengthen immune system, etc. The only medicine which is working for the prevention of it is public awareness. It's applicable to any disease or healthy life in earth. If Muslims and Buddhists are not aware of their environment, nothing really works out to protect it.

¹¹ Hui, D. S., Azhar E., Madani, T. A., Ntoumi, F., Kock, R., Dar, O., Ippolito, G., Mchugh, T. D., Memish, Z. A., Drosten, C., Zumla, A., & Petersen, E. (February 2020). The continuing 2019-nCoV epidemic threat of novel coronaviruses to global health—The latest 2019 novel coronavirus outbreak in Wuhan, China. *Int J Infect Dis.* 91: 264–66; See also: WHO Director-General's opening remarks on COVID-19. World Health Organization (WHO) (Press release). Archived from the original on 11 March 2020. Retrieved on 12 March 2020.

¹² Coronavirus disease 2019 (COVID-19) Situation Report –73. (2nd April 2020). World Health Organization. (WHO) Retrieved on 4th April 2020 from https://www.who.int/docs/default-source/coronaviruse/situation-reports/20200402-sitrep-73-covid-19.pdf?sfvrsn=5ae25bc7_2.

Eventually, two distinct models are designed to have an overall understanding of human role on environment protection in the light of Islam and Buddhism. The vital research understanding on the topic is inserted in the fifth chapter where the comparative evaluation of Islam and Buddhism is considered. In this evaluation, the philosophical and practical implementations explained in the third and fourth chapters are brought together. But here, the emphasis is on the comparative study between Muslims and Buddhists role on environment protection. The philosophical adoptions from both religions find their specific driving forces from these comparative analyses. Therefore, fifth chapter holds crucial messages regarding this research work. Lastly, chapter six is concluded with the findings of the research adding some effective suggestions on behalf of the problems.

Chapter Two

Theoretical Background

2.1. Introduction

Human beings and environment are two most indispensable parts of life on earth. On the other hand, human beings are the trustees assigned for the protection and maintenance of the environment. The universe has been running with all components or objects since the beginning of Big Bang or the creation of this cosmos, where humans are at the center of everything. All the materials which came into existence are counted as parts of environment. Several terms and theories relate the basic idea of environment. Most of them are scientifically ordained concepts but world religions also have their philosophical understanding regarding each issue for sure. In a scientific age, the human world is getting progressed and modernized but without ethical participation of human race this continuity may not exist in the near future. Religions are, thus, very important to hold humans into the sustainable standpoint. This chapter is for a theoretical understanding of environment relating the associated clarifications of the issue. The following concepts are helpful for the further understanding which are also religiously oriented.

2.2. Environment

Environment is a vast topic and has multidimensional aspects of understanding. Primarily, the general view of environment needs to be stated.

Etymologically, the term “Environment” is derived from the French word “*environner*”¹³. Generally, “Environment” consists of two sub words “Environ” and “ment”. “Environ” means surrounding and “ment” means achieving¹⁴. Therefore, the surrounding achievements or elements are considered as environment. So literally, everything about the physical, biological and chemical conditions is called the environment which has impacts on living organism. The primary components of created objects are counted as the primary environmental aspects. According to Oxford Dictionary, these are: land, air, water and living organisms, including animals and plants¹⁵.

¹³ Retrieved on 4th September 2020 from <http://14.139.121.106:8080/jspui/bitstream/123456789/1154/7/07.%20chapter%201.pdf>, 1.

¹⁴ Ibid.

¹⁵ Ibid.

In broader definition, all materials and conditions or circumstances affecting the life cycle is called the environment.¹⁶ Definition of it may vary in words or statements but the meaning states the same surrounding phenomena either entirely or partially. From natural perspective, “Environment is defined as the context or sphere of human living which includes all the human and natural phenomena.”¹⁷ Environment, thus, counts all including the living zones and which affect that living. Another definition of environment is: “Environment is the complete range of external conditions where the living organism lives, including factors like physical, biological and chemical, such as light, temperature, food, water and the effects of others organisms”¹⁸. In brief, three basic elements constitute the environment. They are as follows:

- a. Physical elements: Space, water bodies, landforms, climate soils, minerals and rocks are categorized under physical elements.
- b. Biological elements: All sort of animals, plants, microorganisms, etc. are considered to be biological elements.
- c. Cultural elements: Cultural elements incorporate political, social and economic features.¹⁹

It is cleared that environment considers all of creation under its sphere. Nothing excludes it irrespective of size or effect.

2.2.1. Environmental Ethics

To understand the terms “Environmental Ethics” prerequisites clarification on “ethics”. Subsequently, ethics and its relevance to environment are required to define environmental ethics.

Ethics relates the qualities of various human aspects where the legality of certain things is assured. In addition, a thing or occurrence is justified through it. Etymologically, the term “ethics” is drawn from the Greek word “*ethos*” which means “custom” or “habit”²⁰. So, the custom or habit of any particular aspect is called ethics. It is said that “ethics includes rules for behavior in accordance with a system of values.”²¹ If ethics fits with anything to justify the values is called ethics of that thing.

¹⁶ Oxford Advanced Learner’s Dictionary, 403.

¹⁷ Allaby, M. (1981). *A Dictionary of Environment*. Macmillan, London.

¹⁸ Bailey, J. *University Press Dictionary of Ecology and the Environment*. 85.

¹⁹ Environmental Science: Definition, Scope and Importance. 3. Retrieved from: <http://www.tezu.ernet.in/denvsc/IDC/Study%20material%20Unit%201.pdf>.

²⁰ Al-Damkhi, A. M. (2008). Environmental Ethics in Islam: Principles, Violations and Future Perspectives. *International Journal of Environmental Studies*, 65(1), 11-31. Retrieved from: <http://dx.doi.org/10.1080/00207230701859724>.

²¹ Ibid.

For example, environmental ethic, human ethics, medical ethics, etc. Therefore, systems of values which define the environment into certain rules can be called the environmental ethics. According to Yang, “environmental ethics is such a system of values which deals with the ethical problems surrounding environmental protection or care and aims to provide necessary ethical justification and moral motivation for the issues relating the global environmental protection.”²² Bourdeau, another scholar of environmental ethics, pointed that, “environmental ethics is that part of applied ethics which examines the moral basis of human responsibility toward the environment.”²³ Environmental ethics requires human for its proper regulation. Both environmental and human ethics are connected to each other because humans have occupied the central part of that environment.

2.2.2. Environment Pollution

Environment Pollution is a burning issue in today’s world which needs to be dealt with care. Environmental ethics necessitates human attention more than anything else because of the unwanted pollution from that very human. Springer identified pollution as having two distinct senses: any sort of modification in a specific environment and a threshold level of interference or damage which is legally significant. He further added that pollution could be identified through some approaches like, as an alteration to the subsisting environment, as damage, as the right of the territorial sovereign, as interference with other environment uses or as surpassing the assimilative capacity of the environment.²⁴ Springer remarked on the alteration of environment as pollution but it has different understandings also. On the other hand, OECD suggested a human-oriented definition of pollution. According to it, “pollution is the direct or indirect human introduction of energy or substances into the environment which results in deleterious effects of such a nature in order to harm living resources, endanger human health, cause eco-system and impair provisions or interference with other legitimate uses of the environment.”²⁵ The term “pollution” cannot restrict itself from being

²² Yang, T. (2006). Towards an Egalitarian Global Environmental Ethics. In *Environmental Ethics and International Policy*. UNESCO, Paris. Retrieved from: <http://publishing.unesco.org/chapter/978-2-3-104039-0>. Pdf.

²³ Bourdeau, P. (2004). The Man-Nature Relationship and Environmental Ethics. *Journal of Environmental Radioactivity*, 72, 9-15.

²⁴ Springer, A. L. (1977). Towards a meaningful concept of pollution in international law. *International and Comparative Law Quarterly*, Vol. 26, 531; See also: Redgwell, C. (March 1992). Compensation for Oil Pollution Damage, Quantifying Environmental Harm, *Marine Policy*. 90.

²⁵ OECD, Recommendation for the Implementation of a Regime of Equal Right of Access and NonDiscrimination in Relation to Transfrontier Pollution, C(77)28(Final), adopted May 17, 1977 (hereinafter OECD 1977 Recommendation), see Annex (c). See also: OECD, OECD and the Environment, 1986; and in Magraw, D. B. (ed), (1991). *International Law and Pollution*, (hereinafter Magraw 1991), 3 & 22.

with the environment. So, environment pollution and pollution are somewhat related terms. For environment pollution, it is said that “environment pollution may be depicted as unwanted alteration of surrounding sphere which happens mainly due to human action, physical constituents and abundance of organism.”²⁶ Pollution harms all-natural phenomena starting from earth, air, water and all sentient beings.

2.3. Ecological Concepts

Philosophical and scientific understanding of environment requires different perspectives of it and as a result, few theories or concepts were formed. Ecology, ecosystem and deep ecology are some related terms in this regard. It’s mentionable that, these terms are not an age-old formation but are quite new. These new additions were properly introduced mainly during 19th and 20th centuries.

2.3.1. Ecology

“Ecology”, for example, was coined for the first time in 1869 by a German scholar named Ernst Haeckel²⁷. Environment connects all-natural phenomena and these connections are another dimension of study. Etymologically, the term “ecology” has been drawn from the Greek word ‘*oiko*’ which means house or dwelling²⁸. Ecology justifies the system of inhabitants for all animate and inanimate objects into an organized order. Therefore, it can be said that, ecology is the scientific study of the relationships of living organisms among each other and with the environment²⁹. It defines two broad aspects: the interconnectedness of human beings within themselves and the interdependence of human beings with the environment. Thus, ecology studies the relation mechanism of this environment which is very significant to understand the inner philosophy of this world.³⁰ In another words, ecology is the scientific understanding of biological systems and communities which focuses on the interactions between humanity and the environment or ecological system.³¹

²⁶ Sinha, N. Buddhist Ethics: Some Modern Perspectives. 59; Manlvaskam, N. *Environmental Pollution*. 5.

²⁷ Bodini, A. & Klotz, S. The Science of Ecology for a Sustainable World. *Ecology*, Vol. 1, retrieved on 5th September 2020 from <https://www.eolss.net/Sample-Chapters/C09/E6-70.pdf>.

²⁸ Borgatta and Borgatta, (1992). *Encyclopaedia of Sociology*. Macmillan Publishing Company, New York, Canada and Sydney, 848-49.

²⁹ Retrieved on 23rd February 2020 from <https://www.esa.org/about/what-does-ecology-have-to-do-with-me/>.

³⁰ Sinha, N. (2009). *Ethics at the Core of Globalization*. Impression Publication, Patna, 52.

³¹ Attfield, R. *Encyclopedia of Applied Ethics*. Vol. ii, 73.

2.3.2. Ecosystem

In the next century, like “ecology”, “ecosystem” or “ecological system” also has been formulated with a very related approach of nature and environment. The term “ecosystem” was introduced in 1935 by a British ecologist named Arthur Tansley.³² The definitions of ecosystem have different approaches from different scholars. Even though, three properties are found to be common. They are: presence of biotic components, abiotic components and the interactions between the two. Biotic components consider the involvement of communities of organisms and the abiotic components consider the organisms’ physical and chemical environments.³³ This is the general idea of ecosystem but a definition is needed to understand the system. E. P. Odum, a twentieth century ecologist has influential contribution on that. According to him, “A particular unit which includes all of the organisms (i.e. the “community”) in a given area having interactions with the physical environment in order to maintain a flow of energy to a clearly defined biotic diversity, trophic structure and material cycles (i.e. exchange of materials between living and nonliving parts) within the system is an ecosystem or ecological system”³⁴.

2.3.3. Deep Ecology

The study of environment, ecology and ecosystem confirms the importance of living organisms and especially the significant position of human around everything. In various scientific and religious philosophies, human is considered as the center of all created things. Deep ecology shows another outlook to this ecological study.

In 1972, Arne Naess introduced the term ‘Deep Ecology’. He tried to promote consciousness regarding the ecological problems happening around the environment.³⁵ In a general statement, deep ecology is the study of nature where humans are neither at the center of the universe nor the ruler of it, but they are imbedded in this vast living matrix and subject to representing a basic shift in a way of valuing and seeing, the laws of reciprocity, a new ideal to overcome anthropocentrism.³⁶ Deep ecology represents an identical situation between human beings and nature. It’s created the realization that ‘Nature’ and ‘I’ are one. Besides, it remarks that self-realization emerges from the

³² Tansley, A. G. (1935). The Use and Abuse of Vegetational Concepts and Terms. *Ecology* 16, 284-309.

³³ Christian, R. R. Concepts of Ecosystem, Level and Scale. *Ecology*, Vol. I, Retrieved from: <https://www.eolss.net/Sample-Chapters/C09/E6-70-05-01.pdf>.

³⁴ Odum, E. P. (1971). *Fundamentals of Ecology*. W. B. Saunders Company, Philadelphia.

³⁵ Naess, A. (1986). The Deep Ecological Movement: Some Philosophical Aspects. *Philosophical Enquiry*, 1-2.

³⁶ Macy, J. Toward a Healing of Self and World. *Ecology*, 292.

true immersion in Nature.³⁷ It promotes a sense of self-realization and works for the betterment of individual and the society. Mahatma Gandhi advised: “Ever living being is counted as member one of another.”³⁸ Environment gets vulnerable through pollution and problems around it, and humans must take the initiative to save it. John Seed opined that: “Deep ecology is the search for a viable consciousness. ... To save the present environmental pressures, humans must remember the ecological and evolutionary inheritance. Humans should think big like a mountain.”³⁹ Therefore, deep ecology makes the living humans aware of the environmental problems and recommending the urge for rightful solution.

2.4. Other Concepts

Apart from environment, nature, ecology, ecosystem and deep ecology, there are some other related concepts. These concepts are found to be philosophical or religious from respective study.

2.4.1. Anthropocentrism

Anthropocentrism is a philosophical study where humans get the utmost importance. This is a crucial study for many other conceptual understandings. The term “anthropocentrism” is derived from the Greek word ‘*anthropos*’ and ‘*kentron*’⁴⁰. ‘*Anthropos*’ means ‘human’ and the second part ‘*kentron*’ means ‘center’. So, “anthropocentrism” stands for ‘human at the center’⁴¹. The concept defines it that human beings are at the central position in this world, indicating all other creatures’ inferior to them.⁴²

In 1860, the term ‘anthropocentric’ was coined before us. It was appeared during the controversy over Darwin’s theory of evolution and put forwarded the idea of humans as the center of the universe.⁴³ Anthropocentrism represents human beings with a title of supremacy among the

³⁷ Waistell, J. & Haigh, M. (4-6 May 2009). Buddhist Approach to Environmental Crisis: Engagement with Environmental Action: Comparing Buddhist and Vaishnava Perspectives, The International Buddhist Conference on the United Nations Day of Vesak Celebrations (UNDV), Thailand, 95. Retrieved from: <file:///E:/M.Phil%20Thesis--Shafiul%20Islam/PDF-s/enviromental.pdf>.

³⁸ The Collected Works of Mahatma Gandhi. Ministry of Information and Broadcasting, Government of India, New Delhi, 218.

³⁹ Seed, J., Macey, J., Naess, A., & Flemming, P. (1988). *Thinking Like A Mountain: Towards A Council of all Beings*. BC: New Society Publishers, Gabriola island, 38.

⁴⁰ Retrieved from https://shodhganga.inflibnet.ac.in/bitstream/10603/122832/6/06_chapter%202.pdf.

⁴¹ Ibid.

⁴² Ibid.

⁴³ Campbell, E. K. (1983). Beyond Anthropocentrism. *Journal of the History of the Behavioral Sciences*, 19, 54-67.

creatures. The qualities of human beings, especially the reasoning ability, made them worthy with the title. There are many forms of life but they are important as they affect humans or useful to humans.⁴⁴ This concept is found to be very active in different religious ideologies with different approaches. Sometimes the concept is misunderstood or misrepresented by some scholars and other academicians. There are two distinctive differences of understanding the concept: human beings can enjoy the amenities of life as they wish or humans must care for other as trustees. Although, anthropocentrism never pointed the human misuse of provisions but only the importance of other things as beneficiary to humans. The point should be noted that any harm by any human affects the humans eventually.

2.4.2. Theology and Theocentric Ecological Ethics

Theology is purely a religious term oriented to creator of the universe. The term “Theology” is drawn from the Greek terms “*theos*” and “*logos*”⁴⁵. Here, “*theos*” means God and “*logos*” means rational expression or study. So, “theology” means the rational expression or study of God.⁴⁶ There can be several viewpoints regarding the term but the basic philosophy is easily understandable from the etymological meaning of it. Richard Gula defines that, “theology is the study that represents God as the center of value for all creation, where humans need to see everything in relation to God and should integrate all things into our love and respect for God.”⁴⁷

Additionally, Bancroft thought about the aim of theology. He discussed a system associated with the concept. He opined that “theology aims at the ascertainment of the facts concerning God, God’s relation with the universe, and the exhibition of these facts in their rational unity, as related parts of an organic and formulated system of truth.”⁴⁸ The study of God varies depending on the theological interpretation of it from the distinctiveness of a particular religion. Therefore, the explanations become different as the belief in God varies. Because, belief in God can be monotheistic, polytheistic, etc. Consequently, the theocentric ecological ethics of religions examines human action

⁴⁴ Kortenkamp, K. V. & Moore, C. F. (2001). Ecocentrism and Anthropocentrism: Moral Reasoning about Ecological Commons Dilemmas. *Journal of Environmental Psychology*, 2-25. Retrieved from: <https://psych.wisc.edu/moore/PDFsMyPapers/Kortenkamp&Moore2001.pdf>.

⁴⁵ Ryrie, C. C. (1986). *Basic Theology*. Victor Books, Wheaton, 13.

⁴⁶ Ibid.

⁴⁷ Gula, R. M. (1989). *Reason Informed by Faith*. Paulist, New York, 317.

⁴⁸ Bancroft, E. H. (1976). *Christian Theology*. 2nd revised edition Copyright by Baptist Bible College. Used by permission of Zondervan Publishing House. 13.

and submission to concerned Creator valuing the surrounding creation.⁴⁹ Thus, the theocentric ecological ethics of a particular religion provides justification on a person's action toward the environment based on God's guidance. Otherwise, the actions are total violation of religious ethics.

2.4.3. Human Stewardship and Vicegerency

Stewardship is found mostly in the religious thought where followers are assigned with some tasks from the prescribed faith. The term has mostly been using in the Biblical contexts but is now being used in broader perspectives. In simple statement, "stewardship is the inclination of being accountable for the welfare of the organization through providing service rather than controlling things around us."⁵⁰ As the term has necessary connection with the religious responses, the monotheistic religions support that, "human responsibility as stewards carries one of the basic human relationships with their Creator."⁵¹ Similar kind of philosophy was put forwarded by the Catholic Bishops in the northwestern U.S. According to their consensus, "Stewardship is the traditional countenance of the role of human in relation to creation. Stewards, as caretakers, are appointed by the God to use the provisions wisely and administer the goods of God justly...."⁵² Stewardship denotes responsibility of certain things to be done and it is human who is recommended with the divine task.

Vicegerency is another human-oriented term mostly used in the Islamic faith to justify the representatives of an Islamic state. Simply, 'khalifah' is the Arabic term with the meaning of vicegerency. A *khalifah* operates his task as commanded by Almighty *Allah* holding the true spirit of Islam.⁵³ The rightful kings of Islamic dynasties are considered to be the *Khalif* of Islam. Vicegerency refers the administrative power of a particular Islamic follower where he is given with some authority over a task to be fulfilled. Generally, all true Muslims are vicegerent because they

⁴⁹ Foltz, R. C. (2003). *Introduction: Understanding Our Place in a Global Age*. In *Worldviews, Religion, and the Environment: A Global Anthology*, (Ed.), Foltz, R. C. Thomson Wadsworth, Australia, 1-7.; See also: Ashley, M. (2006). Finding the Right Kind of Awe and Wonder: The Metaphysical Potential of Religion to Ground an Environmental Ethic. *Canadian Journal of Environmental Education*, 11, 88-99.

⁵⁰ Block, P. (1993). *Stewardship — choosing service over self-interest*. Berrett-Koehler Publishers, San Francisco.

⁵¹ *American Baptist Policy Statement on Ecology: An Ecological Situational Analysis*. General Board of the American Baptist Churches (1989), 3; Retrieved from www.abc-usa.org/resources/resol/ecology.htm.

⁵² *The Columbia River Watershed: Caring for Creation and the Common Good*. An International Pastoral Letter by the Catholic Bishops of the Region, 7.

⁵³ Sulaiman, K. U. (April 2016). Moral Responsibility of Man as Khalifa: An Exposition of the Foundations of a Just Order. *International Journal of Business, Economics and Law*, Vol. 9, Issue 5, 190.

act in the light of Islam before the creation. Every human is responsible to maintain the amenities of Al-Powerful *Allah* as He ordered. For example, a Muslim cannot cause harm to the environment because he/she is vicegerent of that. A person has to care and maintain things properly.

2.5. Conclusion

In different philosophical concepts and understanding, environment can be understood but the above-mentioned points provide a basic view of it. Briefly, environment protection from human have two distinct aspects: scientific and religious understanding. The general discussion on environment, reasons behind environment pollution, ecology, ecosystem, deep ecology, theocentric and anthropocentric aspects of environment, human stewardship and vicegerency are very helpful to understanding human role on environment protection especially from Islam and Buddhism. These belief systems differ in different ways but they also possess very core understanding of caring for the environment. More importantly the human connectivity with the environment through natural mechanism needs to be realized before religious evaluation of it.

Chapter Three

Human Role in Islam to Protect the Environment

3.1. Introduction

Islam is not only a religion or faith system but also a complete code of life. It spares no such aspects of human life for example, religion, culture, politics, education, economy, administration, health, environment, etc.⁵⁴ As a religion of peace, it has gained a widespread popularity and acceptance in all over the world. As a matter of fact, Islam is a progressive religion having solution of newly added problems in our social and religious lives. In this modern and scientifically ordained world, the religion of peace is granted as a model to follow in order to have a suitable environment to live on. *Allah* has sent many messengers from time to time in order to establish peace on earth, because this beautiful living world has been polluting and misleading since the beginning of creation. As humans are partly responsible behind these evil acts, they were also there to protect it. Islam recognizes its followers as the trustees on earth and it's their duty to protect everything, such as the environment. That is why, in order to live and maintain a proper living, the most intelligent animal on earth needs to protect the surrounding environment. The *Quran*⁵⁵ and *hadith*⁵⁶ always direct every living being, who follows, to the absolute path. The holy Quran has clear indications on environmental protection along with other righteous rules. Islamic principles on environmental protection are found in the Quran, the prophetic *Sunnah*⁵⁷ and the glorious history of the great *Imams* (Leaders). As Tariq Ramadan stresses on the skills of Muslims on protective measures gathering experiences from historical incidents. Human treatment on society requires changes, renewal and most importantly

⁵⁴ Imam, Y. O. (1995). Islamic Health Care Services in the Contemporary World. *The Islamic Quarterly*, 39(4), 234-44.

⁵⁵ The holy Quran is the prime sacred text of Islam from creator *Allah* revealed to the messenger Prophet Muhammad (PBUH). This is for all the Muslims to follow in order to hold the faith. (Grey, T. (Eds.). (2018). *Islam and International Criminal Law and Justice*. Retrieved from: <https://www.legal-tools.org/doc/0528c5/pdf>.

⁵⁶ "*Sunnah* means the sayings, activities, habits or tacit approval (or disapproval) of Prophet Muhammad of Islam". *Sunnah* is also considered as the second primary source of Islam too. *Hadith* refers the written accounts of those practices. Mustansir, M. The Sura as a Unity: A Twentieth Century Development in Quran Exegesis. (Hawting, G. R. and Shareef, A. A. (Eds.), (1993). *Approaches to the Quran*. Routledge, New York, 218.

⁵⁷ Ibid.

taking responsibility to stand while needed.⁵⁸ Generally, one should have three basic qualities to ensure the environmental balance, such as simplicity, environmental consciousness and fellow-feeling.⁵⁹ But Islamic way, for a Muslim, of protecting this environment is combined with several distinctive aspects. They are as follows:

- a. Trying to be true Muslim.
- b. Implementation of the Islamic faith.
- c. Thinking about both this life and hereafter.
- d. Management of resources as prescribed.
- e. Preserving right thought in any situation.
- f. Having self-awareness.
- g. Maintenance and development of environmental issues.
- h. Harmony between human and environment, etc.

Human thought and treatment on environment are crucial for the protection. Lynn White, in his article “The Historical Roots of our Ecological Crisis” emphasizes that people’s thinking about things depends on their thinking about themselves in relation to things around them. Human ecology is ordained with Islamic beliefs as its integral part to maintain pollution free environment.⁶⁰ Hence, followers’ treatment on environment justifies their recognition of *Allah*’s creation. *Allah* says to the humans to recognize His signs in chapter 51 of the holy Quran that, “On the earth are signs for those of assured Faith, As also in your own selves: Will ye not then see?”⁶¹ Different Islamic views regarding the human action toward environment protection are needed to justify that protective measures.

3.2. Role of Muslims on Environmental Protection

Muslims, throughout the world, consist a considerable number of faith-based practitioners and hold the faith of strict monotheism. These uncompromising monotheistic believers are role model for the

⁵⁸ Ramadan, T. (2009). *Radical Reform: Islamic Ethics and Liberation*. Oxford University Press, Oxford, London, 155.

⁵⁹ Akhtar, M. R. (June 1996). Towards an Islamic Approach for Environmental Balance. *Islamic Economic Studies* Vol. 3, No. 2, 63.

⁶⁰ Deuraseh, N. (2009). Maintaining a Healthy Environment: An Islamic Ethical Approach. *European Journal of Social sciences*, 8(4): 524.

⁶¹ Quran (Q). 51:20-21; Ali, A. Y. (1987). *The Holy Quran. (tr.)*, King Fahd Holy Quran Printing Complex, 265. Retrieved from <http://www.streathammosque.org/uploads/quran/english-quran-yusuf-ali.pdf>.

people over many personal, social, political and religious aspects. To keep the environment protected is a duty toward all living Muslims. They act as recommended in their sacred teachings.

3.2.1. *Summum Bonum* of Islam and Its Impact on Environmental Protection

Primarily, before knowing the human role on environmental protection in the light of Islam, the highest importance of Islam needs to be understood. Every religion has its particular “*Summum Bonum*” which characterizes the faith for its adherents, while all religious duties are connected to that term. Protection of the very environment, in Islam, is associated with conserving the “*Summum Bonum*”.

The Latin term “*Summum Bonum*” means the highest good, the highest goal, etc.⁶² “Establishing peace through submitting to the will of one God” is the highest point of significance in Islam⁶³ which justifies “*Summum Bonum*”⁶⁴ to Muslim believers. This is associated with *Tawhid*⁶⁵ in Islamic term, which indicates the oneness of *Allah* and introduces Islam as the uncompromising monotheistic religion, and the brief features of the concept can be explained through sura number 112⁶⁶ of the holy Quran. Human role on environment is also prescribed having faith on one God. A message of unity is sent through this idea and a message to *Allah’s* trustees to act accordingly. For example, “To Him belongs every being that is in the heavens and on earth: all are devoutly obedient to Him.”⁶⁷

⁶² Aristotle, *Nicomachean Ethics*. (hereafter NE), Book I, ch. 4, 1095a1, 5-16.

⁶³ The word “Islam” is derived from SLM (pronounced as *silm*), which means to surrender, to yield, to submit, to give one's self up. Therefore, a follower of Islam must completely himself to one *Allah*, which is drawn from “*aslama amrahu ila Allah*”. “Islam” also means to make peace and it is drawn from another root of the term “*Salm*”. There are several meaning of it. Another root word “*silm*” stands for the religion of Islam. Wehr, H. (1971). *A Dictionary of Modern Written Arabic*. Otto Harrassowitz, Wiesbaden, 424-25.

⁶⁴ Islam, K. N. (2013). The Qur’anic Message of Universalism and Religious Pluralism. *Dialogue & Alliance*, Volume 27, No. 2, Retrieved from <http://www.upf.org/resources/speeches-and-articles/5730-kn-islam-the-quranic-message-of-universalism-and-religious-pluralism>.

⁶⁵ *Tawhid* usually means ‘oneness’. This oneness is related to one and only creator, ‘*Allah*’. Arabic term ‘*tawhid al-khalq*’ also means the oneness of *Allah’s* creation justifying the one *Allah*. Abdur-Razzaq Lubis pointed that *tawhid* states the fundamental or basic statement regarding the concept of the only creator, who is responsible behind everything that exists. Lubis, A. R. (1998). “*Environmental Ethics in Islam.*” *Toward an Environmental Ethic in Southeast Asia: Proceedings of A Regional Seminar*, edited by Peter Gyallay-Pap and Ruth Bottomley, The Buddhist Institute, Phnom Penh, 103-112. Lubis got support from the scholarly world about the interpretation and argument with many Quranic statements and one of them is Gada. Gada, M. Y. (2014). Environmental Ethics in Islam: Principles and Perspectives. *World Journal of Islamic History and Civilization* 4 (4), 134.

⁶⁶ “Say: He is *Allah*, the One and Only; *Allah*, the Eternal, Absolute; He begetteth not, nor is He begotten; And there is none like unto Him.” Q. 112:1-4. Ali, A. Y. (1987). 325.

⁶⁷ *Ibid.*, Q. 30:26. Ali, A. Y. (1987). 201.

Starting from ecology to environmental protection, everything prerequisites the unified thought along with complete obedience. Same message is found again in sura 4 verse 126: “But to *Allah* belong all things in the heavens and on earth: And He it is that encompasseth all things.”⁶⁸ All creation is related to each other and everything with *Allah*. This interrelated method has many things to do with human and environment in large. As Khalid says, *Tawhid* comprises the interconnectedness among creation and, between creation and the creator. Whole of Islamic faith is triggered from this single core principle, where men are to move following the metaphysical relation with *Allah* in order to maintain the environment and so on. So, to fulfill the highest goal, in this religion, a Muslim cannot break the highest value of it. Muslims are thus bound to perform their duty on environmental protection to protect themselves attaining the highest goal and following the order of their one *Allah*.⁶⁹ Protection of environment comes through the unified approach of God where all people are His creation and must submit themselves before God justifying their action. Environment, as verse 126 of sura 4 points, is part of *Allah*'s belonging and human beings cannot avoid their role of protection in order to establish peace on earth. As Shaida Ghazala Akhtar opined that Muslims are appointed as the advocates of peace on earth by Allah. As a complete way of life, Islam directs humans to maintain that relation with Allah through establishing the duties on earth.⁷⁰ Furthermore, there have been many human organizations, institutions, etc. which are working to fulfill the highest goal of Muslims through protecting His beautiful environment. Seminars, symposiums and conferences are taking part to ensure that peaceful condition in order to uplift that supreme interest of Islam. In May 2005 the International Conference on Environment, Peace, and the Dialogue among Civilizations and Cultures, which took place in Tehran, focused primarily on the necessity of the reconstitution of spiritual and ethical messages common to all religions about protecting the environment where one of the central messages was peace.⁷¹ Dialogue is crucial for the resolution of environmental and other crises. Anderson pointed that “dialogue creates space for multiple thoughts, ideas and beliefs, and it critically holds the continuity of progress as well.”⁷² All world religions convey the message of peaceful environment through interaction from the respective

⁶⁸ Ibid., Q. 4:126. Ali, A. Y. (1987). 43.

⁶⁹ Khalid, F. M. (2002). *Islam and the Environment, Social and economic dimensions of global environmental change*. John Wiley & Sons, Ltd, Chichester, Volume 5, 332-339.

⁷⁰ Akhtar, S. G. (2002). Nursing with dignity. Part 8: Islam. Retrieved on 24th May 2020 from <http://www.nursingtimes.net/nursing-with-dignity-part-8-islam/206284.article>.

⁷¹ IISD. (Friday 13 May 2005). Dialogue among civilizations bulletin Volume 108, No. 1.

⁷² Anderson, H. (1997). *Conversación, lenguaje y posibilidades*. Amorrortu, Buenos Aires, 112.

believers. This is not for the qualitative or doctrinal differences but because of its founding importance. Peace stands at the primary aspect in Islam and this is really rare considering other true faiths in this globe. Islam, in this peacebuilding effort, requires unified role of followers from different faiths. Sustainable Development Goal (SDG), in recent time, has been a great effort to protect the living earth counting its future survival. Here, Muslims can have a wonderful contribution establishing that sustainable living condition basing on Islamic principle of peace through ways like dialogue, exchanging views and so on. Dialogue is a powerful way to implement that peace gathering multireligious and multicultural followers into one umbrella.⁷³ For example, to promote intercultural dialogue for sustainable development an international seminar on 'Environment, Culture and Religion' was held in April 2016 in Tehran, where role of culture and religion in the implementation of the sustainable development goals, action for climate justice, the role of cultural diversity, peace building, etc. were in consideration.⁷⁴ The seminar concluded with the need of continued dialogue on environmental protection, religion and culture in order to have the proper implementation of the 2030 SDG.⁷⁵

Establishing peaceful environment is thus fulfilling *Iman* (Faith) to every Muslim which has associated aspects of beliefs to drive the core principle into perfection. Therefore, a true Muslim must believe in *Allah's* angels⁷⁶, His books, His messengers, the final day and so on.⁷⁷ Because the instructions from *Allah* are drawn from His books and His leading holy performers which are always there to teach people about what to do and how to do. Faith is stronger than anything given to human from his *Allah*. As Islam relates everything in a righteous way and environment is not an exception. Clean environment holds high importance to live on and is declared as half of faith.⁷⁸ To hold up faith, Muslims try to clean their environment and of course the hygienic beauty is very important for the sustainable living. Clean environment protects living beings from many diseases ensuring a

⁷³ United Nations Environment Programme (UNEP). (2016). Environment, Religion and Culture in the Context of the 2030 Agenda for Sustainable Development. United Nations Environment Programme, Nairobi, v.

⁷⁴ Ibid.

⁷⁵ Ibid.

⁷⁶ Aziz, S. A. *Faith in the Angels and People Who Deserve the Salaat of Allah's Angel and Those Who Deserve Their La'nah. (Compilation)*, Published by Quran Sunnah Educational Programs, 5-28, retrieved on 22nd August 2020 from <https://thequranblog.files.wordpress.com/2010/06/belief-in-angels.pdf>.

⁷⁷ Op. cit., Khalid, F. M., (2002). 333.

⁷⁸ Ibn-i-Hanbal, A. *Musnad Ahmad*, vol. 5, Beirut: Al-Maktab Al-Islami, 342.

productive and physical beauty for all.⁷⁹ Muslims cannot act in an ugly way with this beautiful environment but only the righteous action⁸⁰. And this righteousness must prevail on earth as the *Allah* wills and expects from His created mankind. Message of rightful deeds are confirmed through the writings of the Quran because *Allah* expects that, “Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: They are the ones to attain felicity.”⁸¹ Hence, government of a particular country and its associated organizations must meet the pressure from mass people as happened in some European countries. Various organizations along with the members of civil society in Sweden, Germany and New Zealand pursued their respective governments in the cause of environmental problem for an effective solution. Political party like the ‘Green Party’ in Germany always acts for the protection of their environment.⁸² This is the task for all Muslims from their creator.

3.2.2. Muslim Law and Ensuring Harmony in the Environment

Law is the regulatory approach to life on universe and Islamic law is termed as *Shariah*⁸³, which stands for the rules and regulations defined by Islam. Although, *Shariah* cannot be confined to a particular faith for its universal outlook that anyone can follow it in term of environmental issues. Etymologically, *shariah* has strong environmental connotations. It means a path or way in Arabic and the derivation of it refers to the beaten track following which animals drink at watering spots. It defines the path that directs the exhaustible flow of the water of life.⁸⁴ Historically, the first national Saudi Arabian law for environment was erected in 2001 in the form of the General Environmental Regulation No. 193. Here, Presidency of Meteorology and Environment (PME) has published three major aspects: general environmental law, rules for its implementation and environmental protection

⁷⁹ Op. cit., Akhtar, M. R. (June 1996). 65.

⁸⁰ For details: Maajid, S. A. A., Darbaalah, S. E. & Ibrahim, D. N. *In Pursuit of Allah's Pleasure*. 1-151, retrieved on 4th February 2020 from https://www.cia.gov/library/abbottabad-compound/5A/5A1C729F70F5CA8E10D54428AAD85184_In_Pursuit_of_Allahs_Pleasure.pdf.

⁸¹ Op. cit., Q. 3:104. Ali, A. Y. (1987). 28.

⁸² Salequzzaman, M., & Laura S. (2001). The Context and Prospects for Environmental Education and Environmental Careers in Bangladesh. *International Journal of Sustainability in Higher Education*, 2 (2), 119.

⁸³ The Arabic word ‘*Shariah*’ means ‘the source of life’ and contains both legal rules and ethical principles. It is established since the founding of Islam in the 7th century. Cone, M. (2003). *The Role of Commercial Organizations in an Islamic Society: Corporate Citizenship*. Greenleaf Publishing, UK, 64.

⁸⁴ Eaton, G. (1994). *Islam and the Destiny of Man*. Islamic Texts Society, Cambridge, 180.

standards.⁸⁵ Environment encompasses all living animal and the provisions provided for them are like land, water, food, trees, etc. Problems' arisen about the standard use and implementation of them, and the *shariah* in Islam works right there. Liewellyn addresses the Islamic legal approaches relating to the precise use of those provisions, because the principles of *shariah* demand the welfare of entire creation and not only for any particular creature. Necessary connection among the creatures is the strong reason behind this approach, which serves only in a harmonious coexistence. *Allah* designed the universe and of course not without purposes. Liewellyn also addresses the collective living and welfare to ensure the ultimate environmental protection.⁸⁶ Purposeful universe also denotes the very creator and His connection to the creation. Everything in this environment proves the consistency with other and this is one of the biggest signs of *Allah*'s existence too. Charles Steele supports the notion and said, "there are a number of very unique and precisely set features about our universe that defy random chance beginnings."⁸⁷ Since the beginning of creation, harmony in nature has always been there but the situation has been getting worse from time to time. Coexistence of human and other species is essential to hold the precise environment. Arabian people, for instance, lived in harmony with their limited natural resources for centuries and the renewable resources were gradually being decreasing there. They had to take protective initiative in the light of Islam to make the safe living and the area protection system was thus developed by them. Islamic world had that practice for many years before and it was introduced again, in a systematic way, in Arabia. As a result, in collaboration with the International Union for Conservation of Nature (IUCN), the Saudi Wildlife Authority (SWA) had prepared their national plan with a system of protected areas⁸⁸. SWA started with the quest of protecting bio-diversity through the establishment of national network of that protected areas. This system included all terrestrial zones and marine ecosystems in the Kingdom of Saudi Arabia (KSA).⁸⁹ Muslim scholars and leaders from Saudi Arabia and other different countries gather from time to time for the promotion of environmental management. Greenhouse gas emission in now-a-days became a matter of great concern and specially to control

⁸⁵ Vincent, P. (2008). Saudi Arabia an Environmental Overview. For more information See: http://www.pme.gov.sa/en/env_regul.asp.

⁸⁶ Liewellyn, O. A. R. (1984). Islamic Jurisprudence and Environmental Planning. *Journal of Research in Islamic Economics*, vol. 1, no. 2, Winter, 25-49.

⁸⁷ Charles, E. S. (2009). *Discovering God in Science: Science Discoveries That Suggest There Is a Creator*. Tate Publishing, UK, 53.

⁸⁸ Primack, R. B. (1993). *Essentials of Conservation Biology*. Sunderland, Massachusetts: Sinauer Associates, Vol. 23.

⁸⁹ Ibid.

the emission into zero, feasible strategies have been taken for it. In this 21st century, richer nations are here to lead from the front regarding the zero greenhouse gas emissions.⁹⁰ Nasr, one of the renowned scholars on environment, thought in a similar fashion about the harmony of environment through having a proper management of pollution control. He showed the spiritual significances of Islam and his special consideration was about the general awareness of people regarding the ethical principles on environmental treatment in the light of *shariah*. In his direct statement, he said that the cosmos is in a state of harmony, unity and in a complementary aspect with human being. He provided some examples through human avoidance of water pollution, gentle treatment with animals and planting trees which are considered as same as feeding the poor and visiting the sick. Every part, starting from human to tree, has relative importance in order to survive in a good environment.⁹¹ Human awareness is necessary in Islamic living and has no alternative option to protect the very environment.

Shariah maintains several steps regarding its acceptability. There are four most important laws in Islamic *Shariah*. They are as follows,

- a. Quran.
- b. *Hadith*.
- c. *Ijmah*.
- d. *Qiyas*.

As the words of Almighty *Allah*, the holy Quran is the foremost text or guideline for its followers. This is very much attached with the concept of *Tawhid* in Islam as discussed before. Quran is very progressive in teaching and scientific in approach, thus has its supreme importance to the people of the world for all time. But this Quran doesn't appear, to its followers, clearly in all time and that's the main reason for the legal approach of *hadith*. Prophet Muhammad (PBUH) is the living example of *Allah's* instruction for rest of the world and *hadith* is thus considered as the second primary source of Islam. How Prophet Muhammad (PBUH) lived his life following the direction of the Quran clears for a Muslim about his/her way of life. Islamic world is conscious about the harmony of environmental objects, where the laws of Islam guide the right way for the humans to conduct that relation. But humans need to be very conscious as well, because the activities of ecology depend

⁹⁰ United Nations Environment Programme (UNEP). (2016). Environment, Religion and Culture in the Context of the 2030 Agenda for Sustainable Development. United Nations Environment Programme, Nairobi, 20.

⁹¹ Nasr, S. H. (1990). Islam and the Environmental Crisis. *Mass Journal of Islamic Science*, vol. 6, 32-51.

very much on their ideas of maintaining the relation with nature.⁹² Nature seeks help from human and consciousness requires realization from them too. A precise implementation, therefore, needs to be understood first for the expected consequence of it. The relationship of men with nature has to be studied and re-examined to place oneself in a righteous way for the right reason.⁹³ The realization may start from own self, if the human body is studied. This physical structure has been analyzed by the scientists and they found it extremely harmonious. The inner mechanism results through the interconnectedness of each body part⁹⁴. In brief, human body is made up of sixteen elements, where the first is oxygen and it ends with manganese.⁹⁵ The same elements are found in the construction materials of earth and environment. And Muslims are ordered to maintain those according to Islamic law. The Quran says: “Do no mischief on the earth, after it hath been set in order, but call on Him with fear and longing [in your hearts]: for the Mercy of *Allah* is [always] near to those who do good.”⁹⁶

Human action on protecting the environment can be done by following the Islamic *shariah* where the proper role toward it is rightly remarked. A true follower is obliged to be conscious and responsible to live harmoniously with the nature and should follow the prescribed practices for him/her by the particular tradition.⁹⁷ Environmental protection in *shariah* has vast area of explanation on the point. How a man appreciates *Allah* prevailing justice with the created environment requires a thorough understanding about the role from all possible viewpoints.

3.2.3. Islamic Way of Justice for Environmental Protection

Islam ensures the social and religious roles of its followers. As a complete code of life, Islam maintains the relationship between social and religious justice. Here, Islamic faith system covers the necessary components to deal with the environmental justice.⁹⁸ ‘*Adl*’ is the Arabic term, which is

⁹² White, L. (1967). The Historical Roots of Our Ecologic Crisis. *Science*155 (3767), 1206.

⁹³ Baker, S. & Morrison, R. (2008). Environmental Spirituality: Grounding our Response to Climate Change. *European Journal of Science and Technology*, 4(2), 36.

⁹⁴ Jamil, M. S. (1996). *AsukkanwalBi’a: WahdatTa’allumDati, ModilTa’alimi, Maktabatdar El Hadith*, First Edition, Cairo, 779.

⁹⁵ Ibid.

⁹⁶ Op. cit., Q.7: 56. Ali, A. Y. (1987). 70.

⁹⁷ Pedersen, K. P. (1998). *Environmental ethics in interreligious perspectives*. in Twiss, B. S. & Grelle, B. (Eds.), *Explorations in Global Ethics: Comparative religious ethics and interreligious dialogue*. Westview Press, Boulder CO, USA and UK.

⁹⁸ Kerr, D. A. (2000). Muhammad: Prophet of Liberation – A Christian Perspective from Political Theology. *Studies in World Christianity*, 6(2), 61.

suitable for this concept of justice in Islam. Etymologically, ‘*adl*’ means rightly, justly, equitably, etc. Sometime the meaning varies and broadens as per the condition⁹⁹. For example, ‘*adl*’ also refers as balance because this universe is intelligently designed by *Allah* with a proper balance among all things. Thus, the term stands for balance.¹⁰⁰ The philosophy of balance is also interpreted as ‘*mizaan*’ by the early interpreters. This balance has to be performed and ensured as well, where human beings are trusted representatives.¹⁰¹ In addition, terms like ‘*qadar*’, ‘*haq*’, ‘*mouzoon*’, and ‘*qist*’ also bring same sort of meaning in Islam.¹⁰² *Allah* initiated and supported the philosophy that: “Verily, all things have We created in proportion and measure”.¹⁰³ Environmental justice must incorporate balance to ensure the harmonious coexistence in Islam. Holy Quran justifies the positioning of human destiny and the associated responsibility bestowed to them. Justice should be prevailed in the environment and human activities in earthly lives, because humans are commanded to do so in the Quran. The Quran states: “Now then, for that [reason], call [them to the Faith], and stand steadfast as thou art commanded, nor follow thou their vain desires; but say: “I believe in the Book which *Allah* has sent down; and I am commanded to judge justly between you. *Allah* is our Lord and your Lord: for us [is the responsibility for] our deeds, and for you for your deeds. There is no contention between us and you. *Allah* will bring us together, and to Him is [our] Final Goal.”¹⁰⁴ One should value environment to work for its justification maintaining a proper balance among objects surrounding it. Many religions of the world are ordained with the beauty of environmental value driven from ethical consideration but some are being appreciated from the practical significances. Islam is one of the most effective ones among them. Religious scholar Richard Foltz evaluated Islam in a great way. According to him, “perhaps, Islam possesses the greatest value of the natural resources and sensitivity regarding the necessity to preserve them.”¹⁰⁵ Responsible men should act actively that all have their objectives on earth and afterward as well. Nothing goes unpaid in Islam as the Quran states: “Not for [idle] sport did We create the heavens and the earth and all

⁹⁹ Maududi, A. A. *Tafheem-ul-Quran*, vol. 5, 251.

¹⁰⁰ Ibid.

¹⁰¹ Usmani, S.A. *Tafseer-e-Usmani*, Dar-ul-Tasneef, Karachi, 689.

¹⁰² Akhtar, M. R. (June 1996). Towards an Islamic Approach for Environmental Balance. *Islamic Economic Studies* Vol. 3, No. 2, 61.

¹⁰³ Op. cit., Q. 54:49. Ali, A. Y. (1987). 272.

¹⁰⁴ Ibid., Q. 42:15. Ali, A. Y. (1987). 244.

¹⁰⁵ Foltz, R. C. (2006). *Animals in Islamic Traditions and Muslim Cultures*. One World Publications, Oxford, UK, 101.

that is between!”¹⁰⁶ And again: “Not without purpose did We create heaven and earth and all between! That were the thought of Unbelievers! but woe to the Unbelievers because of the Fire [of Hell]!”¹⁰⁷ Harming living creatures hampers the objectives of this religion. Islamic thinkers have been working hard on that objective. Scholarly world has discussion on environmental justice, where injuring others is condemned deliberately. Mohammad Shomali evaluated the philosophy of non-harming in wider way. He took it in another level and clearly indicated that “one should not harm others and not even his/her own self.” Safety must be secured from individual level and others as well.¹⁰⁸ *Haram* areas are zones in Islam to protect the natural world for more than a millennium. Two kinds of areas are termed under this *haram*: areas where development is prohibited in order to protect the natural resources and another is the areas for the conservation of wildlife, fields and forests¹⁰⁹. Asir National Park in Saudi Arabia, which covers 618 square miles, is a home to over 300 species of birds and it’s one of the best examples of *haram* areas in the light of Islam. It’s been forbidden to cause any harm to either plants or animals in and around the cities of Medina and Mecca since 7th century.¹¹⁰ Islam was established around 1400 years back from now but it’s the role of Muslims who have to take the initiative of protecting the faith. The practice of Mecca and Medina regarding the environment must be carried to other Islamic countries and so on. Some Islamic organizations are actively managing the environment by practicing non-violence. There are lot to explore from Islam in order to influence people in policy making level and practices accordingly. OIC member states have already taken their policies regarding the issue and working on the practical aspects of it. Fazlun Khalid is another example who holds the Islamic principle and does his role rightly. He introduced an Islamic conservation system and applied that on the islands of Pemba and Misali, off the coast of Tanzania in Africa where traditional methods of conservation failed to have any practical impact on peoples’ life¹¹¹. Three hundred species of fish along with forty-two types of coral are available in Misali. These water species are very necessary for the usual living and existence of 12,000 residents of Pemba, who are mostly Arab Muslims. Their tourism also depended

¹⁰⁶ Op. cit., Q. 21:16. Ali, A. Y. (1987). 155.

¹⁰⁷ Ibid., Q. 38:27. Ali, A. Y. (1987). 228.

¹⁰⁸ Shomali, M. (2008). Aspects of Environmental ethics: An Islamic Perspective. *Thinking Faith*, 5.

¹⁰⁹ Hamad, N. B. (July 2017). Foundations for Sustainable Development: Harmonizing Islam, Nature and Law (SJD dissertation, Elisabeth Haub School of Law at Pace University), 157. Retrieved from <http://digitalcommons.pace.edu/lawdissertations/20/>.

¹¹⁰ Ibid.

¹¹¹ Op. cit., Khalid, F. M. (2002). 332-339. See also: <http://www.businessinsider.com/heres-why-islam-could-end-up-being-a-keyally-for-environmentalists-20125?op=1#ixzz2o0Yd7g00>.

mostly on fishing in Misali but deforestation, overfishing and destructive nets and poles were responsible for destroying that ecosystem. Eventually, the preaching of Sura 6 verse number 141 of the holy Quran by Khalid and religious leaders changed the total scenario of the village. They quoted the verse: “It is He Who produceth gardens, with trellises and without, and dates, and tilth with produce of all kinds, and olives and pomegranates, similar [in kind] and different [in variety]: eat of their fruit in their season, but render the dues that are proper on the day that the harvest is gathered. But waste not by excess: for *Allah* loveth not the wasters.” The village and the ecosystem were saved as the people received the Quranic teaching. Religion like Islam can be a very powerful tool for the environmental preservation where realization of the right role of human is necessary. Cooperative for Assistance and Relief Everywhere (CARE) International and International Federation of Engineering Education Societies (IFEES) have worked on encouraging the fishermen about the use of fishing tools. They inspired to switch into some sustainable equipment instead of harmful tools for fishing.¹¹² The Quranic application by the followers was strongly found to resolve the environmental crisis where all other earthly methods didn’t work. The holy Quran is a widely known text of guidance on the environmental and its conservation issues, and it has successfully stopped the peoples’ perception and compelled them to hold the right path. Even the concerned government failed to protect the fishermen from illegal use of tools to catch fishes. Although the government tried their best and they banned the illegal tools but didn’t work in that way. Ali Thani, Project Director of Care International, pointed that “To protect the environment, Islamic ethics might be a better way in terms of raising community awareness. This ethics have taught the fishermen about the benefits of fishing in a sustainable manner through protecting the bio-diversity of that island”. Salum Haji, who was a fisherman of that zone for long, has witnessed many bad occurrences regarding this. People have used unexpected means like guns and dynamites to catch fishes. This was responsible behind the destruction of coral. People got to know the Quranic teachings of protecting the environment which is a very good sign. Ali Thani realized the value of environmental protection in the light of Islam and committed to hold the identity of a better Muslim.”¹¹³

Islam recommends middle path to follow, where human role is to work as the medium for environmental protection. Prophet Muhammad (PBUH) says, “the best of affairs is the medium

¹¹² Ibid.

¹¹³ Dickinson, D. BBC News, (Feb 17, 2005), reproduced by Alliance of Religions and Conservation at <http://www.arcworld.org/news.asp?pageID=70>.

one.”¹¹⁴ Human has to do his/her part as a part of faith and to follow the commandments of *Allah* and His Prophet (PBUH). As the Quran directed Muslim followers: “Thus, have We made of you an Ummat justly balanced, that ye might be witnesses over the nations, and the Messenger a witness over yourselves; and We appointed the Qibla to which thou wast used, only to test those who followed the Messenger from those who would turn on their heels [From the Faith]. Indeed, it was [A change] momentous, except to those guided by *Allah*. And never would *Allah* Make your faith of no effect. For *Allah* is to all people Most surely full of kindness, Most Merciful.”¹¹⁵ Najma Mohamed agreed with the Islamic principle of loving kindness. She, rightly, pointed the essential harmonious position of human and nature and she also talked about the commandment of God to hold the middle position of human following the value of balance, preservation and moderation.¹¹⁶ In this way, holy Quran expects human to come forward and carries this value of justice with the environment. From Quranic view, it is stated again that: “O ye who believe! stand out firmly for justice, as witnesses to *Allah*, even as against yourselves, or your parents, or your kin, and whether it be [against] rich or poor: for *Allah* can best protect both. Follow not the lusts [of your hearts], lest ye swerve, and if ye distort [justice] or decline to do justice, verily *Allah* is well-acquainted with all that ye do”¹¹⁷.

In addition, any kind of misdemeanor is considered to be a hateful act to *Allah*. The Quran justifies it through a verse of its second sura that: “When he turns his back, His aim everywhere is to spread mischief through the earth and destroy crops and cattle. But *Allah* loveth not mischief.”¹¹⁸ Islam, for example, refers maltreatment or harming animal as prerequisite to punishment and reward, on the other hand, for caring animals. Every deed has its rules and justification in *Shariah*. Killing animals, for example, without justification is forbidden. Even a small good deed can be enough to achieve highest goal and every action has its consequence in Islam. It is said that, “a man is forgiven just because of watering a dog.”¹¹⁹ How a man treats with his surrounding environment decides his reward or punishment and this is inevitable. Serving humanity is one of the most praiseworthy tasks

¹¹⁴ *Nahj al-fasaḥah*, ḥadīth no. 1481, quoted in Shomali, M. (2008). Aspects of Environmental ethics: An Islamic Perspective. *Thinking Faith*, Nov 11, 5.

¹¹⁵ Op. cit., Q. 2:143. Ali, A. Y. (1987). 10.

¹¹⁶ Mohamed, N. (2014). Islamic Education, Eco-ethics and Community. *Studies in Philosophy and Education* 33 (3), 317.

¹¹⁷ Op. cit., Q. 4:135. Ali, A. Y. (1987). 44.

¹¹⁸ Ibid., Q. 2:205. Ali, A. Y. (1987). 14.

¹¹⁹ Ismail, A. A. M. (1997). *Ṣaḥīḥ al-Bukhari*, ḥadīth no. 2466, Translated by Dr. Muhammad Muhsin Khan. Darussalam, Riyadh.

from both social and Islamic lives. And in Islam payments of reward never go unpaid. In the words of Prophet Muhammad, “there is reward for serving any living being.”¹²⁰

3.2.4. Praising Almighty *Allah* through Treating the Environment

Creator necessitates appreciation from the created beings, as the Quran justifies signs of all environmental aspects. More than two hundred verses in the Quran are about creation and in Arabic, it is termed as ‘*khalq*’¹²¹. Apart from the whole universe, particular objects have their distinctive and relative approaches in the sacred text of Islam. From a tiny atom to a massive star like Sun bring the examples of creation. In Quran, *Allah* told, “Proclaim! [or read!] in the name of thy Lord and Cherisher, Who created. Created man, out of a [mere] clot of congealed blood- Proclaim! And thy Lord is Most Bountiful, He Who taught [the use of] the pen, - Taught man that which he knew not.”¹²² Khalid also argues in the same way that the tapestry of life works on the basis of creation.¹²³ This appreciation should be done by conscious approach. Protecting the created environment is not only a conscious approach to the mortal earth but also it paves humans’ way to a heavenly glory. Human has double interest to grow from all sides. Izzi Dien opines that the Supreme Being (*Allah*) created the entire universe and to harm any of His created objects has nothing to do with the glory of their Creator. Causing destruction is a fool’s work and no benefit is there for anyone else.¹²⁴ Men’s duty is to protect the environment and this is considered to be the act of glorifying Him too. Every object of this environment also glorifies *Allah* and it is questionable to a Muslim who acts otherwise. All related things of this nature are conveying the message of *Allah*’s supremacy, control, mercy and His power over all. Human can grow their awareness and responsible behavior through protecting and saving the very environmental aspects to honor that supremacy. Faith doesn’t confine itself only in human mind but the activities carrying by them too.¹²⁵ Thus, nature and environment deal with spiritual uplift in relation to *Allah* and His best creation. Maintenance of the relation between human psyche and *Allah* through protecting this environment can be a basic step for that

¹²⁰ Ibid.

¹²¹ ‘*Khalq*’ refers all created elements ranging from natural world, trees, various species, heavenly bodies to spaces above. Khalid, F. M. (2002). *Islam and the Environment, Social and economic dimensions of global environmental change*, John Wiley & Sons, Ltd, Chichester, Volume 5, 334, retrieved on 18th June 2020 from <http://islam-science.net/wp-content/uploads/2013/11/Islam-and-the-Environment.pdf>.

¹²² Op. cit., Q. 96:1-5. Ali, A. Y. (1987). 320.

¹²³ Op. cit., Khalid, F. M. (2002).

¹²⁴ Izzi, D. M. (1997). Islam and the Environment: Theory and Practice. *Journal of Beliefs and Values* 18 (1), 48.

¹²⁵ Ibid.

spiritual promotion. The holy Quran has several writings on the issue. Chapter 13 of the Quran states, “And it is He who spread out the earth, and set thereon mountains standing firm and [flowing] rivers: and fruit of every kind He made in pairs, two and two: He draweth the night as a veil o'er the Day. Behold, verily in these things there are signs for those who consider! And in the earth are tracts [diverse though] neighboring, and gardens of vines and fields sown with corn, and palm trees - growing out of single roots or otherwise: watered with the same water, yet some of them We make more excellent than others to eat. Behold, verily in these things there are signs for those who understand!”¹²⁶ People on this earth just need to understand their assigned role on protective measures because unseen *Allah* sees and considers human role as an act of worshipping Him. Good deeds are counted before *Allah* as performing religious duties.¹²⁷ Followers have to remember their destiny of standing before *Allah* and following the guidance can only be a safeguard for them. The Quran says, “There is not an animal [that lives] on the earth, nor a being that flies on its wings, but [forms part of] communities like you. Nothing has we omitted from the Book, and they [all] shall be gathered to their Lord in the end.”¹²⁸ It's also pointed that, “Our Lord is He Who gave to each [created] thing its form and nature, and further, gave [it] guidance.”¹²⁹

Therefore, relationship between the human mind and *Allah* has, regarding the environment, metaphysical root in its essence. But environmental crisis connects human conceptualization of it and how they deal with it.¹³⁰ Ethical growth is a must to achieve this glory. That is why; it is advised that the human conception of this living universe has roles to shape our values.¹³¹

3.2.5. Human Vicegerency on Environment

Vicegerency, stewardship and trustee are three most popular terms which have been frequently used to define the human role on environmental protection and so on. These terms are quite same in their inner meaning as human is the common agent to perform ethical tasks of protecting natural environment. Islam recognizes all three terms through the holy Quran and prophetic *sunnah*.

¹²⁶ Op. cit., Q. 13:3-4. Ali, A. Y. (1987). 114.

¹²⁷ Op. cit., Khalid, F. M., (2002). 333.

¹²⁸ Op. cit., Q. 6:38. Ali, A. Y. (1987). 58.

¹²⁹ Ibid., Q. 20:50. Ali, A. Y. (1987). 150.

¹³⁰ Ozdemir, I. (2008). *The Ethical Dimension of Human Attitude Towards Nature – A Muslim Perspective*. Insan Publications, Ankara.

¹³¹ Frankena, W. K. (1979). *Ethics and the Environment*. In *Ethics and Problems of the 21st Century*, (Eds.), Goodpaster, K. E. and Sayre, K. M. University of Notre Dame press, Notre Dame, 16.

In Islam, *Allah* holds the position of the creator but He appointed humans as His vicegerents (*Khalif*)¹³². This successive authority or vicegerent has to follow the instruction and live accordingly. Faithful followers are titled with that for certain reasons, because *Allah* rules over all creation and the humans conduct His directions as His servants. *Allah* said in the Quran: “We did indeed offer the Trust to the Heavens and the Earth and the Mountains; but they refused to undertake it, being afraid thereof: but man undertook it...”¹³³ Human beings, thus, appeared so importantly in Islam and as the world also recognized. Human consideration on environment is, therefore, a matter of great concern. Mohammad Shomali argues that *Allah* has His holy creation, where human should consider them holy as well. Natural environment is considered sacred in Islam like many other world religions. Ethical rights must be carried out by humans over every object basing on their rational thought and responsible point of views. All knowing *Allah* created us in this way to carry out this sacred duty.¹³⁴ He found support from other scholars on this ethical human positioning. Umar Chapra talked about the principle of “No Injury” as the ethical ground for protecting the environment because this principle makes us more human than ever. Muslims have no way to harm other beings according to this principle. Because harming environment causes both present and the future. So, it stands a moral obligation of any particular being to restrain himself from harming the environment and to protect it anyway.¹³⁵

Human vicegerency is driven through the principle of non-violence which deals with all of environmental resources and fulfils the right of all creation. Sometime, interruptions occur and hampers the right cause. Ahmad Husaini argues two main reasons for avoiding those interruptions: firstly, the ethical commandment of *shariah* about environmental protection and secondly, the

¹³² The term “*Khalif*” or “*khalifah*” derived from “*khalfun*,” which means “succeeded,” “followed,” etc. So, the word “*khalifah*” denotes someone who comes after and obeys the sender (*Allah*). *Khalifais* provided by the Allah with a very special responsibility. The term “*khalifah*” is mentioned nine times in the Quran and seven times it is found with prefix *fi al-ard*, which means successive authority on earth. (Lubis, A. R. (1998). Environmental Ethics in Islam. *Toward an Environmental Ethic in Southeast Asia: Proceedings of A Regional Seminar*, edited by Gyallay-Pap, P. and Bottomley, R. The Buddhist Institute, Phnom Penh, 103-112. Retrieved from <https://muslimenvironment.wordpress.com/2010/04/04/environmental-ethics-in-islam/>.)

¹³³ Op. cit., Q.33:72. Ali, A. Y. (1987). 211.

¹³⁴ Op. cit., Shomali, M. (2008). 6.

¹³⁵ Chapra, M. U. (1993). *Islam and Economic Development*. International Institute of Islamic Thought and Islamic Research Institute, Washington DC, 7.

necessity of protecting the environment for collective interest of the universe and people of *Allah*.¹³⁶ Human should behave accordingly with every material object as his/her task to do so. Vicegerency is proved through rightful act of particular person and proper behavior with the environment must be ensured. Natural resources have limitation and it's been gradually decreasing as the time passes. There is no scope for human to waste the limited provisions provided by Almighty *Allah*. Humans must keep it in mind that they are agents¹³⁷ appointed by *Allah* Himself. Same vicegerency is found in different verses in the Quran like chapter 2 verse 30 and chapter 35 verse 39. Humans know their role and thus must work according to the law. There are many other scholars who are also working on promoting the righteous role among general people. In recent time, Seyyed Hossein Nasr, Ibrahim Ozdemir and Fazlun Khalid have been trying to justify their role in the light of Islam. They focused on the sacred feature of nature where humans must act as a steward. For that Muslims have to modify their behavior in response to the value on non-human entities. A proper balance between human and non-human entities can take the world forward establishing a serene and healthy environment.¹³⁸ There are some effective organizations working on this motive, such as the Islamic Relief Worldwide (IRW)¹³⁹ founded in 1984, the UK-based Islamic Foundation for Ecology and Environmental Science (IFEES) founded in 1994¹⁴⁰ and the African Muslim Environment Network (AMEN)¹⁴¹. They are active agents for environmental crisis in their working zones.

3.2.6. Role of Human on the Protection of Water

Water is part and parcel to every life on this living earth and has its significances in every aspect too. Whether looking at oneself or the universe, water stands as the basic components. So, human

¹³⁶ Husaini, S. W. A. (1980). *Islamic Environmental Systems Engineering: A Systems Study of Environmental Engineering, and the Law, Politics, Education, Economics, and Sociology of Science and Culture of Islam*. Macmillan Press, London. 1-145.

¹³⁷ "It is He Who hath made you [His] agents, inheritors of the earth: He hath raised you in ranks, some above others: that He may try you in the gifts He hath given you: for thy Lord is quick in punishment: yet He is indeed Oft-forgiving, Most Merciful." Q. 6:165. Ali, A. Y. (1987). 67.

¹³⁸ Saniotis, A. (2012). Muslims and Ecology: Fostering Islamic Environmental Ethics. *Contemporary Islam* 6 (2), 167.

¹³⁹ See for farther reading: Islamic Relief Worldwide: Annual Reports and Financial Statements 2018, Retrieved from <https://reliefweb.int/sites/reliefweb.int/files/resources/IslamicReliefWorld-AnnualReportandFinancialStatements-2018%20%281%29.pdf>.

¹⁴⁰ See for farther reading: <http://environment-ecology.com/environment-organisations/699-the-islamic-foundation-for-ecology-and-environmental-sciences-ifees.pdf>.

¹⁴¹ See for farther reading: Faiths and the Environment, Retrieved from: <http://siteresources.worldbank.org/GLOBALENVIRONMENTFACILITYGEFOPERATIONS/Resources/Publications-Presentations/EAPFaith&Environment.pdf>.

beings have no other option without protecting water at least for their own sake. Islamic sayings on protecting water have scientific importance too, because Islam has been considered to be one of the most scientifically ordained religions of the world.

The Quran justifies water as the origin of this universe. It stated: “Do not the Unbelievers see that the heavens and the earth were joined together [as one unit of creation], before we clove them asunder? We made from water every living thing. Will they not then believe?”¹⁴² Today’s universe is the result of many billion years’ formation to make a comfortable living environment for the creatures. This is the bigger picture of this creation but even a human body is full of water. Scientists and researchers are playing their role by providing necessary information to boost up human participation on protection of environment. Researchers showed that around seventy percent of human body components are made of water. This percentage is inevitable for the survival of the body, because the fall of its rate causes diseases and if it loses twenty percent, one may die.¹⁴³ Apart from the original component of human and the universe, water helps living creatures in many ways starting from drinking to cultivation. In this way, it is not always a matter of creation materials or a sign of that supreme Creator but through it, human beings run their lives and livelihood as well. As for cultivation, it is said that, “It is He Who sendeth down rain from the skies: with it We produce vegetation of all kinds: from some We produce green [crops], out of which We produce grain, heaped up [at harvest]; out of the date-palm and its sheaths [or spathes] [come] clusters of dates hanging low and near: and [then there are] gardens of grapes, and olives, and pomegranates, each similar [in kind] yet different [in variety]: when they begin to bear fruit, feast your eyes with the fruit and the ripeness thereof. Behold! in these things there are signs for people who believe.”¹⁴⁴ Besides vegetation, water is essential in almost all aspects of human life. Therefore, humans through government and non-government organizations can take initiatives to protect water in respective zones. Bangladesh, a south Asian country, had taken some good initiatives for the protection of water. In 1973, Bangladesh issued the Water Pollution Control Ordinance to have a proper care of the water bodies after the Stockholm Conference on Human Environment in 1972.¹⁴⁵ Followed by

¹⁴² Op. cit., Q.21:30. Ali, A.Y. (1987). 156.

¹⁴³ Issam, H. (January 1995). Issues of the Fundamental Environment, Directory Reference for Media men, Ministers Council leadership, Environment Affairs Department, Cairo, 5.

¹⁴⁴ Op. cit., Q. 6:99. Ali, A. Y. (1987). 62.

¹⁴⁵ DoE (Department of Environment). (2012). Bangladesh Environment and Climate Change Outlook 2012. Department of Environment (DoE), Ministry of Environment and Forests (MoEF), Government of the People’s Republic of Bangladesh, pp.10-11; See also: Sayem, Md. A. (12 November 2018). Islamic Teaching

the Water Pollution Control Ordinance, Central Pollution Control Board (CPCB) was founded in 1977 and is working to improve the environment¹⁴⁶. According to the Department of Environment (DoE) which was established in 1989 under the Ministry of Environment and Forest (MoEF), Government of Bangladesh (GoB) is found to be very responsive to international conventions and its follow-up activities¹⁴⁷. Then in 1992, GoB adopted an Environmental Policy for the maintenance of ecological balance, sustainable use of natural resources and environment friendly development¹⁴⁸. Bangladesh established a National Environment Management Action Plan (NEMAP) in response to Agenda 21 where participants were from ordinary people, resource users, interest groups, NGOs, environment stockholders and lobbyists.¹⁴⁹ Two special steps were also adopted in order to set the quality standard for water, air, odour, noise, discharge and emission. They were: Environmental Conservation Act in 1995 and Environmental Conservation Rules in 1997¹⁵⁰. Government also responses from all feasible ways. Several ministries such as the Ministries of Land, Agriculture, Water Resources, Industries, Fisheries and Livestock, Health and Family Welfare, etc. and many other organizations are playing significant role to establish the healthy environment. Through “polluter pays principle,” the DoE took initiative for the responsible industrial management and even through penalizing some for non-compliance with the concerned policy.¹⁵¹ Sometimes concerned bodies do not act according to the right directions which causes great environmental crisis. Several assessments done by the World Bank found that the foreign funds are not being used properly to improve the surrounding environment.¹⁵² Proper management of environment requires precise use of the resources without wasting it. Surrounding water areas of a particular community or country must, therefore, be protected from being waste as it’s very important element of living for all animal and plants. Islamic people should come forward to lead the situation. Saudi Arabia, for example, is member of several international conventions which includes 1992 Regional Convention for the Gulf of Aden and Conservation of the Red Sea, the United Nations Convention

and Practice of Environmental Ethics in Bangladesh: A Case Study. *QUEST: Studies on Religion & Culture in Asia*, Vol. 3, 14.

¹⁴⁶ Ibid.

¹⁴⁷ Ibid.

¹⁴⁸ Ibid.

¹⁴⁹ Ibid.

¹⁵⁰ Ibid.

¹⁵¹ Ibid.

¹⁵² *The Daily Star*, (October 1998). quoted in Islam, N. (1999). Protecting Bangladesh’s Environment: The Role of the Civil Society. Bangladesh Environmental Network (BEN), 10. Retrieved from <http://www.engconsult.com/ben/papers/paper-nislam.pdf>.

on the Law of the Sea (UNCLOS)¹⁵³ and other conventions. Saudi Arabia follows the strict Islamic law about environmental protection. They have always exemplified of creating ecological balance before the whole world.¹⁵⁴ After thirty years of UNCLOS, Saudi Arabia adopted another policy named the National Ambient Water Quality Standard in 2012 to restore water resources of the country. Long term uses of water for the life holds the aim of that initiative. In the same year, they adopted Wastewater Discharge Standard to maintain the qualitative environmental protection and their intention was to guarantee the adequate supply of pure water.¹⁵⁵ Foods are unavoidable things for living and pure water is connected there with others as well. In every religion, water is also considered holy and part of holy observances. Purification before religious rituals is obvious and water is the prime washing material for that act. Cleanliness is a great virtue in Islam and performing this, humans are protecting themselves along with the protection of this very environment. Whoever stands before *Allah* has their purification before that and that is a must. Cleanliness before *salat, sawm and hajj*¹⁵⁶ is required for all. Both body and mind must be cleaned to gain the ultimate religious benefit, which also contributes to make the environment clean. It's our utmost duty to keep our environment clean and holy. For example, Prophet Muhammad (PBUH) said : "If a believer performs his ablutions and washes his face, any sin that he has watched with his eyes is washed away with water (or with the last drop of water), and if he washes his hands, any sins that his hands have committed will go away with water or with the last drop of water, and if he washes his feet, any sin committed by his feet is washed away with water or with the last drop of water, until he

¹⁵³ UNCLOS was established in 1982 to provide certain rights to Nation regarding the regulation of the world's ocean. It declared the economic zones of the sea and the conservation and management of the living resources of it, protection of marine environment and so on. It also preserved the resolution of disputes regarding this. The convention comprises 320 articles and 9 annexes. Beam, B. (2015). Law of the Sea, American Society of International Law (ASIL), 4. Retrieved from https://www.asil.org/sites/default/files/ERG_LOS.pdf.

¹⁵⁴ Schrijver, N. (1997). *Sovereignty over Natural Resources, Balancing Rights and Duties*, Cambridge University Press, UK, 60.

¹⁵⁵ "Saudi Arabia Releases 9 New Environmental Laws", (2013). *EHS Journal*, Retrieved from <http://ehsjournal.org/http://ehsjournal.org/sanaa-chakibi/saudi-arabia-9-new-environmental-laws/2013/>.

¹⁵⁶ Hooker, R. (July 14, 1999). arkanad-din the five pillars of religion. Retrieved from <http://www.wsu.edu/~dee/GLOSSARY/5PILLARS.HTM>). United States: Washington State University. See also: Religions. (2010). Retrieved from <https://www.cia.gov/library/publications/the-world-factbook/fields/2122.html>). The World Factbook. Central Intelligence Agency, United States. Retrieved on 2010-08-25.

comes out purified of his sins.”¹⁵⁷ *Wudu* or washing visible part is required before every *salat* and is highly important¹⁵⁸ to perform. Therefore, every Islamic ritual associates a part of cleanliness and that’s half of faith here.¹⁵⁹ *Allah* is always beside His followers who love Him and follow Him. *Allah* provided fresh water as gift to humanity and *Zamzam*¹⁶⁰ is the best example on this earth. Human beings have to maintain the quality and reputation of this water supply which is the Islamic sign of purity. The government of Saudi Arabia has been doing their best for the maintenance and distribution of *Zamzam* water. The Saudi Geological Survey Research Institute was established in the adjacent area of *Zamzam* well which works to maintain the quality and level of that water.¹⁶¹ From individual level, every human should do their best to keep surrounding water sources clean and uncontaminated from any unexpected happening. Another intellectual property law in the Kingdom of Saudi Arabia has several aspects regarding the safety of water. This law is related to the patents and industrial design implementation regarding the regulation on copyright and law of trademark.¹⁶² People on earth are responsible behind any harmful act and thus, the laws are essential steps to be taken for the protection of those activities. This particular law deals with the protection

¹⁵⁷ Zinada, A. A. (1976). *Durable Resources*, research on a reference book on the environment education for public education, Cairo, ISESCO, 87; narrated by Muslim, *Kitab At-tahara*.

¹⁵⁸ “O ye who believe! When ye prepare for prayer, wash your faces, and your hands (and arms) to the elbows; rub your heads (with water); and (wash) your feet to the ankles. If ye are in a state of ceremonial impurity, bathe your whole body. But if ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands. Allah doth not wish to place you in a difficulty, but to make you clean, and to complete His favor to you, that ye may be grateful.” Surah 5, Verse 7, Ali, A. Y. (1987). 47.

¹⁵⁹ Muslim, I. Abū al-Ḥusayn ‘Asākir al-Dīn Muslim ibn al-Ḥajjāj ibn Muslim al-Qushayrī an-Naysābūrī. (2009). *Ṣaḥīḥ Muslim*, ḥadīth no. 223, Translated by Abdul Hamid Siddiqui, Darussalam, Riyadh.

¹⁶⁰ *Zamzam* water is not only an Islamic symbol of fresh water but also a part of Islamic history having great significances. The history of its dates before the establishment of Islam through Prophet Muhammad (PBUH). This water is full of health benefits along with spiritual and commercial implications. *Zamzam* well is situated in Saudi Arabia which is an ancient source of sacred water and associated with the activities of pilgrimage (*hajj*) for every Muslim. Although the water is located in desert area but it’s full of pure water and is considered uncontaminated by any harmful salt concentrations or chemicals. To Muslims living in the entire world, *Zamzam* has great value and pilgrimage without it remains unfinished. All the participants of pilgrimage drink from it to fulfil Allah’s commandments associated with the well. Hamad, N. B. (July 2017). Foundations for Sustainable Development: Harmonizing Islam, Nature and Law (SJD dissertation, Elisabeth Haub School of Law at Pace University), 253-254, Retrieved from <http://digitalcommons.pace.edu/lawdissertations/20/>.

¹⁶¹ Chowdhury, S. (2013). Implications of Climate Change on Water Resources in Saudi Arabia. *Arabian Journal for Science and Engineering*.

¹⁶² Amir, H. K. (2006). Measuring the Immeasurable-The Effects of Trademark Regimes: A Case Study of Arab Regimes. *Journal of Law & Commerce* 26, 11.

of *Zamzam* water from illegal uses by unauthorized people or groups. Trademarking *Zamzam* helps to uphold its dignity to the whole world and preserves its spiritual value. Research institute for *Zamzam* well is considered as the major contribution from government side to stabilize the safety of water for the people living anywhere in the world.¹⁶³

Islam always appears with its scientific benefits, because it covers the humans and everything associated with them. Muslims have things to do for their society, environment and so on. For example, cleaning roads by removing harmful things with the intention of keeping it safe is considered as an act of charity.¹⁶⁴ Sometime, people behave unnecessarily in wrong ways following no provided rules. Muslims are advised not to relieve themselves in watering places, roads, and places of shade because these acts disturb others in keeping the adjacent environment hygienic.¹⁶⁵ Prophet (PBUH) warned us in his lifetime regarding this bad behavior of human and prohibited urination in the water.¹⁶⁶ Pollution is totally unacceptable to *Allah* but the proper use of environmental resources. The given water resources require good treatment from human beings and even not by extra use of it. We should use it according to our need and *Allah* said in the Quran: “O Children of Adam! wear your beautiful apparel at every time and place of prayer: eat and drink: But waste not by excess, for *Allah* loveth not the wasters.”¹⁶⁷ Similarly, in sura seventeen of the Quran also ordered against the misuse of water.¹⁶⁸ Mohammad Shomali thinks of the misuse of environment making an extravagance use of it.¹⁶⁹ Everything, including water, is for human use as a means of our own benefit, and should not forget to thank *Allah* for His concern for human. In the Quran, *Allah* demanded, “See ye the water which ye drink? Do ye bring it down [in rain] from the cloud or do We? Were it Our Will, We could make it salt [and unpalatable]: then why do ye not give thanks?”¹⁷⁰

¹⁶³ Saudi Geological Survey. *Zamzam Studies and Research Center*. Retrieved from <<http://www.sgs.org.sa/english/earth/pages/zamzam.aspx>>.

¹⁶⁴ An-Naysābūrī, Abū al-Ḥusayn ‘Asākir al-Dīn Muslim ibn al-Ḥajjāj ibn Muslim al-Qushayrī (2009). *Ṣaḥīḥ Muslim*, ḥadīth no. 1009, Translated by Abdul Hamid Siddiqui. Darussalam, Riyadh.

¹⁶⁵ Yazid, A. A. M. I. (2007). *Sunan Ibn Mājah*, ḥadīth no. 328, Translated by Nasiruddin al-Khattab. Darussalam, Riyadh.

¹⁶⁶ Tabrizi, M. I. A. K. (1985), *Mishkat-al-Masabeeh*, Beirut: Al-Maktaba Al-Islami, vol. 1, 115.

¹⁶⁷ Op. cit., Q. 7:31. Ali, A.Y. (1987). 69.

¹⁶⁸ “And render to the kindred their due rights, as [also] to those in want, and to the wayfarer: But squander not [your wealth] in the manner of a spendthrift.” Q. 17:26. Ali, A.Y. (1987). *The Holy Quran (tr.)*. 133.

¹⁶⁹ Op. cit., Shomali, M. (2008). 5.

¹⁷⁰ Op. cit., Q. 56:68-70. Ali, A. Y. (1987). 277.

Eventually, Muslims have to keep clean water in their surroundings, so that others may use it. This holistic approach is found everywhere in Islam and human role should be in that way. Human activities should be guided through consciousness to maintain the environment clean for future generation and Islam can be that guidance for them. Before thinking of protecting the environment, Muslims need to restrict themselves from doing what is not prescribed.

3.2.7. Protection of Tree for Environmental Balance

Tree is another most significant part of environmental balance and life without it is impossible on earth. Human survival in this world in a great level depends on a certain portion of green environment. Islam suggests great care from human beings in order to preserve trees. Green environment has been one of the most wanted steps for the last few decades because of the continuous destruction of trees in all over the world. Islam has provided complete ethical understanding to protect trees and instructed human to take the role.

Tree plantation can be replaced by saying ‘saving the earth’ because without a proper green environment, humans cannot live here. Planting trees, therefore, is always encouraged and granted as an act of charity in Islam. As a follower of Islam, a Muslim has no way to escape from the charitable task. Prophet Muhammad (PBUH) has been the best example to promote this faith and he rightly remarked: “There is no Muslim who plants a tree or sows a field, and a human, bird or animals eats from it, but it shall be reckoned as charity from him.”¹⁷¹ Islam is the best example to draw various interests from single good activity. The previous saying of Prophet Muhammad (PBUH) comprises benefits like: planting trees is an act of faith, animals are eating from it are also getting benefited, this is a production for many, it’s increasing oxygen level in that environmental zone, this is considered as an act of worshiping *Allah* and so on. Prophet (PBUH) recognized all loveable work to creator *Allah* and planting tree, in this way, is an act of worshiping *Allah* too.¹⁷² Prophet Muhammad (PBUH) performed his role for environmental protection through planting and protecting trees from being destructed, and always remain as the best human who performed his role in the best way a human can ever have. People on earth should follow him to preserve forest for their own sake as *Allah* wanted. In this way, forest conservation got supported from Islam since Islamic establishment on earth. People from several countries follow Islamic principles on tree

¹⁷¹ Ismail, A. A. M. I. (1997). *Ṣaḥīḥ al-Bukhārī*, ḥadīth no. 1071, Translated by Dr. Muhammad Muhsin Khan. Darussalam, Riyadh; See also: Tabrizi, M. I. A. K. (1985). *Mishkat-al Masabeeh*, Beirut:Al-Maktaba Al-Islami, vol. 2, 442.

¹⁷² Op. cit., Shomali, M. (2008). 2.

protection. The *Darul Ulum* Muslim boarding schooling Indonesia, for example, encouraged its students, teachers and neighboring community members about the Islamic system of natural resource conservation. They have been working on planting trees, restricting themselves from pollution and so on for over 1400 years.¹⁷³

Islam does not promote good behavior with the friends only but with enemies too. A better human is selected through his/her interaction with both friends and foes. It's argued that, "destroying farm lands (gardens and crops), even if these belong to the enemy with whom Muslims are fighting, is not allowed by the Prophet."¹⁷⁴ There are several examples of performing the right task. As Prophet's (PBUH) followers, we have to follow him as done by the previous successors. Abu Bakr (ra), the first Caliph of Islam, instructed Yazid ibn Abi Sufyan to be careful about the environmental values even in the enemy territory. Once he wrote to Yazid: "Do not cut down a tree, do not abuse a river, do not harm crops and animals, and always be kind and humane to *Allah's* creation, even to your enemies".¹⁷⁵ A proper management of environmental resources needs to be ensured by human and deforestation is condemned as well. When and how to do are also prescribed accurately in Islam. Hence, human beings have to cut trees for many reasons as a part of earthly requirement but cannot do without purpose or the right cause. If anyone does it in wrong way is punishable before *Allah*. Prophet Muhammad (PBUH) warned: "He who cuts a lot tree (without justification of a real cause behind it), *Allah* will send him to hellfire."¹⁷⁶ Islamic world comprises lot of examples from Muslims who follow the teachings of Islam. Mindanao, the second biggest southern main island in Philippines, comprises ten percent Muslim inhabitants.¹⁷⁷ Protection from deforestation was taken into consideration on that land before thirteen years from now. They introduced their first law on October 2007 for the management of forests in Philippines for the Autonomous Region in Muslim Mindanao (ARMM)¹⁷⁸. ARMM included all the dominant Muslim provinces in Philippines like,

¹⁷³ Retrieved from <https://www.usaid.gov/global-waters/september-2013/on-thewaterfront>.

¹⁷⁴ Kindi, A. Y. Y. I. (1999). *Al-Kāfi*, ḥadīth no. 5, Translated by Muhammad Sarwar. Retrieved from <https://www.holybooks.com/wp-content/uploads/Al-Kafi.pdf>.

¹⁷⁵ Sayuti, A. R. J. A. D. (1337H). *Al-Jamia al-Sagheer*, Cairo, 97.

¹⁷⁶ Al-Ash'ath, AbūDāwūd, Sulaymān ibn, Al-Ash'ath, as Sijistānī. (2008). *Sunan Abū Dawūd*, ḥadīth no. 5228, Translated by Yaser Qadhi. Darussalam, Riyadh.

¹⁷⁷ Tanjilil, A. (2007). *Alkhalifa (The Steward): What Every Muslim Needs to Know about His Role in Environmental Governance* Philipines, 42, Retrieved from http://pdf.usaid.gov/pdf_docs/PNADL915.pdf.

¹⁷⁸ "Autonomous Region in Muslim," *Philippines Islands*, Retrieved from http://www.philippineislands.ph/en/armm_autonomous_region_in_muslim-philippines.html.

Lanao del Sur, Basilan, Shariff Kabunsuan, Sulu, Tawi-Tawi, Maguindanao, etc.¹⁷⁹ This law of ARMM played a vital role reducing the act of deforestation in Philippines and got appreciation for its consequences. Muslim leaders along with social leaders, scientists and government aid made the Act possible and thus could implement in that zone.¹⁸⁰ Green environment for a healthy living is a dying need in today's world because of the continuous fall of trees all over the globe. Indonesian Muslim had taken their role of raising public awareness among the Indonesian pilgrims to Mecca in order to transform the Hajj into a green pilgrimage where the number of annual pilgrims is around 280,000¹⁸¹. In 2009, this 'Green Pilgrimage Network' was established by religious actors in a meeting at Windsor Castle and they were committed to work collaboratively. This became their yearly practice as they realized the value of greening.¹⁸² A true Muslim thinks about his/her life and afterlife. One should always be aware of his/her religious duties, where a tiny good deed adds value. Prophet (PBUH) inspires his followers to have proper preparation for the Day of Judgment. He (PBUH) said: "If the doomsday (*qiyamah*) comes while you have a sapling in your hand, plant it before the Hour comes."¹⁸³ This is an act of ritual for Muslims to refrain from cutting trees or causes that deforestation. East African pastoralists from Turkana, Gabra and Boran ritually protect their trees in religious shrines and groves, and prohibit cutting trees of valuable species¹⁸⁴. Mostly, they like to protect those trees from being harvested for particular social and religious reasons considering as sacred acts.¹⁸⁵ Trees provide shelter and part of home to them. The Durban Parks Department's Silverglen Nature Reserve, for example, is like home to Umlaas Nursery and. It's the largest medicinal plant nursery of South Africa, which allows to grow thousands of specimens of 350 plant species. These have been their traditional medicinal roots used with effective results in daily lives. Likewise, the *Zulu* herbalists play crucial role in that nursery's success by identifying the important

¹⁷⁹ Op. cit., Tanjilil, A. (2007). 42.

¹⁸⁰ "Organic Act for Autonomous Region in Muslim Mindanao," *USAID*, (2003). 1, Retrieved from http://pdf.usaid.gov/pdf_docs/PNACU004.pdf.

¹⁸¹ Retrieved from <http://www.arcworld.org/projects.asp?projectID=667>

¹⁸² United Nations Environment Programme (UNEP) (2016). *Environment, Religion and Culture in the Context of the 2030 Agenda for Sustainable Development*. United Nations Environment Programme, Nairobi, 22.

¹⁸³ As-Shaybānī, Ahmad bin Muhammad bin Hanbal, (2012). *Musnad Ahmad*, ḥadīth no. 12491, Translated by Nasiruddin al-Khattab. Darussalam, Riyadh.

¹⁸⁴ Niamir, M. (1990). *Herders' decision-making in natural resource management in arid and semi-arid Africa*. Community Forestry Note 4, FAO, Rome.

¹⁸⁵ *Ibid*.

plants and their herbal uses to the community.¹⁸⁶ Although *Zulu* tribe holds its traditional culture of medicine but has met with the doctrinal principles from Islam and Christianity especially about their belief in God.¹⁸⁷ The entire environment with many species has been decreasing day by day and among them, many are at the edge of distinction. Rules and regulation are must to provide the necessary backup to tackle down the problem. Without global policies and adequate laws, it's really impossible to restore the obvious destruction of this beautiful planet's ecosystem.¹⁸⁸ But the feasibility of providing laws by human bodies depends much on the social and religious realization. The laws related to wildlife are not only for the protection of wildlife but also, it's designed for the human involvement within it. Thus, human role on establishing those laws are very important to make the balanced environment for all.¹⁸⁹

Therefore, the ultimate preparation depends on making the environment friendly for all. Precise human role, here, is very important as directed in Islam. Following Islam is not the only solution to protect and preserve green environment but realization of it both from social and religious perspective are must. Understanding the actual value of trees has been a great lacking for the maltreatment with the environment and human must restore their position to establish the environmental balance.

3.2.8. Proper Teaching of Islamic Values on Protection of Environment

Islam is not being followed properly and that's the main lacking for its follower regarding the maltreatment of environmental protection. Successors of it should receive the true Islamic teaching to establish a serene environment for all. Education and research on Islamic values regarding environment need to be re-think by the scholars to achieve this goal.

Muslims should start with their homes first as they require so. Scholars are unable to put Islam as model for rest of the world without making the Muslim living zones environmentally correct. As Nasr noticed that, today's Islamic world is full of blatant signs of the environmental problems starting from air pollution and erosion of the hills to deforestation in many countries where Muslims

¹⁸⁶ Mbanefo, (1992). 1, 12, quoted in FikretBerkes, (2008). *Sacred Ecology*. Routledge, 243.

¹⁸⁷ Islam, S., & Islam, M. D. (June 2015). African Traditional Concept of God: A Critical Analysis, *Green University Review of Social Sciences*, Volume 02, Issue 01, 2-3.

¹⁸⁸ *Strategic Plan for Biodiversity 2011-2020* Decision X/2, Target 6, (2010). Retrieved from http://jncc.defra.gov.uk/pdf/ot_AICHIREPORT17-07-2013-14-04-submitted.pdf.

¹⁸⁹ Reid, C. T. (2012). Towards a Biodiversity Law: The Changing Nature of Wildlife Law in Scotland. *Journal of International Wildlife Law & Policy* 15.3-4, 202-227.

possess the majority in number.¹⁹⁰ Proper participation in protection activities is the prime need from humans in all over the globe. But different approaches from the concerned people are to be taken to resolve certain issues on environmental protection. First of all, the problems have to be addressed and secondly, the implementation of the solution from Islamic point of views has to take part. Islamic scholars should work harder to present the progressive notion of Islam in a new way before the world and the followers should perform accordingly. Educational interventions, especially in rich Islamic institutional landscape, have been some of the primary strategies promoted to revitalize Islamic environmental teachings and practices.¹⁹¹ Only then, Islam can be a very powerful tool to save this environment. Morality, virtue and values are mainly drawn from religions. The above-mentioned discussion gives one message about Islam and that's the right human role for environmental protection. According to Sheikh, "religious education has a tremendous contribution in promoting the protection of environment through moral and spiritual values."¹⁹² Right implementations of those values and principles are the right task for every human on this earth. Thus, human beings should have faith in Islamic education as Richard Foltz, professor of religion at Montreal's Concordia University, opined that, "for the world's billion plus Muslims, the solution to this crisis must be an Islamic one, an environmentalist Islam rediscovered from its faith."¹⁹³ Throughout the history, Islam established their thoughts and practical life style in all over the world through Islamic institutions and religious set up. Practicing Muslims in today's world are increasing day by day following the proper Islamic directions. Specially in the Friday congregational prayer, most of the followers of Islam try to attend as *Allah* commanded to do so. It's a very crucial spot to preach out the religious and social teachings in the light of Islam. *Imams* (religious leaders of Islam), who are responsible to deliver the sermons (*khuṭbah*) at that weekly prayer along with the Islamic scholars, can be very good agents by preaching Islamic teachings on being conscious about the

¹⁹⁰ Nasr, S. H. (1997). Islam and the Environmental Crisis. *al'Ilm*, 17, 1.

¹⁹¹ Ashraf, S. A. (1991). *Integration, Planning and Implementation Principles*. In an Integrated Education System in a Multi-faith and Multi-Cultural Country, (Eds.), G. Basri, 11-29, Muslim Youth Movement of Malaysia, Kuala Lumpur; Nasr, S. H. (2003). *Islam, the Contemporary Islamic World, and the Environmental Crisis*. In Islam and Ecology: A Bestowed Trust, (Eds.), Foltz, R. C., Denny, F. M. & Baharuddin, A. Harvard University Press, Cambridge, 85-105; Al-Naki, K. (2004). How do We Communicate Environmental Ethics? Reflections on Environmental Ethics from a Kuwaiti Perspective. *International Research in Geographical and Environmental Education* 13(2): 128-142.

¹⁹² Sheikh, K. H. (1993). The Role of Education in the Protection of the Environment. In *Environment and Development in the Islamic World*, eds. F. Daghestani and S. Al-Athel, 463-496. Islamic Academy of Sciences, Jordan, 492.

¹⁹³ Foltz, R. C. (2000). Is there an Islamic Environmentalism? *Environmental Ethics*, 22(1), 72.

surrounding environmental protection. Bangladesh, for instance, is renowned as a country of mosque where more than two lacs mosques and mosque-based *maktab* (Quran teaching school) have been established. These religious institutions are mainly served by the *Imams*. In the Muslim world, they are the ideal persons to take the responsibility of doing the preaching because of their social and religious acceptance in people's mind. It's a great opportunity for them to take the initiative of teaching people on environmental awareness during that *khuṭbah*. In the same way, Islamic teachers can do the task at all the Islamic educational centers like *Qawmi* and *Aliya madrasah*. Because these are the right places to teach the students from the very beginning of their early ages. Apart from those, there are schools, colleges and universities, where Islamic education are available, can be very significant to reach peoples' mind about protecting the environment in the righteous way.¹⁹⁴ A Muslim country like Algeria adopted a policy under their Ministry of Religious Affairs in 2007. They created a manual for the *Imams* citing the Quranic verses on environmental responsibility and consciousness, and they spread it for the right cause.¹⁹⁵ They tried to show the Islamic views on that issue which can motivate the followers to perform their individual tasks. After three years in 2010, Algerian Islamic schools introduced a textbook about the importance of biodiversity in the light of Islam. These textbook and manual are now being used in Algeria and to other countries also but still there are more to do.¹⁹⁶ In higher level, so many conferences and seminars are being arranged in Arab countries about raising that consciousness. In June 2006, Arab countries established a forum named the Arab Forum for Environment and Development (AFED) which is a non-governmental institution and arrange programs on various environmental issues. It also received fund and capacity building support from the Environment and Development magazine, which is based in Beirut.¹⁹⁷ The conference on environment and development based on the forum thoroughly discussed research results on their regional development on environment to the Arab public. They did it with the quest of determining various scopes of environment related awareness and to categorize the aspects that make people concern about the issue.¹⁹⁸ Whether *Imams*, teachers or religious scholars, the main

¹⁹⁴ Mohamed, N. (2014). Islamic Education, Eco-ethics and Community. *Studies in Philosophy and Education*, 33 (3), 321-325, 326.

¹⁹⁵ Driessen, M. D. (2014). *Religion and Democratization: Framing Religious and Political Identities in Muslim and Catholic Societies*. 1st edition, Oxford University Press, UK, 172.

¹⁹⁶ Ibid.

¹⁹⁷ For more information see: Arab Forum for Environment and Development (AFED), The Future of Arab Environment, (2006). Retrieved from <http://www.afedonline.org/afedreport/full%20english%20report.pdf>.

¹⁹⁸ Elasha, B. O. (2010). Mapping of climate change threats and human development impacts in the Arab region. UNDP Arab Development Report—Research Paper Series, UNDP Regional Bureau for the Arab

role is to play particular duties having values in mind. Anything otherwise would make it a disaster for the living world. Indonesia is one of the Muslim populated countries of the world, where around 90% people are Muslim in number. In the context of Sumatra, Islam is able to incorporate customary ways of managing environment following those values. Nagari, the local government organizations, is a good example here which is managing the addressed problems.¹⁹⁹ It is unfortunate that the people living in Sumatra are not familiar with many of that management principles within Islam and they are found not to be following that practices all through Sumatra at the state or local level. As a result, Nagari project focused mainly on educating religious leaders, members of the society and home teachers, so that they can effectively preach out and can apply the Islamic knowledge on environmental conservation. The very good side of the project was its monitoring programme about the achievements of the expected objectives at the local level.²⁰⁰ For the proper outcome of a project, monitoring of it is necessary after the implementation of it to continue the right outcome in the long run.

It's never been the religion but the followers behind improper treatment of environment. Religious beliefs and practices are always for the betterment but only the misuse of it is responsible behind all unwanted situations. In Islam, Muslims need to behave responsibly in every step. Rethinking human role in Islam on environmental issues is a must needed demand in today's world.

3.2.9. Simple Living to Promote Environmental Protection

Great people on earth follow simple living method, which is a good initiative to keep the environment healthy. Human desires make everything cost in wrong ways. Those who follow the true spirit of Islam lead their lives as simple as possible. Luxury living has never been an Islamic living style since the beginning. Prophet Muhammad (PBUH) lived this simple life and his true companions followed his footsteps too. Otherwise, it pollutes the mind of individual and the environment surrounding him in many different ways.

Sura Baqara of the holy Quran stated about the expense for general living that: "Those who spend their substance in the cause of *Allah*, and follow not up their gifts with reminders of their generosity

States, Retrieved from <http://www.unep.org/newscentre/default.aspx?DocumentID=2756&ArticleID=10678>.

¹⁹⁹ DICE, *Integrating Religion within Conservation: Islamic Beliefs and Sumatran Forest Management*, UK, (2013). 38, Retrieved from <http://www.kent.ac.uk/dice/files/Mckay2013.pdf>.

²⁰⁰ Worrel, R. & Appleby, M. (2000). *Stewardship of Natural Resources: Definition, Ethical and Practical Aspects*. Netherlands, 269.

or with injury, for them their reward is with their Lord: on them shall be no fear, nor shall they grieve.”²⁰¹ Maintaining a life without luxury depends mostly on the management of one’s resources. Everyone needs financial support to continue living but the use of it may hamper both the person and the environment. It’s not that one can behave whatever he likes to. Even a Muslim’s property doesn’t belong to him only but has rights of others on it. This is the noble reason behind *zakat* where the rights of others are secured. *Allah* said: “O Children of Adam! wear your beautiful apparel at every time and place of prayer: eat and drink: But waste not by excess, for *Allah* loveth not the wasters.”²⁰² Prophet Muhammad (PBUH) encouraged gentle behavior and simple living. Anyone, who follows it, is on the Islamic track. Although, Islamic establishment was not in the zone with full of comfort for life but the Muslims of 7th or 8th century Arabian countries lived a decorated life with the resources they had. This was because of the proper message of Islam and its implementation by the followers. Environmental balance also depends on the right implementation of teachings by humans. As noted by Richard Foltz that, Islam is such a religion which was born in the desert but could develop a keen sense of balance among the Muslims that existed before in the harsh ecosystem.²⁰³ This is a strong message that how Muslims made their lives possible under that environment having the true principle of Islamic teaching through the Quran. This text contains all guidelines to protect the environment starting from the preservation of pure water to maintain natural resources with an equitable distribution. Prophet Muhammad (PBUH) never encouraged a lavish life style but always told his followers to be simple and generous. Otherwise, humans may cause environmental destruction by their own actions.

A Muslim cannot think of himself only but others living beside him also. Human action is thus broadened the way for all including the natural environment.

3.3. Conclusion

Human role on protecting the environment can be summarized maintaining a precise balance among three aspects: *Allah*, Human Being and Environment as symbol of creation²⁰⁴. Understanding the relationship can be considered as a model to protect the environment and to establish peace on earth

²⁰¹ Op. cit., Q. 2:262. Ali, Abdullah Yusuf, (1987). 19.

²⁰² Ibid., Q. 7:31. Ali, Abdullah Yusuf, (1987). 69.

²⁰³ Foltz, R. C. (2009). The Globalization of Muslim Environmentalism. Available online at the Zeri Islam website: <http://www.zeriislam.com/artikulli.Php>, Retrieved from <http://www.zeriislam.com/artikulli.php?id=942>.

²⁰⁴ Appendix A, Current Thesis on “Human Role on Environmental Protection: A Comparative Study between Islam and Buddhism”, 106.

as the prime duty for any Muslim. Human being has to think of his central importance to carry on the duty. Muhammad Iqbal rightly remarked about the confluence of Islamic principles and their practical importance of its adherents recommending the holy Quran as the true insight behind everything. He observed the importance of human roles as prescribed in the Quran than their ideas or thoughts.²⁰⁵ As Islam was established with the principle of peace, non-harming holds the very basic of its value. Under the light of Islam, all animals and natural resources are safe to exist where humans must lead it accordingly. It's necessary for the people on earth to carry that non-harming principle of Islam by following the prescribed dos and don'ts. Analyzing the religion Islam and the human roles as commanded in this religion, it's clear that the responsible roles must come from humans and Islam has nothing to blame. It's the false followers who are causing the current environmental crisis. The misunderstanding of the approach on nature might have segregated humans from the rest of the natural world and caused the environmental problems.²⁰⁶ There should also be a combination of ethics and ethical life. The prescribed rules and regulations of Islam must be understood first by a Muslim for the protection of this environment. Teaching or principles are important but the even more important is to follow it precisely. A Muslim is, therefore, always encouraged to act and one of the best examples of his/her actions is protecting the environment.²⁰⁷ Protection of environment in Islam requires a link among *Allah's* commandments regarding the issue, human participation on that and carrying the precise role from generation to generation.

²⁰⁵ Iqbal, M. (1930). *The Reconstruction of Religious Thought in Islam*. Dodo Press, preface.

²⁰⁶ Ekpenyong, O. E. (2013). Islam and Global Ecological Crisis: An Eco-Theological Review. *International Journal of Asian Social Science*, 3(7), 1593.

²⁰⁷ Izzi-Deen, M. (1990). Islamic Environmental Ethics, Law and Society. *Ethics of Environment and Development*, 64-173.

Chapter Four

Human Role in Buddhism to Protect the Environment

4.1. Introduction

Buddhism, a diversified religion, originated in India but its ethical beauty spread all over the world. Nothing of this universe escapes its guideline from Buddhist understanding. Nature, environment, living beings and visible or unseen have their true paths in this religion. Although a debate is always here that whether Buddhism is a religion or philosophy but the morality within it cannot be ignored in either way. In terms of environmental protection, Buddhism prescribes concrete roles for human beings to fulfill an ideal living. Being a naturalistic religion, Buddhism has been accepted as a model for protecting this beautiful environment. It comprises many doctrinal understandings for human activities on this aspect. Buddhist philosophical principles were founded by Gautama Buddha who was known for his enlightened personality and still has that effect on his followers. People in today's world are living in a so-called boundaryless zones. It's impossible to ignore the ongoing connection among different geographical zones in present world whether it's environmental issues or anything else. Every problem connects all and the solution also works in the same way. The necessary effects affect each other like a chain. Believers must act unitedly because the safe living connects all. This is the foremost problem among many where Buddhism can be an ultimate solution basing on its core philosophy and human lifestyles. A true Buddhist acts ethically and an ethical act can only beautify the environment and none.

4.2. The Legacy of Buddhism

Initially, the problems and the feasible human actions need to be addressed properly. A Buddhist follower always thinks positively and a non-violent act is discouraged from its adherents. The ethical understanding of Buddhism has answers regarding the way of human duties which can minimize or stop the environmental crisis. In the previous chapters, several environmental problems are taken into consideration but the effective measures of Buddhism are necessary to bring forward too. Generally, Buddhism offers three basic ethical viewpoints on human role to resolve those problems because environmental crisis cannot be solved devoid of human participation to the issues. Buddhism proposes: firstly, human beings are responsible to turn ethics into global level which incorporates all living and isolated geographic zones; secondly, future along with the upcoming

generations depends on today's human action; and finally, ethics involves not only humans but also other animals, plants and natural set ups. Buddhist environmental ethics are very influential to achieve those outcomes.²⁰⁸ Guatama Buddha, as the founder of Buddhist philosophy, stressed over the ethical consideration of his followers over the creation. Since his born around 5th century B. C.²⁰⁹, this philosophy got mass attention. Great man like Buddha didn't just born but changed the world and the living beings too through his teachings. He could see the inner beauty of this biodiversity and the inner peace as well. Therefore, he was necessary to be there at that time as he is even now. It's the followers who can carry his philosophy from time to time. Especially, Buddha's understanding of this nature is crucial to hold up. Environmental care of today's world has lot to learn from him in order to save it for the future generation. Since then for around 2500 years, Buddhism with its teaching spread over Sri Lanka, Thailand, Myanmar, India, China, Korea, Tibet, Nepal and many other places²¹⁰. As a consequence, the philosophy has enlightened the people and the environment for good.

Human role on environmental protection, from Buddhist perspectives, needs to be explained from both philosophical approaches and their practical actions in earthly lives. Many extraordinary Buddhist philosophical implementations have been traced since the origination of Buddhism by Guatama Buddha. The combination of both theoretical and practical sides requires a proper justification to have a clear understanding regarding the environment protection from human.

4.3. Buddhist Philosophy on Environment Protection

Guatama Buddha realised the state of suffering very early in his life which holds the root state of life also. He didn't only find out the root aspect of living but also showed the way of *dhamma*²¹¹ for

²⁰⁸ Silva, P. D. (4-6 May 2009). Buddhist Approach to Environmental Crisis: Buddhism, Environment and the Human Future. The International Buddhist Conference on the United Nations Day of Vesak Celebrations (UNDV), Thailand, 11, retrieved from file:///E:/M.Phil%20Thesis--Shafiu%20Islam/PDF-s/enviromental.pdf.

²⁰⁹ Warder, A. K. (2000). *Indian Buddhism*. Motilal Banarsidass, Delhi, 45.

²¹⁰ Kawada, Y. The Concept of Co-existence as Seen in the Lotus Sūtra. Translated by Shin'ichi Hashimoto, Commemorating Symposium on: "Dissemination and Reception of Major Teachings of the Buddhist Canon", 73. Retrieved from http://www.iop.or.jp/Documents/1727/09_%5B070-084%5DY.Kawada.pdf.

²¹¹ According to Encyclopaedia of Buddhism, *dhamma* especially preserves human activity but the term *dhamma* has broader meaning. It holds the philosophy of virtue, good action, standard behaviour, duty, religious duty, ethical obligation, law, truth, awareness, reality, Buddha's teachings, Buddha's essence of life, etc. Malalasekera, G. P. J., Dhiraekera & Weeraratne, W. G., (2000). *Encyclopaedia of Buddhism*. (Eds.), Vol. IV, The Department of Buddhist Affairs, Sri Lanka, 438-453.

a safe living on earth.²¹² Problems are inevitable and the solution as well. In addition, the advocates for caring this crisis are reasonably found in this religion. As a matter of fact, Buddhism proposes the right answer through the teachings of it which are based on the concept that “man is a part of this environment”²¹³. It is true for all religions and even according to the rest of human world too. People, irrespective of faith, is the only responsible creature for the protection of environment. Several right principles are recommended for the human to work on. They are as follows:

- a. Guatama Buddha on Harmony of Nature.
- b. Buddhist Natural Law and the Theory of Dependent Origination.
- c. Four Noble Truths and Eight-Fold Path.
- d. Five Precepts (*Panchasila*).
- e. Philosophy of Non-violence (*Ahimsa*).

These principles are connected to each other and an overall human development based on those principles is crucial to maintain the environment. Before that, the effective approach of each of the principles must be learnt properly. Because Buddhist cosmology depends on the inner law of nature where humans play the most significant role and their roles are run by the prescribed ethics. The law governing principles of nature and Buddhist principles from the teachings of sacred texts coincide in a harmonious way. Therefore, all Buddhist teachings related to the protection of environment should be analyzed for the precise understanding of human role.

4.3.1. Guatama Buddha on Harmony of Nature

In Buddhism, human role on environment protection was idealized originally through the thinking and practices of Buddha himself. He always dreamt for a peaceful living earth where all sentient beings must coexist without disturbance among them. Even his lifestyle was mostly the ascetic one searching for the truth in the environment. Detachment of life wasn't the detachment of nature or environment to Buddha. Buddhist view on environment protection cannot be realized and practiced without the teachings of Buddha. It is said: “Human have to live harmoniously and peacefully with nature as taught by Guatama Buddha which starts with ourselves. A new ecological order is essential to save this planet earth through observing human lifestyle and to work accordingly for overall benefit. It's stressed that without a unified effort, it's impossible to justify a true environmental care.

²¹² Urbaniak, J. (2014). Suffering in the mystical traditions of Buddhism and Christianity. *HTS Teologiese Studies/Theological Studies* 70(1), 1, Retrieved from [http:// dx.doi.org/10.4102/hts. v70i1.2117](http://dx.doi.org/10.4102/hts.v70i1.2117).

²¹³ Rajapaksha, R. S., & Nandasiri, A. G. A. U. (April 2016). The Buddhist Philosophical Perspective of Environmental Preservation and Management. *Journalism and Mass Communication*, Vol. 6, No. 4, 227.

A human, therefore, must be free from self-centeredness and should be more responsible about human lives through a simple living.”²¹⁴ Doing good deeds only cannot be counted for the good of environment but to avoid doing bad too. One of the primary Buddhist philosophies teaches that, “try for the good action and cease from maltreatments or evil deeds.”²¹⁵ Humans must be involved from both sides to take proper treatment for their surroundings. Humanistic philosophy, like Buddhism, stresses over action along with theoretical understanding because the approaches become valueless without the rightful action from humans. Life and works of Guatama Buddha are regarded as scientifically ordained for his followers. “Practical implication before believing”²¹⁶ in certain code of conducts is very essential in Buddhism.

Eco-centric view on environment combines human action for own self and the outer surface in the same vein. In the same way, the original formation of this universe should be counted also. Starting from the origin of the creation, all actions and material compositions are related to each other. Buddhism says that, matters of creation are fundamentally composed of earth, water, fire and air.²¹⁷ Buddhist cosmology recognizes those elements behind the formation of cosmos. Those four primary elements have eleven secondary elements to shape this universe. Together they are called as *rupakkhandha*.²¹⁸ A precise balance among those materials is very essential for human to maintain this ecosystem. The continuity of living organism also depends on those matters. The sooner human beings realize the better will be their acknowledgement for the environment. Existence of a single particle of this nature owes to the original elements and refers constructive human participation on every happening. In Buddhism, not only humans but all sentient beings are also made up of those and their characteristics are also based on the same root. Human being, for example, is always in need of earth for living space, air for their basic beat of lives, water for almost all aspects of existence and fire to make life comfortable. Environment or its particles are very much associated with human world. The confluence between them can only make this world safe. Thus, the physical environment is important to influence human psyche as well. The founder of Buddhism analyzes five special

²¹⁴ Palmer & Finlay, (2002). *Faith in Conservation*. World Bank, 77-82.

²¹⁵ Schumacher, E. F. (1968). *Buddhist Economics. Resurgence*, 1-5.

²¹⁶ Donde, D. S. (March 2014). Buddhist Perspectives on Environmental Conservation and Sustainable Development, *Journal of Contemporary Research*, 49. Retrieved from file:///E:/M.Phil%20Thesis--Shafiul%20Islam/PDF-s/BuddhismonEnvironmentConservationSustainableDevelopment.pdf.

²¹⁷ *Abhidhammatthasaiigaha. Rupakkanda*, Myanmar edition, 96. (PathavTdhatu, apodhatu, tejodhatu vSyodhatu bhutaruparp n§ma)

²¹⁸ *Dhammasaftgatj*, P.T.S, 124. Myanmar edition, 145. Tattha katamarp sabbarp ruparp? Cattaro ca mahabhuta catunnaRca mahabhutanarp upadaya ruparp -idarp vuccatI sabbarp ruparp.

qualities of every human which are basic to maintain and protect themselves psychologically, and their surroundings. They are: aggregate of corporeality (*rupakkhandha*), aggregate of feeling (*vedanakkhandha*), aggregate of perception (*sahakkhandha*), aggregate of disposition (*sahkkharakkhandha*) and aggregate of consciousness (*vihhakkhandha*).²¹⁹ These qualities can make a person more human than ever and eventually that person cannot harm the environment. But it's not always easy to attain such qualities to protect all including oneself. Buddhism shows the protective qualities through its principles on earthly living. A Buddhist, therefore, should live in a suitable environment, where they can study well and work accordingly to live a life of prosperity and peace. Buddha teaches to follow that pattern of life which brings good for both the human and his living environment²²⁰. Meditation, for every aspect of life, maintains that spiritual development and it shapes other things accurately. In order to solve the ecological problems, Doug Codiga advises to cultivate our deeply felt sense of space²²¹. He focuses on self-awareness and selflessness more than anything else. Codiga pointed the human relation with their local environment and the mechanism of meditation to identify those two important qualities. It's essential to think of this environment as our own to establish peace. For that human understanding on biological and cultural nuance of their local ecology is important²²². It is understood that harmony of nature starts from harmony of human psyche and action. A rightful person is expected only for the right outcome and none.

4.3.2. Buddhist Natural Law and The Theory of Dependent Origination

Buddhism was composed with the law of nature and the natural orientation is always bestowed in its very essence. The importance lies on the act of nature, the associated laws which govern the nature, the divisions of those laws and the necessary connection of those laws with human action. These issues are rightly explained in Buddhism along with the ideal human action with the living environment. *Atthakatha* discussed five natural laws which described this relationship in nature. They are as follows:

²¹⁹ *Digha Nikaya, Mahasatipatthana Sutta*. P. T. S., Vol. H, 307. Myanmar edition, 279. (Katame ca bhikkhave sahhittena paficupadanakkhandha? Seyyathidam rupupSdanakkhandho, vadanupadanakkhandho, safiupadanakkhandho, sankharupadanakkhandho, vifianupadanakkhandho).

²²⁰ Payutto, P. A. (2008). *A Constitution for Living, the Pali Canon: What a Buddhist Must Know*, Printing House of Thammasat University, Bangkok, 38.

²²¹ Codiga, D. (1990). Zen Practice and a Sense of Place. In *Dharma Gaia: A Harvest of Essays in Buddhism and Ecology*. (Ed.), Allan Hunt Badiner, Parallax Press, Berkeley, California, 106–11.

²²² *Ibid*.

- a. Law of Seasons (*Utu Niyama*),
- b. Laws of the Seeds (*Bija Niyama*),
- c. Moral Law (*Kamma Niyama*)
- d. Lawful Nature of Phenomena (*Dhamma Niyama*) and
- e. Laws of the Mind (*Citta Niyama*).²²³

Narada Mahathera explained these laws very carefully. The entire physical and human psyche associated with the environment got their justification in his explanation.²²⁴ Mostly the realms fallen into particular law are drawn in his understanding but he covers all five laws very nicely. The first law (Law of Seasons) includes the seasonal phenomena. For example, order of seasons, characteristic changes, events of seasons, phenomena of rains and winds in a seasonal basis, causes of that rains and winds, nature of heat, etc. are counted in *Utu Niyama*²²⁵. Secondly, some physical things are included in the laws of seeds. Here, physical organic orders are considered ranging from animal to plant.²²⁶ For instance, rice from seed, taste of honey or sugar-cane and certain features of some fruits. Another side is brought in this law like the theory of cells and genes, and the twins in their physical similarity. This law focuses mainly on the characteristics of some physical productions.²²⁷ Third law is discussed basing on human desire where the good and bad consequences depend on desirable and undesirable human actions on nature.²²⁸ There are chains of causes and effects depending on the action. Moral action has its result in a good way and the opposite action results in immoral way.²²⁹ Fourthly, *Dhamma Niyama* denotes the natural law that acts according to nature. Every natural phenomenon has its own features of working in this world. This law proposes to be good inherently for the right outcomes.²³⁰ This is one of the earliest Buddhist philosophical

²²³ Buddhaghosa, (1897). *Atthasalini*. (Eds.). Pali Text Society, UK, 272. Myanmar edition, 312; See also: Silva, P. D. (4-6 May 2009). Buddhist Approach to Environmental Crisis: Buddhism, Environment and the Human Future, The International Buddhist Conference on the United Nations Day of Vesak Celebrations (UNDV), Thailand, 11, Retrieved from file:///E:/M.Phil%20Thesis--Shafiu%20Islam/PDF-s/enviromental.pdf.

²²⁴ Mahathera, N. (2006). *The Buddha and His Teaching*. Jaico Publishing House, India, 144-346.

²²⁵ Jones, D. T. (2012). The Five Niyāmas as Laws of Nature: An Assessment of Modern Western Interpretations of Theravāda Buddhist Doctrine. *Journal of Buddhist Ethics*, vol. 19, 551, retrieved on 6th January 2020 from <http://blogs.dickinson.edu/buddhistethics/>.

²²⁶ Ibid.

²²⁷ Ibid.

²²⁸ Ibid.

²²⁹ Ibid., 551-552.

²³⁰ Ibid., 552.

understandings of nature and human action. Lastly, the laws of the mind (*Citta Niyama*) have different outlook in comparison to the laws of season and seed. Here, consciousness and its processes, constituents of that consciousness, thought-reading, clairaudience, telepathy, retro-cognition, premonition, clairvoyance, and psychic phenomena of those kinds, etc. are carried out as *Citta Niyama*²³¹. These are inexplicable to modern science. Environmental care can be drawn from this moral obligation for the right human role to take part. These five laws do not compose the entire scenario but the theory of *Paticcasamuppada*.

Paticcasamuppada or the Theory of Dependent Origination explains the causal connection of this natural life circle.²³² It is also one of the basic principles of Buddhism. Necessary connection gets visible through this theory and the meaning of a Buddhist life, because it beautifully provides the confluence of human existence and the environment. Etymologically, the term “*paṭiccasamuppada*” is combined by two sub terms “*paṭicca*” and “*samuppada*”²³³. Here, “*paṭicca*” means “having moved toward” and “*samuppada*” means “arisen or co-arisen”, and thus “*paṭiccasamuppada*” is translated as “dependently arisen”. It refers to things, events or happenings which have necessary connection between or among them and one depends on other to rise or take part. This is more like the cause and effect relationship which holds a long human history with it.²³⁴ The twelve links of this theory are: Ignorance (*Avijja*), Impression (*Samkhara*), Consciousness (*Vinnana*), Mind and Matter (*Namarupa*), Six organs of sense (*Salayatana*), Contact (*Phassa*), Feeling (*Vedana*), Desire (*Tanha*), Attachment (*Upadana*), Existence (*Bhava*), Birth (*Jati*), and Old age and death (*Jaramarana*)²³⁵. This is a very ancient but effective philosophical development of human history. This theory is fantastically formed to show the causal relation among twelve aspects of human life.²³⁶ The entire expression of human psyche is found through this doctrine. Korean Buddhist scholar Dong-hawa Kim rightly pointed that these links sum up the consecutive logical interdependence of living beings

²³¹ Ibid.

²³² Sopa, G. L. (1986). The Special Theory of Pratityasamutpada: The Cycle of Dependent Origination. The Journal of the International Association of the Buddhist Studies, vol. 9, number 1, 105-118.

²³³ Kalupahana, D. J. (4-6 May 2009). Buddhist Approach to Environmental Crisis: Buddhist Approach to the Environmental Problem, The International Buddhist Conference on the United Nations Day of Vesak Celebrations (UNDV), Thailand, 2-3, Retrieved on 2nd January 2020 from file:///E:/M.Phil%20Thesis--Shafiul%20Islam/PDF-s/enviromental.pdf.

²³⁴ Ibid.

²³⁵ Thera, P. (2008). *Dependent Origination (Paṭicca Samuppāda)*. Buddhist Publication Society, The Wheel Publication No. 15, Kandy, Sri Lanka, 6-16.

²³⁶ Op. cit., Sopa, G. L. (1986). 105.

in this stressful world. According to him, “the fundamental meaning of *Paticcasamuppada* can be explained through the existences of certain levels of life.”²³⁷ As this exists for that or that exists for this. Things cause one another. This happens because that happens. This causes for that cause. In the same way, this doesn’t exist because that doesn’t exist or this doesn’t occur because that doesn’t occur. Either happenings or disappearances depend on one another. The relationships are interlinked with each other.²³⁸ This natural chain suggests to act for the overall wellbeing.

According to that suggestion, human beings have to behave equally with the environment like themselves, because empathetic understanding is considered as the best way to protect this environment from harmful activities. Environment and human beings share their mutual benefits through meditation. Mutual dependency is understood through meditation.²³⁹ According to Metzger, four meditations help a person to experience his/her interdependency with other beings in this universe.²⁴⁰ The first one, “Trepasso” works in promoting human awareness for each other; the second meditation helps to imagine an individual as another part of nature like a tree, or stone, or a bird; the third one involves remembrance. The last one is especial one among all four because it’s a feminine aspect of meditation (*zazen*), which inspires a follower to imagine what he/she loves and allows it to enter into them. Last one works to promote conscious awareness in order to save sentient lives, especially the lives which are endangered by human beings because of their lack of importance and attention.²⁴¹ The consideration lies on the preparation of a proper mediation. A clear mind would be the first priority but it needs a serene environment too. It’s difficult to achieve the utmost benefit of it if the environment is not quiet. A suitable environment for meditation is recommended to every Buddhist.²⁴² A natural environment, absence of human inhabitants, would be that quiet place for spiritual development. The prescribed places in Buddhism are: a place of remote wilderness (*arhna*), under the foot of a tree (*rukhamula*), a rock cave (*giriguha*), a mountain range (*pabbata*), a cemetery (*sussana*), an isolated place, an open space (*abbhokasa*), etc.²⁴³ A person, eventually, finds

²³⁷ Sinha, N. (2009). *Ethics at the Core of Globalization*. Impression Publication, Patna, 56.

²³⁸ Ibid.

²³⁹ Chen, T. (1999). *The Fundamentals of Meditation Practice*. Buddha Dharma Education Association Inc., 56-73, retrieved on 28th January 2020 from http://www.buddhanet.net/pdf_file/chanmed1.pdf.

²⁴⁰ Metzger, D. (1990). Four Meditations. In *Dharma Gaia: A Harvest of Essays in Buddhism and Ecology*, ed. Allan Hunt Badiner, Parallax Press, Berkeley, California, 209–12.

²⁴¹ Ibid.

²⁴² *Digha Nikaya, Samannaphala Sutta*. P.T.S, Vol. I, 63; *Encyclopaedia of Buddhism; Environment*; Vol. V, 85.

²⁴³ Ibid.

himself/herself restricting his/her both inner and outer misdemeanor through meditating in a serene environment. In addition, environmental mistreatment isn't always a result of human physical action but the impurity of human inner essence can be equally responsible for the negative outcome. Meditation helps a human in both ways and keeps the environment as it should be.²⁴⁴ A Buddhist sage practices in this way and a commoner also needs to maintain this as well.

4.3.3. Four Noble Truths and Eight-Fold Paths

Four Noble Truths of Buddhism deal with the truth of life where things are inevitable to all. These Truths appear as the life begins on earth. In simple statements, the Noble Truths²⁴⁵ are as follows:

- a. Life is full of suffering.
- b. There is a cause of suffering.
- c. There is a cessation from suffering.
- d. There are paths leading to the cessation of suffering.

Simply, the Truths starts from the existence of suffering (*Dukkha*) in this life but Buddhism proposes the hopeful ways out also. Every suffering has its cause and that cause can be dealt with. Anyone can deal with that cause and the answer is there in the last Noble Truth.²⁴⁶ So, the inevitability doesn't fit only with the obvious suffering of life but with the proper ethical life also. This humanistic philosophy of Buddhism is connected to every aspect of living organism where human being connects with environment and other phenomena. In this way, pollution of environment has to be a way out through human active efforts.

Last Noble Truth, actually, holds the philosophy of eight paths or solutions to any suffering. Guatama Buddha discovered these paths as he became the "Enlightened One." To him, knowledge is important as it has its practical implications and he recommended those ways to follow. Following the Eightfold Path, one can end the suffering and can protection anything coming to him or the society. Ecological balance also needs those paths and only a true Buddhist can perform that task.²⁴⁷ The paths²⁴⁸ are as follows:

²⁴⁴ *Sarpyutta Nikaya, Gelaftia Sutta*. P.T.S, Vol. iv, 212. Myanmar edition, 412.

²⁴⁵ Gunaratna, V. F. (2008). *The Significance of the Four Noble Truths*. The Wheel Publication No. 123, Buddhist Publication Society, Kandy, Sri Lanka, 5-16.

²⁴⁶ Ibid.

²⁴⁷ Phramaha & Zainal. (2011). The Benefits of Buddhism towards Sustainable Society. *International Conference on Management, Economics and social sciences (ICMESS'2011)*, Bangkok, 509-512.

²⁴⁸ Sayādaw, L. (1977). *The Noble Eightfold Path and its Factors Explained*. (trs.), By Teik, U. S. T., The Wheel Publication No. 245–247, Buddhist Publication Society, Kandy, Sri Lanka, p.4.

- a. Right View (*Samma-ditthi*).
- b. Right Thought (*Samma-sankappa*).
- c. Right Speech (*Samma-vaca*).
- d. Right Action (*Samma-kammanta*).
- e. Right Livelihood (*Samma-ajiva*).
- f. Right Effort (*Samma-vayama*).
- g. Right Mindfulness (*Samma-sati*).
- h. Right Concentration (*Samma-samadhi*).

To protect the environment, a Buddhist must have knowledge about the Theory of Dependent Origination, Four Noble Truths and Eight-Fold Path. Apart from those, Five Precept of Buddhism is another very significant combination of principles which can make the life beautiful enough.

4.3.4. Teachings of Five Precepts (*Panchasila*)

Five Precepts or *Panchasila* are beautiful Buddhist principles for making the world correct. These are called the brief philosophy of life which can also make life good for the mankind. In brief, five principles cover all possible and positive human qualities. The Precepts²⁴⁹ are:

- a. I undertake the training of restraining from harming any living being.
- b. I undertake the training of restraining from taking anything which is not given rightfully.
- c. I undertake the training of restraining from having sexual misconduct.
- d. I undertake the training of restraining from false speech.
- e. I undertake the training of restraining from taking intoxicants.

Actually, these teaching are suggestions and vows against harming, illegal possession, sexual intercourse, false speech and intoxicant drinking.²⁵⁰ The first principle teaches that a human should not harm anything, if it is another human, animal or even the environment. Illegally or unnecessarily, a Buddhist cannot cut or destroy any tree, or cause harm to animal, natural resources, etc. Instead, the opposite is expected where protection and care must be in consideration from humans. The very insight of protecting the environment by human beings can be drawn from these Precepts of Buddhism. Other associated principles of Buddhism help to make the human righteous action to the surrounding environment. Eventually, every follower develops his/her values, ethics and moral

²⁴⁹ Putuwar, S. (1991). *The Buddhist Sangha: Paradigm of the ideal human society*. University Press of America, Maryland, 25.

²⁵⁰ Ibid.

understanding. Relying with that development, Sivaraksa recommended Buddhist *panchasila* as ethical commandments for environmental solution to contemporary world. He draws several problems like unusual treatments with animals, militarism, drug war, etc. But the practice of *panchasila* can be effective for resolving all problems.²⁵¹ A value-oriented person bears these qualities of protecting ecology and can maintain the ecological balance as well. Henning remarked that, Buddhism and Deep Ecology are value-oriented, and use perspectives based on holistic and spiritual principles which bring positive change in attitudes, paradigms and practices.²⁵² He pointed the first principle on restricting from harming or destroying lives because this makes injunctions against wrong actions from Buddhist community or anyone who follows. Here, a human learns about deep reverence for life.²⁵³ Batchelor supported the notion and announces the nature of Buddhism. He said that Buddhism has great concern and respect for nature as Guatama Buddha argued against animal sacrifices and turning the earth over.²⁵⁴ Adequate reasons established Buddhism as a naturalistic system of life.

This reverence helps any human to achieve insight and wisdom to protect the environment for the future generation, and to make a suitable living. In this way, Buddhism teaches its adherents about the protective role, wisdom and reverence for environment through the teachings of *Panchasila*, Eight-Fold Path, etc.²⁵⁵

4.3.5. Philosophy of Non-violence (*Ahimsa*)

Buddhism remains incomplete without the philosophy of non-violence or *ahimsa* which refers the very core teaching for its adherents. Briefly, teachings of *ahimsa* have the very “essence of Buddhism”²⁵⁶ and for that it is well known to all. In fact, Buddhist role on environment protection necessitates non-violent practice more than anything else. As the first principles of *Panchasila* also

²⁵¹ Sivaraksa, S. (1993). How Societies Can Practice the Precepts. In *For a Future to Be Possible: Commentaries on the Five Wonderful Precepts*. (Eds.), Thich Nhat Hanh, Parallax Press, Berkeley, California, 110–14.

²⁵² Henning, D. (2002). *Buddhism and Deep Ecology*. 1st Books Library, USA.

²⁵³ Ibid.

²⁵⁴ Batchelor, M. (1992). (Eds.). Even the Stones Smile: Selections from the Scriptures. In *Buddhism and Ecology*, (Eds.). Martine Batchelor and Kerry Brown, Cassell, London, 2–17.

²⁵⁵ Thathong, K. (2012). A spiritual dimension and environmental education: Buddhism and environmental crisis, *Procedia - Social and Behavioral Sciences* 46, Science Education Program, Faculty of Education, Khon Kaen University, Khon Kaen, Thailand, 5063. Retrieved from www.sciencedirect.com.

²⁵⁶ Adam, M. T. (2006). Nonviolence and Emptiness: Buddha, Gandhi, and the “Essence of Religion”. *ARC, The Journal of the Faculty of Religious Studies*, McGill University, Volume 34, 1.

states the same teaching. Firstly, for that, one has to be psychologically sound regarding the issues of earthly desire, ego and self-management.

Desire and ego²⁵⁷ are connected to each other by some negative forces of human nature. Vasubandhu, a Buddhist monk of India, thought of devotion to one self as the cause of desire. He also pointed consciousness as the root cause of ego.²⁵⁸ Selfish nature counters human selflessness and it's very much rooted in thinking about own self only and none. Moral behavior in Buddhism doesn't support this quality and the attachment, here, causes many troubles regarding other human natures too. Having those unexpected immoralities within oneself hinders selfless treatment on environment. Hence, Buddhists should eliminate those self-centered problems in order to establish a peaceful mind. Followers are provided with powerful Buddhist principles and doctrines to learn the actual teachings. Batchelor rightly found ecological solution regarding the issue based on the ideas of interdependence and no-self in Buddhism which challenge deluded self-centered views. Interdependency with the environment is inevitable part of human society but those theories can help the adherents to shape their right approach. According to him, those ideas have the power to transform human psyche which eventually transforms the environment also.²⁵⁹ He gave example of two particular Buddhist traditions namely, Tantric and Zen Buddhism that they have that environmental solution.²⁶⁰ Followers of these traditions managed to manage their mind from self-centered problems. Another Buddhist principle to master the mind is simple living. Simplicity is driven by compassion to ensure the purity of human mind and the external connection with the environment. Buddha thought of mind as the controlling power over all of creation. Once Buddha was asked about the laws of world and the force behind these laws. He answered that mind is running everything in this world and it also controls all other.²⁶¹ Moral teaching of Buddhism is, therefore,

²⁵⁷ Desire and ego are relative aspects in Buddhist teaching. Here, ego becomes valueless without the attachment of desire. This value of desire is, on the other hand, connected to need and satisfaction. There is clear distinction, though, among these features of ego. For instance, needs are limited, whereas desire is countless in number. In this way, ego prerequisites desire and thus, the foremost desire is the desire to become, to have its continuity, and the transformation of necessities into desire. Therefore, it can be stated that ego is desire. Gragnani, C. (). *Birth, Life and Death of the Ego*. Buddhist Publication Society, Kandy, Sri Lanka, 10-11.

²⁵⁸ Yamamoto, S. (1998). Contribution of Buddhism to Environmental Thoughts. *The Journal of Oriental Studies* 8, 144–173.

²⁵⁹ Batchelor, S. (1992). The Sands of the Ganges: Notes Toward a Buddhist Ecological Philosophy. In *Buddhism and Ecology*, (Eds.), Martine Batchelor and Kerry Brown, Cassell, London, UK, 31–39.

²⁶⁰ Ibid.

²⁶¹ *Sarpyutta Nikaya, Citta Sutta*. P.T.S, Vol. H, 39. Myanmar edition, 36.

very essential to make this mind generating for the right cause. Right role of human, mainly, depends on quality thinking and this thought process demands moral training. Attaining good qualities does not always protect the society and environment but avoiding bad qualities is also equally important. Rewata rightly argued that human moral qualities are influenced by their living societies and to maintain harmony, humans have to eradicate bad qualities like delusion, aversion and craving.²⁶² Environment deserves protective hands because only an ethical person has the right to deal properly with his/her environmental crisis.

Caring this beautiful environment may be hampered again when establishment of a minimum disrespect on it takes place. Buddhism, therefore, plays significant role to formulate human role on environmental protection through a moral development to restrict that disrespect.

4.4. Practical Application of Buddhists' Role on Environment Protection

As a naturalistic philosophy, Buddhism always counts for animal world, green environment and care for environmental conservation. Human role on those are so important for the entire survival of the creation. Humans must preserve it and make a proper use of it for them, and the generation to come. *Ahimsa* or non-violence to humans, animals, trees, natural resources, etc. are primary concerns of this faith system. Buddhists all over the world are ideal persons to take the responsibilities following the ethical principles. A Buddhist has to follow the teaching of the Theory of Dependent Origination and then must search the paths from Four Noble Truths, Eight-Fold Paths, *Panchasila*, etc. It seems, this religion is designed to protect the environment and living organism around it. Buddhists are found in all over the world but China, Thailand, Japan, Myanmar, Bhutan, Cambodia, Vietnam, India, Mongolia, etc. have considerable number of its followers. Asian regions are mostly occupied by Buddhist than other parts of the world. For environment protection, Buddhists had done a lot from their sides and still a lot more to do. Protection of humans, animal, trees, natural resources, disaster management, water, etc. are to be discussed where living harmoniously in this environment is prime human concern. To understand effective human role, some successful attempts or steps are taken into consideration where Buddhism justifies its protective ideologies before the world. These initiatives are the effective reflection of the Buddhist philosophy.

²⁶² Rewata, D. B. (1990). Buddhism and the Environment. In *Radical Conservatism: Buddhism in the Contemporary World: Articles in Honour of Bhikkhu Buddhadasa's 84th Birthday Anniversary*, Thai Inter-Religious Commission for Development/International Network of Engaged Buddhists, Bangkok, 156–61.

4.4.1. Protection of Animal

All religions of the world do care for animal and Buddhism is found really dynamic in this sense. Care for animal is considered to be one of the core principles of Buddhism. Mahatma Gandhi once said: “Either from individual or national level, the acceptance of truth and the philosophy of *ahimsa* are keys to great problem.”²⁶³ In its positive aspect here, *ahimsa* means non-injury and love. According to Gandhi, human role on environmental protection requires loving behavior for the animal world and more importantly human realization to do so. He emphasized on *ahimsa* as the basis in searching the truth. A perfect environment necessitates that sort of realization and thus human beings have their significant position.²⁶⁴

For many reasons, Buddhism is so important for caring this animal world. This statement needs specific attention to clarify the relative problems. Bill Anderson opined that Buddhism has explanation regarding human role to care and concern for animal. He pointed three basic principles of Buddhism: harmlessness to any sentient being, non-duality of nature and spiritual development of individual. On the other hand, negative behavior with the animals counters all three prescribed principles and hampers human nature of compassion. The entire environment is connected among its components and anything unusual may restrict the right cause. Therefore, scientific research on animal must be carried on where Buddhism helps with the basic acknowledgement of human role.²⁶⁵ Researchers throughout the world should think and work on Buddhist role in order to present a better care for the environment. Especially, the research must consider the Buddhist approach of compassion and love for the animal as emphasized by the Guatama Buddha in the Tipitaka as follows:

“Creatures without feet have my love,
And likewise, those that have two feet,
And those that have four feet I love,
And those, too, that have many feet”.²⁶⁶

Bill Anderson’s non-duality of nature also gets its influence in the *Sutta* and *Vinaya Pittakas* of the *Pali Canon*. These *Pittakas* draw the ethical connections among animals and an empathetic approach

²⁶³ Sinha, J. (1923). *A Manual of Ethics*. New Central Book Agency, 13th Revised edition editionaries, 187.

²⁶⁴ *Ibid.*, p.190.

²⁶⁵ Anderson, B. (1984). The Use of Animals in Science: A Buddhist Perspective. *Zen Bow Newsletter* 6, no. 2–3, 8–9.

²⁶⁶ Culla-Vagga. *Buddhism in Translations*. (Ed.), in Warren, H. C. ed. and trans., v.6, 303.

of human beings. As the Buddhist concept of *Karma*²⁶⁷ also justifies the positioning into a clearer way. Because the concept makes the entire animal world into single vein. Rebirth may transform into any animal considering the *karma* of previous birth of any being.²⁶⁸ McDermott also pointed the same consequence and also marked the possible ethical actions from both humans and animals. It's not recognized by all Buddhist texts. For example, *Vinaya Pittaka* doesn't consider the capability of animal in Buddhist teachings. Therefore, he concludes the right action and treatment toward the animals. A balance of rightful human role is essential for the outcome.²⁶⁹ Activists and religious followers should come forward to ensure that balance of life. "Dhamma Walks", as a form of Buddhist activism, was occurred in Japan for the first time and it started with the message of non-violence. This initiative influenced and inspired people across the world in terms of environment care. The message brought the teachings of protecting animals and nature from illegal and unwanted situations.²⁷⁰

Every human has his/her role to play for the preservation of environment and the animal species throughout the history. King Asoka²⁷¹ the great had contributed a lot to the promotion of Buddhist

²⁶⁷ The term 'Karma' (in Pali language, *Kamma*) is a Sanskrit word derived from 'kri' which means to do or to make. So, the word 'Karma' stands for doing or making. But in Buddhism 'Karma' or 'Action' binds a Buddhist with rebirth. If one follows the true Buddhist teachings, that person will be free from rebirth in this earth and will attain enlightenment. Enlightenment is the highest Buddhist state. Humphreys, C. (1994). *Karma and Rebirth*. Curzon Press Ltd., 12, Retrieved from <https://terebess.hu/zen/mesterek/ChristmasHumphreys-Karma-and-Rebirth.pdf>.

²⁶⁸ Sau, N. V. (2014). *The Theory of Karma and Rebirth in Buddhist and Jaina Tradition*. An Abstract submitted to the Savitribai Phule Pune University for the award of the Degree of Doctor of Philosophy, India: Pune, 3-4, retrieved on 15th June 2020 from <https://pdfs.semanticscholar.org/bf05/a72f0da08febf201fea9f1825d2e62d87298.pdf>.

²⁶⁹ McDermott, J. P. (1989). Animals and Humans in Early Buddhism. *Indo-Iranian Journal* 32, no. 2, 269–80.

²⁷⁰ Poethig, K. (2004). Locating the Transnational in Cambodia's Dhammayatra. (Ed.), In Marston, J. & Guthrie, E. (Eds.), *History, Buddhism and New Religious Movements in Cambodia*. University of Hawai'i Press, Honolulu, 209; Stone, J. I. (2003). Nichiren's Activist Heirs: Soka Gakkai, Rissho Kosekai, Nipponzan Myohoji. In Queen, C., Prebish, C. and Keown, D. (Eds.), *Action Dharma: New Studies in Engaged Buddhism*. Routledge Curzon, London, 78.

²⁷¹ King Asoka, also known as Asoka the great, was a renowned ruler of Mauryan dynasty during 3rd century B.C.E. Unlike other contemporary rulers, he led a life of both conqueror of land and peoples' hearth through his administrative and philosophical insight. Especially regarding the spread of Buddhism, Asoka did an unparalleled job and contributed to establish Buddhism as one of the world religions. It was known through his pillar edicts that he tried to preach out the Buddhist philosophy of *Dhamma*. Seneviratna, A. (1994). *King Asoka and Buddhism: Historical and Literary Studies*. (ed.), Buddhist Publication Society, Candy, Sri Lanka, iv, xi & 2.

ethics through his *Dhamma* policy. He worked on the non-violent principle of Buddhism and established his Pillar Edicts on several issues against violence toward animals. For example, his 5th Pillar Edict was issued on the protection of various species and prohibition against burning of forests. It is also evident that the Buddhist capitals of Polonnaruwa and Anuradhapura acted as wildlife sanctuaries.²⁷² Protection of species or all sentient beings are primary Buddhist concern of those sanctuaries. Peter Singer in his renowned work “*Animal Liberation*” showed his strong protest against the exclusion of animals from human responsibility.²⁷³ Awareness and moral obligations are bound together in Buddhist philosophy on human responsibility. Liberation of animal must be followed by animal rights to ensure proper treatment. During 1990s in San Francisco, two Zen students namely Vanya Palmers and Brad Miller initiated the act of resistance on behalf of Buddhists concern for animals. Animals used to suffer in cages, export houses, on factory farms, etc. Therefore, they started movement on animal rights, especially through educating Buddhists about the plight of monkeys, endangered parrots and beef cattle. Vanya Palmers continued to do the same in Europe and his special focus was on the cruelty in large-scale hog farming.²⁷⁴

Sufferings and cruelty are seen in every level of human life also. Human beings as the caretakers of animal are not devoid of their own protection. Individual must learn to be human first and should treat fellow humans in an ethical way. Buddhist Precepts are ordained for the humans to follow in their lives as the other principles of Noble Eight-Fold Paths, Theory of Dependent Origination, etc. are helping on the promotion of human ethical understanding. Today’s world is not running in a proper way and the behavior of human is also not always following the right track. Helpless people need protection and services from the abled persons like monks and nuns. On the other hand, natural calamities, epidemics and disasters hamper the usual life on earth. In these sort of crisis moments, humans have to be cooperative with each other. For example, earthquakes are frequent occurrences in country like Japan, China, etc. Although Japan is tackling the situation quite extraordinarily. A recent earthquake of 8-magnitude in 2008 caused Wenchuan in China’s Sichuan province a lot. Human lives and property met a great loss in that disaster. During that incident, more than 20,000,000 people of that province have been affected, death toll has exceeded 100,000 and they

²⁷² Kabilsingh, C. (1987). *A Cry From the Forest: Buddhist Perception of Natures. (Ed.), New Perspectives for Conservation Education*, Wildlife Fund, Bangkok, Thailand.

²⁷³ Singer, P. (1995). *Animal Liberation*. Random House, London.

²⁷⁴ Palmers, V. (Winter 1993). What can I Do? *Turning Wheel*, 15-17.

had to count 843.7 billion RMB economic loss too.²⁷⁵ A true human and a true community are necessary to come forward in a situation like this. Master Zhengyan, for example, set up a Buddhist organization in 1966 in Taiwan, which is called Taiwan Tzu Chi Compassionate Relief Foundation.²⁷⁶ Charity foundation like this came forward at that time to control the situation. It divided the relief work of earthquake into three basic stages: emergency relief, mid-term relief and long-term relief. Emergency relief was about providing medical treatment and material assistance, mid-term relief mainly worked on the psychological aid and long-term relief was for the rebuilding and arrangement for future life.²⁷⁷ Cooperation is highly needed in this type of disaster management where *Sangha* (community service) has important role to play. Hearing the devastating news, another great sage like Master Daojian wrote an article entitled as “*A Violent Earthquake Took Place in Wenchuan; Tens of Thousands of Fellows Killed*” in his blog and worked for raising donation from Buddhist organizations. Immediately, Donglin Monastery in Jiangxi Province responded and decided to help by providing goods worth of 500,000 RMB. He, with the help of other, raised goods and funds worth of over 4,000,000 RMB for that particular area.²⁷⁸ Buddhists from surrounding cities also came to resolve the solution. Other Buddhist people from mainland China, Taiwan, Hong Kong and Macau donated about 200,000,000 RMB for the Wenchuan victims.²⁷⁹ Noble persons and community struck at the right moment. There are many examples of this sort where humns in the light of Buddhism worked as joint force for the post disaster recovery. The *Sarvodaya Shanti Sena* (Peace Brigades) as a post-tsunami disaster recovery initiative worked in the affected villages in inter alia ecological rehabilitation and run education projects too.²⁸⁰ These were really commendable

²⁷⁵ Boming, Y. (Nov, 2008). Experiences and Lessons in Wenchuan Earthquake Relief of Sichuan Religious Circles. speech in Disasters, Crises and Buddhist Charity & the 2nd Forum on Religion and Charity, 25.

²⁷⁶ See for details: Hujiang, L., & Hongmei, W. (4-6 May 2009). Buddhist Approach to Environmental Crisis: A Study of the Integrated Relief Strategy Adopted by Buddhist Organizations after Wenchuan Earthquake and Its Social Effects - With a Case Study of Chongqing Huayan Monastery, The International Buddhist Conference on the United Nations Day of Vesak Celebrations (UNDV), Thailand, 259, Retrieved from file:///E:/M.Phil%20Thesis--Shafiu%20Islam/PDF-s/enviromental.pdf.

²⁷⁷ Ibid., 259-60.

²⁷⁸ Chongqing Business News, (13th February, 2009). 17.

²⁷⁹ Shijiang, Z. (November, 2008). Religious Approach to Disasters and Crises. in Anthology in Disasters, Crises and Buddhist Charity, 1st edition, Nan Putuo Monastery, Xiamen.

²⁸⁰ Ariyaratne, A. T. (n.d.). *Sarvodaya Project Plans: A Look into The Past Present and Future*. Retrieved from <http://www.sarvodaya.org/activities/tsunami/projectplans>.

activities from Buddhist communities from different cities and provinces for the fellow humans. Buddha's teachings, *Dhamma*²⁸¹ and *Sangha*²⁸² must coincide for the good of humanity.

Noise pollution in today's world is a serious environmental problem that affects both humans and animals. Peaceful living is always recommended by Buddha but this pollution has been harming the living beings significantly. Many diseases like tension, deafness, psychological disorder, energy sapping, etc. are caused by noise pollution. Guatama Buddha never entertained the pollution rather always took the rightful opposition of clean environment.²⁸³ Even he once ordered a monk group to leave the monastery for their noisy behavior²⁸⁴ and eagerly asked for maintaining silence from his disciples. Buddha along with his successors used to keep the serenity of monasteries as a communal quality.²⁸⁵ Buddha recognized the disturbance as a human action and the serenity as well. Cromwell also thought like the Buddha and realized that only a proper attitude from human is the only solution of this problem. He searched and found the problem of ignorance in Buddhism related to the act. Finally, Cromwell observed Buddhist perception of nature as a community of beings rather than as a commodity.²⁸⁶ Humans and all other beings are part of this environment. Realizing this concept is

²⁸¹ *Dhamma* denotes the way of prescribed life in Buddhism by Guatama Buddha. *Dhamma*, here, is more a philosophy than a religiosity. The term has two basic meaning: reality realized and teaching taught. *Dhamma* is used in two different forms: 'dhammo' and 'dhammam'. These forms have several precise meanings of the original term. For instance, it means religion, doctrine, law, justice, nature, quality, characteristic, condition, property, duty, virtue, piety, function, practice, idea, phenomenon, object, the Buddhist scriptures, the law or Truth of Buddha, etc. Chiders, R. C. (2005). *A Dictionary of the Pali Language*. Delhi: Munshiram Manoharlal Publishers Pvt. Ltd, 118b; See also: Web link <https://ses.library.usyd.edu.au/bitstream/handle/2123/4130/02ch-jantrasrisalai-2008-thesis.pdf?sequence=2&isAllowed=y> retrieved on 10th April 2020.

²⁸² *Sangha* represents the Buddhist monastic communities for both men (Monks) and women (Nuns). *Sangha* life is called the life of apprenticeship for the adherents for a distinct period of years. This is where the devotees learn about their *dhamma* and the prescribed life through it. Buddha's principle of existence is taught and practiced by these dedicated souls in this monastic environment. Bhikku, T. (2016). *The Buddha's Teachings: An Introduction*. USA: Metta Forest Monastery Valley Center, 26.

²⁸³ *Anguttara Nikaya, NSgita Sutta*. P.T.S, vol —lii, 31. Myanmar edition, Vol. Hi, 25-6.

²⁸⁴ *Majjhima Nikaya, Catuma Sutta*. P.T.S Vol. H, 457. Myanmar edition, Vol. Hi, 120.

²⁸⁵ *Aiiiguttara Nikaya, Senasana Sutta*. P.T.S, Vol. v. 15. Myanmar edition, vol iii, 268.

²⁸⁶ Crawford, C. (1990). The Buddhist Response to Health and Disease in Environmental Perspective. In *Radical Conservatism: Buddhism in the Contemporary World: Articles in Honour of Bhikkhu Buddhadasa's 84th Birthday Anniversary*, 162–71. Thai Inter-Religious Commission for Development/International Network of Engaged Buddhists, Bangkok. Reprinted in *Buddhist Ethics and Modern Society*, (Eds.), Fu, C. W. and Wawrytko, S. A. (1991). Greenwood Press, New York, 185–93.

very important for a safe living because problem and solution run accordingly for the enlightened one.

4.4.2. Protection of Trees and Water Resources

Safe living mostly depends on collective goodness of the environment. Besides animals, trees, water and other natural resources also require positive human realization for them. In many ways, trees, water and other resources get destructed and misused. Buddhists has been engaged to protect these materials from the very beginning of its establishment.

Trees, among all objects, are very important for the continuity of life circle. How can this life cycle be protected? Protection from deforestation, calamities and human misuse are prime concerns in this respect. Human should think of it seriously and start with respecting them, because humans are commanded to do so. Trees are considered to be revered like animal in this religion.²⁸⁷ For example, unnecessary cutting of trees is strictly forbidden. Human may use it but only for the right reason for living. Trees provide necessary means for a comfortable living for all. Sometimes it's used for taking rest or shelter. Those who live in nature must make a happy confluence with the natural environment around them. It is so connected to the entire living world. Human should not cut even a branch of a tree because it harms a friendly environment and the rest of living organism. Trees are the prime source of oxygen for the animal world. For that a proper balance of oxygen and carbon dioxide is very essential. Buddhist communities from all over the world has been working from their respective levels to manage the ecosystem for all. For example, Plum village monastery of southern France was established by the Vietnamese monk Thich Nhat Hanh ensuring several environmental protections for them. One of the initiatives taken by the monastery was the practice of Car Free Day. It worked for the reduction of carbon dioxide emission, carbon monoxide and energy consumption.²⁸⁸

Another important Buddhist activity is called the “*Dhamma Walk*”²⁸⁹. Its environmental activities include forestation, tree planting, ordaining tress, encouraging local communities, message of peace,

²⁸⁷ Burkill, I. H. (1946). On the Dispersal of the Plants Most Intimate to Buddhism. *Journal of the Arnold Arboretum* 27, no. 4, 327–39.

²⁸⁸ Retrieved on 14th February 2020 from http://www.thaiplumvillage.org/index.php?option=com_content&view=category&layout=blog&id=32&Itemid=2.

²⁸⁹ “*Dhamma Walk*” is an activist movement participated by the Buddhist devotees for a safe and clean ecological and environmental set up. This movement has been taking place in several countries, especially in Asia, with its philosophical stand points. Mayer, T. (2005). Paths to a Possible South – The Dhamma Walk

etc. In 1996, “*Dhamma Walk*” mainly focused on environmental destruction and necessary initiatives on that behalf. In each of its movement, it’s likely to bring a noble message for the community and the rest of the people. The Walk of 1996 started in Phnom Penh and moved to southwest region. This one highlighted the connections among illegal logging, the civil war and deforestation.²⁹⁰ The walkers faced and tackled down several difficulties to execute their noble tasks. According to Weiner, they planted around 2000 trees in that year.²⁹¹ This approach of non-dualism has been a core philosophy of Buddhism throughout the history where the connections among all environmental objects is obvious. This philosophy was reflected through the walk. Kathryn Poethig said that, “A tree became a monk after we ordained it... and the people are informed about it. It’s like killing a monk when one kills a tree.”²⁹² That really touched the Buddhists and gave floor to rethink the environment in the light of religion. Practical applications of Buddhist theoretical aspects are crucial to observe the effect of noble tasks. Therefore, besides *Dhamma Walk*, Buddhists are engaged in protesting deforestation, supporting sustainable agriculture, ordaining trees, protesting destructive environmental projects and highlighting the environmental problems. These helped and inspired other fellow hearts to step forward for the conservation of environment.²⁹³ Buddhists from several countries and states also doing their part according to the raised problems.

Countries like China, Bhutan, Vietnam, Thailand, Sri Lanka, Mongolia, Japan, etc. are very good examples on this environmental protection issue. As a Buddhist country, Bhutan has taken a total environment friendly plan for its people. Its development is mainly dictated by GNH or Gross National Happiness rather than GNP (Gross National Product).²⁹⁴ This different index of social progress was appreciated by others. GNH included both administrative and ethical consideration for the entire development. The policy was based on four pillars: good governance, environmental

for Sangkhla Lake. 1, retrieved on 19th July 2020 from https://www.academia.edu/5569747/Paths_to_a_Possible_South_The_Dhamma_Walk_for_Songkhla_Lake

²⁹⁰ Poethig, K. (2002). Movable Peace: Engaging the Transnational in Cambodia’s Dhammayietra. *Journal for the Scientific Study of Religion*, 41(1), 24; Poethig, K. (2004). *Locating the Transnational in Cambodia’s Dhammayatra*. In John Marston and Elizabeth Guthrie, (Eds.), *History, Buddhism and New Religious Movements in Cambodia*. University of Hawai’i Press, Honolulu, 206.

²⁹¹ Weiner, M. (2003). *Maha Ghosananda as a Contemplative Social Activist*. In Queen, C. Prebish, C. and Keown, D. (Eds). *Action Dharma: New Studies in Engaged Buddhism*. Routledge Curzon, London & New York, 124.

²⁹² Op. cit., Poethig, K. (2004). 207.

²⁹³ Darlington, S. M. (2018). Environmental Buddhism Across Borders. *Journal of Global Buddhism*, Vol. 19, 85.

²⁹⁴ Zsolnai, L. (2010). *Happiness and the Economy: The Ideas of Buddhist Economics*. Typotext, Budapest.

conservation, preservation of culture and participation of public in ‘democratization’ or decision-making processes. Sustainable development demands a confluence of ethics and practice which was realized by Bhutan. As a result, people were entertained by a progressed forestation and well-being along with the better development in national level.²⁹⁵ Some take national plan and some look at the local development. As an intrinsic part, protection of trees is being considered with great importance to ensure that environmental development. Buddhists, from a southeast Asian country like Thailand, work on the integral parts of political, social and economic aspects. They also have a syncretism between Buddhist philosophy and practices. Focusing on the sustainable development, programs and campaigns are organized to promote the consciousness of country people. For example, the rural poor people in Thailand have suffered as a result of destructive logging to engage in “tree ordination” ceremonies and the forest monks have mobilized them. Eventually, it helped for the protection of their remaining forests.²⁹⁶ Forest should be spared from getting harm whether it’s about a tiny plant or a tree. Guatama Buddha taught his successors to avoid harming plant and seed.²⁹⁷ There are many Buddhist texts against this harming of trees. Similar monastic rules are found in the *Vinaya* against harming plants and trees. It’s also considered as an offensive task if a monk falls a tree or asks someone to do the same.²⁹⁸ Thailand has encouraged other nations and states with its enthusiastic approach to forest and trees. The tree-ordaining of Thailand has inspired similar kind of ceremonies in California.²⁹⁹

Even in the 21st century, Buddhists environmental activities are traced in different Buddhist countries. Different countries took different steps as per the situation and plan. In some places, clean-up campaign has got the main attraction but also establishing tree nursery, developing public relations among the monks, having digital trainings and campaigns against cutting trees have been going through. Mongolia is a fine example where multidimensional tasks have been taken by the Buddhists.³⁰⁰ Monks got help from the general Buddhists who are engaged in environment protection activities. In 2004, a group of Mongolians took some initiatives in Ulaanbaatar of

²⁹⁵ Ibid.

²⁹⁶ King, S. B. (2009). *Socially Engaged Buddhism*. University of Hawa’i Press, Honolulu, 130-135.

²⁹⁷ Dīghanikāya, (Ed.), Davids, T. W. R. & Carpenter, J. E. Vol. I. Pali Text Society, London, 5.

²⁹⁸ *Vinaya Piṭaka*. (Ed.), Oldenberg, H. et al. Vol. IV. Pali Text Society, London, 34-35.

²⁹⁹ Johnson, W. & Kaza, S. (1990). Earth Day at Green Gulch. *Journal of the Buddhist Peace Fellowship*, 30-33.

³⁰⁰ Chimedsegee, U., Cripps, A., Finlay, V., Verboom, G., Batchuluun, V. M. & Khunkhur, V. D. L. B. (2009). *Mongolian Buddhists Protecting Nature: A Handbook on Faiths, Environment and Development*. Ulaanbaatar, Mongolia, 7.

Mongolia to promote the environmental activism.³⁰¹ Ms. Elbegzaya, the co-founder of the Traditional Conservation Centre, marked their activities which brought long lasting psychological changes in peoples' mind.³⁰² Their arrangements included: clean-up campaigns by both monks and students from the University of Agriculture, environmental website development for the sangha, setting up Gandan Monastery tree nursery, making monks trained about the public relationship and building their communication skills regarding the importance of nature. Especially, the clean-up campaign encouraged the local people a lot about collective effort for protecting the local environment. Common people were really boost up seeing the monks in doing the clean-up.³⁰³ Furthermore, the initiatives in Ulaanbaatar did not remain confined among the group of concerned people but the commoners were also well informed about their feasible contributions. During 2005, another praiseworthy eco-justice program had taken place at the Erdene Zuu Monastery in Chinggis Khaan's former capital of Karakorum or alternatively known as Kharkhorin.³⁰⁴ The action was quite good and beyond their expectation. It was a combined effort from ARC, the Mongolian Government and the British Embassy. Here, children from poor families were engaged in cutting tree from woodland as a part of their livelihood and they used to sell that to the local restaurants as materials for fuel. Managing the situation was the plan of that project. As per the plan, the monks started teaching those children and the families about life skills. These life skill courses included learning about traditional conservation, religious values, creative thinking, decision making skills and self-esteem.³⁰⁵ In 2005, 50 woodcutter children attended and learnt about those skills in a 40-hour Life Skills course, which was followed by the next year including their parents. As a consequence, many had returned to school and became aware of the importance of Mongolia's forests. The project made the monks more alert for their forests and the restaurant also adopted alternative sources of fuel instead of wood.³⁰⁶ Surrounding areas of Ulaanbaatar also got the noble touch of protection.

Besides Ulaanbaatar, the Baganuur coal mine was a source of 2.5 million tons coal extraction in a yearly basis, which caused environment pollution, lung problems and other unhealthy problems as side effects of mining. In 2005, therefore, the nearby Ontsar Isei Lin monastery, along with a team of Japanese specialists and financial support from the World Bank's NEMO fund, documented the

³⁰¹ Ibid.

³⁰² Ibid.

³⁰³ Ibid.

³⁰⁴ Ibid.

³⁰⁵ Ibid.

³⁰⁶ Ibid.

occurrences and the major harmful impacts of that mine.³⁰⁷ Here, the mine workers and their families have been taught about the health impacts and the reduction skills as well. Besides, the mine managers had to consider the public pressure and detoxification mechanisms. Later on, local schools also adopted the philosophy of Buddhist conservation to their core curriculum.³⁰⁸ In a quite similar fashion, Sri Lanka adopted the environment protection skills from Buddhist philosophy. Their initiatives were accelerated by the Sarvodaya movement following the Gandhian model.³⁰⁹ They aimed at awakening the village lives to the economic solvency based on pollution free materialistic values. They proved that the real development should be inspired by the safety of environment and fellow community.³¹⁰ Humans with protective ideologies tried to restrict the pollution done by industrialization. Ancient irrigation skills in Sri Lanka, for example, assured a proper water supply for agricultural development and that really amazed the present engineers.³¹¹ Even they had rules with royal edicts on prohibition of felling forests. One of the root cultural developments of earliest time focused on the proper management of tank and temple. The people understood the relevance of environment in human lives.³¹² They met good governance for their nature and environmental issues which helped them to have sustainable progress. Now a days, the Sri Lankans are following the footsteps of their ancestors with the help of modern technologies.

Asian Buddhist activities are observed and found very effective regarding the Buddhist role on environment protection. But it's not limited to those places only. United States of America followed the system in different environmental issues. Engaged Buddhists, lay communities and organizations based on Buddhism embraced the values and principles to protect the environment in North America.³¹³ They took many projects like: campaigns through educating about the principle of nonviolence, rightful action to protect the old forests, proper treatment to the animals and same action for them in the commercial farms, the nuclear waste guardianship initiative by Joanna Macy,

³⁰⁷ Ibid.

³⁰⁸ Ibid.

³⁰⁹ Macy, J. (1991). *World As Lover, World As Self*. Parallax Press, Berkley.

³¹⁰ Ibid.

³¹¹ Silva, P. D. (4-6 May 2009). Buddhist Approach to Environmental Crisis: Buddhism, Environment and the Human Future. The International Buddhist Conference on the United Nations Day of Vesak Celebrations (UNDV), Thailand, 22, Retrieved from file:///E:/M.Phil%20Thesis--Shafiu%20Islam/PDF-s/enviromental.pdf.

³¹² Ibid.

³¹³ Kaza, S. (2000). To Save All Beings: Buddhist Environmental Activism. In: Queen, C. S. (2002). *Engaged Buddhism in the West*. (Eds.), Wisdom Publications, Boston, 159-181.

promotion of vegetarianism through centers and retreats, meditation, proper management of water resources and land, and several other Buddhist oriented eco-social activities.³¹⁴ Zen Buddhism attracted the people mostly for its fruitful approach on the issues of protection. North America tried to apply the ecological teachings of Buddhism in all feasible problems and they did it successfully. Although, ecological issues disturbed their initiatives and intervened the actions demanding negotiations with the localities. In northern California, the Green Gulch Zen center had issued their water use agreements with the Golden Gate National Recreation Area and the concerned farming neighbors.³¹⁵ Cultural transformation and activism met the consistent threat, negotiation and resistance from the localities. Above all, the progress and efforts never stopped too. This time, Green Gulch Zen Center with the help of Spirit Rock in rural Northern California acted to promote vegetarian dining, water and land stewardship, established garden and an organic farm at Green Gulch, and arranged nature-oriented ceremonies to encourage the people.³¹⁶ Gary Snyder argued against the distinctions between vegetarianism and non-vegetarianism focusing on those who mostly rely on non-plant food. He discussed about a “sacramentalized ecosystem” and that one would show his/her gratitude in either cases. Because things can be both painful and beautiful depending on the practitioners’ point of views. After all, it’s the true believer who choose the right way to act by understanding the complexity of respective situation.³¹⁷ If the intentions are good the practical implementations are matter of time because the people are inherently good in heart. A pure heart never turns back from the sacred environment and the person just needs the proper teaching of *ahimsa*.

Human stewardship is highly needed from everyone because all are interconnected in this life circle. Continuous activism is even more necessary for the problems to come.

4.4.3. Protection of Environment through Establishing Peace

Human role for the environment is important in Buddhism for the sake of mankind’s central position among natural phenomena. Today’s world focuses on the development which will sustain in the

³¹⁴ Ibid.

³¹⁵ For details see: Kaza, S. *American Buddhist Response to the Land: Ecological Practice at Two West Coast Retreat Centers*. in Tucker, M. E., & Williarns, D. R. (1997). *Buddhism and Ecology: The Interconnectedness of Dhamma and Deeds*. (Eds.), Harvard University Press, Cambridge, 219-18.

³¹⁶ Ibid., pp. 219-48.

³¹⁷ Snyder, G. (1996). Nets of Beads, Webs of Cells. *Mountain Record* 14, no. 3, 50–54.

long run. That sustainability is impossible without a healthy life in a peaceful environment.³¹⁸ Therefore, to ensure the human role, individual happiness in a peaceful society is highly demanded. Contrarily, earthly possessions and desires restrict human to act according to Buddhist philosophy. Like the paths of suffering, human possession is also directed in this system. Happiness will last if it is as follows:

- a. A person should get entertained his/her happiness through one's own moral effort and not by the illegal possessions.
- b. A person should get entertained his/her happiness through helping his/her own self, own family and the needy by that person's own property.
- c. A person should be happy and free from debt.
- d. A person should be happy when his/her action is blameless.³¹⁹

An ethical person possesses a decorated happy life and thus he is able to turn the environment into a sacred one. Hayward emphasizes the objective approach of environment from the happy persons. Here, meditation in Buddhism is a useful way to the Buddhists about the right living approach. Hayward opined in support of meditation on loving-kindness which is helpful to perceive the sacred and peaceful environment.³²⁰ For that humans need cooperation from society and the state because, the sustainable development requires all kind of human participations to establish peace on earth. To strengthen that peace, improvement of scientific understanding, technological knowledge, adaption of innovative technologies, etc. are also needed from the organizational levels.³²¹ Because, peace is not an individual property but a collective one. Buddhism, therefore, recommends the ideal way of life for the humans and living beings through practicing enlightenment (*Jobutsu*).³²² Enlightenment is the highest state for a Buddhist to achieve through maintaining harmony in nature. In 1997, Boston Research center arranged a series of workshops about the earth charter of human. Through an international negotiation, the program enlisted the ethical guidelines for that human-

³¹⁸ Pojman, L. P. Comp. (1998). *Environmental Ethics: Readings in Theory and Application*, Wadsworth Publishing Company, Belmont, CA, 566.

³¹⁹ Payutto, P. A. (2008). *A Constitution for Living, the Pali Canon: What a Buddhist Must Know*. Printing House of Thammasat University, Bangkok, 44.

³²⁰ Hayward, J. (1990). Ecology and the Experience of Sacredness. In Badiner, A. H. (1990). *Dharma Gaia: A Harvest of Essays in Buddhism and Ecology*, (Ed.), Parallax Press, Berkeley, California, 64–74.

³²¹ Pojman, L. P. C. (1998). *Environmental Ethics: Readings in Theory and Application*. Wadsworth Publishing Company, Belmont, CA, 567.

³²² Yamamoto, S. (1998) Contribution of Buddhism to Environmental Thoughts. *The Journal of Oriental Studies* 8, 144–173.

earth relations. The center, later on, published a booklet from the Buddhist view on the peaceful living environment.³²³

In addition, non-discrimination of nature and peaceful environment are mission and vision for many international organizations. Beside Buddhist communities, these organizations have been actively participating in conferences, seminars, symposiums, dialogues and marches searching for the solution. As the world is occupied with different religious ideologies, Buddhists are expected to be mutually connected with other faiths. This connection among faiths should have driven by respect to maintain peace and harmony. In international, national and local level, dialogue among different faiths has been adopted to find an objective approach among them. Interfaith and intercultural networks like the Parliament of the World's Religions³²⁴, Religions for Peace³²⁵, United Religions Initiative (URI)³²⁶ and Engaged Buddhism³²⁷ have been engaged with diverse programs to share and exchange views for green values. Apart from that, many Universities and their interreligious centers are working on the green environment through bringing different faiths and their representatives from all over the world to sit together and discuss. Participation from all levels to healthy dialogues and solidarity actions are very essential to save the world from unnecessary pollution.³²⁸ Sustainable environment expects this kind of joint actions from major world religions and in recent time they have been taking crucial initiatives for ecological crisis like climate change, global warming, etc.³²⁹ Particularly, Buddhists activists were found to be very peaceful and calm to have that sort of mutual

³²³ Morgante, A. (November 1997). *Buddhist Perspectives on the Earth Charter*. (Eds.), MA: Buddhist Research Center for the 21st century, Cambridge.

³²⁴ For details: Francis, L. J., Robbins, M. & Cargas, S. (2010). The Parliament of the World's Religions, who goes and why? An empirical study of Barcelona. *Journal of Beliefs & Values*. Vol. 31(2), 143-153.

³²⁵ Visit: <https://rfp.org/learn/vision-mission/>, retrieved on 20th May 2020.

³²⁶ United Religions Initiative is a global network based on intercultural and interfaith dialogue, which promotes justice and peace through collective effort, compassion and commitment. Mahe, S. United Religions Initiative: Global Community Emerging, retrieved on 20th May 2020 from <https://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.691.4336&rep=rep1&type=pdf>.

³²⁷ Engaged Buddhism was introduced by Ven. Thich Nhat Hanh, especially for tackling down the aftermath of war and suffering. In the light of dhamma, this organizations have been working for the establishment of peace instead of conflict and violence since its foundation. Singh, D. S. Engaged Buddhism in India and Role of Theravada Buddhism: Perspectives and Prospects. Retrieved on May 21st 2020 from https://atbu.org/files/ATBU_Conference_Volume-final.pdf.

³²⁸ Toh, S. H. & Cawagas, V. F. (2006). *Cultivating Wisdom, Harvesting Peace*. (Eds.) Brisbane, Multi-Faith Centre, Griffith University, Queensland.

³²⁹ Toh, S. H. & Cawagas, V. F. (2010). Peace Education, ESD and the Earth Charter: Interconnections and Synergies. *Journal of Education for Sustainable Development*. 4, 167-180.

discussions and dialogues. They have a unique and effective ancient tradition like pilgrimage for different religious, social and environmental aspects. Especially, during various crisis moments it is found to be effective. It has forms like formal and extended walks. Walking pilgrimages mostly focuses on meditation, humility, compassion and merit-making, and aim on relieving the earthly suffering in order to achieve spiritual progress.³³⁰ In the beginning of 20th century, a group of Buddhists had begun walks with the intention of mitigating social sufferings. For instance, Nichidatsu Fujii founded an order named “Nipponzan Myōhōji” in Japan during the first phase of 20th century.³³¹ Members of this small Nichiren Buddhist order took the first commitment for a nonviolent social protest. One of their main activities was the Peace March based on the Nichiren ascetic chanting “Namu Myōhō Renge Kyō” while “walking to the beat of a hand-held drum.” The chanting means “paying homage to the Lotus Sutra”³³². Japan had a bad history of bombings at Hiroshima and Nagasaki but they regained their peaceful position. The primary focus of that Peace March was on nuclear disarmament, human rights and on awareness building.³³³ Nuclear threat of present time has been used in power politics and it is threat to peaceful coexistence and sustainable development. Sustainable development, environment protection, peace march, nuclear disarmament and interfaith dialogue are connected to each other. According to Johannesburg Summit in 2002, the concept of sustainable development includes three basic pillars: economic, environmental and socio-cultural developments.³³⁴ Among them, environmental pillar holds the primary consideration including the depletion of natural resources, depletion of ozone layer, rising sea levels, pollution of waterways, increased emission of greenhouse gases, loss of biodiversity and overflow of landfills. The Summit discussed over the issues that the poorest countries are mostly affected by these problems in terms of their poverty, scarcity of food and water, migration and health care problems.³³⁵ Many environment problems are being taken care of through the above-mentioned ways where Buddhists are acting together with the other faiths and other co-operations. Therefore, peace and

³³⁰ Stone, J. I. (2003). Nichiren’s Activist Heirs: Soka Gakkai, Rissho Kosekai, Nipponzan Myohoji. In Queen, C., Prebish, C., and Keown, D. (Eds.), *Action Dharma: New Studies in Engaged Buddhism*. Routledge Curzon, London, UK, 77.

³³¹ Ibid.

³³² Ibid.

³³³ Ibid.

³³⁴ Donde, D. S. (March 2014). Buddhist Perspectives on Environmental Conservation and Sustainable Development. *Journal of Contemporary Research*, 50-51, Retrieved from file:///E:/M.Phil%20Thesis--Shafiul%20Islam/PDF-s/BuddhismonEnvironmentConservationSustainableDevelopment.pdf.

³³⁵ Ibid.

harmonious living can only be ensured from a collective activism from all human beings who act for the care of their environment.

4.4.4. Environment Protection through Education and Awareness Building

Buddhists throughout the world work on different education programs, workshops, teachings and awareness building programs regarding the protection of this holy environment. Many countries took their distinctive steps on behalf of caring the particular places. Awareness through education and learning has no alternative to save the surrounding manifestations. A person should be aware of his/her duty toward the environment and must play the vital role to make others committed regarding the issues. Buddhists, in this respect, are role model for their active participations from various aspects of life. Especially, the teachings of *ahimsa* made Buddhism worthy of being an attractive philosophy before the eyes of others.

The role is not restricted to monks, nuns or lay Buddhists. Non-dualistic approach of Buddhism teaches about the collective effort for crisis resolution. As the environment issues are in consideration, every Buddhist who is working in different organizations or somewhere else must act together. During 20th and 21st centuries, different countries, governments, organizations and conferences have been traced with good environment protection activities. In 1972, the IUCN Stockholm conference in Sweden recommended the governments about protective measures. According to it, governments must have the knowledge on environment protection, philosophy and different cultures, and they should also consider that these ideas are necessary for the future planning and management for the environment.³³⁶ If the center is right, then the outcome will definitely meet the same consequence to other parts of the nation. In addition, persons involved have to be ethically sound. For example, a model of collecting traditional knowledge on environment was adopted basing on the collection of Buddhist culture stories from Grukul culture of India and other Asian cultures.³³⁷ The project was found to be operative and adopted further by the others. In the same year, an ethical person like Arne Naess (a Norwegian Philosopher) learnt about Buddhism and tried to make an explicit connection with the environment. He took self-development as the foremost action of a human. He opined: “Care flows naturally if the ‘self’ is deepened and widened. And

³³⁶ Padmasiri, D. S. (2002). *Buddhism, Ethics and Society*. Monash University, Monash Asia Institute, Clayton, 161-74.

³³⁷ Ibid.

protection of nature is conceived if protection of the self is assured.”³³⁸ Continuity of teachings to all humans is very important. Basically, the flow of education from generation to generation is highly demanded for both present and future world. Buddhism always guides people to the path of enlightenment through education and the implementation of that knowledge to human race. Non-governmental organizations are also acting with more attentive care. And common people have the right to know the introductory teachings of Buddhism about the protective means. One of the exclusive education programs was launched in 1975 by the UNESCO-UNEP. Afterward, universities from all over the world have introduced courses on environmental issues irrespective of all faculties.³³⁹ Buddhism and its teachings are based on the middle path of living. Even, Thailand’s Sufficiency Economy was inspired by that teaching where ‘sufficiency’ means reasonableness, moderation and the need for self-immunity to protect the rising internal and external changes.³⁴⁰ Middle path with a satisfied life can change a person, a society, a nation and the country in large.

As an integral part, environment will remain automatically safe. Educationists and scholars have a very significant role to promote the awareness through their writings on environmentally protected living. Many writings have already done the task for the promotion of values. For example, Professor Chatsumarn Kabilsingh of Thammasat University wrote a book titled as “*Buddhism and Nature Conservation*” with the help of Buddhist Perception of Nature Project and Wildlife Fund Thailand.³⁴¹ The book included necessary ethical approaches to environment and natural protection from *Tripittaka* focusing on the conservation of nature in the light of Buddhist teachings.³⁴² Buddhism, nature and environment coincide with each other as indispensable parts. A simpler version of the book was published in both English and Thai languages in 1987 under the title of “*A Cry from the Forest*.” The concerned Buddhist Perception of Nature Project took the responsibility to distribute the book to various temples and educational institutions across the Thailand. Their intention was clear that the environment and nature conservation teachings must get popular

³³⁸ Naess, A. (1986). The Deep Ecological Movement: Some Philosophical Aspects. *Philosophical Enquiry*, 1-2.

³³⁹ Op. cit., Silva, P. D. (4-6 May 2009). 29.

³⁴⁰ United Nations Environment Programme (UNEP) (2016). Environment, Religion and Culture in the Context of the 2030 Agenda for Sustainable Development. United Nations Environment Programme, Nairobi, 25.

³⁴¹ Kabilsingh, C. (1998). *Buddhism and Nature Conservation*. Thammasat University Press, Bangkok.

³⁴² Ibid., xv.

attention.³⁴³ The project and writings were very effective and thus was followed by several others with the same intention of protecting the nature and environment. A group of Cambodian environmentalists were inspired by the writings of *A Cry from the Forest* and *Tree of Life*.³⁴⁴ They got the right message that the life without a proper care for forest and the nature is impossible. Therefore, they initiated education programs with the support of UN, USAID and various non-governmental organizations of Cambodia. Chatsumarn Kabilsingh, personally, consulted on the Cambodian book, and carried out research and motivation of the previous project to set up a new one.³⁴⁵ This Cambodian text put up a justification on the environmental projects drawn from the Buddhist ideology. Buddhist conservation projects did not remain to a particular area but carried out by many. The Thai-Tibetan, “Buddhist Perception of the Nature” project is a similar kind of project.³⁴⁶ During 1990s, followed by the footsteps of previous decade, environment and spirituality had become a popular topic. In 1990, the “Earth and Spirit” conference in Seattle included Buddhist workshops as part of its programs.³⁴⁷ In the same year, Middlebury college in Vermont titled a conference on “Spirit and Nature” where Dalai Lama delivered the speech on environment protection in the light of Buddhism before the audiences.³⁴⁸ Dalai lama inspired a lot like Nancy Nash, who founded the Buddhist Perception of Nature Project with the intention of Buddhists’ positive impacts in contemporary time. She started educating people about environment issues taking the religious teachings for solution and she began with the Buddhist philosophy. Nancy tried to make people understand about the relation of human lives with the environment.³⁴⁹ Therefore, 1990 was a very significant year for environment conservation. In 1990, Japan also had experienced a Zen Buddhist message for the betterment of the country and people.³⁵⁰ Mayumi Oda, a Zen student,

³⁴³ Buddhist Institute and MEEP. (1999). *Cry from the Forest: A Buddhism and Ecology Community Learning Tool*. Buddhist Institute in cooperation with the NGO Working Group for Non-formal Monk Environmental Education Project (MEEP) and with the support of UNDP-ETAP in collaboration with UNESCO, Cambodia: Phnom Penh, 1, retrieved from www.camdev.org.

³⁴⁴ Ibid.

³⁴⁵ Ibid.

³⁴⁶ Piburn, S. (1990). *The Dalai Lama, A Policy of Kindness: An Anthology*. (Eds.), Snow Lion, New York, 24.

³⁴⁷ Rockefeller, S. C., and Elder, J. C. (1992). *Spirit and Nature: Why the Environment Is a Religious Issue*. Beacon Press, Boston.

³⁴⁸ Ibid.

³⁴⁹ Rolex Awards for Enterprise. (1997). Nancy Lee Nash: Champion of Conservation. Retrieved from http://www.rolexawards.com/profiles/laureates/nancy_lee_nash/project.

³⁵⁰ Kraft, K. Nuclear Ecology and Engaged Buddhism. in Tucker & Williams. (Eds.), *Buddhism and Ecology*. 269-90.

helped for a plutonium-Free Future and tried to stop the shipments of nuclear material. He managed to stop one ship but the shipments resumed. His effort didn't go in vain but raised awareness in Japan and the USA.³⁵¹ It also helped the Japanese government to rethink their policies which cause the environment and nature. Between 1970s to 1990s, people of the world had witnessed various effective initiative from different organizations and personal level. Especially, the courses on environment were introduced in the university level during 1970s and it was reinforced during 1990s by some of the prominent world universities.³⁵² All the major world religions were accommodated with their distinctive teachings on that. Between 1992-1994, the Information and Resource Centre in Singapore developed a Buddhist-oriented environmental ethics program for South East Asia.³⁵³ But nothing could be more crucial than the *Dhamma* walks in Thailand and Japan. These walks were remarkable awareness building programs from Buddhist pioneers and activists. In Thailand, the first walk took part in 1996.³⁵⁴ Monks and lay Buddhist activists of Thailand arranged that *Dhamma* Walk for the Songkhla Lake in southern part aiming mainly on the awareness building for the deterioration of the lake which also had impacts on surrounding inhabitants. Although it was followed by the four years earlier Cambodian walk but continued the teaching for a peaceful movement acknowledging environmental concerns.³⁵⁵ Like the Cambodians, *Dhamma* Walk is adopted by several other states and countries. This has been one of the very renowned peace movements among many religious traditions throughout the world. There is nothing wrong to adopt a good initiative like this and Buddhists are appreciated for such active role.

The contributions of Buddhists from their respective places are praiseworthy but monks and nuns are some constant agents of Buddhism. Apart from them, common people who realize the situation from their respective localities also join the humanitarian force. All Buddhists, irrespective of posts or position must act together to ensure the ultimate protection of nature. But monks and nuns are especially appreciated because of their attached lifestyle with the community.³⁵⁶ Through every act, they represent their faith to the entire humankind. They live for Buddhism and as they can die.

³⁵¹ Ibid.

³⁵² Padmasiri, D. S., (1998). *Environmental Philosophy and Ethics in Buddhism*. Macmillan, London and St. Martins, New York, ix-x.

³⁵³ Ibid.

³⁵⁴ Darlington, S. M. (2018). Environmental Buddhism Across Borders. *Journal of Global Buddhism*, Vol. 19, 86.

³⁵⁵ Ibid.

³⁵⁶ Gil, S. (2008). The Role of Monkhood in Contemporary Myanmar Society. 1-6, retrieved on April 2020 from <https://library.fes.de/pdf-files/iez/05699.pdf>.

Especially, their continuous efforts for the community and for environmental care match nothing. Mongolia and the Buddhist followers of that zone also are playing their role very sincerely. Especially, the nuns from Mongolia are unique in their work for the environment. Under the FPMT, the first residential place for the nuns was established which is called Dolma Ling Nunnery. Nuns of Dolma Ling Nunnery receive teachings on Tibetan and Buddhist scripture, and engage themselves in environmental outreach activities.³⁵⁷ They are recognized to the community for their dedication on environmental issues. They like to take necessary care regarding this when needed and they also participate to aware people on peace building methods, deforestation, unnecessary cutting of trees and plants, illegal interferences on wildlife and so on.

Buddhism is ordained with many ethical teachings for trees, animal and other natural objects but it's always the followers who have to carry the teachings into a fruitful manner. Harmony of nature has to be established with a harmonious effort from all. It doesn't matter whether anyone is Buddhist or not but everyone should act as a human to get the environment protected.

4.5. Conclusion

In two categories, a Buddhist's role on environment protection has been discussed and analyzed. The categories are: the philosophy of Buddhism and the practical implementations of Buddhist ethics. Both are mutually connected to each other for the right outcome. A total non-dualism of theory and practice is observed in the above-mentioned analyses. The teachings of the Theory of Dependent Origination, *Ahimsa*, Four Noble Truths, Eightfold Paths, *Dhamma*, *Sangha* and the Buddha are incorporated with the role of human in protecting the environment. All teachings are valueless without the precise action drawn from them. Even the principle of *Karma* binds a Buddhist to the righteous act. Any unrighteous action from a Buddhist restricts him/her from getting the ultimate enlightenment. Every environmental action is counted in the name of that person according to the Four Noble Truths. Because the suffering is attached with the *karma* again.³⁵⁸ As a natural religion, Buddhism is always found to be attached very much with the protection of environment from its adherents. Especially, the interconnected philosophy of Buddhism brought all-natural

³⁵⁷ Chimedsegee, U., Cripps, A., Finlay, V., Verboom, G., Batchuluun, V. M. & Khunkhur, V. D. L. B. (2009). *Mongolian Buddhists Protecting Nature: A Handbook on Faiths, Environment and Development*. Ulaanbaatar, Mongolia, 13.

³⁵⁸ Kabilsingh, C. (1996). *Early Buddhist Views on Nature*. in Gottlieb, R. S. (Ed.) *This Sacred Earth: Religion, Nature, Environment*. Routledge, New York, 147.

objects from human to environment under one umbrella. Therefore, one object affects another if the right human role is not established. In brief, what can be the picture to protect the environment? Which principles do associate others with them to run the protective mission by the Buddhists? The above-mentioned understanding already brought forth the human role from Buddhism in this holy task but it would be easier for the followers and common people to observe things clearly through a brief picture of it. Unlike many other religious and philosophical traditions, Buddhism has principles in a decorated and systematic ways. Therefore, it's easier in this tradition to make it together than other. A model in this regard is provided in Appendix B³⁵⁹. In one side of the model, it is the Buddhist teaching of *Ahimsa* and Enlightenment drawn from all other philosophies of Buddhism and on the other side, an ethically Buddhist person with cooperation of other persons irrespective of religion, culture and race. A combination of these two aspects can only bring a peaceful environment. Therefore, a human, according to Buddhism, must have knowledge about *Ahimsa* or non-violence and should act together with other brothers and sisters to ensure the protection of environment.

³⁵⁹ Appendix B, Current Thesis on “Human Role on Environmental Protection: A Comparative Study between Islam and Buddhism”, 106.

Chapter Five

Evaluation of Muslims' and Buddhists' Role on Environment Protection

5.1. Introduction

Environment protection, human role of Islam and Buddhism are interrelated aspects and combinedly denote very powerful sources of inspiration. Mankind occupied the world with significant purposes and religions guide them with the right directions to fulfill those quests. Consequently, all religions are valuable in one way or other with life-oriented principles and teachings for the adherents. Islam and Buddhism are two different philosophies but both have lots of impacts on the people on earth. Terminologically, these two systems have many commandments and guidelines which vary from each other. Whereas, both have several features which are found to be very beneficiary to resolve problems around us. The diversified aspects of these faiths are important for the betterment of humanity and none is conveying the message of harming to anything exists. Environment protection is a crucial step for the continuity of life on earth where humans are responsible enough. They can cause harm or save the environment. People of this earth get busy with themselves, families, societies and work stations but they sometimes lack the proper awareness within themselves. In addition, the modern lifestyle and the unhealthy usage of technologies have been causing great harm to surrounding environment³⁶⁰. Especially, industrial wastage, use of chemicals like petroleum and coal to run machineries are threats to a healthy nature. Not only the humans but also all the biological and physical elements fall under this crisis³⁶¹. In this circumstance, a proper care of the earth is highly demandable. Protection through management of resources and making the unexpected occurrences of environment stopped are right actions in this situation. In today's world, sustainable development project is a very scientifically ordained step for the betterment of earth but it would be a valueless attempt without ethical mechanisms from humans. Religions like Islam and Buddhism are thus necessary to direct and show the ethical paths for those right actions. Teachings and

³⁶⁰ Polaiiah, Dr. S., Impact of Technology on Environment. *International Journal of Engineering Science Invention (IJESI)*, pp.53-55, Retrieved on 4th February from [http://www.ijesi.org/papers/Conf.1802\(ICMEEP\)/Vol-5/12.%2053-55.pdf](http://www.ijesi.org/papers/Conf.1802(ICMEEP)/Vol-5/12.%2053-55.pdf).

³⁶¹ Ibid.

doctrinal principles have no limitation but only whether they are being properly introduced to the followers or not is a matter of great concern. In addition, a comparative analysis would be an effective perspective over this long philosophical assessment.

5.2. Comparative Analyses of Human Role for Environmental Protection between Islam and Buddhism

Humans become Muslims in Islam and Buddhists in Buddhism when they strictly obey the characteristics of respective religion. It is true to all religious systems across the globe. Most importantly, no person can be called a Muslim, Buddhist, Christian, Hindu, Jew or a Sikh, if that person is not a human at first. So, to be a true follower of a particular religion one has to be a good human first. Moreover, adherents may belong to a religion but they cannot claim to possess the identity if they do not follow it properly. For instance, a person with lack of humanity cannot be called a follower of any religion or he doesn't belong to a community. In chapter three and four, human role on environment protection has been observed consecutively from Islam and Buddhism. Separately, role of Muslims and Buddhists are evaluated but here a comparative discussion takes part.

5.2.1. Primary Ideologies of Muslims and Buddhists

Like all religions of the world, Islam and Buddhism have their respective primary goal for the followers. What shall a Muslim or a Buddhist quest for? A Buddhist must try to achieve *Nirvana* or Enlightenment as his/her ultimate goal of life and on the other hand, submitting oneself to the will of *Allah* and none is the main task for a Muslim. These are the prime human quests of these faiths and now all the actions done by an individual must be oriented to those goals. For example, a Muslim cannot pollute the environment if he/she wants to attain the love of *Allah* because complete submission associates loving the creation of Creator too. All commandments of *Allah* have to be followed to prove that ultimate surrender. Differently, a Buddhist, in order to attain enlightenment, has to follow rules and regulations of Buddhism and Guatama Buddha properly. Protecting the creature and the environment are also included in the teachings of Buddhism. Consequently, both followers have to prove their right actions for the environment and the rest as well. Only difference here is about believing in single supreme entity. *Allah*, for the Muslims, is the ultimate Being to have faith over but Buddhism doesn't have that sort of one Creator to believe in. But Guatama Buddha is the ideal Buddhist to follow in every aspect of a Buddhist life who had led an ethical life throughout his lifespan. Islam also has great personality like Prophet Muhammad (PBUH) who is

the role model for Muslims to follow. Muhammad (PBUH) was a human and messenger of *Allah*. He had achieved the love of Almighty Creator doing no mistakes before Him. Therefore, in both religions, a follower must act to protect the environment as a part of attaining the highest goal like the great humans of respective faith.

5.2.2. Sacred Texts and their Ideologies for Buddhists and Muslims

Buddhism and Islam are different in terms of sacred collection of teachings relying on the faiths. Between them, Islam is recognized to be a revealed religion but Buddhism is not a revealed one as there is no concept of God there. It does not matter whether revealed or not but both have noble paths for the adherents to follow. The holy Quran, *Hadith*, *Sunnah*, *Tripittakas* or the Pali Canon, everything is designed with true principles starting from loving kindness to protect the nature. The ways are different but aim to the same direction of humanity.

The matter is receiving the teachings and to implement it into specific action. No religion of the world like Buddhism or Islam teaches to pollute the environment but the opposite one. Loving and caring the environment are responsibilities for both the Muslims and the Buddhists as prescribed in their sacred texts.

5.2.3. Ethical Participations of Muslims and Buddhists toward the Environment

Religion is important for the obvious reason to shape an ethical human being for a perfect environment. It only needs a combination of faith and practice from the persons who follow.

Buddhism, as a natural religion, has great ethical responses for the Buddhists. It requires actions of humanity through *ahimsa*. Principles of non-violence provide restriction for meat eating, priority to vegetarianism, positive approach for tress, forest and natural resources, and promotion for environmentalism.³⁶² In addition, necessary connection between Buddhism and environment is wonderfully established by its founder, and successors. Buddha has his simple advice to the monks that either discuss about *dhamma* or remain silence. It's better to restrict a person to remain calm than doing something bad which breaks environmental ethics.³⁶³ Japan is one of the finest examples of Buddhist practitioners who maintain this environmental ethics in their lives. Although Shinto has its great influence on peoples' mind in Japan but they also follow Buddhist ethics to shape their lifestyle. Earhart understood the syncretistic nature of Shinto and Buddhism to maintain the nature,

³⁶² Harvey, P. (2000). *An Introduction to Buddhist Ethics: Foundations, Values and Issues*. Cambridge University Press, UK, 150-186.

³⁶³ *Majjhima. Ariyapariyesana (Pasarasi) Sutta*. P.T.S, Vol. I, p.161. Myanmar edition, 217.

and found it very significant regarding any environmental crisis. He noticed a big anomaly between religious ideals and the execution of those ideals by the adherents, and simultaneously got the reluctant attitude of non-religious persons to perform their ethical relationship with nature. Environmental ethics has its root to religion and the adherents should continue their religious action regarding environment in support of the ideals they have.³⁶⁴ Buddhists from Thailand, Sri Lanka, India, Mongolia, Vietnam, etc. are also working to promote the environmental ethics into peoples' mind. Contrarily, the ethical identification of Muslims depends on following the rules of Quran, *Hadith* and other Islamic laws. Islam introduced the concept '*adl*' for a just human treatment to the environment. '*Adl*' conceptualizes precise human care for everything. According to the concept, a human should act with the environment to create a balance of nature in order to ensure coexistence of all phenomena. Richard Foltz evaluated the Islamic notion of human role on environment and said: "Islam haply holds the greatest value of the natural assets and sensitivity regards the demand of preserving them."³⁶⁵ Muslims are carrying the dignity of their religion through their just actions. Muslims, for example, proved their ethical action in many parts of the world like the Pemba and Misali islands of Africa³⁶⁶. After all unsuccessful traditional conservation attempts, Muslims came up with the Islamic idea and saved the families who had to depend their livelihood on fisheries³⁶⁷. Cooperative for Assistance and Relief Everywhere International and International Federation of Engineering Education Societies have encouraged the fishermen to switch into sustainable fishing tools which are harmless for the species.³⁶⁸

Muslims ethical initiative restored their original state. This was just one example out of many that how human role on environment protection has been going on in the light of Islam.

³⁶⁴ Earhart, H. B. (1970). The Ideal of Nature in Japanese Religion and Its Possible Significance for Environmental Concerns. *Contemporary Religions in Japan* 11, nos. 1–2, 1–25.

³⁶⁵ Foltz, R. C. (2006). *Animals in Islamic Traditions and Muslim Cultures*, One World Publications, Oxford, 101.

³⁶⁶ Khalid, F. M. (2002). *Islam and the Environment, Social and economic dimensions of global environmental change*. John Wiley & Sons, Ltd, Chichester, Volume 5, 332-339.

³⁶⁷ *Ibid.*

³⁶⁸ *Ibid.*

5.2.4. Theocentric and Anthropocentric Environmental Ethics

Theocentric environmental ethics³⁶⁹ is mainly considered from followers with God or gods. Contrarily, anthropocentric ethics³⁷⁰ refers human participation on natural tasks and so on.

Therefore, theocentric environmental ethics is clearly observed in Islam but not in Buddhism. People listen to their Creator and work accordingly. Muslims obey Almighty *Allah* from the bottom of their heart and take the duty of serving Him through the service for creation. *Khalifa* is the right term for vicegerency in Islam where the *Khalifa* acts as a responsible representative of his Creator. Although the same vicegerency is passed through common Muslims from their respective zones. Muslims, thus, act their part to be counted before *Allah* in the day of judgement. The holy Quran testifies human being as the most accepted being before the Creator and others at his/her service. This favor for humans is not to waste natural amenities but to have care for it. In Buddhism, Buddhists don't have to prove themselves before such Supreme Being because they don't have that concept but they need to redeem themselves from suffering through serving for the cause of humanity. In either way, the task has to be accomplished. Responsible treatments come from responsible being and that is human. Therefore, anthropocentric view is adopted in both traditions. Humans play the central role being at the central point of significance.

5.2.5. Middle Path to Follow

It's quite similar in both Islam and Buddhism that they recommend middle path for the followers. All religious and philosophical doctrines of these faiths are preserved in this way.

In chapter three and four, individual philosophical understanding on the environmental aspects have been explained. The understanding from the chapters proved the adoption of middle path form respective belief system. In Islam, humans grasp the responsibility of being medium among personal, social or environmental affairs. Prophet Muhammad (PBUH), the messenger of *Allah*,

³⁶⁹ Theocentric environmental ethics relates earthly human actions with the justice to come afterlife before the Creator. How an individual loved and cared for the balance of ecology will be put forwarded at that moment. In this way, religious affairs corelates environmental treatments by the adherents. For details see: Op. cit., Foltz, R. C. (2003). 1-7 and Ashley, M. (2006). 11, 88-99.

³⁷⁰ Anthropocentric ethics has been discussed from both philosophical and religious point of views, although, it is originally a philosophical concept of human centeredness. Here, human beings are regarded to be the prime dwellers among all animals and thus, enjoying the supremacy over others. Likewise, it has also got attention from religious aspects, as the same humans are the trustees of everything in their surroundings. Op. cit., Kortenkamp, K. V. & Moore, C. F. (2001). 2-125.

said: “the best of all affairs is the medium affair.”³⁷¹ Muhammad (PBUH) led his life in this direction and thus, all Muslims must follow their very respected Prophet as a part of Islamic faith. Believers are commanded to run the world and keep the environment perfect because they are the right medium for that. No other species or things can do the task. More specifically, the righteous task needs to be done through maintaining the natural balance. Even the scholars did agree with the Islamic view point. Najma Mohamed found the position of human very necessary to ensure the harmony between nature and human. She pointed the environmental protection by humans through preservation, balance and moderation, but in the light of Islamic values.³⁷² Similarly, Guatama Buddha made it even clearer putting forward the Eightfold Paths. Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration are those prescribed Buddhist paths³⁷³. A Buddhist, who wants to fulfill his/her task on environmental protection can follow those paths. It has twofold benefits: first, a Buddhist is following his/her *dhamma*; and second, a Buddhist will be able to protect his/her surrounding environment successfully³⁷⁴. Every path has an initial of ‘Right’ and this value carries the ethical position of a Buddhist. ‘Right View’ says about the position of environment and ‘Right Thought’ explains the interrelated view of environment with the humans³⁷⁵. Then, ‘Right Speech’ conveys the message of inner philosophy or teachings of the protection and ‘Right Action’ fulfills the duty perfectly³⁷⁶. Rest of the paths are also connected with the outcome³⁷⁷. A Buddhist has a very decorated coded of life for their earthly actions which serves the person to the enlightenment eventually. Identically, Buddhists and Muslims have been serving for the safety of environment in their distinctive methods.

³⁷¹ *Nahj al-fasaḥah*, ḥadīth no. 1481, quoted in Shomali, M. (2008). Aspects of Environmental ethics: An Islamic Perspective. *Thinking Faith*, Nov 11, 5.

³⁷² Mohamed, N. (2014). Islamic Education, Eco-ethics and Community. *Studies in Philosophy and Education* 33 (3), 317.

³⁷³ Op. cit., Sayādaw, L. (1977). 4.

³⁷⁴ Op. cit., Henning, D. (2002).

³⁷⁵ Hanson, R. (2006). The Noble Eightfold Path. 1-5, Retrieved on 5th March 2020 from <https://www.wisebrain.org/8FoldPath.pdf>.

³⁷⁶ *Ibid*, 5-7.

³⁷⁷ *Ibid*, 7-17.

5.2.6. Non-dualistic Approach of Environmental Action

Non-dualistic approach toward the environment is not a new inclusion of Islam and Buddhism but both had the feature from the very beginning. In this concept, human and environment are interrelated to each other or identical.

Philosophically, non-dualism strengthens the protective measures from human regarding the environment, as it appeared in the writing of Fox³⁷⁸. This approach promotes human incentive care for their surrounding at the time one realizes the identical situation. In Buddhism, the Theory of Dependent Origination shows interdependent states of life. This happens because that happened and this happening will cause the upcoming one. When a person harms environment, the problem returns back to the living people. Provisions of nature are provided for the humans to use for the right cause. Buddhists' quest for enlightenment links human actions and care for nature. Boston Research center's workshops on human earth charter formulated earth-human relationship through evaluating Buddhist teachings of non-dualism. The center works differently basing on Buddhist ethics and tries to show the findings before the academic and learning spheres to pass the guidelines. Buddhist countries follow this kind of findings and act accordingly across the world. In different circumstances, Muslims have been acting their part with great enthusiasm. Bangladesh, for example, is a Muslim majority country where Muslims are found to be very sensitive in their religious ideologies. Here, a considerable number of followers are traced to obey the faith as commanded by *Allah* in the Quran. People, living here, realized the necessity of provisions from only *Allah*. Throughout the world, Muslims believe that they cannot live without provision like water and this is provided by that Creator, and He can take it away anytime. They, therefore, value it and make thanksgiving to the Supreme Being. After the Stockholm Conference on Human Environment of 1972, Bangladesh issued their Water Pollution Control Ordinance in 1973³⁷⁹. Followed by the water control initiative, CPCB³⁸⁰ was formed in 1977. In this way, Muslims are engaged in protecting the provisions like environment and others in order to pay homage to their Creator *Allah*.

³⁷⁸ "It is a matter of fact to realize human and other aspects of their surroundings as an attached unfolding reality. Fundamentally, life is one". Fox, W. (1995). *Toward a transpersonal ecology: Developing new foundations for environmentalism*. Albany, State University of New York Press, New York, 232.

³⁷⁹ Op. cit., DoE (Department of Environment). (2012). 1-12.

³⁸⁰ Central Pollution Control Board works following the Air Act of 1981 and the Water Act of 1974. The first Act, basically, deals with the "Prevention and Control of Pollution", while the Water Act guides the pollution of water. Thus, CPCB arranges national programme to manage these damages by preparing industry documents and sorting vital sectors. The outline provides necessary data about the industries' location and

Nature with its every element is connected with humans. For this reason, humans, animals, trees and natural resources are interlinked with each other, and each of them demands support from other to exist. It is human responsibility to run the show in proper manner. Humans need to think and understand the dependency of all biological and physical elements. Whereas, it's impossible to protect the environment from continuous deterioration or destruction.

5.2.7. Non-violent Action for Environment Protection

No religion in today's world promotes violence, killing, harming, fighting or mistreatment with any living being or to the environmental elements. Contrarily, all elements of nature are under protection from the followers of all religions. Being a religion of peace, Islam and Buddhism are exceptionally good at serving the entire creatures.

No person is allowed to cause harm to any living animal, plant or anything else in Buddhism and Islam. Else ways, both recommend reward for the righteous task of non-harming. A small right attempt is counted in Islam. In Islam, "a man is forgiven for just watering a dog."³⁸¹ Every little service to any small creature is importantly counted. On the other hand, illegal actions are considered as *haram* in Islam. *Haram* for Muslims in terms of environment protection has two different fields: protecting natural resources skipping development activities and conservation of fields, wildlife and their living areas. Saudi Arabia, a Muslim country, has showed their duties on that note. For example, Asir National Park in Saudi Arabia is an inhabitant for over three hundred species of bird and is left for them announcing a *haram* area. In the cities of Medina and Mecca, not only birds or animals but plants are also restricted not to harm.³⁸² Other Muslim countries may adopt this kind of treatments for their natural resource management. This earth is for all to live and humans must ensure that living sphere. Since the advent of Islam, Muslims has been busy on doing so. Historically, the ideal of Prophet Muhammad (PBUH) is being carried out by his successors. After Prophet, Abu Bakr (ra) served Islam well. His life was decorated and dedicated to Islam and he protected the spirit of Islam. Abu Bakr (ra) was very caring to environment and once he wrote to Yazid ibn Abi Sufyan about the protection of environment. He suggested, through the letter, not to

production processes. See for details: A News Letter from ENVIS Center – Central Pollution Control Board. Retrieved on 11th March 2020 from http://www.cpcbenvnis.nic.in/cpcb_newsletter/Technologies%20for%20Pollution%20Control%20Industry.pdf.

³⁸¹ Ismail, A. A. M. I. (1997). *Ṣaḥīḥ al-Bukhari*, Translated by Dr. Muhammad Muhsin Khan, Darussalam, Riyadh.

³⁸² Op.cit., Hamad, N. B. (July 2017). 157.

cut a tree or cause harm to crops, animals and river, instead be human in performances.³⁸³ It's applicable to both friends and foe. In some circumstances, one might be an enemy to another for a matter of time but not to his/her property and possessions. Islam teaches Muslims to show respect to anyone even if that person is an enemy. Non-harming is an act of ritual in Islam. Humans should always spare themselves from causing problems. In chapter three, many examples are provided where Muslims from several countries are doing justice with the environment. East African pastoralists from different zones ritually protect their trees and plants in religious places, and restrict people from cutting trees or making harm to animals.³⁸⁴

This protection is for all and benefits as well. Likewise, Buddhism enlisted many great figures who followed the principle of non-violence or *ahimsa*. On this discussing issue, *ahimsa* of Buddhism is renowned to all. It is also the first of five Precepts (*Panchasila*). Precepts tie a Buddhist with certain oaths before the creation and themselves. This precept helps a Buddhist to identify himself/herself with rest of the teachings also. Guatama Buddha, King Asoka and many great persons led a life of non-violence. King Asoka's *dhamma* policy based on *ahimsa* made him remarkable in the history. His pillar edicts were dedicated for the protection of nature and animals. Whether Asia or America, all met with the right Buddhist paths. Two Zen Buddhists of San Francisco, during the end of 20th century, are found to have concern for animals. They worked for the animals suffering from unwanted harming and preserved their right. One of the Buddhists carried the mission to Europe also.³⁸⁵ In other ways, *Dhamma Walk* as a peace movement changed many human minds all over the globe. This movement has been a great work for the promotion of humanity since 1996. From Phnom Penh to Thailand, Japan and several other places, *Dhamma Walk* connected humans with noble works for humanity, and against deforestation, illegal logging and animal behavior.³⁸⁶ Animals, plants and trees are identical with a monk in this religion. Reverence has no boundary and is not restricted only to human. In this way, Buddhists are popular to other faith-based followers as people with non-violence.

³⁸³ Sayuti, A. R. J. A. D. (1337H), *Al-Jamia al-Sagheer*, Cairo, 97.

³⁸⁴ Niamir, M. (1990). Herders' decision-making in natural resource management in arid and semi-arid Africa. Community Forestry Note 4, FAO, Rome.

³⁸⁵ Palmers, V. (Winter 1993). What can I Do? *Turning Wheel*, 15-17.

³⁸⁶ Poethig, K. (2002). Movable Peace: Engaging the Transnational in Cambodia's Dhammayietra. *Journal for the Scientific Study of Religion*, 41(1), 24; Poethig, K. (2004). *Locating the Transnational in Cambodia's Dhammayatra*. In John Marston and Elizabeth Guthrie, eds. *History, Buddhism and New Religious Movements in Cambodia*. University of Hawai'i Press, Honolulu, 206.

5.2.8. Concept of *Karma* and Its Relevance for Muslim and Buddhist Actions

Buddhists believe in the concept of *Karma*³⁸⁷ like Hinduism. *Karma* or action is the rightful justification of a follower in his/her faith. In the fourth chapter, Buddhist teachings like *Paticcasamuppada*, *Panchasila*, Four Noble Truths, Noble Eightfold Paths, Three Jewels, etc. are discussed where humans can connect themselves with the nature through these teachings. First Noble Truth tells about the life of suffering and that it is obvious. But right *Karma* can relieve an individual follower from that suffering and Eightfold Paths are there for that ethical person. In the journey of enlightenment, Buddhists must take the right role before this living earth. Only a perfect role can save one and ensure *Nirvana*³⁸⁸. A monk or a nun serves for the *Buddha*, *Dhamma* and *Sangha*³⁸⁹. This service is incomplete without caring for the environment where one lives. Buddha himself recommended ascetic life, to live nearer to nature and to help out the community if any disaster takes place. The 2008 incident of China's Sichuan province caused a massive loss of life and economy but it was recovered quickly following the Buddhist teachings³⁹⁰. Quick responses from the charity organization named Taiwan Tzu Chi Compassionate Relief Foundation, the article of Master Daojian titled as "A Violent Earthquake Took Place in Wenchuan; Tens of Thousands of Fellows Killed" and the aid of Donglin Monastery in Jiangxi province helped raising fund for the disaster recovery³⁹¹. Empathetic approach of this kind gives people hope to live and work together in a peaceful coexistence. Thus, actions from humans to care for the nature, environment and associated elements help a Buddhist determining his/her next birth or the ultimate *Nirvana*. Unlikely, Islam does not possess that sort of concept of *Karma*, suffering, rebirth or *Nirvana*, but recognizes every action of a Muslim. Because, actions are determining factors for the person with a heaven or

³⁸⁷ Any sort of psychological, physical or verbal action and thought process by any human is regarded to be as *Karma*. The value of it is determined according to its insight and not by its measure. The life is a consequence of our Karma, which determines the very existence as well. For details: Chakraborty, P. (November 2014). The Law of Karma and Salvation. *International Journal of Humanities & Social Science Studies (IJHSSS)*. Volume-I, Issue-III, 193-195, published by Scholar Publications, Karimganj, Assam, India.

³⁸⁸ Johansson, R. E. A. (1969). *The Psychology of Nirvana*. George Allen and Unwin Limited, London, UK, 58-60, retrieved on 19th January 2020 from http://www.ahandfulofleaves.org/documents/The%20Psychology%20of%20Nirvana_Johansson_1969_OP_T.pdf.

³⁸⁹ Sahn, Z. M. S. (to be published in 1995). *Buddha, Dharma, Sangha: The Three-Treasure Structure of Buddhism*. (Commentary), Excerpt from *The Compass of Zen Teaching*, retrieved on 9th February 2020 from <https://core.ac.uk/download/pdf/85204066.pdf>.

³⁹⁰ Boming, Y. (Nov, 2008). 25.

³⁹¹ *Ibid*.

hell in afterlife. This life on earth for the Muslims is a field of righteous actions and that also included service for humanity. A true Muslim never hurts another human or animal but he/she takes care of the creation and preserves it. *Zamzam* well, as discussed in the third chapter, is a significant blessing of *Allah* for the entire creation. It is also proved to be the purest water on earth. Saudi government has taken several protective measures for its conservation. Muslims are trying their best for natural conservation and protection. Prophet Muhammad (PBUH) of Islam was a perfect man who suggested his successors to have this kind of responsible treatment for the environment. His life was a reflection of holy Quran and teachings for a good Muslims are drawn from his life. He never hurts any person irrespective of faith or race. Therefore, environmental protection in Islam with all related actions will be judged before All-powerful *Allah*. Eventually, every action from a Buddhist or a Muslim helps to have ultimate peace in both traditions.

5.2.9. Peaceful Environment from Islamic and Buddhist Adherents'

Islam and Buddhism are renowned to be religions of peace. The representatives of those belief systems have traced their marks on this regard. The people of the world witnessed the powerful notion of Muslims and Buddhists in time of social, national or international crises.

Let's observe the Buddhists' action first where they have been so successful. Venturini, a clinical psychophysicologist, evaluated the Buddhist approach of nature and human relation. He worked on green culture for a long time. Venturini pointed two limitations: nature is good but not the humans, and the fear and distrust of technology. In the World Conference on Religion and Peace, he discussed about the Buddhist values and even other religious traditions argued on behalf of Buddhism. He suggested on the conference that Buddhism should be declared a religion of peace because of the Buddhist practice of compassion and non-dualism of nature. Through his article, Venturini explored the Buddhist principles on environmental crisis, roots of evil acts from human and the doctrine of Three Thousand Realms in One Mind.³⁹² Environment is good but humans may possess evil nature. Buddhism can help humans to turn into good for the peaceful environment. Analysis of Buddhism can make anyone to declare a religion of peace like Venturini. Similarly, Islam holds the same title of peace. It is really difficult to find a religion which was originated as a religion of peace like Islam, although all religions bring the message of peace for sure. Etymologically, the term 'Islam' means peace or to become reconciled with one another. What else is needed to be analyzed? The messenger of Islam is called Prophet Muhammad (PBUH) and he dedicated his entire life to establish peace for

³⁹² Venturini, R. (March-April 1990). A Buddhist View on Ecological Balance. *Dharma World* 17, 19–23.

humanity. There were many great Islamic personalities like Prophet Muhammad (PBUH) who worked for the same cause of peace. Islamic countries also promoting the peaceful biodiversity for the safe living. In third chapter, the Saudi Wildlife Authority was found to adopt their national plan of protected environment in collaboration with the International Union for Conservation of Nature. Peace and Islam are inseparable aspects. Even the Islamic greeting system introduced wishing peace as a blessing. A Muslim is recommended to greet one in time of meeting by saying “Peace Be Upon You (PBUY)” and by hearing this the other one should also utter the same greet in return. A Muslim always wishes peace whether it is a human or the environment. A Buddhist also wishes happy and peaceful state for all being saying: be all creatures happy.³⁹³ These are not limited into greetings but in several lifesaving activities also. Buddhist peace bridges called the Sarvodaya Shanti Sena formed with the task of peace building. In a post-tsunami disaster recovery, the Sarvodaya Shanti Sena worked in the villages of inter alia ecological rehabilitation. They also run educational project as their further plan to tackle the situation.³⁹⁴

Muslims and Buddhists from all over the world has been engaged in peace building initiatives through peace walk, seminars, conferences, projects, etc. These are ongoing processes for even the crisis to come. Eventually, a peaceful environment is an integral part of both philosophies.

5.2.10. Awareness Building for Environmental Management

Most importantly, the protection is impossible without being aware of the right human role for environment. Religious people from all belief systems are working for the promotion of public awareness. Environment is providing much for the survival of species but lack of human awareness may cause great hamper upon this. Not only Muslims and Buddhists but also all major religious adherents are acting together to protect the environment for the sake of all. Many organizations based on interreligious and intercultural issues have been doing the noble part. For example, Parliament of the World’s Religions, United Religions Initiative and Religions for Peace are working to establish a serene living environment. Conferences, seminars and dialogues between faiths are arranged to objectively perceive different religious institutions about the treatments on environment and nature. Now a days, dialogue has been adopted as a powerful step for the preservation of nature from textual teachings. One the findings recognizes that *Imams* or priestly

³⁹³ Pathak, S. K. (2004). *Buddhism And Ecology*. Bauddha Sanskriti Kendra, Patna, India, 89.

³⁹⁴ Ariyaratne, A. T., & Macy, J. (1992). The Island of Temple and Tank. Sarvodaya: Self-help in Sri Lanka. In *Buddhism and Ecology*. (Eds.), Martine Batchelor and Kerry Brown, Cassell, London.

classes of religious communities have significant role to play. They can easily teach and aware the community with right guidelines. The policy of Algerian Ministry of Religious Affairs in 2007, for example, prepared the Quranic manual on environmental consciousness for the *Imams* in their country³⁹⁵. In 2010, Algerian Islamic schools also included environmental teachings in the curriculum. These projects are drawn in the light of Islam and executed by the true Muslims.³⁹⁶ In many universities, Islamic and Buddhist conservation teachings are included as courses, and the universities arrange related programs and projects to promote human consciousness about the environment and so on. Buddhists try to reflect the relation of human to environment. “Earth and Spirit” conference in Seattle³⁹⁷ or “Spirit and Nature” conference of Middlebury college in Vermont³⁹⁸ are passing the message of managing the earth and nature. Every human should come forward and take the lesson. Because awareness building is considered to be the pivotal task for any solution behind any unwanted problem.

5.3. Conclusion

All religious researches or actions on environment are based on the features of religion and environmental ecology. These teachings are again drawn from the sacred texts like holy Quran or holy *Tripittakas*. The right human role for a particular follower is, therefore, a synthesis among textual environmental issues, traditions, cultures and practices of adherents.³⁹⁹ A comparative study between Islam and Buddhism regarding the human role on environmental protection is commendable in the sense that it helps to understand these two different philosophical systems in a better way. Following the study, a Muslim or a Buddhist is able to perceive the environment and can participate with better understanding for the protection.

³⁹⁵ Op. cit., Driessen, M. D. (2014). p.172.

³⁹⁶ Ibid.

³⁹⁷ Op. cit., Rockefeller, S. C., and Elder, J. C. (1992).

³⁹⁸ Ibid.

³⁹⁹ Bauman, W. A., Bohannon, R. R. & O'Brien, K. J. (2011). *Religion: What is it, Who Gets to Decide, and Why Does it Matter?* In *Grounding Religion: A Field Guide to the Study of Religion and Ecology*, (Eds.), W. A. Bauman, R. R. Bohannon II & K. J. O'Brien, Routledge, London and New York, 1-9.

Chapter Six

Conclusion

6.1. Introduction

Intrinsically, religious people spare almost none of the people of the world in its philosophical ideology and connect their activities in societies and nations in a borderless system. Likewise, environment and its problems are also associated with the humans and their systematic living mechanism. Hence, responsibility of humans to save the environment also holds an intrinsic value of them. There is no religion or philosophical system which denies human role on environmental protection because both religion and human are inherently good. It is really difficult to consider all religions of the world in a single research frame and therefore Islam and Buddhism are considered in this research work. It could be any two religions out of many, because a comparative study is the main focus in this thesis. Islam from monotheistic basis and Buddhism from agnostic approach are pointed regarding the issue of human role on that particular responsibility. Several researches on distinctive faith have been done which explained the feasible philosophical understanding. Several religions intend to have their basement on human environmental protection from theocentric approach, some have anthropocentric approach, few from both conceptual understanding and so on. In six chapters, the problems are put forwarded and analysed to find out some solutions for a peaceful environment from human. Especially, Buddhists and Muslims role on that got the prime attention of the thesis. The long-term human engagement from those religious traditions, to protect the environment, are analysed in a comparative view point.

6.2. Scriptural and Practical Basements for Muslims and Buddhists to Protect the Environment

Initially, the Islamic principles on environment protection, following the theoretical background, was discussed in chapter three. Many principles are very much related to the topic where Muslims are commanded to perform the holy task. *Tawhid*, the primary belief of Islam, has crucial teachings for the Muslims on this behalf. Complete surrender to one and only *Allah* denotes His principles for humans to follow strictly. If a Muslim care for a tree or an animal, it is counted as an act of faith because the person is serving to care for All Powerful *Allah's* creation and none. This human stewardship in Islam is called vicegerency or *Khalifa*. A vicegerent is a caretaker who is assigned

by Almighty *Allah* to protect the creation of his/her Creator. Through this stewardship by protecting the environment, a human is actually recognizing the concept of *Tawhid*. Additionally, *Tawhid* refers all creation from Supreme *Allah* where humans are given the task of protection in any unwanted situation. Islam, as a complete code of life, has several other principles where Muslims are attached with the environment protection. Especially, the *Shariah* encompasses human activities toward the natural creation. The Quran stored all Islamic principles of *Tawhid*, stewardship, peace, non-violence, fraternity, humanity, empathy, etc. There is no human value which is excluded from the Quranic teaching. *Allah* arranged to have a clear Quranic understanding from Prophetic *Sunnah*. Prophet Muhammad (PBUH) and his noble life style is the reflection of Quran for the mankind. According to Islam, Muhammad (PBUH) was sent to this earth for the salvation of all mankind and not for by born Muslims only. His entire life was full of teachings for every aspect of life.⁴⁰⁰ He (PBUH) always advised to behave cordially with the human and animal species. Tree plantation, to him and for humans as well, is an act of charity. Prophet Muhammad (PBUH) encouraged his true successors to love entire humanity and to maintain justice even in the enemy territory. The holy Quran prescribes humans to ensure a balanced environment and balance requires proper treatment from humans to all physical and biological elements of environment. Even the Islamic *Zakat*⁴⁰¹ system holds the philosophy of serving humanity. It is impossible to accumulate all Islamic principles of environment protection in a brief discussion. At least, the prime Islamic teachings for human role on environmental protection include Quranic principles, Prophetic *Sunnah*, peace building, awareness building, harmony of nature, stewardship and empathy. From the analyses of second and third chapter, it can be said that Islam possesses a combination of theocentric, anthropocentric and non-dualistic approaches. Buddhism, on the other hand, has different teachings regarding human role on environmental protection. Buddhist teachings are drawn basically from the sacred texts like *Tripittakas* or the Pali Canon⁴⁰² and life of Guatama Buddha. The ultimate quest of

⁴⁰⁰ Al-Tuwaijri, M. A. M. (Publisher). (1999 C E). *Prophet Muhammad: A Blessing for Mankind*. International Islamic Publishing House, Riyadh, Saudi Arabia, 10-21, retrieved on 26th April 2020 from http://www.islamland.com/uploads/books/en_prophet_muhammad_a_blessing_for_mankind.pdf.

⁴⁰¹ Saad, R. A. J., Aziz, N. M. A. & Sawandi, N. (2014). Islamic accountability framework in the zakat funds management. International Conference on Accounting Studies 2014, ICAS 2014, 18-19 August 2014, *Procedia - Social and Behavioral Sciences* 164, Kuala Lumpur, Malaysia 510-14, retrieved on 3rd April 2020 from file:///C:/Users/user/Downloads/islamic-accountability-framework-in-the-zakat-funds-management.pdf.

⁴⁰² For details: Payutto, P. A. (2003). *The Pali Canon: What a Buddhist Must Know*. Thailand, 1-69, retrieved on 14th March 2020 from

a Buddhist is *Nirvana* where the follower has to be free from suffering and this suffering connects all of that follower's action toward the natural elements. For that, a Buddhist adherent has to learn about few principles like *Paticcasamuppada*, Three Jewels, Four Noble Truths, Noble Eightfold Paths, *Panchasila*, Concept of *Karma*, etc. To understand the environment around us, one must learn at first the teachings of the Theory of Dependent Origination⁴⁰³. The theory is quite likely with the concept of non-dualism of nature. In this way, Buddhism recognizes all elements of environment including human beings in single vein. If a Buddhist harms the biological or physical elements of environment, he/she cannot get rid of the sufferings. Therefore, Four Noble Truths are essential Buddhist teachings which eventually show the paths to detach those earthly sufferings for a rightful solution. Especially, Five Precepts hold Buddhist followers with the noble treatment for environment. More specifically, teaching of *ahimsa* helps Buddhists to decorate the environment through all feasible protection for it. Buddha used to love the nature and encouraged to search for truths in that nature. Environment care, in Buddhism, is just representing the community and its right role in this earth. But Buddhism supports the anthropocentric and non-dualistic approaches toward the environment. Humans are representatives or stewards before the protection of environment. Both religions are dedicated with an interconnectedness philosophy of human and environment where simple living has been encouraged. Teachings of empathy is included in Islam and Buddhism apart from human awareness toward it. Basic teachings on environmental protection, in these religions, are enough to shape an ethical person who will always maintain justice.

6.3. Core Importance of Muslim and Buddhist Adherents on Environmental Protection and their Righteous Consequences

In addition, the importance of Islamic and Buddhist teachings on environmental protection is also another aspect of this research. Environment must be protected at least for the sake of humanity. Without correct human role toward the environment, humanity along with the natural living will fall under clear extinction. Similarly, all sentient beings and the nature itself need proper care from human beings irrespective of faith, cast or creed. In 2015, Pontifical Academies of Sciences and Social Sciences declared: "People join together irrespective of faiths, different walks of life, share peaceful coexistence, justice, prosperity, happiness and environmental sustainability. Even people

https://www.watnyanaves.net/uploads/File/books/pdf/the_pali_canon_what_a_buddhist_must_know_thai-eng.pdf.

⁴⁰³ Bhattacharya, B. The Dependent Origination in Buddhism. 1-10, retrieved on 22nd May 2020 from https://www.repository.cam.ac.uk/bitstream/handle/1810/242580/bot_1982_04_02.pdf?sequence=1.

have considered the overwhelming scientific display regarding the loss of biodiversity, climate change, social, political, economic and environmental shocks.”⁴⁰⁴ After all, people are again source of inspiration to have things settled because environmental protection, peace and development run as interdependent aspects of life.⁴⁰⁵ All living people from Islamic, Buddhist and other communities must work as a joint force to tackle the environmental crisis. People must understand the value of it and ensure the bondage for a long future. It is important again to care for the environment, because all humans are living like a family where earth is the community. For that people should protect species and maintain the wellbeing of all. On the other hand, humans have no right to show violence and cruelty before the environmental set up.⁴⁰⁶ It is time to care for other and to change oneself. UN gave the same message of peace, environment protection, security and development for the global harmony. The organization suggested to think broadly removing self-interest and to feel the universal approach of human life.⁴⁰⁷ Therefore, protection of environment is part of proving oneself before the faith and the humanity. Actions or *karma* of this earth decide the destiny of Muslims and Buddhists. Contrarily, the ideal environment is must for entire ecological formation. Either to achieve enlightenment and the mercy of *Allah* or to ensure a population free world, human right action for environment and humanity are the paths of that gateway. Consequently, through environment protection, humans can be credited by fulfilling both of their earth-oriented and religious lives.

6.4. Active Participations on Environmental Affairs and Its Philosophical

Understanding

Realizing the importance of environment protection and religious teachings related to it, followers of Islam and Buddhism have been performing their holy task since the very beginning of their religious establishment on earth. Combinedly, environment has been protecting by the respective adherents since the beginning of human appearance in this world. Muslims and Buddhists from all

⁴⁰⁴ United Nations Environment Programme (UNEP) (2016). Environment, Religion and Culture in the Context of the 2030 Agenda for Sustainable Development. United Nations Environment Programme, Nairobi, 18.

⁴⁰⁵ Pojman, L. P. C. (1998). *Environmental Ethics: Readings in Theory and Application*, Wadsworth Publishing Company, Belmont, CA, 568.

⁴⁰⁶ Shiva, V. (2006). *Earth democracy: Justice, sustainability and peace*. Zed Books, 101-102.

⁴⁰⁷ Annan, K. (2006). UN Message 2006: In Time of Global Uncertainty, Buddha's Vision of Peace More Relevant Than Ever, Says Secretary-General, in Message on Buddhism's Day of Vesak, UNDV Center, Ho Chi Minh City, 1, Retrieved in March 2009 from <http://www.vesakday2008.com/lichsu/index.php?menu=detail&mid=56&nid=201>.

over the globe had done a lot of work in this regard. Relying on their religious understanding, followers have been trying their best to protect the environment and the faith as well. In chapter three and four, different kind of initiatives are observed from them. Muslims are found to be very active in the Muslim majority countries like Saudi Arabia, Africa, Bangladesh, Indonesia, Algeria, OIC member states, etc. regarding environmental care. Light of Islam reached to almost all places on earth. Even in Philippines, Muslims have been doing praiseworthy jobs in several environmental issues. In the same fashion, Buddhists are engaged with effective measures in the Buddhist majority countries like Thailand, Sri Lanka, Cambodia, Mongolia, etc. Apart from those, Buddhists from Japan, China, Vietnam, India and several other countries are also participating from their distinctive places. It is obvious to witness an impactful action from the vastly populated zones of respective community, but their philosophy and practical implementations are witnessed in almost all parts of the world. Religiosity is fabricated in the human psyche and in their religious activities in mosques, pagodas, temples, churches, synagogues and all kind of shrines. Even the daily lives of humans are attached with their religious ideologies. Therefore, future environmental initiatives should welcome all religious and cultural representatives from the world to act as one. Only a combined action can bring the utmost protection.⁴⁰⁸ Together, the effort would be very powerful because of the involvement of every community with its powerful teachings for humanity. Two most important understandings about the practical implementations from Muslims and Buddhists are found while protecting the environment:

- a. Whatever good they are doing is reflection of their religious teachings.
- b. Whatever bad they are occurring is reflection of their own intention.

6.5. Individual and Collective Efforts in National and International Levels to the Safety Issues Relating the Environment

Followers from both communities had taken many initiatives to save the environment. Those duties are performed personally and organizationally. There are several ways of their actions. For example, from personal level of religious representatives like *Imams*, monks, nuns, scholars, academicians, students and common believers, and in group arrangements through organizations, project works, movements, national and international gatherings, interreligious and intercultural programmes, dialogues among different religious scholars, seminars, conferences, academic institutions, etc. In those active roles, followers are sometimes found to act together. Muslims with Buddhists,

⁴⁰⁸ Op. cit., United Nations Environment Programme (UNEP) (2016). 8-9.

Buddhists with Muslims or both with other faith systems have been protecting the environment in different manners. There are very effective organizations who are engaged with doing the protection and helping others in collaboration. Among them, there are three distinctive categories: Islamic foundations, Buddhist organizations and Common organizations irrespective of faiths. For example, Islamic Relief Worldwide, Saudi Wildlife Authority, Saudi Geological Survey Research Institute, Arab Forum for Environment and Development, African Muslim Environment Network, Alliance of Religion and Conservation, Autonomous Region in Muslim Mindanao, Organization of Islamic Cooperation, Foundation for the Preservation of the Mahayana Tradition, Netherlands Mongolia Trust Fund on Environmental Reform-II, International Union for Conservation of Nature, Cooperative for Assistance and Relief Everywhere, Global Environmental Outlook, United Nations Environment Programme, United Nations Convention on the Law of the Sea, United Nations Educational Scientific and Cultural Organization, United States Agency for International Development, World Wildlife Fund, Green Pilgrimage Network, Organisation for Economic Co-operation and Development, Presidency of Meteorology and Environment, etc. Their active representations are invading the whole earth but for peace. These foundations are serving individually and with cooperation but one of their main focuses is environmental protection. These are results of noble personalities from Islamic, Buddhists and other communities who preserve ethical values and concern for environment. Great people like Prophet Muhammad (PBUH), Guatama Buddha, Abu Bakr (ra), King Asoka and Mohatma Gandhi came from time to time when needed. They came to restore the balance in environment, to establish peace and to promote righteousness on earth. Great persons like them have been watched and followed by countless number of people. One recent plan really attracted people's mind where various religious participations had taken place in Bristol in 2015. Religious leaders representing around 24 belief systems from all over the world participated in a gathering. This multi gathering discussed about different current policies in visionary approach. Finally, they came to one conclusion that they are committed to do and support anything to make the 2030 Agenda for Sustainable Development successful.⁴⁰⁹ It was really a fruitful consensus from religious leaders. The world also witnessed many scholars on the field who had contributed intellectually a lot throughout the history. Some contemporary but renowned environmental scholars and activists who are mostly engaged with Islamic and Buddhist principles are: Seyyed Hossein Nasr, Ahmad Husaini, Othman A. *Llewellyn*, Mohammad Shomali, Ibrahim Ozdemir, Fazlun Khalid, Najma Mohamed, Richard Foltz, Umar

⁴⁰⁹ ARC and UNDP. (2015). Faith in the Future. The Bristol Commitments. New York.

Chapra, Izzi Dien, Ali Thani, Arne Naess, Stephen Batchelor, Thich Nhat Hanh, Kathryn Poethig, Dalai lama, Doug Codiga, Master Zhengyan, Nancy Nash, Dhamma Bhikkhu *Rewata*, Dong-hawa Kim, Vasubandhu, Narada Thera, Chatsumarn Kabilsingh, Nichidatsu Fujii, Gary Snyder, Ms. Elbegzaya, etc. In present time, these activists are doing fantastic jobs through their dedication on saving the environment. One person is sometimes worthy of changing the whole community or so. It is stated that the presence of one mindful human being can be a source of great inspiration and can have great influence on society and is therefore very important.⁴¹⁰ Some movements are also noteworthy regarding the promotion of peace on society through protection measures. For instance, Green Pilgrimage, *Dhamma Walk*, *Sarvodaya* Movement and Peace Bridges like *Sarvodaya Shanti Sena* are few remarkable movements on this behalf. These movements are not restricted, in most of the cases, to a particular state or country but pass through border to border to make people of the world aware about their responsibilities.

6.6. Basic Theoretical and Philosophical Approaches of Muslim and Buddhist Roles to Save the Living Environment

Muslim and Buddhist communities are entrusted with the noble task of protecting the environment from their respective belief systems. Their comparative study opened a different understanding of human role from faith-based communities. Focusing on some particular initiatives makes things clearer for individual understanding of faiths. Respect for people, for example, is highly recommended in both Islam and Buddhism. Anthropocentric perspective of human is found in both traditions, but the explanation of it varies from each other. Islam explains anthropocentric and theocentric approaches as interrelated concepts. Human vicegerency toward the environment must be followed by the submission of one *Allah* and His commandments. Followers are strictly guided by *Allah* to maintain stewardship of His creation. Buddhism, on the other hand, promotes human stewardship as a non-dualistic aspect of nature where all physical and biological elements are connected among themselves. Non-dualism of Buddhism states the interdependency of all phenomena but Islam adds Supreme Being to it, although both agree on no-dualism. Islam is well known as a religion of peace and its human role on environment protection also justify the recognition but Buddhism is running in the same line regarding the concept. Preserving peace in environment is one of the most valued principles of Buddhism. As Islamic believers have been engaged in peace movements and Buddhists have also been traced with very influential peace

⁴¹⁰ Sivaraksa, S. (1992). *Buddhist' with a Small 'b,' seeds of peace*. Parallax Press, Berkeley, USA, 69.

building movements. In terms of peace movements, Buddhism has been organizing several programmes unlike Islam. Especially, the *Dhamma Walk* got popular attention from all religious followers. In similar fashion, *Sarvodaya Shanti Sena* is working for peace in the light of Buddhism. Only difference to be noted here is that unlike Buddhism, Islam was established with the principle of promoting peace on earth. On the other hand, Islam always encourages to maintain non-violence on earth but the teaching of non-violence is one of the prime identifications of Buddhism. Buddhism has its utmost focus on *ahimsa* unlike any other philosophical systems in the world. Among its Five Precepts, non-violence is placed at the prime importance. Buddhism is renowned especially for its concept of *ahimsa*. This is how both traditions recommend human behaviour toward the animal and other species. When it is about element like water, Islam is found to be very promising. *Zamzam* water for Muslims community, for example, is a miraculous blessing of *Allah* to earth. Islamic cleanliness is a part of faith also. Muslims are not allowed to enter into Islamic religious places without prescribed physical cleaning. All religious practices in Islam has their attached system of cleanliness. Therefore, a clean human in a clean environment of Islam can be a role model to the common people on earth. Purification of physical and mental states got vital status in than many other belief systems. Nature and environment are revered in both systems Buddhism is founded as a nature-oriented religion like Hinduism. From the very original state of foundation, Buddhism gives environment much importance. Even Guatama Buddha encouraged ascetic life style to attain true human state. Although, Islam recommended the value of both present and afterlife. For Islam, earthly life is a testing ground for a true human and if that person passes an ethical life through proper treatment with humanity and the creation following *Allah's* command has reward in afterlife. Prophet Muhammad (PBUH) of Islam advised his followers to be committed before Almighty *Allah* but he also encouraged to have family. Every human action of either a Buddhist or a Muslim is considered for achieving salvation in their different approaches. Another important analysis is about the religious teachings on environmental protection from humans. For Muslims, the holy Quran and Prophetic *Sunnah* gathered all necessary teachings to protect the environment and even in any new situation, Islam provides answers. The teachings of Islam are so vast and thus are progressive enough too. Contrarily, Buddhism is appeared with specific principles for its adherents. If anyone is asked for a guideline regarding the role of human on protecting the environment from Buddhism, the answer can be brief enough. For instance, Noble Eightfold Paths and *Panchasila* possess enough principles for a Buddhist to take initiatives regarding this. It would not be that difficult for a human to follow if the Theory of Dependent Origination and Four Noble Truths are added to understand

the mechanism of earthly life. The value of respective religious principles cannot be judged but a comparative analysis makes systems more visible than ever.

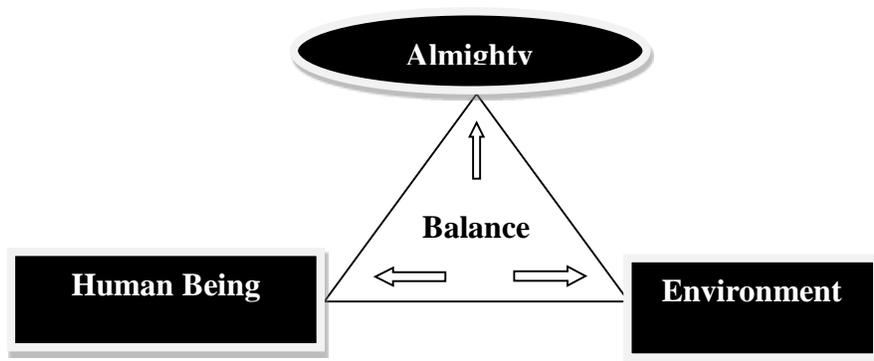
6.7. Conclusion

Therefore, comparative study between Islam Buddhism is necessary to understand human role in order to protect environment in a better way. The environment demands only protection from human and comparative religious study of Islam and Buddhism just makes things easier before the eyes of humans. These two philosophical systems cannot make it right without the cooperation of other faiths. Aldo Leopold rightly said, “A thing is right only with its inclination to preserve the stability, integrity and beauty of the biotic community. If the inclination differs then it’s no more a right thing.”⁴¹¹ Religions are right in action but the followers, with wrong intentions, may cause trouble only. It is time for all religions to come together to make things right and not the responsibility of either Buddhists or Muslims only. Unity among different faith systems is a must to ensure that protection of environment, as the world is pervaded with diversity and cannot afford to have division on this regard. After all, humans have to be ethical and it matters not whether one belongs to Islamic, Buddhist or other religious or philosophical systems. Anyone can be educated and ethical enough to play his/her role to protect the environment, but only a wise can do the judgment who possess empathy within himself/herself.

⁴¹¹ Leopold, A. (1949). *A Sand County Almanac*. Oxford University Press, UK, 11.

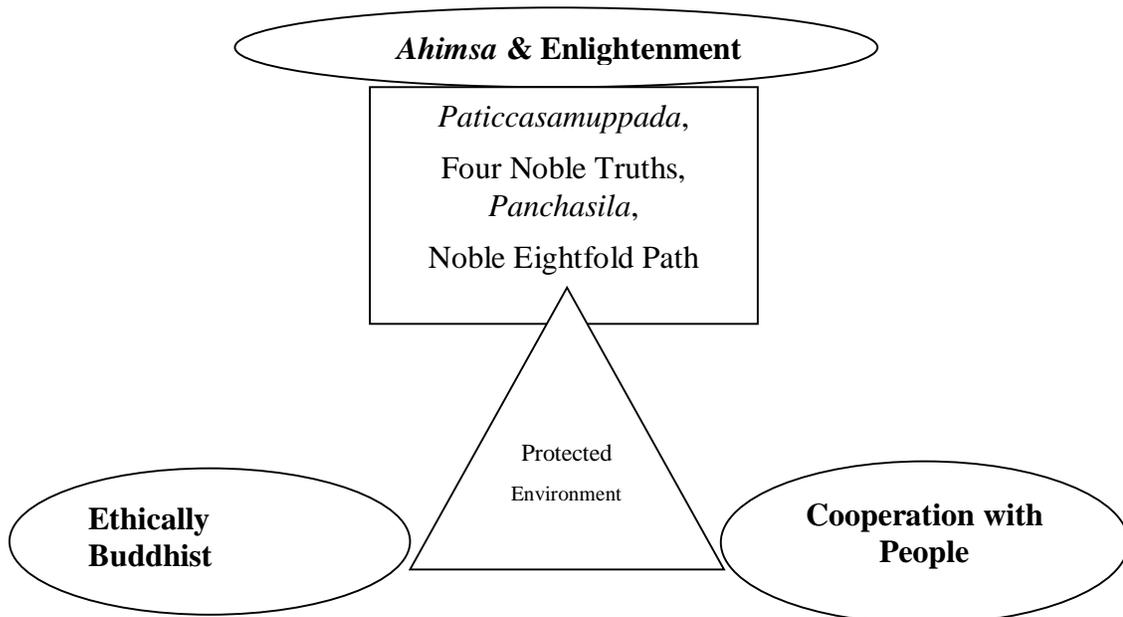
Appendix

Appendix A:



Islamic Model for Environment Protection

Appendix B:



Buddhist Model for Environment Protection

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