

Environmentalism: Ecological Consciousness of Islam and the West

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Abstract

This work discusses that environmentalism is a contested but a powerful and hot discourse of this time. It revolves around ecological consciousness of Islam and the West, and methodically examines various dimensions thereof, *inter alia*, its Islamic perspectives *vis-à-vis* the Qur'an and the Sunnah of the Prophet Muhammad (PBUH), in respect of man's mandate on earth, conservation of nature, legislative principles and legal instruments for protection of the environment, while keeping the Western perspective in juxtaposition, with special focus on scholarly, state, institutional and commercial environmentalism. In addition to recording the viewpoints of the proponents and opponents of environmentalism, success and failures of evolution of the discourse has also been discussed. The main results and findings of this work, after dissecting a path for the crossing, *inter alia*, are that it is a sad and hard reality that the gravity of climate change has not as such adequately been appreciated, much less addressed so far; instead one may observe instances and attitude of defiance far more than compliance, out of a cluster of political, social and economic reasons; which culture needs to be altered for the greater good of all. In the end, a way forward has also been propounded, involving, dignified observance of divine commandments at all levels, unified climate agenda, universal climate campaign, sustainable development, just transition, inculcation of a culture of humane approach, innovation, conservancy, eco-efficiency, eco-labeling, and climate justice, to ensure making this planet ecologically sustainable and climate-resilient to abide, for the current and future generations of mankind and all creatures of God.

Keywords: Islam, the West, environmentalism, climate change, environmental protection, climate crisis, divine commandments, sustainable development, conservancy, eco-efficiency and climate justice.

1. Introduction:

"If you want to learn about the health of a population, look at the air they breathe, the water they drink, and the places where they live"¹ may still echo powerfully to foster environmentalism. Concerns about adverse effects of anthropogenic climate change, more especially in view of scientific and confidence-inspiring assessments of international entities,² have been aggravated in the last two-three decades, and the more dangerous part is that the reckless human activities are contributing a major chunk thereof.³

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¹ Remarks by Hippocrates in 5th century B.C., cited in, Editorials, "Promoting Environmental Justice", *American Journal of Public Health*, Vol. 101, Supplement 1 (2011), S14-S16 at S14, <https://www.scribd.com/document/400000593/The-Routledge-Handbook-of-Environmental-J-Libro>.

² David Pepper, "Defining Environmentalism", *Modern Environmentalism: An Introduction* (London and New York: Routledge: 1996), 10-46 at 34, <https://books.google.com.pk/books?id=5feJAgAAQBAJ&pg=PA33&lpg=PA33&dq=defining+environmentalism+by+pepper&source=bl&ots=qUPTVW9Uhg&sig=ACfU3U1lhEDGcIUVXp4858qLUi1ekwdkg&hl=en&sa=X&ved=2ahUKewjknqfW9KTjAhWoQkEAHeihDMUQ6AEwA3oECA>

Environmentalism is a powerful discourse, which may involve a cluster of international, regional and municipal entities, laws, agreements, charters, treaties and sources; whereas environmental concepts, *inter alia*, *sustainable development*, *eco-labeling*, *precautionary approach*, *mitigation*, *adaptation*, *corporate social responsibility* (CSR) and *climate justice* percolate therefrom.⁴

This work discusses the matrix of the environmentalism, *vis-à-vis* ecological consciousness of Islam and the West, its myriad variants and dimensions with analysis as to whether the gravity of the climate change has adequately been appreciated and addressed by the Ummah and World or not, and what solutions may be provided, and way forward be propounded for the greater good of the current and future generations. As this work focuses on legal issues with Nature-centric approach with a focus on all existing and future generations of mankind and all creatures of God, a hybrid of descriptive, positive, analytical and qualitative methodologies, has been resorted to, for the analysis of the issue in question.

The religious faith may have a direct or indirect bearing on one's attitude towards his self, society as well as the environment,⁵ and may influence mind-set and environmentally relevant behaviors,⁶ underpinning the beliefs, life-style, population, consumption patterns, climatic outcomes and willingness and ability to mitigate or adapt.⁷ Therefore, in the backdrop of the environment as a cosmic Qur'an, Islam clearly acknowledges the inherent value of creatures and universe. No other religious scripture other than the Holy Qur'an seems to give such a detailed and subtle narrative of the nature and its beauty reflected in the entire universe.⁸

[kQAQ#v=onepage&q=defining%20environmentalism%20by%20pepper&f=false, https://books.google.com.pk/books?id=gSK1NAAACAAJ&dq=defining+environmentalism+by+pepper&hl=en&sa=X&ved=0ahUKewjlxKXx9aTjAhVhQ0EAHZReCHsQ6AEIJzAA](https://books.google.com.pk/books?id=gSK1NAAACAAJ&dq=defining+environmentalism+by+pepper&hl=en&sa=X&ved=0ahUKewjlxKXx9aTjAhVhQ0EAHZReCHsQ6AEIJzAA), or, <http://dspace.brunel.ac.uk/bitstream/2438/3880/1/My%20dirty%20stream-%20Pete%20Seeger,%20American%20folk%20music%20and%20environmental%20protest.pdf>.

³ David J. Karoly, "The Blame Game: Assessing Responsibility for the Impacts of Anthropogenic Climate Change", In, *Climate Change and Social Justice*, ed. Dr. Jeremy Moss (Australia: Melbourne University Press, 2009), i-253/25-37, at 25, <https://journals.sagepub.com/doi/10.1068/c11295>, <http://booksdescr.org/item/index.php?md5=64E2F18FA247869BB387A67439B30D56>, or, <http://gen.lib.rus.ec/book/index.php?md5=67A21C7C76B2195409965D94466C3E92>, <https://mirtitles.org/2014/06/05/update-books-in-comments/>.

⁴ Peter Dauvergne, "Introduction", *Historical Dictionary of Environmentalism* (Lanham, Maryland, Toronto, Plymouth: Scarecrow Press, January 2009), lviii, https://www.researchgate.net/publication/273973546_Historical_Dictionary_of_Environmentalism.

⁵ Vegard Skirbekk and Konard Pedziwiatr, "Sustainability and climate change in major religions with a focus on Islam", Technical Report (Birmingham: Humanitarian Academy for Development, December 2018), i-58 at 1, <https://www.researchgate.net/publication/329656310>, or, https://www.researchgate.net/publication/329656310_Sustainability_and_climate_change_in_major_religions_with_a_focus_on_Islam.

⁶ *Ibid.*, 3.

⁷ Skirbekk and Pedziwiatr, "Sustainability and climate change in major religions with a focus on Islam", 2.

⁸ See The Royal Aal Al-Bayt Institute for Islamic Thought (TRAAIT), *The Holy Quran and the Environment*, English Series, Book 6, ISBN: 978-9957-428-38-9 (Jordan: 2010), 1-43 at 10, <https://rissc.io/docs/QuranEnv-Combined.pdf>.

Environmental governance with convergence on protection and *sustainability* is one of the most celebrated phenomena of today's world,⁹ to address prevalent and upcoming *socio-ecological crises*.¹⁰ Certain things epitomize the tactical orientation and reinvigoration of environmentalism to faith, politics, global, technology, culture and aptitudes.¹¹ Global warming is not merely an environmental crisis but a phenomenon hitting the humans' substantive *right to environment* effecting their right to life; and by linking it with *climate justice*,¹² a new reframing requiring, fortifying and reinvigorating commitments to ensure safe and healthy climate for everyone is highly warranted.¹³

2. Islamic Perspective:

God has created the Universe and everything in it in great measure, balance and proportion,¹⁴ both qualitatively and quantitatively; which glorifies Him and signifies His wisdom and purposes for such creation.¹⁵ Nothing has been created in vain or without value,¹⁶ while the wonderful cycles of life and death are run by none but God alone.¹⁷ Every creature is dependent of God and whosoever doth most good to His creature is the dearest unto God,¹⁸ which leads to a cosmic symbiosis (*takaful*).¹⁹

Man is though part of the Universe yet is a distinct part thereof, enjoying a special status of stewardship (*khalifah*) and having peculiar relationship, *inter alia*, of *meditation* of the Universe, *sustainable utilization* of its resources, *care* and *nurture*.²⁰ The man is manager and not proprietor of the earth, which and everything in it is created and owned by God alone. This earth is given to man in God's wisdom as a trust to utilize

⁹ Daniela Gottschlich and Leonie Bellina, "Environmental justice and care: critical emancipatory contributions to sustainability discourse", *Agri Hum Values*, Volume 34, Issue 4 (Springer, Cross Mark, December 2017), 941-953 at 942,

https://ideas.repec.org/a/spr/agrhuv/v34y2017i4d10.1007_s10460-016-9761-9.html,
<https://link.springer.com/article/10.1007%2Fs10460-016-9761-9>,
<https://link.springer.com/content/pdf/10.1007%2Fs10460-016-9761-9.pdf>, or,
<http://ftp.math.utah.edu/pub/bibnet/journals/bit.pdf>.

¹⁰ *Ibid.*, 941.

¹¹ Michael Shellenberger and Ted Nordhaus, "The Death of Environmentalism: Global Warming Politics in a Post-Environmental World", *Grist Magazine* (January 14, 2005), 1-37 at 9, <http://enspire.syr.edu/summit/EAfterN-Draft2006.pdf>, <http://thebreakthrough.org/blog/EnvisioningNSRProctorEssay.pdf>, or, <https://grist.org/article/does-reprint/>; also published in *Change This*, Issue 12 (January 25, 2005), http://changethis.com/12.Environmentalism_and_Gale_Academic_One_file_Vol_1_Issue_1_June_2009, <https://go.galegroup.com/ps/i.do?asid=4e&id=GALE%7CA267134968&it=r&p=AONE&sid=AO NE&u=googlescholar&v=2.1>.

¹² Gottschlich and Bellina, "Environmental justice and care: critical emancipatory contributions to sustainability discourse", 947.

¹³ Editorials, "Promoting Environmental Justice", S14.

¹⁴ *Al-Qur'an*, *Al-Qamar*:49, *Al-Qur'an*, *Ar-R'ad*:8, *Al-Qur'an*, *Al-Hijr*:19.

¹⁵ *Al-Qur'an*, *Al-Nur*:41, *Al-Qur'an*, *Ta-ha*:53-54.

¹⁶ *Al-Qur'an*, *Ad-Dukhan*:38-39.

¹⁷ *Al-Qur'an*, *Al-An'am*:95.

¹⁸ Essence of the Prophetic declaration. See, Dr. Abubakr Ahmed Bagader, Dr. Abdullatif Tawfik El-Chirazi El-Sabbagh, Dr. Mohamad As-Sayyid Al-Glayand, Dr. Mawil Yousuf Izzi-Deen Samarrai, and Othman Abd-ar-Rahman Llewellyn, "Environmental Protection in Islam/La Protection de l'Environnement en Islam", *IUCN Environmental Policy and Law Paper No. 20*, Second Revised Edition (Gland and Cambridge, 1994), v-21 at 1, http://cmsdata.iucn.org/downloads/eplp_020reven.pdf.

¹⁹ Bagader et al., "Environmental Protection in Islam, 1.

²⁰ *Ibid.*

and maintain it with great care and caution as a trustee for his and other creatures' benefit, but not to abuse it.²¹

The declaration of the Holy Prophet Muhammad (Peace Be Upon him) "The world is sweet and verdant, and verily God has made you His stewards in it, and He sees how you acquit yourselves",²² clearly spells out the mandate of the man as a trustee, who does not *own* the earth but may *benefit* himself and other creatures out of it as a *joint usufruct*.

The right to harness natural resources also obliges their conservation qualitatively and quantitatively, which implies appreciation of their significance and wise use and no defilement or destruction.²³ The attitude of Islam in prohibition of use implies construction and sustainable development, which is further fortified by concepts of agriculture, nurture, cultivation, construction and sustainable development as ordained in the divine commandments of God.²⁴ The approach of Islam in conservation of natural resources, and resort to positive measures for improving and development of all aspects of life is for the universal betterment and welfare of the mankind as well as of all creatures of God.²⁵

2.1. Conservation of Natural Resources:

Islam maintains that every creature of God on the face of the earth performs two functions in the divine scheme; religious function of recognition and glorification of God and social function of service to all creatures of God,²⁶ which provides vital legal basis for conservation of nature and environment. Every creature of God, including mankind, fauna and flora, has the *right to life* on the earth and *right to share* all natural resources, *inter alia*, water, air, land and soil, etcetera, whereas their use is *prescribed* and abuse is strictly *forbidden*.²⁷

2.2. Protection of Environment from the Man's Hazardous Activities:

Islam not only ordains preservation of the environment but is also earnest in protection of the man and every creature from all kinds of hazardous and climate-detrimental activities of humans. Damage and infliction of damage has strictly been prohibited in the Sunnah of the Prophet (PBUH). Therefore, protection from any damage or infliction of damage out of wastes, chemicals, pesticides, noise, radioactive substances, intoxicants or catastrophes is the religious obligation.²⁸

2.3. The Man's Mandate and Legislative Principles for Environmental Protection:

Islamic law's ultimate objective and distinctive feature is the universal good of all creatures of God, and man being the supreme creature is though the biggest beneficiary of the natural resources on the earth yet is rigorously accountable for his actions. Therefore, climate protection is a religious duty emanating from man's

²¹ *Ibid.*

²² Hadīth related by Muslim from Abū Sa'īd Al-Khudrī, <http://islam-science.net/islamic-declaration-on-global-climate-change-3557/>. Also see, *ibid.*, 2, and, <http://www.ifees.org.uk/declaration/>.

²³ Bagader et al., "Environmental Protection in Islam, 2.

²⁴ *Al-Qur'ān, Hud:61.*

²⁵ Bagader et al., "Environmental Protection in Islam, 2.

²⁶ *Al-Qur'ān, Ibraheem: 32-34.*

²⁷ Bagader et al., "Environmental Protection in Islam, 3.

²⁸ *Ibid.*, 8-9.

responsibility before God for his and other creatures' protection,²⁹ whereas climate destruction is a grave sin, and uncalled-for mode of corruption,³⁰ wherefor religious awareness amongst the Ummah is indispensable,³¹ since much climate-degradation occurs owing to one's ignorance.

Religious obligations *re* climate as ordained by Islam, *inter alia*, are no abuse of nature, no distortion of climate in any manner, and sustainable development of the earth and its resources, etcetera.³² The Universe and everything in it is owned by God alone, and the *usufruct* of the natural resources is *prescribed* in the divine law, which regulates the rights to *hold* property and restrictions on its *use*, *inter alia*, appreciation of scarce natural resources, non-infliction of damage, non-infringement of others' rights, maintaining of original value, repair of damage or destruction, the rights of usufruct and their considerations and priorities, and accountability for prudent use and conservation of the resources.³³

Islamic law envisages interference of the ruler (*Imam*) and the ruling authorities for greater common good of the society and elimination of injuries thereto, by balancing conflicting interests. All acts of the man are either social good (*masalih*) or evils (*mafasid*), out of their consequences, whereas the good of the society takes precedence over individual benefits and a private injury may be accepted to avert public injury. Likewise, social goods are evaluated in terms of their necessities (*daruriyat*), needs (*hajiyyat*) and supplementary benefits (*tahsiniyyat*) and their respective order of precedence; whereas the legal principles that actual interests outweigh probable interests, fostering of society's capacity to achieve universal greater good without intervention of the government, and aversion of harm taking precedence over acquisition of benefit, are also celebrated principles providing legal basis for conservancy and eco-friendliness.³⁴

2.4. Legal Instruments and Institutions for Conservation of the Climate:

The fundamental duty of any ruler is public welfare and aversion of injury to the public. Historically, climate protection falls under the purview of the ombudsman (*muhtasib*) in the Islamic law, who has been responsible for inspection of roads, markets, building and maintenance of reserves (*hima*), and watercourses, for public welfare. The ruling authorities have got the legal mandate of climate protection which involves *prevention* of damage and *remedy* of damage by taking all appropriate steps, *inter alia*, *accountability* and *responsibility* for damage and repair/rehabilitation, *moratoria* on various hazardous activities, *damages* and *indemnity*, *censure*, protection of *fauna and flora* especially *endangered species*, *prescription of guidelines* and [technical] *standards*, and ensuring *ecological balance* and *climate justice*.³⁵

Islam also recognizes the notion of bringing life to unowned land by cultivation (*ihya*), and not by mere exploitation. However, the State institutions have got the authority to prevent the development of vacant land, which may cause removal of indispensable natural resource, or climate-degradation; which may include *hima*,

²⁹ *Al-Qur'an, Al-Qasas:77, Al-Qur'an, Al-An'am:31, Al-Qur'an, Ash-Shu'araa:151-152.*

³⁰ *Al-Qur'an, Al-A'raf:56.*

³¹ *Al-Qur'an, Al-Imran:104.*

³² Bagader et al., "Environmental Protection in Islam, 10.

³³ *Ibid.*, 10-11.

³⁴ *Ibid.*, 11-12.

³⁵ *Ibid.*, 12-14.

inviolable zones (*harim*),³⁶ protection of water-resources, woodlands, and lands containing natural resources, which are indispensable for welfare of the community at large; subject to its mandate of making stipulated grants (*iqta'*) or conferring leasehold rights (*ijarah*) or usufruct (*iqta' manfa'at al-ard*), determining *harim* and development of charitable endowments (*waqf*), as prescribed in the divine commandments, to foster benevolence of all creatures of God.³⁷

In Islam, the Holy Quran's sets out complete code of conduct for man,³⁸ and provides the man a moral and ecological guidelines, *inter alia*, not to be *extravagant*,³⁹ *walk humbly*⁴⁰ and *modestly*,⁴¹ *cause no corruption*,⁴² and not to *disturb the natural balance*⁴³ or *change the creation* of God.⁴⁴

Islamic perspective is robust and natural and is premised mainly upon the Holy Qur'an and the Sunnah of the Holy Prophet (PBUH), wherein while appreciating the humans' instinct and their needs, the command to mankind is vivid, envisaging a balance between the conflicting interest of the human and the right to life of other living creatures and conservation of the nature.

3. Western World View:

Environmentalism is woven into gradual global ecological change. The word *environment* though before the 1960s was primarily associated with the home or work environment and not to the nature, earth or ecosystems, yet the efforts to equate and balance the human societies with the nature and its capacity to adapt has a long history before the advent of the word environment even, extending back to nomadic hunters and gatherers, facilitating regeneration of the plants and the animals, to the settled indigenous communities for developing culture of living *within* the nature. The reflections of ancient Greek and Roman philosophers in terms of myriad political, social and economic orders for the natural world cannot be ignored.⁴⁵

In fact, many scholars, political and state figures started urging for efforts to manage, protect, nurture and preserve the natural systems by the 17th century, whose voices started echoing high and gaining powers by the 19th and 20th centuries. The industrialization, population growth and more consumption of natural resources had actually started disturbing natural equation; and by that time, the governments, even the colonizers, politicians, academia and the ordinary citizens began to worrying about erosion of natural resources, unsanitary conditions in populous and industrialized cities, and air and water quality. Therefore, a realization for preservation and environmental protection started emerging, which resulted in establishment of *natural parks* for preservation of *nature* and protection of *fauna* and *flora*.⁴⁶

³⁶ The sacred territories of Makkah and Madina and environs of the latter for twelve miles are two inviolable sanctuaries of Islam on the earth.

³⁷ Bagader et al., "Environmental Protection in Islam, 14-16.

³⁸ TRAAIIT, *The Holy Quran and the Environment*, 39.

³⁹ *Al-Qur'an*, *Al-A'raf*:31, *Al-Qur'an*, *Al-An'am*:141.

⁴⁰ *Al-Qur'an*, *Luqman*:19.

⁴¹ *Al-Qur'an*, *Al-Furqan*:63.

⁴² *Al-Qur'an*, *Al-A'raf*:56.

⁴³ *Al-Qur'an*, *Ar-Rahman*:3-13.

⁴⁴ *Al-Qur'an*, *An-Nisa*:119.

⁴⁵ Dauvergne, "Introduction", xli.

⁴⁶ *Ibid.*

Still, the word *environment* in its real-sense modern ecological, social, political and global meaning only began to take on five decades ago, as demands for cleaner and hygienic living conditions gradually became more vocal, and many entities including the non-governmental organizations (NGOs) and groups started lobbying with the governments, and influencing corporations and consumers; whereas with the rise in global-scale environmental awareness, environment also went *high* in the global political agenda.⁴⁷ This work is, however, limited to certain crucial environment specific developments in the West of the last five decades only.

The concept of *environment* is, however, highly political in terms of its definition and spectrum today, with definitions varying across and within societies. For instance, some see it for *natural ecosystem*, who wish to protect it from the growing population; whereas for the others, it includes or is more about the population, the quality of health, air, water, sanitation, and living conditions. Therefore, *managing* environment is more about preserving the nature, resource management for economic growth and making the earth worth-living.⁴⁸

The understanding of *environmentalism* is even more contested. The *ism* may connote, for the most, a movement advocating change to mitigate humans' impact on environment, with its varying definitions. The *real environmentalists* appreciate environment and its problems; and infuse environmentalism with beliefs, values, arguments and prescriptions for taking preventive or corrective [debatable] measures in this regard, *inter alia*, effective legal regimes, research and development (R&D), equitable distribution of resources and responsibilities, reduction of population and consumption, and developing global conscience to altering lifestyle, and inculcating a culture of conservancy and efficiency.⁴⁹

Appreciating *environmentalism* in this fashion may reveal that, unlike in the 1960s, it is no longer a movement on the political fringes, but despite deconstruction of the notions of *environment* and *nature* with time, the mythical and un-shattering power thereof has nevertheless been retained within environmental movement as well as the minds of the masses.⁵⁰ The core *green values* are *ecocentric*, more focused on the *ecosystems* rather than restricting the concerns to *humans* only; hence notion of *bioethics* in *deep ecology* is invoked.⁵¹ Environmentalists are sanguine that the climate change is prime concern of this age, and the issue of the climate change needs to be addressed by all means more than merely upon proposals associated with *sound science*.⁵²

⁴⁷ *Ibid.*, xli-xlii.

⁴⁸ *Ibid.*, xlii.

⁴⁹ *Ibid.*

⁵⁰ Shellenberger and Nordhaus, "The Death of Environmentalism: Global Warming Politics in a Post-Environmental World", 9.

⁵¹ David Pepper, *Modern Environmentalism: An Introduction* (London and New York: Routledge, 1996), Reviewed by Adrian Peace, *Journal of Political Ecology*, Vol 4 (Adelaide: University of Adelaide, December 1997), 52-55 at 52, https://www.researchgate.net/publication/323002185_David_Pepper_1996_Modern_Environmentalism_An_Introduction_viii_376_pp_figures_tables_glossary_London_and_New_York_Routledge_Reviewed_by_Adrian_Peace, or, http://jpe.library.arizona.edu/volume_4/97REVIEWS.PDF.

⁵² Shellenberger and Nordhaus, "The Death of Environmentalism: Global Warming Politics in a Post-Environmental World", 10.

3.1. Scholarly Environmentalism:

Environmentalism has witnessed sudden shifts and reorientation in unexpected ways and directions, far more than any other social or political movements.⁵³ The scholarships of many visionary scholars, political leaders, corporate elites, economists, *inter alia*, Thomas Maltus,⁵⁴ Aldo Leopold,⁵⁵ Rachel Carson,⁵⁶ Paul Ehrlich,⁵⁷ Garret Hardin,⁵⁸ Donella Meadows, Dennis Meadows, Jorgen Renders and, William Behrens III,⁵⁹ E. F. Schumacher,⁶⁰ Herman Daly,⁶¹ Petra Kelly,⁶² Stephan Schmidheiny,⁶³ Julian Simon,⁶⁴ Bjorn Lomborg,⁶⁵ Jared Diamond,⁶⁶ Bill Mckibbin,⁶⁷ heavily contributed in steering the *evolution* of environmentalism in the West.⁶⁸ It may also be unjust if contribution of Al Gore through his political wisdom and *An Inconvenient Truth*⁶⁹ in 2006 is ignored in this great journey,⁷⁰ keeping in juxtaposition the notion of negative responsibility by John Harris.⁷¹

3.2. State and Institutional Environmentalism:

The *history* of environmentalism may be as old as the human existence on the earth. However, the recorded account may reveal that the nomadic hunters and gatherers, by means of settled agriculture, tried to cope up with the nature in an organized fashion 8,000 to 15,000 years ago. The inventions of the wheel, the animal-drawn plow, the wring and the number shaped the evolution of social and political life in a miraculous fashion.⁷²

⁵³ Dauvergne, "Introduction", xliii.

⁵⁴ His *An Essay on the Principle of Population* (1798), http://media.proquest.com/media/pq/classic/doc/2987170361/fmt/ai/rep/NPDF?_s=ejj5%2F1rJMBNzDE20ILT5TserZRg%3D, not only predicted worldwide famine but also discussed about arithmetic increase of food production..

⁵⁵ His *Sand Country Almanac* was published in 1949.

⁵⁶ His *Silent Spring* was published in 1962 and is considered as one of the most influential books on the discipline of environment.

⁵⁷ His *Population Bomb* was published in 1968 with its metaphor of bombing the earth with exploding population, leaving it hard to feed the starving survivors.

⁵⁸ His "The Tragedy of the Commons" is a classical piece of literature on environment.

⁵⁹ The famous publication of 1972 *Limits to Growth* is attributed to them.

⁶⁰ His *Small is Beautiful*, published in 1972, is considered as one of three most beautiful books written in 1970s.

⁶¹ His two books *Steady-State Economics* and *Beyond Growth* were published in 1977 and 1996, also shaped environmental movement.

⁶² A famous German politician, whose *Fighting for Hope* was published in 1984.

⁶³ A Swiss industrialist, who founded the Business Council for Sustainable Development, and wrote a wonderful book *Changing Course* in 1992.

⁶⁴ An economist, whose *Ultimate Resource* was published in 1981.

⁶⁵ A Danish political scientist, *The Skeptical Environmentalist* of 2001 is on his credit, the translation whereof is probably the best.

⁶⁶ His *Collapse*, published in 2005, was an influential book.

⁶⁷ His *Deep Economy*, published in 2007, was also an influencer in environmental movement.

⁶⁸ Dauvergne, "Introduction", xliii-xlv.

⁶⁹ It was a documentary movie.

⁷⁰ Dauvergne, "Introduction", xlvi.

⁷¹ John Harris, "Williams on Negative Responsibility and Integrity" *The Philosophical Quarterly*, Volume 24, No. 96 (Wiley Blackwell, July 1974), 265-273, <http://www.jstor.org/stable/2217939>.

⁷² *Ibid.*

With the passage of time, the civilizations commenced clearing forests, degrading land and polluting local water resources. A few great civilizations like Mesopotamia⁷³ was toppled by environmental collapse⁷⁴. Environmental problems used to be local until 200 to 300 years ago, but subsequently became regional and global mainly owing to industrial revolution.⁷⁵

The burning of fossil fuels, rise in population, and natural resources' consumption, mainly by the colonizers may be amongst the fundamental reasons of the global environmental damage. Consequently, smog in London and New York, and near extinction of the Plains bison and passenger pigeon was observed.⁷⁶ The danger was felt by certain political visionaries, and as an illustration, the Migratory Birds Treaty was executed,⁷⁷ by and between Canada and the United States, with an objective of better resource-management and protection of wildlife.⁷⁸

The International Congress for the Protection of Nature (1909)⁷⁹ may, however, be considered as the first vocal official call for environmental protection, followed by a world

⁷³ Somewhere between Tigris and Euphrates Rivers, part of contemporary Iraq.

⁷⁴ The land was poisoned with salt out of badly structured irrigation system.

⁷⁵ Dauvergne, "Introduction", xlvii.

⁷⁶ *Ibid.*

⁷⁷ 1918.

⁷⁸ Dauvergne, "Introduction", xlvii.

⁷⁹ Robert Falkner, "Global environmentalism and the greening of international society", *International Affairs*, Volume 88, Issue 3 (Chatham House, The Royal Institute of International Affairs, May 2012), 503–522 at 503,

<https://doi.org/10.1111/j.1468-2346.2012.01086.x>,

<https://academic.oup.com/ia/article/88/3/503/2326522>,

<https://academic.oup.com/ia/article-abstract/88/3/503/2326522>,

[or,](https://watermark.silverchair.com/j.1468-2346.2012.01086.x.pdf?token=AQECAHi208BE49Ooan9kKhW_Ercy7Dm3ZL_9Cf3qfKAc485ysgAAAIYwggJSBqkqhkIG9w0BBwagggJDMIICPwIBADCCAjgGCSqGSib3DQEHATAeBglghkgBZQMEAS4wEQQMn84jenvZgEtDMsg7AgEQgIICCTZRogB8ds7vH8epe-XL7mgj2Ua3dpXuAn7zCZVCSYo-XUOr5E6wXmNdEGGTHK8XSegg7w25l5O8jBeVbUhCIUNuiy4PxLL-HypVbuO5ZuKVSXEeQVrf7m08H57tkYgfSPpEAXm00e9-Rg5BINzkFhzB6VOGgDJGKM_m7NurR9LZiZaUQZs2PyCSasAia03kBnnyB84tvY5cXBf6jIXGAFMUlq_ZDvYTI2-MY9SBpgViFFj7eqSDkdWyo0Zasp00wlbdfD2g-dYseF4ZVfcefIjOHjh3pg_vpRRXZmUU11Ji3c3BAyaRdj6luSnK2juvVmnJz-Cyro7KicG400QoQs9eToITFiDOg7p5Mdopl8DVvt-hP4wKj6wCOEVnaRvym_1-wPDohgRN7IUXbKVFEODI7WyxAJOXc-I-gBgn7t5fmhJjnZ7Hwk8Kt9aZD22Q5rOZT5DI-FhDgezKJ5gH4Yeq3Aa-SIV50UZITWbSSA_8SeFypqGYqbnLlqcl6y1XwQF3yOOyCZrCrQJSn1FrvefsuPg1BV-zPGYNE4UykpjMixVzbNZIB4ehqrShcXGgXYaH9j8ENhcLX-SBJUAJhPGv-oYJiM4IPvc7USg2NSjcuu1OMLW_6oWvjX19fAwoYahGe37L6euDam3Y4Tl6vtX7104kPu3Zhvfh0hLapVCnwnXiGRly,</p></div><div data-bbox=)

https://watermark.silverchair.com/j.1468-2346.2012.01086.x.pdf?token=AQECAHi208BE49Ooan9kKhW_Ercy7Dm3ZL_9Cf3qfKAc485ysgAAAIYwggJSBqkqhkIG9w0BBwagggJDMIICPwIBADCCAjgGCSqGSib3DQEHATAeBglghkgBZQMEAS4wEQQMjkt_Mxcr7Wkf-zE6AgEQgIICCRE75oq84tuK6GaRicm76sN6WZnTfFOv2Ea7DA_-McMif_-bkfW3R-vqaZe1IthbBafuqvzpfT_ZflBuYb_ObCU0HSWVTNWcx5BUqO92iJ7LOeFsx6PCpIXgUO9cIN8PZ1veflbYaKo_iduOEOFNqOmFW6UVFrNWZ98oh5zevbpRlwmIshvVod93xOVUCnXIPOU3mpfmwOltYXcYENoCGGeO8sKvyKbwD6-5HOVPv7_M0wTXXZMYNI1FpAFIwCM7kpQ3EnfsQZHtZyz9JiLwElbTI2UwxA1JMjjebsQ

conservation conference,⁸⁰ culminating into an agreement on the creation of a Consultative Commission for the International Protection of Nature.⁸¹ The World thereafter unfortunately fell a prey to the First World War and its effects, left with no significant power to pursue environmental activism, in wake of so many other post-war crisis and issues to be addressed.⁸²

The 1960s and 1970s era is indeed a crucial period in the arena of environment. In the late 1960s *State environmentalism* began to take off, and 1970s witnessed establishment of environmental institutions/agencies by the states/governments; for example, Environmental Protection Agency,⁸³ Department of the Environment,⁸⁴ Environment Ministry,⁸⁵ Ministry of the Environment,⁸⁶ and the Federal Environmental Agency.⁸⁷ The convention⁸⁸ of the United Nations Conference on the Human Environment (UNCHE)⁸⁹ may also be cited as an event of international environmental negotiations, the Declaration whereof recognized protection of *human environment as the duty of all Governments*.⁹⁰

The UNCHE revealed fundamental differences between the developed, developing⁹¹ and poor nations,⁹² and also the sharp differences there between in respect of *responsibility matrix* and *solution* of environmental problems. The dark side of the International Monetary Fund and the World Bank⁹³ regarding their pressures upon the poor and developing countries to export and that too on declining terms of trade their rich natural resources was also witnessed, and consequently the

vQhnNupoDYzdEdnxTYPhcPF6axCuz7MHCD_gCYOd1h7DG3Cva4yU-
 RJKcotaHfV7gXZGKa2Ma0YxXWpJTtTli-
 DZfnqC2CJ5Ilt2dwmvmS_3pv3LN12vk2YCbKHcScm3gxGv2ROx-
 KKA55vuwSC7VJa26bkLyg7tEm2qQP3H0ONIHkxHJE2J4TLvwHKtFTXaDwhANAQRK5-
 7RkRQ7I5UuHJrqRvxC3rwMN-
 ciIHhighSj8xkVPS5gm2EQ0obM3Q202rll1b4JhL1emBly705wfBjBA3gGIBrqcumMunJl2bvqMc
 yTSRqal8nHNqRpaVpph95FMXW1CIWvnAZGRRRIYECasLouoY9cgpIrljVizlMQMiPYnTrqtts
 RnD66y-jntPbV8jYSznTMYWL.

⁸⁰ Convened by the Swiss Government, in 1913, influenced by lobbying efforts of Paul Sarasin.

⁸¹ See http://www.chathamhouse.org/sites/default/files/public/International%20Affairs/2012/88_3/88_3falkner.pdf

⁸² See John McCormick, *Reclaiming paradise: the global environmental movement* (Bloomington: Indiana University Press, 1989), 22-23, cited in, Falkner, "Global environmentalism and the greening of international society", 504.

⁸³ The United States, 1970.

⁸⁴ Canada, 1971.

⁸⁵ France, 1971.

⁸⁶ Singapore, 1972.

⁸⁷ Germany, 1974.

⁸⁸ Stockholm, Sweden, in June 1972.

⁸⁹ See <http://opil.ouplaw.com/view/10.1093/law:epil/9780199231690/law-9780199231690-e1595>, and, "Declaration of the United Nations Conference on the Human Environment" (16 June 1972), <http://www.unep.org/Documents.Multilingual/Default.Print.asp?documentid=97&articleid=1503>, cited in, Falkner, "Global environmentalism and the greening of international society", 513.

⁹⁰ Dauvergne, "Introduction", xlv-xlvii.

⁹¹ Industrial pollution, population growth and conservation of nature were their prime concerns.

⁹² Their fundamental concerns were need for development and equitable sharing of economic benefits.

⁹³ See generally Gerald M. Meier and Joseph E. Stiglitz, *Frontiers of Development Economics: The Future in Perspective*, ed. (New York: Oxford University Press, December 2000), i-575, <http://documents.worldbank.org/curated/en/586861468762924370/pdf/multi0page.pdf>.

term *the pollution of poverty* was coined by the delegates of the UNCHE to express that poverty is the greatest global environmental threat and international economic reforms is the only solution.⁹⁴

Environmental responsibility gained universal support gradually over the next two decades.⁹⁵ However, the inflation and debt-increment, owing to oil crisis and price hike in 1973-1974 hit economic conditions of everyone across the globe, worsened the condition of poor nations, and unfortunately deflated environmental efforts.⁹⁶ 1980s witnessed re-prioritization and environmental protection rising up in the global political agenda. The *Sustainable development* is the real sense outcome of the Brundtland report,⁹⁷ *Our Common Future*,⁹⁸ which was an ingenious compromise⁹⁹ between those wanting more environmental protection and those needing more development.¹⁰⁰

The emerging concept of *sustainable development* culminated into the United Nations General Assembly (UNGA) resolution,¹⁰¹ which later translated into United Nations Conference on Environment and Development (UNCED),¹⁰² the Earth or Rio Summit (1992).¹⁰³ It witnessed the highest turnout¹⁰⁴ of the highest level,¹⁰⁵ and reinforced the notion that *economic progress* is indispensable for *environmental protection*. The Rio Declaration on Environment and Development,¹⁰⁶¹⁰⁷ and Agenda 21,¹⁰⁸ are the low-hanging fruits of the UNCED.¹⁰⁹ However, environmental issues again went down in the political agenda in the next decade, while terrorism and financial crisis in Asia took the center-stage.¹¹⁰

⁹⁴ Dauvergne, "Introduction", xlvii.

⁹⁵ Falkner, "Global environmentalism and the greening of international society", 513.

⁹⁶ Dauvergne, "Introduction", xlviii.

⁹⁷ Named as such owing to its chair Gro Harlem Brundtland.

⁹⁸ See WCED—World Commission on Environment and Development, *Our common future* (Oxford: OU Press, 1987), <http://www.carleton.ca/cove/papers/Security.rtf>, cited in, Gottschlich and Bellina, "Environmental justice and care: critical emancipatory contributions to sustainability discourse", 942.

⁹⁹ In the World Commission on Environment and Development, in 1987; see <http://www.clas.ufl.edu/users/barkin/Global%20Env%20Institutions.pdf>.

¹⁰⁰ Dauvergne, "Introduction", xlix.

¹⁰¹ See generally Paul Robbins, *Encyclopedia of Environment and Society* (California, London, New Delhi, Singapore: Sage Publications, 2007), i-2105/I-93, <https://epdf.tips/encyclopedia-of-environment-and-society.html>.

¹⁰² *Ibid.*

¹⁰³ *Ibid.*, Rio Declaration on Environment and Development (June 1992), <http://www.unep.org/Documents.Multilingual/Default.Print.asp?documentid=78&articleid=1163>, and Falkner, "Global environmentalism and the greening of international society", 514.

¹⁰⁴ 117 heads of state and 178 national delegations.

¹⁰⁵ Dauvergne, "Introduction", xlix-mlx.

¹⁰⁶ See Sharmin Jahan Tania, "Is There a Linkage Between Sustainable Development and Market Access of LDCs", *Law and Development Review*, Volume 6, Issue 1 (2013), <https://www.degruyter.com/view/j/ldr.2013.6.issue-1/ldr-2013-0005/ldr-2013-0005.xml>.

¹⁰⁷ 27 principles on the rights and responsibilities of states for environment and development.

¹⁰⁸ Action program for sustainable development.

¹⁰⁹ The UNCHE and UNCED are not legally binding instruments but do give rise to customary international law. See Falkner, "Global environmentalism and the greening of international society", 514.

¹¹⁰ Dauvergne, "Introduction", xlx.

The United Nations Framework Convention on Climate Change (UNFCCC),¹¹¹ the Kyoto Protocol to the UNFCCC,¹¹² the Stockholm Convention on Persistent Organic Pollutants (POPs),¹¹³ and the Special Session of the UNGA¹¹⁴ paved the way for the World Summit on Sustainable Development (WSSD),¹¹⁵ meant to *evaluate* sustainable development progress and *develop* global strategy to meet the United Nations' Millennium Development Goals.¹¹⁶

Fast forward to the WSSD, the Universal Declaration on Bioethics and Human Rights (2005),¹¹⁷ the United Nations Climate Change Conference,¹¹⁸ officially known as the Fifteenth Conference of the Parties (COP-15)¹¹⁹ to the UNFCCC,¹²⁰ the Warsaw Climate Change Conference,¹²¹ and the Paris Agreement,¹²² the overall results so far are not heartening as such. One of the reasons of widespread resistance to binding environmental rules is the walkout or non-compliance by the leading emitters.¹²³ Though *global environmentalism* ideas and values have slowly and steadily become crucial globally over the last century,¹²⁴ yet the greatest tragedy perhaps may be lack of an inspirational vision and consensual legislative action.¹²⁵

3.3. Non-State Actors Environmentalism:

Apart from the political scientists, academia and experts, the commons also started appreciating the significance of environment and deteriorating effects of wars and industrial growth in the 1960s and 1970s.¹²⁶ The non-state actors, and NGOs like World Wildlife Fund (WWF), Green Peace (GP), and Friends of the Earth International (FOEI) also made a huge contribution in environmental activism.¹²⁷

¹¹¹ See generally Achim Steiner, Lee A. Kimball and John Scanlon, "Global governance for the environment and the role of Multilateral Environmental Agreements in conservation", Oryx, Volume 37, Issue 2 (April 2003), 227-237, <https://www.cambridge.org/core/journals/oryx/article/global-governance-for-the-environment-and-the-role-of-multilateral-environmental-agreements-in-conservation/878E480273BE8BA5A248898021F7D2E8>.

¹¹² *Ibid.* This crucial international instrument was opened for signatures in 1998.

¹¹³ Opened for signatures in 2001.

¹¹⁴ 1997, popularly known as the Earth Summit +5.

¹¹⁵ Johannesburg, South Africa, in 2002, popularly known as the Rio +10.

¹¹⁶ See generally Dr Peter and James van Alstine, "The fourteenth session of the UN commission on Sustainable Development: The energy session", *Environmental Politics*, Volume 16, Issue 1 (2007), 130-141, <https://www.tandfonline.com/doi/full/10.1080/09644010601074224>, and Dauvergne, "Introduction", i-ii.

¹¹⁷ See <http://www.brad.ac.uk/acad/sbtwc/gateway/monitor/GenomicsMonitorIssue3.htm>, and *Zubair Ahmed Khaskheli v. Federation of Pakistan and others* [PLD 2015 Sindh 118].

¹¹⁸ 2009.

¹¹⁹ See http://www.chathamhouse.org/sites/default/files/public/International%20Affairs/2012/88_3/88_3falkner.pdf.

¹²⁰ Falkner, "Global environmentalism and the greening of international society", 504.

¹²¹ 2013.

¹²² 2015.

¹²³ Falkner, "Global environmentalism and the greening of international society", 504.

¹²⁴ *Ibid.*, 504-505.

¹²⁵ Shellenberger and Nordhaus, "The Death of Environmentalism: Global Warming Politics in a Post-Environmental World", 16.

¹²⁶ Dauvergne, "Introduction", i-ii.

¹²⁷ *Ibid.*, ii.

The capacity of the NGOs, civil society and environmental activists and non-state actors¹²⁸ continued to expand since 1980s, which not only lobbied the international communities, institutions and governments but also influenced the corporate sector and the attitudes and lifestyle of the public at large. Today, thousands of large, medium and small entities work for *mutual goal*¹²⁹ of environmental protection.¹³⁰

Many of the influential organizations like WWF are eager to forge partnership and collaborations for eco-labeling programs.¹³¹ Like the contribution made across the globe, the WWF Pakistan and many others NGOs have also played a pivotal role in shaping environmental matrix in Pakistan, by means of public interest litigation, environmental advocacy and awareness, and people empowerment in Pakistan may not be lost sight of.

3.4. Commercial Environmentalism:

The corporate entities in a few sectors like timber have long history of taking care of environment and working towards environmental objects, like sustainable yields; the purpose has, however, often ironically been profiteering, waste-reduction and efficiency, instead of conservation or environmental protection.¹³² In countries like the United States, there is a long history of the corporate entities sponsoring political parties especially their election campaigns, lobbying, and uncalled for and protracted litigation entrapping environmental agencies into non-productive business.¹³³

By the end of 1980, the corporations especially the multinational companies (MNCs) had learnt feeling the pulse of time and started working for environmental protection rather than opposing it. The *corporate environmentalists* introduced and advocated an innovative *business approach* to environmentalism: *eco-efficiency, industry self-regulation, free economy, market liberalizations, corporate governance and voluntary eco-labeling* schemes.¹³⁴ The common business label of CSR was coined, which is generally taken as *triple bottom line*: corporate, social and environmental. This requires the corporate entities to be efficient producers and incentivizes to be more productive by going even *beyond compliance*. The CSR began to taking hold as a standard policy for MNCs in 1990s and is practiced today even by almost every MNC to ensure its commitment to environmentalism.¹³⁵

However, not everyone is appreciative and enthusiastic of corporate environmentalism.¹³⁶ Certain see it as *green-wash* to conceal business by earning more by more production and consumption,¹³⁷ often at the cost of natural resources,¹³⁸ whereas generation of more waste, out of more production and consumption, is also another side effect.¹³⁹ Some critics also see corporate partnerships undermining the radicalism of

¹²⁸ Falkner, "Global environmentalism and the greening of international society", 510.

¹²⁹ Dauvergne, "Introduction", liv.

¹³⁰ *Ibid.*, liii.

¹³¹ *Ibid.*, lv.

¹³² *Ibid.*

¹³³ *Ibid.*, lv-lvi.

¹³⁴ *Ibid.*, lvi-lvii.

¹³⁵ Dauvergne, "Introduction", lvii.

¹³⁶ *Ibid.*, lviii.

¹³⁷ Falkner, "Global environmentalism and the greening of international society", 512.

¹³⁸ *Ibid.*

¹³⁹ *Ibid.*, 516.

grassroots environmentalism,¹⁴⁰ and systematic analysis of the counterproductive activities of the corporate cartels in the garb of CSR,¹⁴¹ and certain incentives like tax-credits thereto,¹⁴² to foster their business interests is also gradually growing high in number.¹⁴³

The foregoing western world view of the earth, vis-à-vis conservation of nature, legislative principles and legal instruments for protection of the environment, with special focus on scholarly, state, institutional and commercial environmentalism may fortify that the western world has now read the writing on the wall and while realizing that time is of essence of the matter has started moving in the right direction, in an attempt to crossing over the hurdles of interests *en route*, mounted by the bigger global players for their vested interests.

4. A Path for the Crossing:

The climate protection is imperative command of God, whereas climate problem despite being as old as the recorded history is, has gone aggravated and magnified in the last century mainly owing to industrial revolution and unjust exploitation of natural resources;¹⁴⁴ whereas regarding human activities, abuse of the natural resources and its deteriorating effects, one may find in the Holy Qur'an that human activities are core cause of destruction,¹⁴⁵ and destruction of any species is not mere a catastrophe, but a cosmic sacrilege,¹⁴⁶ and *everything done to the earth is recorded and she herself will recount all the deeds carried out on her*.¹⁴⁷

Environmentalism may be a contested but demanding norm, involving participation of so many actors.¹⁴⁸ The shallow approaches of environmentalist and non-environmentalist constituencies for each other and turf battles have served counterproductive.¹⁴⁹ It is hard reality that a good majority in the world is still insensitive and indifferent towards climate.¹⁵⁰

Environmentalists taking *environmentalism* as *literal truth* may voice grievances of lack of resources to serve globally, whereas some others may contend quite the opposite of it, they fall it in mental category only and maintain that there are no grievous climate issues as echoed by environmentalists but the colossal amount of money to the tunes of billions of dollars globally involved in this phenomenon has aggravated it to a global level to let the environmentalists continue enjoying lavish lifestyle, which is

¹⁴⁰ *Ibid.*, 515.

¹⁴¹ Dauvergne, "Introduction", lviii.

¹⁴² Falkner, "Global environmentalism and the greening of international society", 512-513.

¹⁴³ *Ibid.*, 512.

¹⁴⁴ Bagader et al., "Environmental Protection in Islam, 17.

¹⁴⁵ *Al-Qur'an, Ar-Rum:41*.

¹⁴⁶ TRAAIT, *The Holy Quran and the Environment*, 17.

¹⁴⁷ *Al-Qur'an, Al-Zalzal:1-4*.

¹⁴⁸ Falkner, "Global environmentalism and the greening of international society", 511.

¹⁴⁹ See generally Arnim Scheidel and Anke Schaffartzik, "A socio-metabolic perspective on environmental justice and degrowth movements", *Ecological Economics*, Volume 161, 330-333 at 330 (ELSEVIER, ScienceDirect, July 2019), <https://www.sciencedirect.com/science/article/pii/S0921800918318391>, <https://www.sciencedirect.com/science/article/pii/S0921800918318391?via%3Dihub>, or, <https://pastebin.com/ThXpHtyt>.

¹⁵⁰ Pepper, "Defining Environmentalism", 23.

afforded to them out of the huge amount of sponsorship and donations in the name of climate protection.¹⁵¹

For environmentalists, the marriage between vision, policy and values has proven elusive.¹⁵² Even the most vision-oriented find it difficult to articulating a universally accepted definition and tapping an across the board acceptable solution, which is *neutral* and may not serve *special interest* of anyone.¹⁵³ Transformation of a *self-centric* capitalist world into a *humane* one is an ongoing strive. *Sustainable development* is currently one of the most appealing framing in this transformation,¹⁵⁴ and *just transition* gels together the scholarships of *environment*, *energy* and *climate justice*,¹⁵⁵ as a new triumvirate of tenets.¹⁵⁶

Likewise, Islamic set of values and principles, more especially of *khalifah* and *mizan*¹⁵⁷ may convincingly steer Muslim's behavior towards eco-friendliness. However, a recent empirical study¹⁵⁸ demonstrates that Pakistan despite being a low-emitting country is amongst top ten countries most vulnerable to climate hazards; and irony of the fact which makes it more grievous is that majority of the Pakistanis as a nation despite being Muslim are indifferent or insensitive towards the environmental crisis. Identical is the condition of the Ummah *vis-à-vis* country-level comparison including the rich nations as well.¹⁵⁹

Despite ecological consciousness of Islam and the West, the dilemma of today's climate crisis is that the Ummah has ignored the vivid divine commandments, and consequently the Muslim World is facing serious repercussions thereof, like the rest of the World which is equally responsible for today's climate crisis. Therefore, modern but cultural-sensitive, eco-friendly and climatic-resilient measures and policies, devised in due consideration of the religious convictions, may receive more acceptability to address the climate crisis.¹⁶⁰

The way ahead, therefore, may encapsulate, *inter alia*, learning from the mistakes of the past, *capacity-building* and *altered lifestyle* of the global community, more *R&D*, *technology innovation* and acceptability, new *refined ideas* in environmental discourse, *novel millennium approaches*, address of *global issues* raised by environmentalists and development economists,¹⁶¹ adoption of *unified climate agenda*

¹⁵¹ Shellenberger and Nordhaus, "The Death of Environmentalism: Global Warming Politics in a Post-Environmental World", 13.

¹⁵² Falkner, "Global environmentalism and the greening of international society", 506.

¹⁵³ Shellenberger and Nordhaus, "The Death of Environmentalism: Global Warming Politics in a Post-Environmental World", 34.

¹⁵⁴ Falkner, "Global environmentalism and the greening of international society", 521.

¹⁵⁵ Distributional, procedural and restorative.

¹⁵⁶ Darren McCauley and Raphael Heffron, "Just transition: Integrating climate, energy and environmental justice", *Energy Policy*, Volume 119 (ELSEVIER, ScienceDirect, August 2018), 1-7 at 1, <https://www.sciencedirect.com/science/article/pii/S0301421518302301?via%3Dihub>.

¹⁵⁷ The delicate balance of nature.

¹⁵⁸ Skirbekk and Pedziwiatr, "Sustainability and climate change in major religions with a focus on Islam", 40.

¹⁵⁹ *Ibid.*, 6, 8, 10-11 and 15.

¹⁶⁰ R. Bush, P. Fountain and R.M. Feener, "Religious actors in disaster relief: An introduction", *International Journal of Mass Emergencies & Disasters* (2015), 33(1), cited in, Skirbekk and Pedziwiatr, "Sustainability and climate change in major religions with a focus on Islam", 2.

¹⁶¹ Falkner, "Global environmentalism and the greening of international society", 521.

and *universal campaign* with *pool* resources,¹⁶² inculcating a culture of positivity, productivity, efficiency and conservancy, to ensuring *sustainability* and *climate justice* at all levels;¹⁶³ observing the signs of nature and ecological balance,¹⁶⁴ resorting to green, and after properly appreciating the real role of *khalifah* on the earth and not owner,¹⁶⁵ productively discharge the responsibility to making the planet eco-friendly, in wake of deep message of God "... Truly God will not change the condition of the people until they change the condition of their own souls".¹⁶⁶

5. Results and Conclusion:

Environmentalism involves a cluster of laws as well as social, political and ethical beliefs, whereas the modern environmentalists seek to weigh in the scale of balance *ecological systems* and *humans' interests*. Leaning back over the twentieth century may reflect that significance of environmental protection, has now been realized, and many state and non-state actors have vigorously worked towards it. However, environmental responsibility as an institution may at times have potential clash between other international institutions, and continuing environmental deterioration and degradation may suggest that environmental obligations on almost all levels have been more breached than observed.

Experiencing epic victories by means of recognition of sensitivity of environmental issues and execution of a catena of international instruments, in the last three/four decades, bore an *embedded impact* on the minds of the founders of environmental movement, while simultaneously sowing *seeds of failure* as well, whereby a peculiar way of thinking about the politics and environment was established, which ironically lasts till date. It also created a *bald arrogance* that the frame of environmental protection at a policy level may alone be suffice to triumph; whereas the belief of environmentalists as the *sole defenders of environment* have also served as a *deterrent* in achieving the objectives and framing of effective legislations on the national and global levels.

Therefore, it may be appreciated that trappings of the modern world are not wholesome on the earth; and despite a lot of good, the serious ecological crisis might have not adequately been addressed by the modern environmentalism, which may need to be restructured in addition to reframing global economic structure to cater the need of the time, which undoubtedly is a gigantic task though, yet a universal consciousness of the climate appreciation and sensitivity may be developed to timely undertake the needful to safeguard interests of more than six billion people and trillions of other creatures on Earth. On the other hand, utopianism permeates radical and reformist environmentalism. *Degrowth*, *eco-efficiency*, *eco-labeling* and *climate justice* may have to co-exist for greater good of the World at large.

¹⁶² Shellenberger and Nordhaus, "The Death of Environmentalism: Global Warming Politics in a Post-Environmental World", 10-11 and 31.

¹⁶³ McCauley and Heffron, "Just transition: Integrating climate, energy and environmental justice", 1.

¹⁶⁴ Skirbekk and Pedziwiatr, "Sustainability and climate change in major religions with a focus on Islam", 52.

¹⁶⁵ TRAAIT, *The Holy Quran and the Environment*, 21.

¹⁶⁶ *Al-Qur'ān, Ar-R'ad*:11.

Islam also acknowledges climate protection as moral, legal and religious imperatives backed by the divine law. Islamic law promotes harmony, integration and global, regional and universal integration in all areas of life, and environment is not an exception. Therefore, the remedy lies in reformation of the man, society, laws and institutions and adaptation of all-inclusive approach, entailing framing of effective legal instruments and their implementation, R & D, integration of society with sustainable development, far-sighted and society-centric long-term planning, firm resolve of no detriment to environment even in events of hostilities or military actions and resolute actions to perpetuate universal good and prosperous life for all created beings.

To recapitulate the foregoing, the wise finding of the Lahore High Court, Lahore in *Asghar Leghari v. Federation of Pakistan and others*¹⁶⁷ “Climate change is a defining challenge of our time and has led to dramatic alterations in our planet’s climate system”¹⁶⁸ may not be lost sight of in the modern framing; wherein appreciating the *sacredness* of environment, the underpinning of *life*, and the dire need of redefining and redesigning the man’s *aptitude* and *attitude* towards it, the divine commandments of God and the Sunnah of the Holy Prophet (PBUH) may need to be rigorously and religiously observed, to make the earth, clean, green, climate-resilient and more worth-dwelling, for all the creatures of God.

¹⁶⁷ See <http://www.eds.org.nz/assets/Past%20events/2017CCBCPresentations/1530%20Gillian%20Lobo.pdf>.

¹⁶⁸ PLD 2018 Lahore 364 = 2018 CLD 424 (Lahore).