

## Environmental Ethics under the Domain of Islam and Hinduism

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**Introduction of Environmental Ethics :** Environmental ethics is a new area of study within the larger and older field of ethics. In the early 1970s, a small cadre of philosophers began to realize that underlying our concern for and discussions about land use, biodiversity loss, and pollution were very real, interesting, and new ethical questions. Environmental ethics may be defined as a set of norms describing how humans should behave toward nature and its resources. Such norms are often based on a moral attitude revolving around what is perceived as good or bad. Modern man has experienced the bitter outcomes of atheistic perceptions and removal of spirituality from his natural environment. Contemporary man has become repentant of sin and penitent before the Lord and has sought forgiveness for past transgressions. This is a critical invaluable opportunity for religious institutions and clerics to have religion presented in way appropriate to the march of time, so as they to embrace with kindness the modern man who has confessed to his sin. Certainly, if man were to look at the world around through religious beliefs, no such ravage, would take place. What we mean by religion in its eldest and most universal sense includes all the beliefs and worldviews that have been studied and investigated under this subject. Thus, our view here is not solely confined to religion defined as "submission of man before a superior force" that would invariably lead to the Lord and the unitary religions. Official religion is a collection of principle precepts and deeds that are undertaken with an aim of linking man to a sublime power particular to a society or community.

**Environmental ethics and religions :** There is a close relationship between religion and environment. Religion has had major positive influences on the natural environment. For example under animism, a view of the world found among many traditional peoples, a spiritual link is made between humans and nature many traditional approaches to conservation are based on various kinds of animism and traditional beliefs have led to the founding of sacred sites. Christianity teaches that all creations is a loving act of God and that humanity may not destroy biological diversity or destroy God's creations without the risk of destroying itself. Christmas itself was originally a time of pagan celebration of the winter solstice and Christmas trees can from sacred groves dedicated to a pagagoddess. Islam teaches that the role of people on earth is that of khalifa, or trustee of God, whereby humans are entrusted with the safe keeping of earth and its variety of life. Jainism, one of the oldest living religions, teaches Ahimsa (non-violence) towards human beings and all of nature. It believes in the mutual

dependence of all aspects of nature belonging together and bound in a intricate relationship. In Judaism, the Torah outlines a series of ethical obligations including several relevant to the conservation of nature. The Torah says: "When God created Adam, he showed him all the tress of the garden of Eden and said to him: see my works, how lovely they are, how fine they are. All I have created, I created for you, take care not to corrupt and destroy my universe, for if you destroy it, no one will come after you to put it right". Buddhism teaches that respect for life in the natural world is purposeful is essential, underpinning the interconnectedness of all that exists. All Buddhist teaching revolves around the notion of dharma, which means truth and the path of truth. It teaches that people are responsible for their actions and go through a cycle of rebirths before finally reaching Nirvana. Right actions lead to progress towards Nirvana, and bad actions, such as killing animals, cause regressions from the goal. Buddhism cares for wildlife and teaches that the protection of biological diversity is respect for nature and that living in harmony with it is essential. Hinduism believes in the forces of nature and its interconnectedness with life itself. Certain rivers and mountains are sacred, as they give and sustain life. All plants and animals have souls, and people must serve penance for killing plants and animals for food. The teachings of Hinduism, as expressed in the Bhagavad Gita, present a clear description of ecology and the interdependence of all life forms, bacteria to birds. Sikhism teaches that all forms in the universe exist under God's command and that having brought a life form into being, God will protect it. The teachings of Sikhism are based on a premise of life liberated from conspicuous consumption.

**Islam and Environment :** In Islamic teachings, all beings in the world are signs and indications of the Lord. Within Islamic mysticism, they are all the names and attributes of the Lord. What is meant here by names and attributes is that the Lord is manifest in natural entities, and all nature is a demonstration of truth. Whenever human beings look, they will see the Lord. In Islamic teachings, the link between man and nature in deliverance and salvation, as well as in corruption and annihilation, is so strong that a human being's devotion or negligence toward God, observance, or violation of divine precepts directly affects nature. As a part of the manifestation of truth, nature is kind and compassionate toward upright and devout human beings, but it is contemptuous and uncompromising against wrong doing and cruel human beings. The Qu'ran is replete with references to the