

"Religion is an essential factor in motivating individuals to protect the environment and address climate change"

| Faith Perspective | Islam |
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| Perspective | |
| Fundamental | The Five Pillars of Wisdom, which include Charity and |
| Principle of the | Fasting |
| Faith | God made Man [human beings] and he made the Earth as |
| | a place for him to live (Q40.64) |
| What the faith | |
| teaches about | |
| taking care of the | |
| environment | |
| (sacred texts) | |
| Application of the | Charity can be interpreted as achieving balance and |
| Principle to the | growth, i.e. caring for the environment. Human beings |
| Motion of the | are described as being steward of the earth, and |
| debate | therefore must care for it. |
| What | Fasting includes gratitude to God for all that He gives us, |







| responsibility the | and restraint (having self-control) in how we consume the |
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| faith tradition's | world's resources. |
| teaching passes to | |
| individuals | |
| Implications for | Man [human life] has been entrusted to look after the |
| the debate | Earth (Q33.72) |
| | In the Qur'an, God uses the analogy of life and death for |
| Things to think | Muslims to recognise the value of water (Q6.99). |
| about when | God uses the word 'community' (umma) to describe the |
| preparing for the | similarity between people and animals. We have our |
| debate | social groups, animals have theirs. There is a beauty and |
| | majesty in these (Q6.38). |
| | We must respect the goodness of the earth and not abuse |
| | it as we eat from it and breath its air or use its water |
| | (Q2.60, Q39.21, 30.48) |
| Documentary | As above |
| references and | |
| interpretations | |
| Useful references | |
| from sacred | |
| text(s) | |





