

## CLIMATE CHANGING IMPACT ON SOCIO-ECONOMICAL ON THE WORLD AND ANALYTICAL OF ISLAMIC TEACHING

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### **Abstract**

*Allah Almighty has made this universe very beautiful and subjugated for mankind. Where beautiful things have been created in this universe, the best environment has also been provided, which is in accordance with human taste and natural beauty. The environment includes all the things that surround humans. Earth and sky, trees, canals and tall buildings are the basic components of the environment. The good environment depends on the best use of all these things, i.e. if all these things are used against the principles of nature, then Climate Changing impact on socio-Economical on the world.*

*If the natural environment is not protected and the strategy of using natural resources is not adopted, how many terrible effects will appear in the form of floods, storms, earthquakes, extreme heat and cold and seasonal changes. Department of Economy How dangerous the effects of these changes will be on the basic sectors of agriculture, industry and then trade. Along with this, how much will the supply and demand of basic human needs be affected? How will people's lives and property be protected?*

*A serious environmental crisis has arisen due to climate change. Due to this severe crisis , the future of the planet is being questioned.*

*However, the surprising thing is that most of the people of the world are unaware of this environmental crisis despite being under the influence of it. We are not aware of the fact that in the coming years most of the cities of our country will be wiped out due to water shortage and daily floods and natural calamities.*

**Keywords :** *Climate , Economic , Changing , Islamic teachings , Solution.*

### **INTRODUCTION:**

Climate change is a complex global issue that encompasses a range of factors, including natural phenomena, human activity and socio-economic conditions. Socio-economic factors, such as population growth, industrialization, urbanization, and income inequality have significant implications for climate change and its impacts on the world. This article delves into the various ways in which socio-economic factors contribute to climate change and explores their profound impact on the global environment.

#### **Socio-Economic**

Socio-economic refers to the combination of social and economic factors that influence or govern the interactions and conditions of individuals, groups, or societies as a whole. It is a term used to describe and analyze the relationships between social and economic aspects in various contexts.

On a broader level, socio-economic conditions encompass various indicators such as income levels, education, employment, occupation, housing, healthcare, and access to resources. These factors



greatly shape the opportunities, well-being, and overall quality of life of individuals and communities.

Socio-economic analysis looks at how these factors intersect and impact one another. For example, it examines how income inequality affects access to education or healthcare, and how educational attainment influences employment prospects and income.

Understanding socio-economic dynamics is crucial for policymakers, researchers, and organizations as it helps inform decision-making, formulate policies, identify disparities, and develop strategies to address social and economic issues. It provides insights into the root causes of various societal problems and assists in designing interventions that promote equity, inclusion, and sustainable development.

### **Importance of Socio Economical Changes in Islamic Teachings**

Islamic teachings emphasize the importance of preserving the environment and highlight the responsibility of humans as custodians of the earth. Therefore, climate change and its economic impact are significant concerns within Islamic teachings. Here are some key points regarding the economic changes due to the impact of climate change in Islamic teachings:

**1. Stewardship and Conservation:** Islam teaches that humans are trustees of the Earth and have a responsibility to protect and preserve its resources. Climate change, caused by human activities, disrupts the balance of nature and harms ecosystems. Islamic teachings urge adherents to practice conservation and sustainable development to mitigate the negative economic consequences of climate change.

**2. Avoidance of Waste:** Islamic teachings promote the concept of avoiding waste and extravagance. This principle applies to natural resources, including water, food, and energy. Climate change intensifies the scarcity of these resources, leading to economic challenges. Islamic teachings encourage individuals and communities to adopt responsible consumption patterns to mitigate the economic impact of climate change.

**3. Environmental Justice:** Islamic teachings emphasize justice and equality in all aspects of life. This includes addressing the disproportionate impact of climate change on vulnerable and marginalized communities. Economic changes caused by climate change, such as loss of livelihoods and increased poverty, disproportionately affect the poor. Islamic teachings encourage adherents to work towards social and economic justice, ensuring that the burden of climate change is shared equitably.

**4. Responsible Investment:** Islamic finance principles align with ethical investment practices that promote sustainable development. Islamic finance prohibits investments in activities considered harmful to the environment, such as fossil fuel extraction, gambling, and speculation. Instead, Islamic teachings encourage investments in environmentally friendly projects and industries that contribute to sustainable economic development.

**5. Adaptation and Resilience:** Islam teaches resilience in the face of challenges, including those posed by climate change. Economic changes resulting from climate change require communities and individuals to adapt and build resilience against its impacts. Islamic teachings emphasize the importance of preparedness, community support, and innovation to mitigate economic risks and promote sustainable economic practices.

### **Population Growth:**

The increasing global population exerts pressure on natural resources, accelerating climate change. More people mean greater energy consumption, deforestation, and agricultural expansion, leading to higher greenhouse gas emissions. Rising population levels increase the demand for food, water, and energy, driving the depletion of fossil fuels and causing intensified emissions of carbon dioxide and other greenhouse gases into the atmosphere. Moreover, increased urbanization resulting from population growth brings forth challenges of waste management and energy consumption in cities.

### **Industrialization and Consumerism:**

Industrialization has been a key driver of economic growth and development, but it comes at a cost to the environment. The burning of fossil fuels for industrial processes and transportation releases significant amounts of greenhouse gases, primarily carbon dioxide. As countries strive for economic



progress, increased industrialization often leads to a surge in emissions. Moreover, consumerism, driven by socio-economic factors, fosters a culture of overconsumption, resulting in increased production and demand for goods with a substantial carbon footprint.

**Income Inequality:**

Income inequality acts as both a consequence and a driver of climate change. Wealthy individuals and nations tend to have larger carbon footprints due to their greater energy consumption and lifestyles. The wealthiest 10% of people globally are responsible for almost half of all carbon emissions. On the other hand, those who are socio-economically disadvantaged are more vulnerable to the impacts of climate change, such as extreme weather events and food scarcity. Addressing income inequality is crucial for achieving sustainable development and mitigating climate change.

**Deforestation and Land Use Change:**

Socio-economic factors, such as agricultural expansion and logging, contribute to deforestation and land-use change, contributing to climate change. Deforestation not only releases carbon dioxide into the atmosphere but also diminishes the earth's capacity to absorb carbon emissions. The loss of forests also disrupts the water cycle, affects biodiversity, and leads to increased soil erosion. Furthermore, land-use change, such as converting forests into agricultural land, reduces the planet's ability to store carbon, aggravating climate change.

In Islamic teachings, the concept of socio-economic factors holds significant importance. Islam considers economic activities and social interactions as interconnected aspects that contribute to the overall well-being of individuals and society.

Islamic teachings emphasize the principles of justice, equity, compassion, and the fair distribution of resources. Islam encourages economic activities that benefit individuals and society as a whole, while discouraging exploitation, hoarding, and unfair practices.

There are several factors that hinder efforts to combat climate change and prevent its impacts in our lives:

**1. Economic interests:** Many industries and businesses rely on activities that contribute to greenhouse gas emissions, such as fossil fuel extraction and transportation. These industries may resist transitioning to more sustainable practices due to financial interests and concerns about potential job losses.

**2. Political considerations:** Climate action often requires significant policy changes and international cooperation. However, different countries have varying priorities, geopolitical interests, and levels of commitment to tackling climate change, which can hinder global consensus and agreement on effective solutions.

**3. Limited awareness and understanding:** Despite increased awareness, there is still a lack of understanding or denial regarding the urgency and severity of climate change. This can lead to a lack of public support for climate action and the implementation of sustainable practices.

**4. Technological limitations:** Transitioning to a low-carbon economy necessitates the development and adoption of renewable energy sources, energy-efficient technologies, and carbon capture and storage solutions. However, the availability, scalability, and affordability of these technologies are still limited, making their implementation challenging.

**5. Short-term thinking and immediate priorities:** Climate change is a long-term global issue, but individuals, businesses, and governments often prioritize short-term interests and objectives over long-term sustainability goals. This can result in delayed action and a failure to address the root causes of climate change effectively.

**6. Limited financial resources:** Implementing climate mitigation and adaptation measures requires significant financial investments. Developing countries, in particular, may face resource constraints, making it difficult to prioritize climate action over other pressing socio-economic needs.

**7. Inertia and resistance to change:** Changing established patterns of behavior and systems can face resistance from individuals, organizations, and institutions comfortable with the status quo. This can hinder the adoption of sustainable practices and slow down progress in addressing climate change.



Addressing these barriers requires collective action, increased education and awareness, policy changes, technological advancements, and financial support to enable the necessary transition towards a more sustainable and resilient future

These days, the protection of the environment has become the center of attention at the global level as well. Nowadays, the campaign to make the environment clean and pure has started. While the teaching of keeping the earth clean and keeping the culture of the environment clean was given by the Holy Quran 1400 years ago through the last Prophet Muhammad ﷺ. Due to environmental pollution, the unevenness of the weather, drought, lack of heat, storms, floods and other human activities have become a major threat. Considering the current environmental pollution, some responsibilities are imposed on us by performing which we can avoid environmental pollution.

Some individual and collective responsibilities will be mentioned here keeping in mind the teachings of the Prophet. Accountability and responsibilities make a person complete. A long hadith (i) *كلكم راعٍ و كلكم مسئول عن رعيته*

"The warden is the guardian of every one of you and every one of you has to be accountable for his subjects, so the Imam, the head of state and government, who is the guardian of the people, must be accountable for his subjects." A man is the guardian of his family, he has to answer for his family.

This guardianship mentioned in the hadith above makes us realize our individual and collective responsibilities. Individually, our subjects include our lives and all the things around us.

Similarly, as a ruler and communal responsibilities are also understood because the ruler is responsible for all the people and this land. Keeping this in mind, both types of responsibilities will be mentioned separately.

The study of Sirat Tayyaba (S.A.W.W) shows that there are teachings in the hadith of the Prophet to prevent water pollution. For the correct use of water, it is also important that it should not be wasted, but should be used according to the need. There is a prohibition in the Holy Quran. The divine guidance is:

(ii) *إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ*

"Indeed, spendthrifts are the brothers of Satan.

Wasteful spending or waste of things is not correct in any way, whereas water is one of the great blessings of Allah the most high. Therefore, the prohibition of unnecessary use of water has also been made in the blessed hadith because when water is wasted. So its drainage is also a problem. When water accumulates more than necessary, it becomes the biggest cause of pollution. The Prophet (pbuh) has declared excessive use of ablution water for worship. He passed by Hazrat Saad while he was doing ablution and said:

ما هذا لسرف، فقال أفي الوضوء اسراف؟ قال: نعم وان كنت على نهر جارٍ<sup>iii</sup>

"What kind of extravagance is this?" Then Hazrat Saad said: Is there extravagance in the water of ablution? So he said: "Yes, even if it is a flowing river."

If we look at the environment, we will see the unnecessary use of water. We individually have to try to use less water so that this excess water does not cause pollution.

Some key elements of socio-economic principles in Islamic teachings include:

1. **Zakat:** Zakat, meaning "charity" or "alms-giving," is one of the Five Pillars of Islam. It imposes an obligation on Muslims to give a portion of their wealth to the poor and needy. Zakat promotes wealth redistribution and ensures that resources are shared among the less fortunate.

Zakat is one of the most important acts of worship, the purpose of which is to spend on the needs of the poor and needy, and Allah Almighty has set some rules in it.

"فان كنت من اهل تلك الاجزاء اعطيتك" - ابو داؤد) عب زياد بن حارث صداعى ، باب من يعطى من الصدقة وحد الغنى ،<sup>iv</sup>

Zakat has been mentioned in the Holy Qur'an along with prayer. In it, the great wisdom of Allah is hidden and it is a source of good and blessing for Muslims. Due to this, humanity flourishes, it helps the poor and needy people and it leads to mutual cooperation and love in the society.



خُذْمَنَ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلَّ عَلَيْهِمْ ، إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ ، وَاللَّهُ سَمِيعٌ عَلِيمٌ -<sup>v</sup>

Accept Zakat from their wealth, that by it you purify them (inwardly) and (inwardly) and pray for them, that your supplications are a source of satisfaction for them, and God is Hearer. He knows.

In this verse, wealth and self-purification have been described through Zakat. By which the character of a person is protected from stinginess. The main goal of giving zakat is to have a true intention and a practical arrangement. The Holy Quran has also given great instructions in this regard: (a) When giving Zakat, seek only the pleasure of God and do not interfere with any other purpose.

Whatever is given in Zakat should be of good quality. If the trash and damaged things are sorted for this purpose, then it is not a duty to give zakat, but it is a duty to remove the cover of zakat

وَلَا تَيْمَمُوا الْخَيْثَ مِنْهُ تَنْفِقُونَ .<sup>vi</sup>

Translation: And do not seek bad wealth to spend from it.

No kindness should be shown to the recipient of Zakat, nor should his heart be hurt, nor should his self-respect be hurt. If something like that happens, then everything will go to waste.

It is mentioned in the hadith that on the Day of Resurrection, three people will go to hell first.

There will be one of them who will have done a lot of charity in the world so that people call him a big giver and a poor benefactor. (Muslim) , In another hadith, it has been said :

من تصدق يرأى فقد اشرك .<sup>vii</sup>

He who gives charity in order to show it to the people has committed shirk. These are the special instructions, after following which Zakat can become a source of purity and purification of the heart. Guess how high these moral instructions are, and what is the difference between the world and the sky in knowledge of charity and Islamic Zakat? By looking at these instructions, everyone can feel that there is a dire need for self-accountability while giving Zakat. Because it is such a worship that is surrounded by numerous calamities of the soul, and there is an equal threat of deadly attacks on it from all sides. Allah Almighty says in the Qur'an:

وَيُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِمْ مَسْكِينًا وَيَتِيمًا وَأَسِيرًا إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ جِزَاءً وَلَا شُكْرًا .<sup>viii</sup>

Translation: And we feed food to the poor, the orphan and the prisoner out of love for Him. We only feed you for the pleasure of Allah. I do not want revenge or gratitude from you.

**2. Islamic Economic System:** Islamic teachings propose an economic system based on ethical considerations. This system discourages exploitation, usury, and unfair trade practices. It encourages productive activities, entrepreneurship, and fair exchange of goods and services.

**3. Social Justice:** Islam emphasize the importance of social justice and the equitable distribution of resources. It encourages the establishment of welfare systems that provide support to individuals and communities in need, ensuring that basic necessities are accessible to all.

The greatest favor of Allah to mankind is that the series of prophecies and messengers for the reformation and prosperity of mankind continued to fulfill their needs.

Islam is a perfect religion, possessing human equality, justice, respect for humanity and comprehensive human rights.

According to the teachings of the Holy Qur'an, the establishment of a human society based on justice and fairness is of utmost importance.

(Muslims!) Allah enjoins justice and kindness (to people) and giving (financial aid) to relatives and forbids (deeds of) indecency and indecency and abusing one another. . He advises you people to take care of such things. <sup>ix</sup>

Along with the preparation of the best human community based on self-cultivation, it is absolutely necessary to have a ruling force for the formation of a just society. Therefore, in view of this sense of responsibility, the Messenger of Allah, peace be upon him, used to pray in the Qur'an.

Translation: "And supplicate that, O my Lord, take me wherever you are, take me well from wherever you are, take me out well, and appoint for me dominion and help from you." <sup>x</sup>



Therefore, the reward for accepting this prayer was that the Islamic state came into existence with the hand of the Holy Prophet. The result of which was that there was a rush to help the afflicted, suffering and lost Muslim brothers and it was suggested that more and more Muslims should be helped but also the entire humanity so that they would be a source of reward and reward for you. Become

**4. Prohibition of Riba:** Riba refers to usury or charging interest on loans. Islamic teachings prohibit the charging or taking of interest, as it is seen as exploitative and creates imbalances in wealth distribution. Instead, Islamic finance promotes profit-sharing arrangements and risk-sharing models.

**5. Economic Engagement:** Islam encourages individuals to engage in productive economic activities and contribute positively to society. Islam discourages idleness, hoarding, and extravagance, while promoting hard work, entrepreneurship, and ethical business practices.

Although Islam seems to be similar to the supporters of the third group, i.e. the supporters of individual charity, in inviting the wealthy to charity, encouraging the weak to grieve, and encouraging those suffering from poverty and hunger to extend their support to the society. The needy and needy members of the society should be left at the mercy of the rich by relying solely on individual charity and charity.

In particular, individual kindness becomes completely unreliable in such situations, when the heart is hard and faith is weak, and the mind and conscience are dominated by greed and selfishness, and the love of family and wealth is not close to the love of Allah and the Messenger. It has also increased. During the period of Jahiliyyah, the society had become something similar.<sup>xi</sup>

How happy it would be if we feed a hungry person to a Muslim brother and sister. My provider is Allah, Allah has promised that you will be blessed twice as much as you do in the way of Allah, which will be rewarded both in this life and in the hereafter.

The following are the general arguments of the Qur'an and Sunnah in this regard:

Allah Ta'ala said:

<sup>xii</sup> وافعلوا الخير لعلكم تفلحون .

"And do good, that you may prosper."

#### Conclusion:

Socio-economic factors play a significant role in exacerbating climate change, highlighting the need for sustainable development strategies that address both economic growth and environmental conservation. Population growth, industrialization, consumerism, income inequality, deforestation, and land-use change exert substantial pressure on the natural environment, leading to heightened greenhouse gas emissions and other adverse climate impacts. It is essential for governments, businesses, and individuals to recognize the interplay between socio-economic factors and climate change and work collectively towards achieving a more sustainable and equitable world.

In summary, Islamic teachings emphasize the importance of socio-economic justice, equitable resource distribution, and ethical economic practices. These principles aim to create a society where individuals have equal opportunities, and everyone's basic needs are met, fostering a harmonious and just social and economic order

#### Summary

Allah Ta'ala has created innumerable blessings in this universe to fulfill the needs of mankind.

Economics is the description of the struggle that man strives to fulfill his countless material desires and needs by working with natural resources in this worldly life. In this knowledge, all the actions and activities of the human society are discussed, which are related to the acquisition of wealth and the use of wealth. Also, it identifies the economic problems faced by the individual and collective life of man and economists give suggestions for their solution.

In summary, Islamic teachings promote environmental stewardship, responsible resource management, and social justice. Islamic principles can guide economic changes in response to climate change by encouraging conservation, responsible investment, resilience, and balancing economic growth with the preservation of natural resources

We have been hearing a word on the national and international media for some time. We also have a separate ministry on the subject of climate change. The previous government also launched many



projects on it, including the Billion Tree project, and even the former prime minister went to the United Nations to warn the international community about the dangers of climate change happening all over the world. So that the world as a whole returns to the natural environment. Appropriate and immediate protective measures are also taken.

Therefore, expressing happiness by putting the current situation of climate change on the account of God, is not a proper attitude. Rather, we should think about how serious the international community at the national and international level is in relation to the protection of humanity.

With regard to climate change, the United States and its allies at the international level have not played any significant role in making the world safe despite the development of all kinds of technology. The United States and Europe are located at the center of the world.

Where cold and frost prevail. Now this does not mean that you should only take security measures in your own region, but leave the third world countries to their own devices. Where there are four to five seasons in a year and each season has different climatic requirements.

Development in technology involves the work of every human being and this development is the overall heritage of humanity and the monopoly of a particular country, company or group on it is animal behavior. As America is a representative country of the capitalist system, Europe It has its counterpart and the third world countries are its parasite states in which Pakistan is the leading player.

How can countries under the influence of a system whose thinking is self-interested, individualistic and class-based create a humanitarian system. As a result, the whole world is currently adopting a cruel and unhealthy lifestyle against the natural cycle. At present, the leadership of the world is in the hands of an outdated and dictatorial thought, and the leadership with the thought of this false system is exposing the world to its selfish desires. It is fulfilling its group and economic interests.

What is most needed at this time is that we adopt a scientific and research attitude to understand the reality of the capitalist system on a scientific basis and think about its alternative, new social contracts and the structure of state formation.

To make the world safe by restoring the climate change process to its original state through state power and at the same time to bring all other areas of life out of the state of decline and towards prosperity.

The most basic process of this work is to equip oneself with education and training and organize one's power in a systematic form, so that this administrative power can play the role of philanthropy in the national and international sphere. can pay the right of vicegerency and caliphate.

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