

FAITH-BASED SUSTAINABILITY IN POSTNORMAL TIMES: THE VALUE PARADIGMS OF CHRISTIANITY AND ISLAM

Shakenov D.

Mirzo Ulugbek National University of Uzbekistan (Tashkent, Uzbekistan)
shakenovdias@mail.ru

Шәкенов Д.П.

Мирзо Улугбек атындағы Өзбекстан Үлттүк университеті
(Ташкент, Өзбекстан)
shakenovdias@mail.ru

Abstract. Professor Sardar developed the term Postnormal Times, which has emerged as a framework for understanding the complexities and contradictions of our time. One of the contradictions is that we live on a planet we are constantly destroying. How to change the situation is not just a billion-dollar question, but it is a vital question. Solving the ecological crisis is an essential question for our generation, but how can public attitudes toward nature be changed, and how can environmental culture be implemented into everyday practice? This allows for deeper analyses of common public responses to contemporary environmental challenges. By analysing these diverse perspectives, we seek to understand how these traditions conceptualise ecological culture and its role in their worldview. The article explores public responses to contemporary environmental challenges, provides a rationale for developing spiritual and moral education to ensure sustainable development and discusses how their teachings can be harnessed to promote sustainability and ecological awareness via schooling. Based on the study of the material in the article, it is concluded that we all, including the esteemed audience, need to introduce spiritual and moral education to form a responsible younger generation.

Keywords: Islam, Christianity, Postnormal Times, core values, religion, ecology

Introduction

The younger generation's lack of spiritual and moral education is a severe problem. The erosion of spiritual and moral foundations is both an individual problem and a problem of society and humanity. For example, the environmental issues of our time are not only the result of an irresponsible and consumerist attitude to nature but also the inability and, in most cases, the absence of the desire to find compromises and abandon one's benefit in favour of the general welfare. The loss of the spiritual and moral basis threatens humanity with environmental, economic, epidemiological and other global problems. Humanity consists of individuals, and the formation of worldview ideals is primarily influenced by the family and the education system. Educational programs play an essential role in the formation of personality. Institutes of preschool education accept children with knowledge who are open to new information. Already-formed personalities come from school institutions, looking for the knowledge that interests them in universities. University years can radically affect young people, but changing spiritual and moral ideals in the future seems more complex and may require exis-

tential upheavals. The earlier a person receives and determines spiritual and ethical values, the more organically these values are included in decision-making.

Not in Islam not in Christianity has clashes with science and progress. In Islam and Christianity, education plays a unique role in forming a person and is considered a blessing for any person. In Orthodoxy, the word “education” is rooted in Slavic. It comes from the word “Image,” which refers to obtaining knowledge; a person should be likened to the Image of God. Therefore, according to the Orthodox tradition, knowledge and skills only bring good things to the world. However, as Metropolitan Nikon of Ufa and Sterlitamak noted, “Man, by his sinful nature, has learned to strongly distort the ‘Image of God’. Religious education in secular educational institutions can be a significant step towards regulating ideals and values, which is especially important in our time of information warriors, warriors for the minds and souls of people. Informing society about religious foundations is also essential to correcting misconceptions that can lead individuals and humanity from a harmonious existence to anarchy and Hausa.

One of the most effective measures to counteract informational and ideological aggression is education. Systematic work on forming a balanced and comprehensive education system in the CIS has been carried out for a long time. For decades, with the support of governments, various agencies for spiritual education and enlightenment have been actively working to ensure the training of specialists with in-depth knowledge of the history and culture of Islam and Orthodoxy. The prevention of extremism on ethnic and religious grounds is also among the main areas of their work. The achievements of such work, in addition to reducing the level of extremism, should be the formation of a theological school on which the Islamic Ummah and the Orthodox world will rely.

Most modern states are secular, and the education system does not involve studying subjects about forming a person’s spiritual and moral foundations. The latter are formed based on numerous factors without certain subjects to form certain spiritual and moral foundations. Of course, the presence of subjects responsible for forming spiritual and moral values in the curriculum does not exclude the influence of numerous other factors on this process. Still, it makes it possible to facilitate control over one of the primary sources designed to form a self-sufficient and multifaceted personality with high spiritual and moral ideals. Moreover, the absence of any control over the processes of formation of the spiritual and moral foundations of citizens allows, against the background of the lack of information, to fill the information vacuum with information that has content aimed at destroying the individual and society as a whole.

It is known that the schools of the Commonwealth countries are constantly searching for the optimal balance of natural sciences and humanities and the curriculum content. The result of these searches and transformations must be an improvement that will not only provide knowledge and skills in the fields of natural sciences and humanities but also lay the unshakable spiritual and moral foundations and values of the country’s future citizens and humanity.

In this article, we will analyse the discourse of ecological culture in several major religious traditions, including Christianity and Islam. Through this analysis, we will seek to understand how these traditions conceptualise ecological culture and what role it plays in their overall worldview. We will also examine how these traditions have responded to contemporary environmental challenges and how their teachings can be

applied to promote sustainability and ecological awareness. This article will draw on various sources, including religious texts, scholarly literature, and interviews with religious leaders and practitioners.

Methodology

The article employs a robust interdisciplinary research method, combining analysis and synthesis with hermeneutic analysis of religious literature. This hermeneutic approach, widely used in the study of ecology in spiritual literature, involves a systematic interpretation of religious texts to understand their meaning and relevance to environmental issues. It allows for a comprehensive understanding of how religious texts address ecological problems, thereby enhancing the credibility and thoroughness of our research.

Religion and nature

Religious traditions have long concerned themselves with the relationship between humanity and the natural world. Many religions advocate for the care of the earth and its inhabitants, often through rituals, stories, and ethical guidelines. For instance, in Christianity, the ritual of baptism symbolises a commitment to caring for God's creation, while the story of Noah's Ark teaches the importance of preserving biodiversity. In Islam, the ethical guideline of 'Amana' (trust) emphasises humans' responsibility to protect the environment.

Indigenous peoples' resilience to environmental change and their contribution to biological and cultural diversity through traditional knowledge and sustainable use are of paramount importance. However, actions to combat biodiversity loss and climate change threaten these invaluable aspects of their livelihoods and cultural heritage. As both an enabler and a driver of sustainable development, culture faces common threats from urbanisation, relocation, and misguided development initiatives. Therefore, it is crucial to delve into all aspects of people's cultures, including their beliefs and spiritual practices, to comprehend the challenges and potential solutions fully.

Over 80% of the global population affiliates with one of approximately 4300 religious, spiritual, or cultural traditions, many of which profoundly influence daily practices and worldviews [1,2]. These traditions are deeply embedded in communal and individual life, shaping moral reasoning, social norms, and decision-making processes. As such, they constitute powerful yet often underutilised frameworks for fostering sustainable behaviours and ecological responsibility. Recognising the formative role of religion in cultivating values that guide environmentally significant action is essential in addressing transnational environmental crises. This research is situated within this paradigm, highlighting religious worldviews' global relevance and integrative potential in advancing sustainability [3,4]. In September 2015, the international community adopted the 2030 Agenda for Sustainable Development, articulating a comprehensive and transformative framework to foster global prosperity, environmental stewardship and social equity [5]. Central to this agenda are the 17 Sustainable Development Goals, which emphasise inclusive partnerships across all sectors of society, including religious and spiritual communities.

Aligned with these objectives, our research investigates the ecological potential of religious worldviews, examining how theological principles and spiritual ethics can actively contribute to sustainable development. Increasingly, global institutions have recognised the critical role of religion in advancing sustainability. A notable example is the United Nations Environment Programme's (UNEP) Faith for Earth Initiative, which was established to engage faith-based organisations in collective action toward achieving the Sustainable Development Goals [6]. This initiative underscores the operational relevance of our inquiry, affirming that theological traditions can catalyse measurable environmental progress.

Empirical findings further support the linkage between religious belief and environmental outcomes. A cross-national study by the Centre for International Earth Science Information Network (CIESIN) explored correlations between religious adherence levels and various environmental impact indicators. The study observed that countries with lower rates of religious affiliation tend to exhibit higher levels of resource consumption and greenhouse gas emissions, suggesting that religious worldviews may exert a moderating influence on environmental degradation [6].

The ethical underpinnings of environmental stewardship are embedded across a broad spectrum of religions and traditions. From Bahai principles of unity and harmony with nature to Daoist reverence for the natural order and Islamic teachings on balance or “mizan” to Christian ecological theology, diverse faith systems articulate values conducive to environmental care [4,2]. Similar commitments can be identified within Buddhism, Hinduism, Jainism, Judaism, Sikhism, Shintoism, Zoroastrianism and Vishnoism -- underscoring a truly global spiritual consensus around ecological responsibility.

The institutionalisation of this interfaith ecological dialogue can be traced back to September 1986, when the Worldwide Fund for Nature convened a groundbreaking summit in Italy, uniting leaders from Buddhism, Christianity, Hinduism, Islam and Judaism. Each tradition issued its declaration affirming its theological basis for environmental action. In October 1987, the Bahai faith joined as this coalition's sixth major religious tradition, reinforcing the Network on Conservation and Religion's commitment to multifaith collaboration on environmental issues [7].

These developments illustrate the untapped potential of religious frameworks as catalysts for ecological consciousness and collective sustainability. They also affirm that spiritual belief, far from being peripheral, is central to the moral architecture needed to address the planetary challenges of the 21st century.

The discourse of ecological culture in Islam

“Devote thyself single-mindedly to the faith, and thus follow the nature designed by Allah, the nature according to which He has fashioned mankind; there is no altering the creation of Allah” (Quran 30:30)

Many philosophers and scientists believe there has to be something more significant than the material world, something bigger than us and religion is very much part of being human. It is often assumed that people of religion are irrational. According to Professor Sardar, Islam is the religion of knowledge and encourages seeking the truth. Devotees of critical thinking travel through fields of thought and reflection. God in

Islam is the One who likes a good argument. He is a God who does not want me to be dogmatic. He is a God who wants me to search for answers. According to Professor Sardar, that is what we can understand from the Quran.

Not only does worship make someone a better person, but in the classical understanding of Islam, all forms of knowledge are often interpreted as scientific and religious knowledge, and only nowadays, for example, has it been reduced to mean religious knowledge.

The Quran affirms the intrinsic connection between human beings and the natural world through the principle of “fitrah” -- the original, divinely ordained nature of creation. As stated, “devote thyself single-mindedly to the Faith, and thus follow the nature designed by Allah, according to which He has fashioned mankind. There is no altering the creation of Allah” [8]. Within Islamic theology, the environment is not merely a backdrop to human activity but a dynamic reflection of God’s attributes. His name’s al-Khaliq -- the Creator, and al-Bari -- the Maker. Islamic writings state, “Nature in its essence is the embodiment of My Name, the Maker, the Creator. Varying causes diversify their manifestations; in this diversity, there are signs for men of discernment” [9]. These “ayat” serve as spiritual lessons and ecological imperatives, inviting human beings to recognise the sacredness of biodiversity and the complexity of ecosystems as expressions of divine wisdom.

Islamic teachings maintain that material resources are essential to civilization-al development. However, this utilitarian perspective is always moderated by a moral framework that emphasises responsible stewardship, “amanah.” Humanity is described as a vicegerent “khalifah” on Earth, entrusted with caring for and preserving the planet’s resources [10]. Environmental degradation is not merely a technical failure but a moral transgression with spiritual consequences.

In recent decades, the global Islamic community has increasingly engaged with environmental discourse at international levels, including through active participation in United Nations initiatives. Islamic organisations and thought leaders have contributed to developing ethical frameworks addressing climate change, deforestation, biodiversity loss, waste accumulation, and pollution. Central to these efforts is the belief that environmental crises are rooted in spiritual and ethical dislocation, necessitating a reevaluation of prevailing materialistic paradigms and consumer-driven development models [11,6].

The Baha’i faith, often aligned with Islamic philosophical thought in its origins and ethical outlook, similarly emphasises the integration of spiritual and scientific perspectives in addressing environmental issues. Bahai teachings view climate change as a moral challenge that necessitates global cooperation, spiritual reflection, and socio-economic transformation. This approach critiques prevailing models of material progress and advocates for a holistic rebalancing of material and spiritual values [12]. Furthermore, the Bahai vision for a just and unified global society situates environmental stewardship within a broader framework of human solidarity and ethical interdependence.

Ultimately, Islamic and Bahai perspectives articulate a comprehensive vision of sustainability rooted in scientific analysis and spiritual consciousness, moral accountability, and the pursuit of justice. The ethical challenges that arise from environmental issues include the need for a new understanding of the relationship between men and nature [13]. For example, Bahai’s teaching has stated that “the environmental crisis is

essentially a crisis of justice that arises from the vast inequities in wealth and power between nations and between classes within nations" [14].

Material resources are indispensable for the sustenance and advancement of civilisation, and as human societies evolve, they will inevitably continue to draw "new and wonderful things" from nature's laboratory [9]. However, in the Islamic worldview, such interaction with the natural world is never value-neutral. Nature is seen as a reflection of divine attributes, manifesting the names and qualities of God, particularly al-Khaliq -- The Creator, al-Musawir -- the Fashioner, and al-Hakim -- The Wise. This theological framework transforms ecological engagement into spiritual recognition and moral accountability. Islamic metaphysics, especially as articulated by al-Ghazali, underscores the interconnection between the seen and unseen realms. Al-Ghazali emphasised that understanding the order in nature leads the believer toward a more profound comprehension of God's wisdom and unity – tawhid [15]. Seyyed Hossein Nasr (1996) expands on this view, arguing that modern ecological crises are fundamentally spiritual, arising from a desacralised view of the cosmos. He maintains that the remedy is restoring the sacred cosmology that once informed traditional Islamic and other religious worldviews [11].

According to Osman Baker (1999) [16], the Quranic concept of "mizan" -- balance embodies an ecological principle that reflects the intrinsic harmony of the universe. Humanity's role, therefore, is not one of dominance but stewardship or "Khilafah", wherein God entrusts people to maintain this balance. In Quranic terms, "It is He who has appointed you vicegerents on the Earth ..." [8]. This trusteeship implies. It is not only about the ethical use of resources, but also accountability for their misuse.

Modern Islamic scholars such as Ziauddin Sardar argue that the spiritual dimension of environmental ethics must be reclaimed to address today's ecological crises. He posits that the root causes of environmental degradation lie in exploitative and materialistic paradigms, which must be challenged through a revival of values-based faith development. Sardar emphasises that while Islam may not prescribe explicit rituals for environmental protection, its moral and legal principles like "Hima," "haram," and "waqf" historically guided sustainable land and water management [17].

Bahai faith parallels these Islamic perspectives, offering a spiritual critique of materialism and asserting that the ecological crisis cannot be resolved merely through technological innovation. It demands a fundamental reorientation of values and a commitment to the unity of humankind and the balance between material and spiritual progress. From the perspective of Islamic tradition, environmental stewardship is not simply an ethical recommendation; it is a divine trust – "amanah". In all its grandeur and diversity, the natural world is a "ayah" of God's majesty. Humans bear the profound responsibility of preserving the planet's ecological balance as a spiritual and social obligation. Islam has stated that the environmental crisis is a moral challenge requiring a fundamental reassessment of values. It is clear says in Islamic scripts that Man suppose to safeguard the earth [18].

The Islamic teachings emphasise the importance of a holistic approach to development that considers the spiritual, social, and economic dimensions of human life. The Islamic writings state that humanity's well-being, peace, and security are unsustainable unless and until its unity is firmly established. Islamic leaders have actively promoted sustainable development at the international level, participated actively in

United Nations conferences, and issued statements on sustainable development.

Islamic teachings emphasise the ethical imperative of compassion toward all living beings, including animals, as part of a divinely mandated stewardship — “Khilafah” of creation. Classical and contemporary Islamic thought frames ecological responsibility as a moral and spiritual obligation.

Islamic teachings emphasise compassion, justice and equilibrium — “mizan” in all dimensions of life, including the treatment of animals and the environment. The Prophet Muhammad is reported to have said, “Whoever is kind to the creatures of God is kind to himself”, underscoring the centrality of “rahma” — mercy in Islam’s moral universe. Classical Islamic scholars such as al-Ghazali interpreted the ethical treatment of animals as a reflection of one’s piety and spiritual sensitivity [19]. Hossein Nasr (1996) has repeatedly argued that environmental degradation is symptomatic of a spiritual malaise rooted in modernity’s disconnection from sacred cosmology [11]. The author calls for revitalising Islamic metaphysical principles wherein nature is not merely a resource but a manifestation of divine signs, “ayat”. Similarly, Osman Baker (1999) elaborates on Quranic themes such as “tawhid” — divine unity, “khilafah” — trusteeship, and “amanah” — trust, framing humanity’s ecological duty as a sacred obligation grounded in divine law — “shariah” [16]. Islamic environmental thought critiques the excesses of materialism and consumer culture, advocating a return to spiritual values that harmonise life’s material and metaphysical dimensions [17]. Islam envisions a just and unified global society where ecological challenges like climate change become shared moral responsibilities requiring collective ethical responses and a global and justice-oriented ecological vision. Tenderness and loving kindness are fundamental principles of God’s heavenly Kingdom. His compassion reflecting a theology that sees the natural world as both sacred and educational, revealing divine attributes and moral lessons. Islam encourages believers to address environmental crises through activism, spiritual transformation, and global solidarity.

The Islamic view on sustainable development is that it is an essential aspect of society’s spiritual and material progress. The Islamic teachings emphasise the importance of a holistic approach to development that considers the spiritual, social, and economic dimensions of human life. Leaders have promoted sustainable development at the international level, participated in United Nations conferences, and issued statements on sustainable development.

Seyyed Hosseini Nasar and Ziauddin Sardar emphasised the need to rebalance human life’s material and spiritual dimensions. In this context, climate change is an environmental crisis and a catalyst urging humanity to prioritise collective values over individual consumption. Islam envisions a unified global society grounded in justice “adl”, solidarity — “ta’awun”, and the spiritual interconnectedness of all creations.

How do the Holy Bible and Christianity view ecological culture?

Contemporary ecological discourse is increasingly informed by religious worldviews that offer metaphysical insight and ethical imperatives regarding human responsibility toward the natural world. Islamic and Christian traditions provide robust frameworks for understanding the spiritual significance of environmental stewardship and animal welfare.

In Christian tradition, the natural world is understood as God's creation imbued with inherent goodness. The Bible affirms the sacred relationship: "God saw everything that he had made, and indeed it was very good" (Genesis 1:31, NRSV). While humanity's dominion over creation, theologians increasingly interpret this not as a license for exploitation, but as a call to stewardship "oikonomia" rooted in responsibility and reverence.

Pope Francis's encyclical Laudato Si (2015) powerfully affirms the interconnectedness of ecological and human well-being, urging believers to see with "the eyes of faith the link between the natural environment and the dignity of the human person" [20]. This marks a significant shift toward what is now called integral ecology, or a holistic approach that addresses both environmental and social injustice.

Although the Bible does not directly mention climate change, its teachings on creation care, justice, and humility form the ethical foundation for Christian ecological engagement [21]. Some theological interpretations historically emphasised human dominance over nature. However, eco-theologians who advocate for sustainable and compassionate coexistence with the Earth are increasingly challenging this view [22].

According to Christianity, sustainability is a categorical imperative of modern creation responsibility and requires more than just eco-political equilibrium models. Christians worldwide are working towards achieving the 17 Sustainable Development Goals (SDGs) and their associated targets through various social, philanthropic, and environmental protection activities. Examples include forest protection in Lebanon, beautification of church surroundings in Poland, and environmental protection policy development in Tanzania. Christian institutions worldwide also play a significant role in providing ethical foundations for ecological dilemmas [23].

Christian Environmental ethics is an evolving area of Christian religious teaching. It highlights that God is the creator of all things and that humans need to work in partnership not only with God and the land but also with each other to ensure that the world's fragile environment today is nurtured and protected [24].

Environmental issues in the Holy Bible and Christianity relate to environmental protection practices. The Bible contains approximately a hundred verses about protecting the environment [25].

Christian Environmental Ethics is based on the belief that God is the creator of all things and that humans need to work in partnership with God and the land to protect the environment. The first one is the Principle of Creation value that asserts that all creation possesses intrinsic value, as it is intentionally created and affirmed by God (Genesis 1:31). Second, the Principle of Sustained Order and Purpose maintains that the natural world operates within divinely instituted systems and teleological structures, continuously upheld by God's Providence (Colossians 1:17; Psalm 104). Third, the Principle of Universal Corruption and Redemption reflects the theological understanding that the entirety of creation is affected by the Fall (Romans 8:22), yet remains subject to ultimate restoration through the redemptive work of Christ. These principles collectively inform a Christian environmental ethic that views ecological responsibility not merely as utilitarian stewardship but as a moral and eschatological mandate. As such, Christian theology encourages transformative behavioural change, advocating for sustainable practices grounded in the anticipation of creation's renewal and the ethical imperative to care for God's world for future generations [21, 22].

Margot J. Hudson and Margot R. Hodson wrote a book named A Christian Guide to Environmental Issues that covers climate change, food, biodiversity, population growth, the relationship between environmental problems and issues relating to world development, and many other matters related to climate change [26]. For example, one such issue is how the Holy Bible and Christianity view the use of natural resources in modern times. The Christian faith teaches that the Earth belongs to God and that humans are stewards. The biblical tradition offers significant insights into the ethical relationship between humanity and the natural environment, particularly emphasising the human responsibility for ecological stewardship. The Old Testament, for instance, chronicles God's efforts to structure society in a manner that reflects divine order and purpose, while documenting humanity's repeated failure to adhere to these divine mandates. In this context, environmental responsibility is framed as a moral imperative -- humans are entrusted with the task of caring for the Earth, ensuring its preservation for future generations and maintaining its integrity as a creation of God (Genesis 2:15). Central to this theological framework is the principle that human beings should refrain from exploiting the natural world for short-term gain. Instead, they are called to engage in sustainable practices that respect the balance of the ecosystem and promote long-term ecological justice. Biblical passages such as the injunctions against overconsumption and the exhortations to care for the vulnerable, underscore the interdependence of all creation and the need for humanity to act as stewards rather than dominators (Leviticus 25:4-5; Deuteronomy 20:19-20). These teachings resonate with modern concepts of environmental sustainability, protection of biodiversity, and the ethical Treatment of Animals, which are gaining prominence in the field of ecological ethics.

Isaiah 43: 20-21 exemplifies the biblical recognition of the intrinsic value of the natural world, stating, "The wild animals honor me, the jackals and the owls, because I provide water in the desert and streams in the wasteland to give drink to my people, my chosen, the people I formed for myself, that they may proclaim my praise" (Isaiah 43:20-21). This addresses crucial issues of Environmental Protection, advocating for the prohibition of environmental exploitation, the preservation of endangered species, and the broader concept of ecological justice. As scholarly discourse on the intersection of religion and environmental ethics grows, researchers are uncovering deeper layers of biblical wisdom that can inform contemporary environmental policy and practice. These theological insights offer a foundation for constructing a robust environmental ethic that balances human needs with the imperative to protect and sustain the planet's ecosystems.

Conclusion

Pone of the contradictions of our time is that we live on a planet we are constantly destroying. How to change the situation is not just a billion-dollar question, but it is a vital question. Solving the ecological crisis is an essential question for our generation, but how can public attitudes toward nature be changed, and how can environmental culture be implemented into everyday practice? This allows for deeper analyses of common public responses to contemporary environmental challenges. By analysing these diverse perspectives, we seek to understand how these traditions conceptualise ecological culture and its role in their worldview. The article explores public responses

to contemporary environmental challenges, provides a rationale for developing spiritual and moral education to ensure sustainable development and discusses how their teachings can be harnessed to promote sustainability and ecological awareness via schooling. Based on the study of the material in the article, it is concluded that we all, including the esteemed audience, need to introduce spiritual and moral education to form a responsible younger generation. The relationship between men and the environment is based on the ideas of the consumer society, the result of which is the deepening of global environmental problems. Spirit and moral values help find the source of human life in nature.

Islamic teachings encourage individuals to take responsibility for the environment and work towards sustainability. Muslim leaders have been active in promoting sustainable development at the international level. It is encouraging that religious traditions advocate for environmental protection. Individuals need to consider these teachings when making decisions that affect the environment.

An Islamic theologian, discussing the problems of modern humanity, assumes that modern man interferes in the affairs of God and is to blame for the issues from which he suffers. The return of spiritual foundations to the life of a modern person can become the foundation of the ecological culture of the future. The ideals of a modest and pious way of life Orient humanity towards moderation in the consumption of natural resources, so they are still relevant today and can be used by environmentalists. Both Islam and Christianity present unique but complementary perspectives on the environmental crisis. I think the moral imperative of ecological stewardship. Islam views the environmental crisis not only as a practical challenge but as a profound ethical and spiritual concern necessitating a reassessment of fundamental values. Individuals need to recognise their responsibility as stewards of the Earth, advocating for sustainable practices that reflect a balance between material consumption and spiritual integrity. Islamic leaders and scholars have increasingly engaged in global dialogues on environmental sustainability positioning. The participant in the international discourse on climate change and ecological justice. Similarly, Christianity frames the natural world as a divinely ordained creation, with humans entrusted to care for it as stewards of God's work. Biblical teachings provide a framework for responsible research use, linking environmental care to broader theological principles of redemption and justice. While some Christian interpretations assert dominion over nature, others emphasise a more ecologically balanced approach, calling for sustainable practices that align with God's redemptive purposes. Perspectives have inspired Christian environmental advocacy and contributed to the growing movement of faith-based sustainability.

Despite differing doctrinal approaches, both religions share a common vision of the imperative to balance human life's material and spiritual aspects in the pursuit of sustainable development. The convergence of the Islamic and Christian ethical frameworks underscores the potential for. Collaboration in addressing the global environmental crisis. As religious communities continue to engage with ecological issues, the teachings of Islam and Christianity offer valuable insights that can inform both individual behaviour and global policy towards a more sustainable and just future.

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Шәкенов Д.П.

Постнормальді замандағы сенімге негізделген тұрақтылық: христиан діні мен исламның құндылық парадигмалары

Аңдатпа. Профессор Сардар қазіргі заманың күрделілігі мен қарама-қайшылықтарын түсіну үшін негіз ретінде пайда болған Постнормальді Таймс терминін жасады. Қарама-қайшылықтардың бірі біз үнемі жойып отыратын ғаламшарда өмір сүріп жатырмыз. Жағдайды қалай өзгерту керектігі – бұл тек миллиардтаған мәселеғана емес, бұл ете маңызды мәселе. Экологиялық дағдарысты шешу біздің ұрпақ үшін маңызды мәселе, бірақ қоғамның табиғатқа деген көзқарасын қалай өзгертуге болады және экологиялық мәдениетті құнделікті тәжірибеге қалай енгізуге болады? Сардар және басқа да көптеген зерттеушілер экологиялық жағдайды жаксарту рухани құндылықтардың жандануына байланысты деп есептейді. Проф. Сардар атап өткендей, ғылымның, діннің, әрқайсымыздың күш-жігеріміз ортақ ғулденуге қол жеткізу болып табылады. Осыған байланысты рухани-адамгершілік тәрбие мен өсіп келе жатқан ұрпақты тәрбиелу мәселелері бұрынғыдан да өзектірек.

Бұл мақала Тәуелсіз Мемлекеттер Достастығы (ТМД) аймағындағы экологиялық дискурсты және негізгі діни практиканы жан-жақты талдауға бағытталған. Қазіргі заманғы ғылыми басылымдарға, діни мәтіндерге, ғылыми әдебиетке жүйелі шолу жасау бұл дәстүрлердің экологиялық мәдениеттің концептуализациясы мен олардың дүниетанымындағы рөлін жан-жақты түсінуге көмектеседі. Бұл қазіргі заманғы экологиялық сын-тегеуіндерге ортақ қоғамдық ден қою шараларын тереңірек талдауга мүмкіндік береді. Осы алуан түрлі перспективаларды талдай отырып, біз бұл дәстүрлердің экологиялық мәдениетті қалай түсінетінін және олардың дүниетанымындағы рөлін түсінуге тырысамыз. Мақалада қазіргі заманғы экологиялық сын-тегеуіндерге қоғамдық ден қою шаралары зерттеледі, орнықты дамуды қамтамасыз ету үшін рухани-адамгершілік білім беруді дамытудың негіздемесі қарастырылған және мектеп арқылы тұрақтылық пен экологиялық хабардарлықты ілгерілету үшін олардың оқуларын қалай пайдалануға болатыны талқыланады. Мақаладағы материалды зерттеуге сүйене отырып, біздің бәрімізге, соның ішінде тың аудиторияға жауапты ескелең ұрпақты қалыптастыру үшін рухани-адамгершілік тәрбиені енгізу қажет деген қорытындыға келеді.

Түйін сөздер: Ислам, Христиан діні, Постнормальді заман, негізгі құндылықтар, дін, экология.

Шакенов Диас Павлович

Экологическая устойчивость в постнормальные времена: ценностные парадигмы христианства и ислама

Аннотация. Профессор Сардар разработал термин «постнормальные времена», который стал основой для понимания сложностей и противоречий нашего времени. Одно из противоречий заключается в том, что мы живем на планете, которую постоянно разрушаем. Как изменить ситуацию – это не просто вопрос на миллиард долларов, это жизненно важный вопрос. Решение экологического кризиса – актуальный вопрос для нашего поколения, но как изменить отношение общества к природе и как внедрить экологическую культуру в повседневную практику? Сардар и многие другие исследователи считают, что улучшение экологической обстановки зависит от возрождения духовных ценностей. По словам профессора Сардара, усилия науки, религии и каждого из нас направлены на достижение общего процветания. В связи с этим как никогда актуальны вопросы духовно-нравственного просвещения и воспитания подрастающего поколения.

Целью данной статьи является всесторонний анализ экологического дискурса и основных религиозных практик в регионе Содружества Независимых Государств (СНГ). Систематический обзор современных научных публикаций, религиозных текстов и научной литературы помогает всесторонне понять, как эти традиции концептуализируют экологическую культуру и ее роль в их мировоззрении. Это позволяет глубже проанализировать реакции общества на современные экологические вызовы. Анализируя эти различные точки зрения, мы стремимся понять, как эти традиции концептуализируют экологическую культуру и ее роль в формировании мировоззрения. В статье исследуются общественные реакции на современные экологические вызовы, дается обоснование развития духовно-нравственного образования для обеспечения устойчивого развития, а также обсуждается, как эти знания могут быть использованы для продвижения устойчивости и экологического сознания через школьное обучение. На основе изученного материала сделан вывод о том, что всем нам, в том числе и уважаемой аудитории, необходимо внедрять духовно-нравственное воспитание для формирования ответственного подрастающего поколения.

Ключевые слова: ислам, христианство, Постнормальные времена, основные ценности, религия, экология.

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