

The environmental elements are the signs or evidence of the existence of Allah and His greatness (i.e. infinite wisdom, power, and grace) (Al-Quran, 45:3-5). Islam considers the universe including the environmental elements as a book of signs pointing to Allah. To know Allah and obtain *iman* and *taqwa* Muslims need to acquire knowledge (using all their senses) about themselves and the physical environment around them. Achieving *iman* and *taqwa* through contemplating Allah's creation is one of the meanings and purposes of the environmental elements created by Allah. Each creature is created, in a manner appropriate to its kind, with wisdom, value, and purpose that is to consciously serve, worship and glorify Allah though humans may not understand how they do so (Al-Quran 17:44, 13:15, 21:79, 22:18).

Human beings need the environmental elements. Plants, for instance, are the basic source of sustenance for animals and human beings on earth (Al-Quran, 80:24-32) in supplying nutrients, enriching and protecting the soil from erosion by wind and water. They conserve water by slowing runoff, moderate the climate, and produce oxygen as well as possess medical as well as economic values as medicines, oils, perfumes, waxes, fibers, timber, and fuel (Al-Quran, 56:71-73).

Verses of al-Quran serve as constant reminders to Muslims as a Caliph on earth about what Islam considers as good and bad interactions with the environment. For instance, on the prohibition of excessive consumption in Surah of Chapters 6:141, 7:31, 30:30, 55:1-9. Al-Quran tells many incidents where ethical behaviors due to a great faith yielded in positive results (Al-Quran, 7:96, 11:52, 14:7) whereas unethical behavior due to disbelief resulted in negative impact on the environment (Al-Quran, 20:124, 13:13, 17:68-69, 11:44, 18:42, 68:29, 35:45, 16:112).

EEB may be performed due to other reasons than religion such as social, economic, or political reasons. However, religious reasons are particularly important for not only do they trigger higher commitments, they also govern other aspects of life such as social, economic, and political. Although environmental problems such as pollutions and natural resources degradation are due to many reasons but human behavior is identified as one of the main causes of environmental deterioration. Hence, religious actors such as Muslim religious scholars and Islamic religious organizations are the most effective driving factors behind Muslims' Environmentally Ethical Behavior. This paper seeks to discuss on how exactly Muslim religious scholars and Islamic religious organizations respond to these environmental problems and issues within the framework of their respective realm, scope and autonomy in the midst of industrial development in Malaysia, and consequently drive the environmentally ethical behavior of Muslims in Malaysia.

Literature Review

The colonization of Muslim countries has replaced Muslims' Quranic understandings of the environment with western understandings of the environment that viewed nature in utilitarian and materialistic terms. This understanding lasts until today in the Muslim countries. The environment