

Impacts of Global Environmental Changes: An Analytical Study on Remedies with Islamic Perspectives

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Abstract:

Human beings are facing series of problems regarding environmental changes, scientist are warning that these changes will destroy the rest of the world. There are two major schools of thought in this concern, one is claiming that “change of environment is a natural process” whereas the other is blaming the man for this change. Both are agreed that this change is an alarming situation for the survival of mankind. Increasing of global warming, lack of fresh water biodiversity reduction and pollution are major issues. The main objective of this paper is to reveal the reality about the change of environment whether it is a natural process or irresponsible behavior of man toward environment? In both cases what is the role of Muslims to protect the environment. Islamic teachings regarding protection of environment will be present in the light of Quran and Sunnah. Paper will be ended with suggestions and recommendations.

Keywords: *Environment changes, natural process, schools of thought, global warming, survival mankind*

Introduction:

Environmental change is most commonly caused by human influences and natural ecological processes to change or disturb the environment. Environmental change may include a variety of things, including natural disasters, human interference, of animal interaction. Environmental change does not only involve physical changes, but it can also involve such things as an infestation of invasive species.⁴

Our environment is continually changing, as our environment changes, however, so does the need to become more aware of the issues surrounding it. With a massive influx of natural disasters, warming and cooling periods, different weather patterns and much more, people need

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to know what kind of environmental problems our planet faces.

At present, the problem of environmental pollution for the whole world has become an alarming situation, and due to this, it is evident that humans have ignored the environment in the race of development of science and technology in different fields of life. Due to which, undesirable and inappropriate changes have occurred in the air, water and earth's physical, chemical and biological properties, and the temperature of the earth has increased to a malicious extent. Due to which the problem of global warming has been created.

Thus, these changes have threatened the lives of humans and other living creatures, and it's got worried position that their life will end completely, whereas, it is the only environment in which humans or other living creatures live, So the earth, the forest, the mountains, the river, the desert, the different living creatures like humans, birds, insects and other large and small animals are all essential components of the environment, and these are all necessary for each other in their natural life, But now man has interrupted interference in nature, which caused air, earth, sea and radial pollution. So there is a huge number of hazardous articles for the human and environment in the atmosphere, due to which the natural ingredients of the air have become tragic, and existence of large amounts unwanted items in water, like solid particles, solved alloys, industrial disadvantaged items, dropped gutters and biological items, which has become the source of spreading of various diseases through water pollution, and the Earth is also facing critical changes in its physical, biological and chemical synthesis, moreover, anxiety and unusual sound are caused sound pollution which caused hazardous effects on human health.

Similarly Extra mass extrusion of hidden economic wealth within the ocean Such as oil, fish, minerals and other different items are increasingly worsening the natural balance of seas, and oceans are becoming polluted due to the flow of Crash, dirt human and industrial waste from cities established on the beach. Same like these rays, which in actual are energies that can quickly pass through space or any other material, so these rays are useful for humans but their use of extra than specific amount is hazardous for human health. But due to radical pollution spread from nuclear experiments, nuclear electricity, mobile phone technology and its tower satellite are vulnerable not only for human bodies, but also for the health of water, soil, air, Plants and animals.

Literature review

Islam and the environment: This book is about scatter seeds from which many other studies and projects will grow, whether environmental projects started by Muslims or in collaboration with non-Muslims, discussions in study circles, or with non-Muslim environmentalist,

planners, financiers and economists. Islam has a positive contribution to make, if only people can understand.¹

Traditional Islamic Principles of Built Environment:

This book is written keeping in view the non-Muslim reader. It analyzes the values and principles formed by the Islamic tradition for governing the physical and social environment of Muslims. The image of Islam that emerges from this research work, is that of a way of life with social ideologies. Relying on the Qur'an and Sunnah as the primary source of Islamic law and using examples of the environment built by early Muslims in North Africa, the Middle East, Europe and Central Asia, the environment responds to environmental and social variables. Islamic views on the controversial issue of modernity are also examined. The book will be of interest to people in the fields of urban planning, architecture, sociology, anthropology, housing and the built environment, as well as Islamic sciences.²

Environmental protection in Islam: This publication describes the Islamic view of environment and, in particular, the interaction between people and nature in achieving environmental conservation and sustainable use of natural resources. Includes a section on basic Islamic legislative rules concerning the environment.³

Māholiyāt ka Tahaffuz, Islam ki Nazar main⁴

Islamic Teachings Regarding Environmental Protection:

Islam which is a natural and moderate religion, it has given various teachings for the survival and protection of natural resources like wild, alimantal and land sources, which are as following:

Moderate life:

According to Islamic teachings, man should spend moderate life, as Allah almighty said:

”وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا.”⁵

“*And eat and drink, and waste not.*”

Allah commanded on another place:

¹. Khalid Fazlul, Islam and the Environment (Tāhā Publishers Ltd, 1999)

². Hishām Mortadā , *Traditional Islamic Principles of Built Environment* (London, Routledge, Tylor & Francis group, 2003)

³. Al-Glenid, Mohamed Al-Sayyed, Al-Sabbagh, Abdul Latif Tawfik Al-Shirazī, Ba Kader, Abou Bakr Ahmed, Izzidien, Mouel Yousef Samarraï, Llewellyn, Othman Abd-ar-Rahman: Environmental protection in Islam, 1994

⁴. Monthly *Zindagi*, Delhi, October 2013, Vol 39/Issue:10

⁵. Al-Ārāf, 7:31

“وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ”¹

“And do not be extravagant. Surely, Allah does not like the extravagant.”

According to the Holy Quran, everything that goes away from reforms and accuracy and lose the ability of advantages is *Fasād*. Although, it’s dominant use is used for misconception and misconduct but it is also applicable to disturbing the balance and moderation of any system, which gradually eliminates its true utility.

“وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ”²

“Once he turns back, he moves about in the land trying to spread disorder in it, and to destroy the tillage and the stock; and Allah does not like disorder.”

Allah almighty in the Holy Quran in more than two verses, invited to think about the earth, wind, water, living and dead creatures, trees, stones, mountains, sea and other things which are the wonders of this universe, and indicated its balanced system of universe.

“صُنِعَ اللَّهُ الَّذِي أَتَقَّنَ كُلَّ شَيْءٍ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ”³

“The handiwork of Allah Who hath perfected everything. Verily He is aware of all that ye do.”

It is narrated by Hazrat Amama (R.A) that the Prophet of Allah ﷺ said:

“إِنَّ أَعْظَمَ النَّاسِ عِنْدِي مُؤْمِنٌ خَفِيفُ الْحَادِ، ذُو حَظٍّ مِنْ صَلَاةٍ، غَامِضٌ فِي النَّاسِ، لَا يُؤْبَهُ لَهُ، كَانَ رِزْقُهُ كَفَافًا”⁴

“The one who most deserved to be envied, un my view, is the one who has the least burden, who prays a great deal and finds joy in prayer, and who is unknown among people and is not paid any heed. His provision will be sufficient, he will be content with it, his death will come quickly, his estate will be small and his mourners will be few.”

Moreover, wealth as per need of daily life is a sign of success, so it is narrated by Abdullah Bin Amar (رضى الله عنه) that the Prophet of Allah ﷺ said:

“قَدْ أَفْلَحَ مَنْ أَسْلَمَ، وَرَزَقَ كَفَافًا، وَقَنَّعَهُ اللَّهُ بِمَا آتَاهُ”⁵

“He is successful who has accepted Islam, who has been provided with sufficient for his want and been made contented by Allah with what He has given him.”

¹ - Al-Baqarah, 2:205

² - ibid

³ - Al-Nahal, 16:88

⁴ - Ibn-e- Mājah, *Al-Sunan*, Hadith # 4117

⁵ - Muslim, *Al-Jāme Al-Sahīh*, Hadith # 1054

Moreover, the Prophet of Allah (ﷺ) declared that the one who spend consciously (don't waste and not miser) on his family is equal to spend in the cause of Allah.

Because of the dis-likeness of extravagant, He ﷺ prayed for his family for wealth not more than needs. Abu Huraira reported Allah's Messenger (ﷺ) as saying:

“اللَّهُمَّ اجْعَلْ رِزْقَ آلِ مُحَمَّدٍ قُوتًا.”¹

“O Allah, make the provision of Muhammad's family sufficient just to sustain life”.

It is clear from above *Ahādith* that greed and love for wealth are not encouraged and but moderation in life is encouraged.

And it is obvious that if the world keeps moving on the path of development with moderate and moderate attitude, then balance of system will remain maintained and the environment will also be protected and the development will continue to grow.

Plantation:

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا²

He is the One who sent down water from the heavens. Then we brought forth with it vegetation of all kinds

This verse focuses on creating the sources of trees and plantation, moreover, the significance of plantation can be observed by this Hadith, Jabir (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying:

“مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا إِلَّا كَانَ مَا أَكَلَ مِنْهُ لَهُ صَدَقَةٌ، وَمَا سُرِقَ مِنْهُ لَهُ صَدَقَةٌ، وَمَا أَكَلَ السَّبُعُ مِنْهُ”³

“Never a Muslim plants a tree, but he has the reward of charity for him, for what is eaten out of that is charity; what is stolen out of that, what the beasts eat out of that, what the birds eat out of that is charity for him.”

The Prophet said:

“مَا مِنْ مُسْلِمٍ غَرَسَ غَرْسًا فَأَكَلَ مِنْهُ إِنْسَانٌ أَوْ دَابَّةٌ إِلَّا كَانَ لَهُ بِهِ صَدَقَةٌ”⁴

“If any Muslim plants any plant and a human being or an animal eats of it, he will be rewarded as if he had given that much in charity.”

In the light of above traditions it is very clear that it is a moral and social duty of Muslims to plant different types of plants and it is a continuous source of rewards.

¹ . ibid, Hadith # 1055

² - Al-An'ām, 6:99

³ - Muslim, *Al-Jāme Al-Sahīh*, Hadith # 1052

⁴ - Bukhari, *Al-Jāme Al-Sahīh*, Hadith # 2320, 6012

“مَنْ قَطَعَ سِدْرَةً فِي فَلَاةٍ يَسْتَطِلُّ بِهَا ابْنُ السَّبِيلِ وَالْبَهَائِمُ عِبْتًا وَظُلْمًا بغيرِ حَقٍّ يَكُونُ لَهُ فِيهَا صَوَّبَ اللَّهُ رَأْسَهُ فِي النَّارِ.”¹

“If anyone cuts the lote-tree, Allah brings him headlong into Hell.”

Protection and Care of Animal:

One of the teachings of Islam is that even animals should not be killed unjustly, because these are one element of the essential elements of the environment. It was narrated that 'Amr bin Sharīd said: I heard Sharīd say that he heard the Prophet of Allah saying:

“مَنْ قَتَلَ عُصْفُورًا عَبْتًا عَجَّ إِلَى اللَّهِ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ يَقُولُ: يَا رَبِّ، إِنَّ فُلَانًا قَتَلَنِي عَبْتًا، وَمَ يَقْتُلَنِي لِمَنْفَعَةٍ”²

“I heard the Messenger of Allah say: Whoever kills a small bird for no reason, it will beseech Allah on the Day of Resurrection saying: O Lord, so and so killed me for no reason. And he did not kill me for any beneficial purpose.”

“مَنْ قَتَلَ عُصْفُورًا فَمَا فَوْقَهَا بغيرِ حَقِّهَا سَأَلَ اللَّهُ عَزَّ وَجَلَّ عَنْهَا يَوْمَ الْقِيَامَةِ قِيلَ يَا رَسُولَ اللَّهِ فَمَا حَقُّهَا قَالَ حَقُّهَا أَنْ

تَذْبَحَهَا فَتَأْكُلَهَا وَلَا تَقْطَعُ رَأْسَهَا فَيُرْمَى بِهَا.”³

“There is no person who kills a small bird or anything larger, for no just reason, but Allah will ask him about it. It was said: O Messenger of Allah, what does 'just reason' mean? He said: That you slaughters it and eat it, and do not cut off its head and throw it aside.”

Breeding off of any living creature is not allowed:

One of the teachings of Islam is that no living creature should be genocide; because every living creature has a social existence and that is also a nation like a human being. Allah almighty said in the Holy Quran:

“وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَّمٌ أُمَّتُكُمْ مِمَّا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ.”⁴

It shows that there are other creatures of universe like humans, which are a species, and they also have their own characteristics, which distinguished one specie from others. So, each one has a specific tendency, consciousness, understanding and feelings and every specie is conscious about its collective and social status, which inspire them that it should work for protection and survival of its collective existence like a component of unit, and each of them plays their role in the fulfillment of their own purpose. And when every living creature is a social being, it is an important part and the essential element of the environment.

¹ Abu Dawūd *Al-Sunan*, Vol.3, Hadith # 1827

² Nisāī, *Al-Sunan*, Hadith # 4446

³ ibid, Hadith # 4450

⁴ Al-An'ām, 6:38

Therefore, it is not right to eliminate the entire generation. So the Prophet of Allah (ﷺ) said:

“لَوْلَا أَنَّ الْكِلَابَ أُمَّةٌ مِنَ الْأُمَّةِ لَأَمَرْتُ بِقَتْلِهَا، فَاقْتُلُوا مِنْهَا الْأَسْوَدَ الْبَهِيمَ”¹

“Were dogs not a creation of the creations (of Allah). I would have commanded that all of them should be exterminated. So, kill all those of them that are black.”

Black dogs are chronic dogs that attack humans and their poison spreads into the body. So this tradition shows that in the creation of every creature, the wisdom of Allah is humble and invisible, and the visible creatures are also not free of profit, so genocide of a living creature is not allowed that's why the dogs which do not attack humans, there is no sin to take advantage of them in the affairs protection and security.

Avoid burning of the atmosphere:

One of the teachings of Islam is that dead bodies should be buried, that's where an aspect is to respect human after death even but it is also a purpose atmosphere should not be consumed by the impurity and evil of the dead bodies. So according to many Ahadith dead bodies are obliged to be buried. One right of dead person on live persons is to assume that its funeral should be offered for prayer and burial. It is in a Hadith that a Muslim entitled five rights on other Muslims. It was narrated from Abu Hurairah that the Messenger of Allah P.B.U.H said:

"خَمْسٌ مِنْ حَقِّ الْمُسْلِمِ عَلَى الْمُسْلِمِ: رَدُّ التَّحِيَّةِ، وَإِجَابَةُ الدَّعْوَةِ، وَشُهُودُ الْجَنَازَةِ، وَعِيَادَةُ الْمَرِيضِ، وَتَشْمِيثُ الْعَاطِسِ إِذَا حَمَدَ اللَّهَ"²

“Five are the rights of the Muslim over the Muslim: Returning his greeting, accepting his invitation; attending his funeral; visiting the sick; and answering (saying Yarhamuk-Allah) to the one who sneezes, if he praises Allah (says Al-Hamdu Lillah).”

The study of the Holy Quran shows that from the beginning of man's birth, Allah has put the way of burial in human beings.

Spreading of dirt and crush in open area is not allowed:

One of the teachings of Islam is that even the general mess should not be spread so that the atmosphere not blown and dead, so He (ﷺ) ordered to buried cough. It is narrated by Hazrat Anas (رضى الله عنه):

“الْبَرَاقُ فِي الْمَسْجِدِ حَاطِيَةٌ، وَكَفَّارَتُهَا دَفْنُهَا.”³

¹. Abū Dāwūd, *Al-Sunan*, Hadith #2845

². Ibn-e-Mājah, *Al-Sunan*, Hadith # 4117

³. Muslim, *Al-Jāme Al-Sahīh*, Hadith # 552

Narrated Anas bin Malik: The Prophet said, "Spitting in the mosque is a sin and its expiation is to bury it."

In another hadith the Prophet of Allah (ﷺ) said:

«التَّفْلُ فِي الْمَسْجِدِ حَطِيئَةٌ، وَكَفَّارَتُهَا دَفْنُهَا»¹

"Spitting in the mosque is a sin, and its expiation is that it should be buried."

In above ahadith, specification of mosque is to convey the message and its implementation in general should be practice, everything which is undesired should be buried.

Excessive Storage of Water:

One of the teachings of Islam is that such excessive storage of water is not allowed which caused to reduce the water of other users. Hazrat Muhammad (ﷺ) said:

«الْمُسْلِمُونَ شُرَكَاءُ فِي ثَلَاثٍ: فِي الْكَلْبِ، وَالْمَاءِ، وَالنَّارِ»²

"Muslims have common share in three (things): Grass, water and fire."

It is not right to waste water:

Water is the first need for life and livelihood on the earth. Allah almighty said in the Holy Quran:

وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ³

In view of the importance of water, Allah has placed three parts of water and a part of soil, so there is one billion and 40 million cubic kilometers of water on the ground, its 17% share is on the surface of the ground, but 97% of the water is in the form of seas, which is spread over 70% of the earth's area and which is unusable for saline and human, only three percent of the water available for human consumption is available and only three percent of which we call fresh water. Drinkable water is available on the poles in the shape of ice sheet, ice water is generally pure from any type of pollution, but the ratio of ice water is only one percent, and two percent sweet and capable Use is obtained from rivers, canals, lakes, pools, wells and bricks. The quantity of useable water is very low. Therefore, there water is of lot of value, which is Islam's teachings that you should not waste water. The Prophet of Allah (ﷺ) said:

«إِنَّهُ سَيَكُونُ فِي هَذِهِ الْأُمَّةِ قَوْمٌ يَعْتَدُونَ فِي الطَّهْرِ وَالِدُّعَاءِ»

"In this community there will be People who will exceed the limits in purification as well as in supplication."

¹. iid, Hadith # 552

². Abū Dawood, *Al-Sunan* Hadith #3477

³ - Al-Quran : 21/30

Water pollution is not allowed:

One of the teachings of Islam is that water should not be polluted, because water is necessity for all living organisms and water performance in the living body is more than 90% higher than all other things, food and air also pass through the body with the chemical reaction of water, rather, water efficiency is also important to overcome harmful elements of the body. Whereas, it is also true on the other side water is a solution to which there is a contraceptive solution, Water pollution is the most important and biggest problem of this period. Therefore, after the air pollution, water pollution has become the most serious problem of the environment.

Islam has given the most efficient and fair teachings to save water from pollution. Narrated Muadh ibn Jabal: The Messenger of Allah ﷺ said:

“اتَّقُوا الْمَلْعِنَ الثَّلَاثَةَ: الْبَرَازَ فِي الْمَوَارِدِ، وَقَارِعَةَ الطَّرِيقِ، وَالظِّلَّ”¹

“Be on your guard against three things which provoke cursing: easing in the watering places and on the thoroughfares, and in the shade (of the tree).”

Sound Pollution:

Sound pollution is also an important issue of environmentalism, in the present era, Islam's education in controlling audio pollution is moderate even if it is sound and excessive sound without any need and reason is not allowed. Allah almighty said in the Holy Quran:

وَاعْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ²

This verse of the Holy Quran shows that it is not accurate to speak and call in such a loud sound which may feel not well to others, so Islam orders to speak in the frequency which is required only. One night the Prophet of Allah ﷺ was walking in street and pass through the house of Hazrat Abu bakar رضى الله عنه and observed that he was offering prayer with low sound and when He ﷺ pass through the house of Hazrat Umar رضى الله عنه and observed that he was offering prayer with loud sound recitation, in the morning Hazrat Muhammad ﷺ advised them both to be moderate not less like Hazrat Abu bakar and not loud like Hazrat Umar.

Conclusion

Islam which is a natural and moderate religion, it has given various teachings for the survival and protection of natural resources like wild, alimental and land sources, Allah almighty in the Holy invited to think about the earth, wind, water, living and dead creatures, trees, stones, mountains, sea and other things which are the wonders of this universe, and indicated its

¹ -Al -Sunan abu Daoud, Hadith #26

². Luqmān, 31:19

balanced system of universe. it is obvious that if the world keeps moving on the path of development with moderate and moderate attitude, then balance of system will remain maintained and the environment will also be protected and the development will continue to grow In the light of Islamic teachings it is very clear that it is a moral and social duty of Muslims to plant different types of plants. Islam teaches that even animals should not be kill them unjustly, because these are one element of the essential elements of the environment. We should care for animals as these animals and natural elements as these all are very compulsory for the survival of universe. Islam teaches that no living creature should be genocide; because every living creature has a social existence and that is also a nation like a human being, excessive storage of water is not allowed which caused to reduce the water of other users.

Recommendations:

- Moderate attitude in every matter of life to avoid waste which caused pollution and ailments.
- Seminars and conferences should be arranged for awareness and importance of plantation
- We should care for animal, they must be not kill without genuine reasons.
- Breeding off of any living creature should not be allowed.
- Avoid to throw crushes and dirt on open areas
- Avoid to burn the atmosphere, all those things which caused undesired smell should be buried
- excessive storage of water should not be allowed which caused to reduce the water of other users
- water should not be waste, we must use it with much care
- Avoid to pollute the water.
- Authorities should must take serious measures to control sound pollution by constituting strict laws.