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TOPIC

Islam and Environmental Ethics: An exploration of the Contemporary Islamic Discourse

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Islam and Environmental Ethics: An exploration of the Contemporary Islamic Discourse

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ABSTRACT:

Living in an eon of environmental crises and being followers of Islam; the religion of more than one billion individuals being practiced in essentially every country on earth, the explanation of an Islamic ecological ethic in contemporary terms becomes even more pressing. Beginning in the last part of the 1960s, few Muslim researchers directed their concentration toward how the Islamic sacred writing and scholarly practice may assist Muslims with comprehension and react to environmental change and ecological emergencies. In building this Islamic way to deal with environment, these researchers embraced a nearby investigation of the Qur'an, the Sunnah (the gathered practices of the Prophet Muhammad), hundreds of years of Islamic law, and the works of Sufi spiritualists and researchers to develop Islamic natural philosophies and law. The paper is an exploratory study of the contemporary Islamic discourse on environmental ethics. An attempt is made to highlight the key Muslim scholarship on the subject as well as to highlight the purpose and connotation of environmental themes in light of Quran and Sunnah and the objectives of Shaiah. Further the researchers have tried to underscore the key themes like preservation of the natural resources and Islamic ethical principles involved in any such attempt.

Keywords: environmental ethics, explanation, Islamic ecological ethic.

Islam and Environmental Issues:

Of course, there is no denying that the environmental crisis is the result of advances in science and technology. The destruction of an hour in the scientific age is greater than the cosmic destruction of thousands of years in the non-scientific age. This does not mean that science itself is guilty, but rather that it is a divine gift that has made it possible for us to conquer and use the forces of the universe. Since the development of modern science in the West has been under the influence of atheism, it is devoid of any kind of system of values. Its entire goal is material progress. This spiritual evolution has been completely ignored is deprived.

Civilization under the influence of Secular Materialism is completely unfamiliar with the concept of God and the Hereafter and its core is based on selfishness, self-interest and exploitation in which man's ultimate goal is ease, materialism, pleasure seeking and nothing but the satisfaction of physical emotions and the fulfillment of carnal desires. Modern means and resources are being used for human ruin instead of human progress and even at the height of material progress man is filling the void of spiritual values, the devastating consequences of which are being suffered by the whole world today.

Modern material civilization has separated man from God and nature, not only killing his soul, but also endangering his physical existence due to the environmental disorder caused by it, so the world. Scientists, thinkers, and intellectuals around the world are

working to find the causes and triggers of the environmental crisis, as well as to address this collective threat. Muslim and non-Muslim scholars are calling the environmental crisis a crisis of morals and values, which is the result of a spiritual vacuum in human life. Analyzing the environmental crisis, various thinkers have pointed out the causes of greed, poverty, inequitable distribution of wealth, overpopulation, greed for unlimited economic growth, industry, nationalism, militarism, consumerism, and materialism. And for its solution, moral and spiritual values such as humility, gratitude, justice, mercy and love for living beings have been emphasized but the fact that the real source of moral value is religion and not atheism and it is impossible to imagine values without religion. The present situation is, in fact, the result of the loosening of the grip of religion on the individual and society, because there can be no more effective and powerful stimulus than religion for the reformation of human character and the prevention of moral depravity.

According to the Cressy Morrison, president of the New York Academy of Sciences, the Admiration, liberality, honorability of character, profound quality, motivation, and what might be known as the Divine ascribes, don't emerge from skepticism or invalidation, an astounding type of self-arrogance that places man in the spot of God. Without confidence, the development would become bankrupt, the request would become confusion, limitation and control would be lost, and evil would win. Let us, then, at that point, hold quick to our faith in a preeminent knowledge, the affection for God and the fraternity of man, lifting ourselves nearer to him by doing his will as far as we might be concerned and tolerating the obligation of accepting, we are, as His creation, deserving of His consideration.¹

The concept of God and the Hereafter is essential for the formation of a responsible and balanced personality and the establishment of a righteous civilization.

In the words of Maulana Wahid Uddin Khan, the fact is that the only and real answer to everything that is needed to build a civilization is religion. Religion guides us to the real, legislative, the most appropriate basis of law, the most correct basis in every aspect of life in the light of which we can make a complete map of life. It provides the psychological basis for the law, in the absence of which the law becomes practically useless. It creates a favorable atmosphere within the society that is necessary for the implementation of a law. Gives what we need for our cultural construction while atheism has not been able to give any of them and cannot really give them.”²

“All human activities must be based on the idea that the earth is only a temporary home (even though man is a superior being) and that to find favor in the next world our action must be properly administered as a manifestation of faith. These include justice and piety plus the appropriate knowledge and understanding of environment problems”³

This discussion helps us to conclude that, permission to destroy the earth's ecosystem is not the result of religion but of a lack of religious awareness. This concept stayed on the edges of standard Islamic talk for quite a long time, yet the interest of Muslims in ecological developments is developing and with it the need for an Islamic environmental

approach has also emerged. In creating ecological philosophies, Muslim researchers center upon the relationship of Allah subhanahu wa ta'ala to the natural world, setting that as Allah subhanahu wa ta'ala's creation, the natural world is a sign through which mankind can encounter Allah subhanahu wa ta'ala. Albeit the natural world is "made helpful" to humankind, and humankind is Khalifah Allah subhanahu wa ta'ala's delegate or steward on earth. The improvement of Islamic natural law from inside the Shari'a custom is apparently similarly as though not more significant as articulating an Islamic ecological philosophy. Some Muslim naturalists contend developing numerous guidelines with respect to agribusiness and water to lay out Islamic ecological law.

In Islamic paradigm the concept of pollution is broad as it refers to both the environmental pollution and moral pollution. While the environmental pollution refers only to air pollution, water pollution, land pollution and soil pollution, the moral pollution includes the religious pollution, economic pollution, political pollution, educational pollution and social degradation. If the environment influences a person's life, so does morality and values. The environment of a person is affected by the morality as by the physical condition.

Thus, a man is adversely influenced by the climate when financial conditions are ominous and lopsided or when the ethical state of society is destroyed and a wide range of foulness and rottenness (outer and inner) is around. It gets hard for an individual to live in such a climate. That is why Islam insists on keeping all kinds of environments clean and tidy. So that man can look happy in it mentally, morally and physically and live these few years of life in peace and tranquility.

Literature review:

Given to the rising environmental concerns and issues during last few decades Muslim scholarship has contributed to the comprehension of the Environmental ethics. They have tried to highlight the key environmental themes like the sanctity of earth as a mosque and environmental values in Islam. Below is a review of the few influential works dealing with Islam and environment:

"The Environmental Dimensions of Islam"⁴ by Mawil Izzi Dien addresses a genuine exertion by a Muslim researcher to take part in the worldwide discussion on green issues. To help Muslims and environmentalists get what Islam must bring to the table; Dr Izzi Dien first characterizes the idea of the environment in Islamic terms, then, at that point makes an orderly assessment of the distinctive dimensions of Islamic idea regarding the matter, including the religious, ethical, legal, and financial.

"Green Deen: What Islam Teaches about Protecting the Planet"⁵ by Ibrahim Abdul-Matin argues that Muslims are compelled by their religion to praise the Creator and to care for their community. But what isn't commonly known is that there are profound and well-established associations between Islamic teachings and environmentalism. In this pivotal book, Ibrahim Abdul-Matin draws on research, sacred writing, and interviews with Muslim Americans to follow Islam's preoccupation with humanity's aggregate job as stewards of the Earth. Abdul-Matin brings up that the Prophet Muhammad proclaimed that "the Earth is a mosque."

“Towards an Islamic Jurisprudence of the Environment- Fiqh al-Bi'ah fil-Islam⁶” This paper is based on a lecture given at the Belfast Mosque in February 1998 by Prof. Mustafa Abu-Sway. This paper aims at formulating a coherent and methodical jurisprudence of the environment based on the Islamic revealed knowledge and heritage. The paper investigates how the Islamic perspective deals with the various parts of the climate, each independently. Lastly, there is a discussion of the points (maqasid) of the Shari'ah about safeguarding environment.

“Islam and the Environment – Ethics and Practice an Assessment”⁷ by Fazlun Khalid explains how Islam defines human connections with the earth and how we may be kinder to it as the source of the generous gifts that sustain all our lives. He further quoted the responsibilities of Muslims specified by the Creator to protecting environment.

“An Islamic approach to the environment”⁸ by Ibrahim Ozdemir elucidates that the environment belongs to all human beings. Or more correctly, it has been given to all of us in trust by God. Being Muslims it's our greatest responsibility should therefore be to treat this trust in the best way, and not to pollute it or destroy it. Furthermore, he quoted several references from Quran and Hadith to demonstrate that in what way Allah subhanahu wa ta'ala SWT and his Messenger PBUH ordered Muslim Ummah to safeguard environment.

Dr. Saeed Ullah Qadhi writes that Environmental pollution is not only related to air, water, land and soil but also includes moral, cultural, educational, political, social and economic issues.⁹

The things we deal with and are necessary for our lives and survival, such as housing, food, drink, breathing, medical treatment and work relationships, as well as the things on which communication and relationships depend the total of all is called the environment. If there is balance in the environment, then human life will be healthy and peaceful and if the environment deteriorates then life will be in danger. Towards all other spheres of life, Islam also provides us with golden rules related to the environment, by following which Muslims can achieve success in both religion and the world.

For this reason, basically, Allah subhanahu wa ta'ala Almighty has balanced the environment in which the high workmanship of the Creator is evident. The teachings of Islam show that Allah subhanahu wa ta'ala Almighty has created the natural environment in a special way. If there is no human interference in it, it will remain balanced, because almighty created every element of life with specific attributes and suitability, which is responsible for the balance of the environment.

Allah subhanahu wa ta'ala Almighty has instructed: “As for the earth, we have stretched it out and placed on it firm mountains, and We have caused to grow in it everything well-balanced”¹⁰

From this verse it is known that Allah subhanahu wa ta'ala Almighty has created everything with balance, has created plants so much that on the one hand the food and needs of biological species are fulfilled and on the other hand the types of plants created in such a way that the balance of the environment is maintained. It would be

fair to say that ecological equilibrium means that all the physical elements around us are left in the same physical state, and it is protected from all kinds of nuclear and non-physical talus. But if man continues to use these natural elements relentlessly, then their balance will not be maintained, and the result will be that they will be able to fully meet the needs of biodiversity as usual.

The contemporary discourse of environmental sustainability has many values embedded in the teachings of the Quran and Sunnah. The general outlook of the Qur'anic paradigm on utilizing the natural environment is based on the prohibition of aggression and misuse, as well as being founded on ideas of construction and sustainability. Unfortunately, in the contemporary world the Muslim community fails to pay sufficient attention to the relevant instructions in the Quran and Sunnah.

In 2004, the United Nations' High Level Threat Panel announced that environmental degradation is one of the ten most serious threats faced by the world.¹¹ Unfortunately, Muslim societies in general and their policy makers have shown little concern for the management of natural resources, something that could eventually lead to the destruction of the environment in every country.¹²

Environmental degradation is part of a complex interplay of socio-economic, institutional, and technological factors. Legal action is being pursued within and by various nations around the world, both jointly and separately, but the problems have not yet been brought under control. Technological solutions or the environmentally-friendly technologies under development are extremely important but they do not address the causes of the underlying political, social, and economic factors.¹³ To tackle the issue, different establishments need to cooperate to form a comprehensive working strategy.

With respect to the Islamic custom, Prophet Muhammad SAW set up the act of maintainable living through his praiseworthy deeds and sayings, which upheld ensuring and really focusing on protecting and caring for the environment.

To quote an example of how the Prophet SAW appreciated the value of water, he once told his companion Sa'ad that the latter was using an excessive amount of water for his ablutions (wuḍū') by saying "do not waste (water)". Sa'ad then asked whether there could ever be wastage if the water was used for wuḍū', The Prophet's reply was, "Yes, even if you are doing that by a flowing river".¹⁴

Izzi Dien sees that this hadith is of incredible incentive for ecological schooling, something which is genuinely necessary in Muslim nations, large numbers of which are growing quickly yet inadequate with regards to any culture of natural mindfulness and concern. As per this hadith, a Muslim should bend over backward not to squander anything, for the crucial components of life ought to be moderated. Izzi Dien underlines that this hadith shows the moral rules that should be applied when managing regular assets so they might be appropriately used. As far as he might be concerned, moral mindfulness is especially powerful in advancing social change, and he accepts that such a methodology may achieve the requirement of the law on the ground.¹⁵

Protection and Conservation of the basic natural resources in Islamic perspective:

Water

Allah subhanahu wa ta'ala has made water the basis of life. Rather, all living beings depend on water for their existence. Numerous verses of the Qur'an discuss this divine blessing and its significance. In addition to the many vital aspects of water, its social and religious status is also acknowledged. Water is also essential for purification. And no bodily worship can be performed without cleansing the body and clothes.

Allah subhanahu wa ta'ala says in Qur'an: "And it is He who sends the winds as good tidings before His mercy [i.e., rainfall], and we send down from the sky pure water"¹⁶

In another verse Allah subhanahu wa ta'ala says: "And sent down upon you from the sky, rain by which to purify you and remove from you the evil of Satan"¹⁷

Only 3% of the water on the earth is usable and the remaining 97% is salty in the form of oceans which is not normally usable. Ordinary creatures can use it.

As Allah subhanahu wa ta'ala says: "And He is the One who merges the two bodies of water: one fresh and palatable and the other salty and bitter, placing between them a barrier they cannot cross."¹⁸

Allah subhanahu wa ta'ala Almighty has reserved fresh water for us, now it is our responsibility to protect it from contamination that is why it is mentioned in the hadith source. The Holy Prophet forbade urinating in stagnant water.¹⁹

Not only should water storage be protected but also utensils filled with water in the house should be used with care and they should not be contaminated.

It is narrated on the authority of Abu Hurairah that the Messenger of Allah subhanahu wa ta'ala, may Allah subhanahu wa ta'ala bless him and grant him peace, said: "When anyone amongst you wakes up from sleep, he must not put his hand in the utensil till he has washed it three times, for he does not know where his hand was during the night."²⁰

The above references prove how Islam has managed to protect water individually and collectively. Islam not only teaches to keep water safe and clean but also to prevent its misuse, excessive waste prohibits.

Allah subhanahu wa ta'ala says: "And eat and drink, but be not excessive. Indeed, He likes not those who commit excess."²¹

It was narrated by 'Abdullah bin 'Amr that: The Messenger of Allah subhanahu wa ta'ala passed by Sa'ad when he was performing ablution, and he said: 'What is this extravagance?' He said: 'Can there be any extravagance in ablution?' He said: 'Yes, even if you are on the bank of a flowing river.'²²

Keeping human needs in mind, Islam is teaching us to protect water because it is a common need of all of us, to which all creatures have a right. "And inform them that the water is shared between them, each [day of] drink attended [by turn]."²³

Similarly, the Prophet (peace be upon him) said: "There are three things in common among Muslims, water, pasture and fire."²⁴

"Allah subhanahu wa ta'ala will not look at the three men on the Day of Resurrection, nor will He purify them, and for them is a painful punishment; the first is the person who has too much water on the way and does not give it to the traveler..."²⁵

That is, according to Islamic teachings, any action that interferes with the vital and social

functions of the object, or makes it unusable, such as destroying or contaminating it. All such acts will be considered destructive of life. It is a well-known rule of jurisprudence that "means that lead to haram is also haram."²⁶

A study of Islamic teachings explains how a valuable natural resource can be used safely and for a long time. Therefore, water conservation is a must for every individual, community, and society as it is a natural blessing. The protection of Environment is the basic duty of all. Islam has pointed out the importance, compulsion, and necessity of water in many places, which have been presented in the above lines. Its numerous benefits have been clearly stated in the Qur'an and Hadith. If we follow these teachings, the environmental crisis can be controlled to a great extent.

Air:

Life depends on the wind. Without which even a few minutes cannot survive. In addition to this, air is necessary for many compulsory works. For example, the process of fertilization in plants, rain, the movement of clouds to different parts, etc. The Qur'an considers many such deeds to be divine gifts.

For instance, Allah subhanahu wa ta'ala says in Qur'an: "And [His] directing of the winds and the clouds controlled between the heaven and earth is signs for a people who use reason."²⁷

Air pollution is one of the biggest problems in the world right now. According to the report of the World Health Organization, seven million people in the world die every year due to this reason. Since air plays a vital role in the survival of life, it is up to you to protect it. This is the main purpose of Islamic law. In this way, all activities that pollute the air and ultimately affect living things are prohibited.

As Allah subhanahu wa ta'ala says: "And do not kill yourselves [or one another]."²⁸

Islam places special emphasis on planting trees and protecting them. It is the only green that can control air pollution. Because air is very useful in various aspects of life, agronomists say that air plays a major role in the ripening of grains and other necessities. Islam has described the usefulness of this great blessing as the survival of the whole society depends on it.

Land:

Earth plays an important role in the survival of living things. The Qur'an says: "Unquestionably, to Allah subhanahu wa ta'ala belongs whatever is in the heavens and the earth. Unquestionably, the promise of Allah subhanahu wa ta'ala is truth, but most of them do not know."²⁹

The minerals found in the earth are essential for the survival of human beings, plants and other living things. Most living things, including humans, get their food from the earth. As Qur'an mentioned: "Have we not made the earth a container. Of the living and the dead? And we placed therein lofty, firmly set mountains, and have given you to drink sweet water."³⁰

In addition, the earth is home to mountains, rivers, and seas, all of which are in the service of all living things. "And the earth - We have spread it and cast therein firmly set mountains and caused to grow therein [something] of every well-balanced thing. And

we have made for you therein means of living and [for] those for whom you are not providers.”³¹

The Qur'an repeatedly reminds us of the produce of the earth and its fruits for human use. “[For them are] gardens of perpetual residence which they will enter. They will be adorned therein with bracelets of gold and pearls, and their garments therein will be silk. And they will say, "Praise to Allah subhanahu wa ta'ala, who has removed from us [all] sorrow. Indeed, our Lord is Forgiving and Appreciative. He who has settled us in the home of duration [i.e., Paradise] out of His bounty. There touches us not in it any fatigue, and there touches us not in it weariness [of mind].”³²

If we really want to be thankful to Allah subhanahu wa ta'ala, then we must maintain the fertility of the earth and protect it from all kinds of damage. We must adopt our needs, such as housing, agriculture, forestry, and mining, in a way that does not cause any harm not only in the present but also in the future. We can estimate for ourselves the extent to which basic human needs are being met.

Forests:

Plants are essential for the survival of human life on earth. There must be forests on a certain part of the earth. Trees are not only a source of fresh air for us; they are also a source of water conservation. Trees prevent erosion. Many plants also have medicinal value. In addition, man uses them to meet his economic and other needs.

The Qur'an invites us to reflect on the importance and usefulness of plants: “Then let mankind look at his food -How We poured down water in torrents, Then We broke open the earth, splitting [it with sprouts], And caused to grow within it grain, And grapes and herbage, And olive and palm trees, And gardens of dense shrubbery, And fruit and grass - [As] enjoyment [i.e., provision] for you and your grazing livestock.”³³

As the khalifah of the earth, we need to protect the plants because the production, protection and survival of plants are essential for life on earth. Muslims were urged to eat the fruit of the trees, but do not damage the branches in any way. Islam teaches that as many trees as possible should be planted. The importance of trees can be gauged from the fact that the Prophet (peace and blessings of Allah subhanahu wa ta'ala be upon him) forbade stoning fruit trees. “Narrated Rafi' bin 'Amr: I was throwing stones at a date-palm belonging to some of the Ansar. They took me along with them to the Prophet (ﷺ). He said: "O Rafi'! Why were you throwing stones at their date-palm?" He said: "I said: 'Out of hunger, O Messenger of Allah subhanahu wa ta'ala! He said: 'Do not throw stones at them, eat what falls. May Allah subhanahu wa ta'ala fill you and quench your thirst.”³⁴

He strongly condemned the cutting down of trees without any reason and described it as an act of disbelievers. It was narrated from Abu Qatadah bin Raib'i that: "A funeral passed by the Messenger of Allah subhanahu wa ta'ala, and he said: 'He is relieved, and others are relieved of him.' They said: 'What does relieve mean and what does relieve of him mean: He said: "The believing slave is relieved of the hardships and troubles of this world, and the people, the land, the trees and the animals are relieved of the immoral slave.”³⁵

Forests are rapidly declining due to human development. This problem has now become a matter of grave concern. Various organizations around the world are working to increase and protect forests. This is the work that Islam started fourteen hundred years ago. But unfortunately, today's man has become the enemy of his own life in the name of progress, and he did not even realize it. It is still time for us to return to Islamic teachings and fix our world and the hereafter.

Cattle:

Animals are an important part of the environment that Islam commands us to protect. Animals are useful not only to humans but also to plants in many ways. They also increase the fertility of the land. Humans get food, wool, leather, and milk from animals. They are also used in medicine. In addition to this, man also takes the work of transportation from living beings. Apart from this, the Qur'an points out many benefits.

For the welfare of animals, Islam has legislated. The general rule about each era is that, have mercy on the people of the earth, you will be shown mercy. As it is mentioned in a Hadith; Jarir bin Abdullah narrated that the Messenger of Allah subhanahu wa ta'ala said: "Whoever does not show mercy to the people, Allah subhanahu wa ta'ala will not show mercy to him."³⁶

In the light of the teachings of Islam, it can be said that Islam strictly forbids killing animals and keeping them hungry and thirsty to harm them. Incidents of giving are found to a large extent which is not only against the teachings of Islam but also affects the protection of the environment.

Noise Pollution:

Noise pollution is a major nuisance for urban dwellers. Disturbance and restlessness created due to noise. Loud noise causes severe discomfort to patients. Islam strongly dislikes loudness. The Qur'an likens it to the voice of a donkey. "And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys."³⁷ Islam also likes the idea of moderation in the matter of voice. The voice should not be too loud or too low to be heard.

"And do not recite [too] loudly in your prayer or [too] quietly but seek between that an [intermediate] way."³⁸

In another place, Allah subhanahu wa ta'ala Almighty describes the gentleness of sound as a sign of piety: "Indeed, those who lower their voices before the Messenger of Allah subhanahu wa ta'ala - they are the ones whose hearts Allah subhanahu wa ta'ala has tested for righteousness. For them is forgiveness and great reward."³⁹

While making noise and blowing whistles is an undesirable act in Islam, the Qur'an describes it as the actions of infidels and non-Muslims. "And their prayer at the House [i.e., the Ka'bah] was not except whistling and handclapping. So, taste the punishment for what you disbelieved [i.e., practiced of deviations]."⁴⁰

Narrated Abu Musa al-Ash'ari: Once we accompanied the Messenger of Allah subhanahu wa ta'ala (ﷺ) on a journey. When we reached near Medina, the people began to say aloud: "Allah subhanahu wa ta'ala is most great," and they raised their voice. The Messenger of Allah subhanahu wa ta'ala (ﷺ) said: "O people, you are not

supplicating one who is deaf and absent, but you are supplicating one who is nearer to you than the neck of your riding beast.”⁴¹

A closer look at Islamic worship reveals that even in them, care has been taken to ensure that the voice is not too loud, such as prayers, day prayers are *سري* because it is a time when there is noise from other sources is being born. During Maghrib, Isha and Fajr, recitation is *جهرى* because the noise is less at that time. In this too the voice is kept moderate. The same is the way of Dua and Zikr.

Islam emphasizes the need to avoid noise pollution, as Allah subhanahu wa ta'ala has commanded in the Qur'an to say good things to people. It should be remembered that good things are always done with gentleness and enthusiasm.

From all these evidences, it is clear that Islam wants peace and tranquility in the environment so that every human being can live, worship and rest as he pleases.

Social Environment and Pollution:

As far as pollution of the social environment is concerned the Islamic view of this is that man is naturally civilized, he cannot fulfill his need for life alone, and he needs others to fulfill it. The word man (انسان) is derived from Anas (انس) and means love and affection. They need to cooperate with each other because of this love.

It is also necessary to have law enforcers to resolve issues within the society. Law can be man-made, and it can be inspired. Man-made law reflects people's desires and emotions, so it is flawed. The divine law, on the other hand, takes care of the legitimate needs of the people, but it is to discourage illegitimate desires and inclinations, and this is in accordance with human nature.

In this, power belongs to Allah subhanahu wa ta'ala and while the supreme law is the Qur'an and Sunnah Man is the caliph of Allah subhanahu wa ta'ala on this earth which means that he will lead his individual and collective life according to the will and law of Allah subhanahu wa ta'ala Almighty. That is, it would be tantamount to rebellion against Allah subhanahu wa ta'ala. In this way, this honor will be taken away from man.

By accepting human law as opposed to divine law, man raises the banner of rebellion. And he considers himself worthy of the titles of infidel, transgressor, and tyrant. It has declared war on Allah subhanahu wa ta'ala and His Messenger by following an exploitative system such as usury. This behavior of man has poisoned the atmosphere of oppression to a great extent. Defeat in the war against Allah subhanahu wa ta'ala and His Messenger will only lead to loss.

He cannot win this war against Allah subhanahu wa ta'ala and His Messenger. Unless he removes from himself the label of infidel, transgressor and oppressor to unconditionally submits to the command of Allah subhanahu wa ta'ala. And when the focus in all systems of life will be on the teachings of the Qur'an and Sunnah only then he will have peace and comfort. When Islamic ideal of subsistence is implemented by abolishing the system of usury and adopting the justice in economy then the social environment turns at peaceful. The fact is that there is no difference between humans and animals in meeting basic needs. Islam emphasizes the fulfillment of their basic

needs. If their needs are provided in a cordial manner and sincerely, then the atmosphere of the society will never be bad and polluted.

To keep the environment pleasant, it has also been declared that it is necessary for people not to deceive each other and not to hide the truth by telling narratives which will destroy the rights of others as a result of which the environment will be suffocated. Islam emphasizes the fulfillment of duties (responsibilities) so that as a result the rights of the people are fulfilled and when the rights and duties are not neglected, the environment remains peaceful and pleasant. In which people can live happily and contentedly.

Islam also forbids backbiting and slander. "And do not spy or backbite each other."⁴² In order to protect the honor and dignity of the people, and for a society there are not responsible for the maintenance of a particular person and because of which the issue of inheritance arises. Lead the way. For example, Men were ordered to keep their eyes down and women were ordered to keep their eyes down. It was forbidden for women to leave the house alone and it was forbidden to meet any non-mahram relative in private. It was considered un-Islamic to meet any non-mahram in private.

Theft was prevented to protect people's property. Drugs were prevented to protect the intellect and to prevent the passage of the insane people in the society and to keep the society peaceful and happy.

It is in the atmosphere of prosperity, peace, friendship, and reconciliation in the society where people will live like brothers and sisters, the temperature in the greenhouse will be mild and pleasant. Environmental pollution and exploitation will no longer be a sign and thus man will live a life of happiness and contentment.

Environment and Sha'riah Objectives:

One of the goals of Islamic law is to protect one's religion, intellect, race, life, property, and reputation. Therefore, Islam has declared all such acts as forbidden and haram from which one's religion, intellect, race, life, property, and reputation are affected. The environment deteriorates when religion, intellect, race, life, property, and reputation are endangered, and these things are believed to be harmed. Islam has made full arrangements for their protection. The religion of non-Muslims has been protected by saying *لا اكراه فى الدين*, and Islam has made jihad obligatory in the event of danger, and the propagation of the religion has been made the responsibility of both the government and the people.

The protection of life was ensured by enforcing the law of Qisas and Diyat and killing someone unjustly was declared as murder of all humanity. The protection of honor was arranged in the form of Had e qazf and Had e zina. The protection of property was arranged in the form of stoning and whipping. Thus, things that pollute the environment are strictly prohibited.

As far as environment and dissent are concerned or professional and religious pollution is concerned. It is imperative for Muslims to study the Qur'an and Sunnah, understand them and live according to their teachings individually and collectively. The Qur'an and Sunnah require every Muslim to believe and practice Islam. And do

not bargain between the two. Recognize the Qur'an and Sunnah as a superior. In fact, the main sources of Islam are the Qur'an and Sunnah. Whatever problem arises, it should first be resolved in the light of the Qur'anic injunctions. If it is not found in the Qur'an, then refer to the Sunnah. There is no disagreement in doing so. The time for disagreement comes when the Qur'an and Sunnah do not solve the problem. However, it is certain that the Qur'an and Sunnah, the consensus of the Companions, are the basic sources of law. If a problem can be found in all three, then there is no need for ijtiḥād. The need for ijtiḥād arises when none of these three can solve the problem. Then the problem can be solved through ijtiḥād.

The Qur'an and Sunnah should be the focal point of all human life and all systems related to it. It is in the atmosphere of prosperity, peace, friendship, and reconciliation in the society where people will live like brothers and sisters, the temperature in the greenhouse will be mild and pleasant. Environmental pollution and exploitation will no longer be a sign and thus man will live a life of happiness and contentment.

Conclusions:

Allah subḥānahu wa ta'āla Almighty, after creating all creatures, made them dependent on cooperation with each other and in the same way balance is maintained in the world. All creatures, living and non-living are a precious asset which is engaged in fulfilling its purpose of existence. If man disturbs this balance, exploits these natural resources, misuses them, or wastes them, pollutes them, then the cosmic balance and justice will be affected, which is not good for man himself. Therefore, it is incumbent upon all of us to work for the protection and survival of these natural resources; otherwise, we will have to face dire situations.

It can be said that the worst thing in modern times has been the misuse of modern inventions, which has led to the environmental crisis. Man must be defeated in this war against nature as it is against the will and design of Allah subḥānahu wa ta'āla. It is pertinent to note that Islamic teachings not only deal with ethics of environment rather these are embedded in it. There is an urgent need to promote the Islamic ideals of morality, spirituality, and integrity.

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