

Environmental Protection, in the Seerah of Prophet (P.B.U.H)

Dr. Ghazi Abdul Rehman Qasmi

Assistant Professor, Department of Islamic Studies, Bahauddin Zakariya University Multan, Punjab, Pakistan.

Dr. Ambreen Ali

Lecturer, Institute of Sufism and Mysticism, Bahauddin Zakariya University Multan, Pakistan.

Dr. Abdul Quddus Suhaib

Director Islamic Research Centre and Professor, Department of Islamic Studies, Bahauddin Zakariya University Multan, Punjab, Pakistan. (Corresponding author)

Dr. Abdul Qadir Buzdar

Director, Seerat Chair and Professor, Department of Islamic Studies, Bahauddin Zakariya University Multan, Punjab, Pakistan.

Abstract

When Allah Almighty created the world, He took various steps to make this environment healthy and harmonious with human temperament and nature. Human beings need oxygen to survive. Trees and plants provides oxygen to human life and on the other hand, they play an important role in making the environment pleasant and clean

In the same way, when there is pollution in the air, by the command of Allah Almighty, the caravans of clouds keep moving and they rain at the appointed place to purify the polluted air in accordance of nature. Everything created on this planet is important in its own right and scope therefore; nothing has been created useless and purposeless. Crops and plants meet the nutritional needs of human beings and birds also benefit from it. Considering the stage of crop preparation, insects also play a role in softening the soil, but they are needed for a certain period of time, after which their existence is detrimental to the crops. Insecticides and sprays used nowadays cannot reach every plant and every leaf. However, Allah Almighty nurtures crops and fruits from the heat of the sun and it can also eliminate the innumerable pests.

The teachings of the last Prophet Muhammad (P.B.U.H) also contain important steps regarding environmental protection, by following these we can make our environment clean, pure and pleasant which are mentioned in this article.

Keywords: Environmental protection, Eliminate Pollution, Prophet Seerah.

Article History:

Received: 19th May, 2023

Accepted: 24nd Jun, 2023

Published: 28th Jul, 2023

1. Introduction:

Clean environment is essential for human growth and survival. That is why trees, plants, lush forests, clean air, rivers and streams and oceans are playing their part in improving the environment of this world. But man has begun to spoil his own environment by releasing toxic gases into the air and adding toxic and harmful chemicals in the water. All these things are very harmful to human population. Every day new diseases are appearing, human beings are suffering from heart, mental and physical diseases. This is because of man's own spread of pollution which is destroying our atmosphere, our mind, our body and the whole society. Therefore, we should all cooperate and take guidance from the biography of Prophet Muhammad (P.B.U.H).

Keep the water clean:

Water plays an important role in the survival of every living thing and the use of clean and pure water is a condition for human beings to achieve piety and purity. Therefore, it is forbidden to contaminate water with impurities.

The Prophet's interpretation is:

(i) «لَا يُبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ ثُمَّ يَغْتَسِلُ مِنْهُ»

“Be careful that none of you urinate in standing water or take a bath with it.”

In the tradition of Tirmidhi, ablution is mentioned instead of ghusl.⁽ⁱⁱ⁾

Because clean water is used not only for purification but also for drinking, and obviously contaminated water is harmful to health and detrimental to the environment, so this process was prohibited.

Always eat halal and pure food:

In order to maintain environmental protection, it is also imperative to observe the nature of the food that a person is eating and its effects. In the Holy Qur'an, Allah Almighty has clearly directed us to eat pure and halal food.

Allah says (interpretation of the meaning):

(iii) «يَسْأَلُونَكَ مَاذَا أَحَلَّ لَهُمْ قُلْ أَحَلَّ لَكُمْ الطَّيِّبَاتِ»

“They ask you what is lawful for them. Say: All good things are lawful for you.”

And in another place he said:

(iv) «يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا»

“O people, eat permissible good things out of what lies in the earth.”

The Qur'an and Sunnah, with reference to foodstuffs, clearly state that things that are physically, morally, and spiritually useful in terms of their nature are permissible by interpreting them as "halal."

And in the same context, the words " حرام Haraam, نهى Nahi, رجز Rijs" for the things that were harmful are used, so that their abomination and slander would settle in the heart for the sake of exaggeration. The rule states that Humans should use whatever is considered good and hate what is bad and be forced to stay away from it.

Allah says:

(v) «وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبِيثَاتِ»

"And He makes lawful for them all that is pure and forbids them that which is impure".

This verse also shows that Allah Almighty has not only made things haraam, but has made alternatives for these things which are halal and permissible.

The famous Shafi'i jurist of the fifth century AH, Imam Abu al-Hasan al-Mawardi (d. 450 AH) writes:

ما حرم شيئا الا واغنى عنه بمباح من جنسه فانه حرم الزنا وابعاح النكاح وحرم لحم الخنزير وابعاح لحم الجمل وحرم
الحرير وابعاح القطن والكتان وحرم الغارة وابعاح الغنيمه وحرم التعدي والغلبة وابعاح الجهاد وقد حرم الله الخمر فوجب ان
يعنى عنها بمباح من جنسها وليس من جنسها ما يعنى عنها سوى النبيذ^(vi)

If Allah has made something haraam, then He has made something else permissible from the same specie, which was made haraam. For example, if adultery is forbidden, then marriage is permissible. If pork is forbidden, then camel meat is permissible- If silk clothing was forbidden for a man, then cotton clothing

was made lawful for him. It is haraam to kill and oppress the people but it is permissible to fight the enemy on the battlefield. He declared oppression and offensive approach to one another as haraam but jihad as permissible.

In the same way, when Allah Almighty forbade drinking alcohol, He made it lawful to drink water by adding dates.(Nabeez).

And things that were harmful, such as narcotics, najis, malicious and harmful things, are forbidden.^(vii) Similarly, in the hadiths, it is forbidden to hunt animals with beards and claws. ^(viii)

Because they affect human nature and temperament, man has been bound to eat halal and pure food and it has a deep connection with the preservation of the environment, so it is highly emphasized.

Covering the food items:

It is necessary to protect food and drink from insects, dust and harmful things so that the person eating and drinking remains healthy and wholesome.

It is forbidden in the light of Shari'ah and intellect to use something that is impure and harmful if something non edible falls into the food and drink.

It is narrated on the authority of Hazrat Jabir (may Allah be pleased with him):

«أَمَرَنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ نُوكِيَ أَسْقِيَتَنَا، وَنُغَطِّيَ آبِيَتَنَا»^(ix)

The Prophet (peace and blessings of Allah be upon him) ordered them to cover and close the mouths of leather bags in which water was stored and to keep the utensils covered.

Once milk was offered in the service of the Prophet (peace and blessings of Allaah be upon him) which was not covered with anything. He said:

«أَلَّا خَمَرْتَهُ، وَلَوْ أَنْ تَعْرَضَ عَلَيْهِ غُودًا»^(x)

Why don't you cover it, even if you cover it with a piece of wood ?

The scholars have written that covering the vessel with an object protects it from evil influences, epidemics from environment ,contaminations and insects from the earth and the sky. (xi)

Cleanliness of the house:

Man spends most of his time in his house after finishing his work and if there are piles of garbage or dirt in the house then it is harmful to human health and the environment-

Therefore, the Holy Prophet ordered the houses to be cleaned in a very beautiful manner And before that he described the purity of Allah Almighty to make his ummah more interested.

He said:

«إِنَّ اللَّهَ طَيِّبٌ يُحِبُّ الطَّيِّبَ نَظِيفٌ يُحِبُّ النَّظَافَةَ كَرِيمٌ يُحِبُّ الْكَرَمَ جَوَادٌ يُحِبُّ الْجُودَ فَتَنَظَّفُوا أَفْنِيَتَكُمْ وَسَاحَاتِكُمْ وَلَا تَشَبَّهُوا
بِالْيَهُودِ، يَجْمَعُونَ الْأَكْبَاءَ فِي دُورِهِمْ»^(xii)

That Allah is pure, He loves purity, Allah is very pure, He loves purity and cleanliness, Allah is gracious, He loves grace. God is very generous and, He loves generosity, so keep your courtyards clean (and do not imitate the Jews who keep their courtyards unclean and dirty with garbage.

If we consider the subject of this hadith, it becomes clear that the style adopted by the Prophet (peace and blessings of Allah be upon him) to explain the importance of cleanliness and it has three parts.

1. Explain the purity of Allah Almighty and moreover that Allah Almighty loves purity and cleanliness and more attributes of Allah. The meaning of which is that you also create them within yourself-

2. Keep your homes clean, because cleanliness is a sign of good manners and it has a pleasant effect on the guests and they too will be encouraged to keep their homes clean.

3. The Jews did not clean their houses and there were piles of rubbish and dirt. Muslims were commanded not to keep their homes like the Jews, but to keep their homes clean and tidy.

There is a similar hadith:

Scholars have written that this means keeping the vessel of urine for a long time in the house is not allowed.

(xiii) « لَا يَنْفَعُ بَوْلٌ فِي طَسْتٍ فِي الْبَيْتِ، فَإِنَّ الْمَلَائِكَةَ لَا تَدْخُلُ بَيْتًا فِيهِ بَوْلٌ يَنْفَعُ »

"Do not put urine in a vessel and keep it in the house, because angels do not enter such a house".

Allama Manawi (d. 1031 AH) writes:

(xiv) لأن المراد بانقاعه طول مكثه

“ It means leaving the urinal vessel laid in the house for a long time.”

However, if a sick person urinates in a vessel at night and it is thrown out in the morning, then it is permissible.

Keep the roads clean:

Roads are human passages. It is required by Shari'ah to keep them clean and it is forbidden to spread filth on them because this practice pollutes the environment and causes inconvenience to the passers-by. Also give clear instructions.

So he said:

(xv) « اتَّقُوا الْمَلَاعِنَ الثَّلَاثَةَ: الْبِرَازَ فِي الْمَوَارِدِ، وَقَارِعَةَ الطَّرِيقِ، وَالظِّلَّ »

"Beware of the three things of the curse: Do not excrete in the landing of the passengers, in the common way, and do not defecate in the shade."

Therefore, wherever people pass by, whether it is a road, a street or a market, or where people rest, whether it is a tree, a park, a resort, the shade of a house or a building, they should avoid spreading dirt and filth. The reason is to protect the environment and not to spread pollution by such activities

Prohibition of Noise and loudness:

It is not forbidden for people to speak loudly for help and to shout in times of fear and danger. But speaking out loud without any need is a source of mental anguish, so it is advisable to speak softly.

Allah says:

(xvi) « وَأَقْصِدْ فِي مَشْيِكَ وَأَعْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ »

"And take a moderate course in your gait and lower your voice. Undoubtedly the most disgusting voice is the voice of donkeys".

In this verse, it is commanded to speak in a low voice. If it were not desirable to speak in a loud voice,

then the voice of a donkey would not be called bad or disgusting because its voice is very loud. People who are polite and respectful present their words and deeds in a polite and gentle manner. And those who are rude or lose in the field of argument then start making noise which affects the environment.

The famous commentator Allama Ibn Katheer (d. 774 AH) writes:

(xvii) وَلَا تَرْفَعُ صَوْتَكَ فِيمَا لَا فَايِدَةَ فِيهِ؛ ... أَي: غَايَةَ مِنْ رَفْعِ صَوْتِهِ أَنَّهُ يَشْبَهُ بِالْحَمِيرِ فِي عُلُوِّهِ وَرَفْعِهِ

"In this verse, it is forbidden to utter a loud voice which is useless, and the voice of a person who speaks aloud is likened to the voice of a donkey because of its loudness".

Therefore, if people in any place are bothered by loud noise of someone or by use of noisy industrial machines and factories in the street neighborhood which produces loud noises, should be stopped by the authorities.

The famous Maliki jurist Ibn Rushd al-Jadd (d. 520 AH) writes:

(xviii) وَذَهَبَ بَعْضُ الْفُقَهَاءِ الْمَتَأَخِّرِينَ إِلَى أَنَّهُ يَمْنَعُ مِنْ ضَرَرِ الْأَصْوَاتِ

"And some of the later jurists have said that the loss due to loud voices should be prevented."

In Islamic law, it is commanded to adopt a soft voice not only in ordinary life but also in worship so as not to cause any distress or pain to a sleeping person or a patient. Once Prophet (P.B.U.H) passed by Hazrat Abu Bakr and Hazrat Umar (RA) in the middle of the night, Hazrat Abu Bakr (RA) was reciting Quran in a low voice and Hazrat Umar (RA) was reciting in a loud voice. He asked Hazrat Abu Bakr and Hazrat Umar about the reason for recitation and recitation in a low and high voice. Abu Bakr Siddiq (may Allah be pleased with him) said: I was telling to the one who can hear the whisper, so I was reading softly.

And Hazrat Omar said: I was reciting it loudly so that those who were asleep would wake up and the devil would run away.

Prophet (P.B.U.H) said to them

(xix) «يَا أَبَا بَكْرٍ ازْفَعْ مِنْ صَوْتِكَ شَيْئًا وَقَالَ لِعُمَرَ: «أخْفِضْ مِنْ صَوْتِكَ شَيْئًا»

O Abu Bakr, raise your voice a little and asked Hazrat Omar: O Omar, lower your voice a little.

It is learned that during worship and recitation of the Holy Quran, the people around should be made aware but the sleep of a sleeper should not be disturbed-

Shari'ah Rulings for Chemical and Smoke Emitting Factories:

Factories that produce a variety of chemicals that are harmful to human health should be governed by strict rules and regulations. oil refineries ,fertilizers factories, ammunition manufacturing plants or gas manufacturing or supplying factories should be banned from working in the streets and public places and markets because its Adverse effects will affect local and surrounding people and God willing, in case of any accident, the local population will be immediately affected.

The Holy Prophet said:

(xx) «لَا ضَرَرَ وَلَا ضِرَارَ»

"Do not harm yourself or harm anyone else".

Therefore, all factories that could be detrimental to environmental protection should be out of the population, and stores of ammunition, acid and gas that could pose a threat should not be located in public residential streets and neighborhoods.

Similarly, scholars agree to stop occupations that produce foul-smelling air and cause inconvenience to neighbors.

Allama Ibn Rushd Maliki Al-Jadd writes:

(xxi) ومنه ضرر الروائح القبيحة مثل الدباغ يؤذي جاره بما يحدثه عليه من الدباغ

“And among the things that are prohibited is the loss of foul-smelling winds, such as leather-dyed ones, whose neighbors suffer from the stench created when tanning the fur” .

That is why leather shops should be set aside so that the neighbors are not harmed and environmental protection is maintained.

2. Conclusion

The life of the Holy Prophet is the path of guidance for all human beings. His life encompasses all human spheres. And there is guidance in every matter. In the same context, there is a complete guide to environmental protection in your life and in your life. The important instructions given are:

1. Keep the water and environment clean.
2. Environmental pollution can lead to the production of unhealthy and hazardous food therefore environmental destruction is prohibited in Islam.
3. Eat pure and healthy food, unhealthy and contaminated food can lead to severe health issues.
4. Keep your houses clean. Cleanliness of environment has positive effects on human body and nature.
5. Noise Pollution is also prohibited in Islam it not only effects humans but also disturbs animal habitats.
6. Air pollution by chemical gases and excessive use of carbon and polluting the air by itchy pinching smell of chemicals is not allowed. if unavoidable it should be away from populated areas so that it cannot harm the people.

3. Recommendations:

1. Chemical gases harmful for the environment should be banned.
2. Factories disposal should not be dumped in water canals. Filtration of harmful chemicals should be made before disposing them.
3. Silencers should be used for controlling noise pollution.

By adopting all these commands and matters, we can make our environment healthy and can be kept healthy. Therefore, today it is necessary to study the biography of the Prophet (peace be upon him) and adopt it in one's life.

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