Conservation and Islam
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Compiled by Dr Kibla Ayaz,
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World Wide Fund for Nature
Pakistan - Islamabad
2003
Conservation and Islam

© WWF - Pakistan
ISBN: 969-8283-29-3
First Edition: 2003
Quantity of Print: 1000
Price: Rs. 80/-

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We have taken all possible care in referring Quranic verses and Ahadith – mubarak while compiling and publishing this book. However, the organisation begs pardon in case of any mistake or oversight and requests indication of any such error.
Acknowledgements

WWF - Pakistan is thankful to the following honorable Islamic scholars, who read the Urdu version of this book and gave us their valuable opinions:

Dr Syed Sultan Shah, Department of Islamic Education, Government College, Lahore; Dr Ahmad Khan, Islamabad College for Boys, Islamabad; Maulana Habib Ullah, Laspur, (Chitral); Alwaiz Zarmast Khan, Laspur; Sharif Rehmat-Washich; Mulana Israr-ud-Din Al-Hilal, Chitral; Habib Ullah, Jang Bazar, Chitral; Qari Mirzah Quwwat-Munawar; Maulana Jamal-ud-Din, Bagasht; Maulana Sher Jahan, Madaklusht; Maulana Burhan-ud-Din, Gaboor; Syed Mehmood Shah, Syaharkari; Maulana Abd-us-Sami, Gollain; Qazi Adu-ur-Rauf, Koghozi; Maulana Zakir, Gollian; Maulana Usman Ghani, Koghozi; Sherin Khan, Advocate, Manawar; Sardar Khan, Koghozi; Maulana Muhammad Ishaq, Gabral Valley; Maulana Mansoor Ali, Bhaan Valley; Maulana Muhammad Firdos, Bhaan Valley; Mulana Barather Khan, Bhaan Valley; Maulana Muhammad Ayaz, Mohudhand Valley; Maulana Muhammad Sarwar, Atror Valley; Maulana Shahjahan Kalami, Bhaan Valley; Muhammad Esa Khan, Gabrral Valley; Maulana Abdul Qayyum, Atror Valley. Maulana Abdullah Jan, Gabrral Valley; Maulana Faiz Ullah, Gabrral Valley; Maulana Muhammad Gohar, Atror Valley; Maulana Bakhat Rawan, Mahudtand Valley; Syed Ashiq Hussain, Khateeb Jamia, Egdah; Sheikh Aamir Hayyat; Sheikh Hifazat, President, Anjuman-e-Imamia; Sheikh Manzoor, Pirshang; Qari Talhah, Khateeb, Jamia Mosque, Egdah; Qari Manzoor, Khateeb, Gurikot; Alam Shah, Anjuman-e-Falahobehbood, Astore; Fida Ali Eisar, Gilgit; Abdullah Jan, Gilgit; Usman Ali, Gilgit; and Syed Fazil Shah Sahib, Gilgit.

Special thanks are due to Imran Sheikh of *Dawn*, Lahore, for his help in editing this book.
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Preface

The northern regions of Pakistan are well known for their geographic, cultural and natural resources and are attractive to tourism. Unfortunately this heritage is facing the threat of environmental deterioration due to unwise human activities, poverty and lack of education. Elements such as pollution, lack of awareness of the importance of natural resources, massive cutting of forests, illegal hunting of wildlife and unwise use of orchards are destroying the resources we have left.

If these problems are not addressed properly, this area will lose its attraction, and the economy of the local community will be adversely affected. In this connection, efforts are being made both at government and private levels. The Mountain Areas Conservancy Project is a part of these endeavours. The Government of Pakistan is running this project with the financial backing of the Global Environment Facility and United Nations Development Programme (GEF/UNDP) and technical support of NGOs, including IUCN-P and WWF - Pakistan. The specialty of this project is that it is not only raising awareness of conservation among local communities but will also share with them the concrete benefits gained through the protection of biodiversity. In order to achieve these goals local organisations are being trained at valley and village levels in decision making, and taking other preventive measures to protect their vital natural resources. This project gives importance to the local community at all levels.

Religious leaders are very respected personalities; hence this book has been compiled under MACP for Islamic scholars so that they can brief the communities on the necessity and importance of sensible use of natural resources in the light of Islamic teachings.

While this book was being written, recommendations were obtained from scholars of all schools of thought, and other use-
ful information gained from these scholars has also been included in it.

In connection with the compiling of *Conservation and Islam* I am grateful to Dr Qibla Ayaz, Dr Meraj-ul-Islam Zia, Dr Mumtaz Malik and all specialists, including the staff of WWF - Pakistan who have provided their research, consultation and help for this book. I hope that the respected scholars for whom it has been written will benefit from it and will leave no stone unturned in motivating local communities to do the important work of conserving natural resources. In this regard I assure them of cooperation from MACP and WWF - Pakistan staff.

Brig (Retd) Mukhtar Ahmed  
President, WWF - Pakistan
Comments of Chief Secretary, Northern Areas

Pressure on our natural resources is increasing day by day with the result that they are decreasing at an alarming rate. The reasons for this are many: increasing population, lack of awareness of these resources, construction of roads and other development projects. Although related government departments are putting their best efforts in, not only to protect these remaining natural resources but to enhance them, substantial results are yet to be seen.

Some international NGOs including IUCN Pakistan and WWF - Pakistan are also struggling for the restoration and consolidated development of these natural resources, and are trying to include the local communities in these efforts.

The project to preserve biodiversity, MACP, is part of these efforts. This plan is a practical implementation of the efforts of the combination of Govt of Pakistan, UNDP, GEF, a number of NGOs and local communities. Its basic goal is the protection, consolidated development and proper management of biological diversification through local communities, in the mountains of the Himalayas, Karakorams and Hindukush.

Islam is a complete code of life and provides complete guidance on all aspects of human life. Despite this, it is important that religious scholars should extend their full cooperation to the government and non-government organisations in these endeavours. In the light of Islamic teachings, they could play a large role in making people aware of the importance of these natural resources, like water, forests and wildlife. They should explain that all species are interlinked in an incorporated and perpetual system and if any of them disappear, a vital link in the chain is broken. This effects all of life on earth.

This book is a good start to such efforts. The necessity of such research and writing had been felt for a long time, therefore the efforts of the scholars and experts who compiled this
booklet are admirable. I hope that this booklet will benefit many people: I request the respected scholars of all schools of thought to use it in raising awareness of the plight of natural resources and the need for their conservation, in the light of Islamic teachings.

Mohammad Fazil Durrani
Chief Secretary, Northern Areas
Comments of Nazim, Wildlife Department, NWFP

The natural and unnatural elements present around us, and the processes associated with them, are collectively called ‘environment’. In these elements and processes, earth, water, air, forests, changing weather, human beings, animals, buildings, factories, means of transportation, flood and storms are all included. In this world, God provided us with a good and natural environment for man, but as the human population increased and went on the road of so-called development, he started distorting his environment, intentionally or unintentionally. Now the condition is that our forests are dying, wildlife is vanishing and the fertility of the earth is lessening. There is very little pure water to drink and very little clean air to breathe. New, unexpected natural calamities are encircling man.

Research and observation have alerted us to the repercussions and implications of what humanity has done to the environment, and we have finally started working on environmental conservation projects. In Pakistan also, some conservation projects have been started, and the Mountain Areas Conservancy Project is one of these.

Western countries proclaim to be the leaders of conservation, but they are unaware of the fact that preservation of environment is one of the basic principles of Islam. In the Holy Quran and Sunnah we have repeatedly been advised towards the upkeep of hygiene and cleanliness. Islam has established the ethics of economical, social and spiritual environment. The need is simply to adopt and apply these rules in our lives.

It has often been observed that Islamic scholars in their teachings and lectures do not pay adequate attention to Islamic wisdom concerning the environment. Consequently, people are unaware of Islamic insight pertaining to the environment, and the message of our global religion has not reached non-Muslim
countries. This scarcity gives an impression that, God forbid, Islam cannot grasp the importance of environmental problems or their conservation and that all these thoughts and information emerge only from the latest scientific studies.

This book has been compiled to help scholars in publicizing Islamic philosophy of environmental conservation. It has been compiled under direct supervision and consultation of authentic religious scholars and teachers, and it also contains relevant references from the Holy Qur’an and Sunnah. It describes the importance of different environmental elements and the ways in which they are threatened, and how to cope with them.

I hope that with the help of this booklet, our religious scholars will spread Islamic teachings of conservation of the environment, through their lectures and teaching programmes.

Dr Muhammad Mumtaz Malik
Nazim, Wildlife Department, NWFP
Introduction

Life and death are two created realities. Creation is to bring into existence from non-existence, and is not futile. It has purpose. Man and the universe are also creations.

Life is dependent upon some factors so obvious that most of us are not even conscious of them. We cannot live without food, air, and reasonably pure water, and we cannot have a full and healthy life without recreation. We cannot have food without soil that is capable of producing it. We cannot have fresh air unless we control air pollution caused by choking fumes from industry. We cannot have pure water unless we have clean streams, rivers, lakes. We cannot have topsoil productivity and scenic beauty unless we reclaim damage caused by the stripping and stripping done to obtain the minerals close to the surface. Our prosperity thus depends upon the way we use our resources. We have to play a role to maintain ourselves and also to ensure the availability of these resources for the generations yet unborn. This can be done by becoming aware of the fact that others have a right to these resources and we are accountable to them.

Thus we must be conservation conscious. This awareness will come through knowledge. But having mere knowledge without acting upon it is of no help to solve the problems. Our actions are what will bring results. Action needs giving of time and spending of all sorts of energies with full sincerity. Collective action will bring collective results. We want to reduce poverty. This is difficult, if not impossible, in a state of affairs when our soil is depleted, our forests are vanishing, game and fish are gradually decreasing. It does not matter how much you have, what matters is how you use it.

Conservation means that nature be kept in as pristine a state as possible. It means the wise use and not the miserly hoarding of natural resources. Thus it is a real virtue and a
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noble and pious act regarding which the Divine command is to cooperate and coordinate. There should be no cooperation in any matter whereby the natural resources are wasted or used unfairly. Education, planning and execution are immediately needed at all levels, both in the public and private sectors. If the State can legislate, the NGOs can persuade. Information technology can also play an effective role.

Environment is made up of the conditions, circumstances and influences surrounding and affecting the development of an organism or group of organisms. Human beings are a primary organism; their natural environs are called ecological systems or ecosystems. In developing countries like Pakistan where people mostly depend on natural resources, the environment is a basic need. The term natural resources includes not only timber, gas, oil, coal, minerals, lakes and submerged lands, but also features which supply a human need and contribute to the health, welfare and benefit of a community, and are essential to the well-being thereof, and proper enjoyment of property devoted to parks and recreational purposes. Every aspect of human life has an environment. Its cleanliness and purity has a direct effect on human growth and development, be it moral, physical, social, economic, political, educational, scientific, logical, mental or legal. It is the striking of a balance between the two extremes, the differences, the changing circumstances and the demand and the supply at all levels. Ecosystems provide water, animal and plant food; filter pollutants; assimilate waste; pollinate crops; maintain a genetic library, preserve and regenerate soil; operate the hydrological cycle, and maintain the gaseous composition of the atmosphere. Supervision, monitoring and follow-up are needed at every stage in a systematic manner to maintain both quantity and quality that is needed by a human society. Excessive resource extraction, intensive land use, and rash and negligent behaviour cause much loss and exhaustion of natural resources.

Islam lays great stress on cleanliness and takes every measure to maintain it in all circumstances. It enjoins thanksgiving
for God-given favours. It desires fairness in all affairs. It forbids excess, inequity, injustice, and unlawful attitude in word and action. It teaches invoking goodness in this world and in the world to come, as security against the punishment of fire. It is the knowledge and awareness of the environment and ecosystems that would create a sense of responsibility, a responsibility which is to be discharged at individual, collective and international levels. The world has turned into a global village and each person should behave in a manner whereby welfare of the whole world is achieved. We have a duty to take care of the environment. We must appreciate the difference between proper and improper use of natural resources. Hence has the present work on the subject been prepared.

You must have often heard the word ‘environment’ and used it in your conversation. This word is often used and yet it is not commonly understood. The word ‘environment’ encompasses the elements and circumstances existing around us and influencing our lives, directly or indirectly. They include the earth, the water, the air, the light and heat of the sun, vegetation and animals, their mutual relation and coordination, the change and disturbance brought about by their mutual use and dependence. Where this system of nature remains working in its fixed and balanced manner it guarantees the survival of human, animal and vegetative life on the earth. It is like the irrigation of a farmer’s agricultural lands by timely rainfall or supply of canal water whereby the fertility of his fields remains intact and he gets the fruit of his labour for a sufficiently long period every year. If the air and water around him remain free from pollution, he and his family members will remain protected from diseases. The needs of wood for building, furniture and fuel consumption will be fulfilled at the local level. Around him his kith and kin, friends and acquaintances will be enriched with the worldly favours and around them the plant, bird and animal life will add to the natural grace and excellence of life.

Thus this chain of life maintains itself for a sufficiently
long duration. But any process of creating disorder in this balanced natural system can become the cause of destruction of the human, animal and plant life on the earth.

A balanced natural environment is a great favour of God Almighty for human beings. The following glorious verses of the Holy Qur’an guide us toward these outwardly favours:

‘Who hath appointed the earth a resting-place for you, and the sky a canopy; and causeth water to pour down from the sky, and brings forth by it out of the fruits a sustenance for you…’

[Al-Baqarah: 22]

The Creator of the universe has made in the earth full arrangement for the provision of human needs. God Almighty says:

‘And We have given you (mankind) power in the earth, and appointed for you therein a livelihood. Little give ye thanks!’

[Al-A‘raf: 10]

At another place the Almighty says:
‘Have We not made the earth a receptacle
Both for the living and the dead?’
[Al-Mursalat: 25-26]

This means that the earth’s resources are useful for living human beings, but also that dead bodies dissolve within the earth. In short, all things on the earth have been created to serve mankind.

God Almighty says:

‘He it is Who created for you all that is in the earth. Then turned He to the Heaven, and fashioned it as seven heavens. And He is Knower of all things.’
[Al-Baqarah: 29]

This glorious verse points out various favours which include food, dress and other instruments and goods for human survival, benefit and ease.

A human being should consider these things as subservient and obedient to him and declare:
‘That ye may mount upon their backs, and may re-
member your Lord’s favour when ye mount thereon,
and may say: Glorified be He Who hath subdued these
unto us, and we were not capable (of subduing them).’
[Zukhruf:13]

Rainfall from the heavens, growth of corn on the land,
descending of blessings of all sorts from all sides: all this rests
on the fact that the relation of man with the universe and its
Creator is established and he avoids all sorts of environmental
disorders.

It is an accepted fact that Allah the Most Glorious has
made this universe subservient to man and at the same time He
has taught man the methods of using it for his needs. The prin-
ciple for the use of these methods is that man should always
act justly and moderately. He should not live his life for the
realization of his own vested interests and targets by using the
natural resources without caring for any propriety as to man-
ners and time. He must bear in mind that he is to account for
even the smallest of his actions on the Day of Judgment. If a
man uses time and natural resources according to the ways
guided by Islam he will be successful, both in this world and the
next. If, on the other hand, a man uses them in improper or
unnatural ways, which are whimsical and oriented by his own
vain desires, disorder and imbalance will be caused. In other
words, a course of action whereby the natural resources of the
earth are used blindly and ruthlessly, causes an imbalance and
resultantly there will come more floods, typhoons and earth-
quakes than normal, and life on the earth and in the sea will become a victim of serious peril. The following glorious verse of the Holy Qur’an throws light upon these facts:

\[
\text{ظَهَرَ الْفَسَادُ فِي أَلْبَابِ وَالْبَحْرِ}
\]

\[
\text{بِمَا كَسَبَّتُ أَيْدَى النَّاسِ}
\]

\[
\text{لَيْدَوْهُمْ بَعْضُ الَّذِي عَمِلُوا}
\]

\[
\text{لَعْلَمُ نَجِيَّهُ عِنْدَهُمْ}
\]

(41)

‘Corruption doth appear on land and sea because of (the evil) which men’s hands have done, that He may make them taste a part of that which they have done, in order that they may return.’

[Al-Rum: 41]

Thus the growing corruption and destruction of our natural environment, so awesomely - if as yet only partially - demonstrated in our time, is here predicted as an outcome of what men’s hands have wrought, i.e., of that self-destructive (because it is utterly materialistic) inventiveness and frenzied activity which now threatens mankind with previously unimaginable ecological disasters: an unbridled pollution of land, air and water through industrial and urban waste, a progressive poisoning of plant and marine life, all manner of genetic malformation in men’s own bodies through an ever-widening use of drugs and seemingly beneficial chemicals, and the gradual extinction of many animal species essential to human well-being. To all this may be added the rapid deterioration and decomposition of man’s social life, the all-round increase in sexual perversion, crime and violence, with, perhaps, nuclear annihilation as the ultimate stage. All of this is, in the last resort, an outcome of man’s forgetfulness of God, and hence, of all absolute moral values and their suppression by the belief that material
Conservation and Islam

progress is the only thing that matters.¹

To use the natural system for self-interested objectives comes within the definition of injustice (zulm). Where a man commits such injustice he, in fact, commits wrong to himself. God Almighty says:

\[
\text{وَظَلَّلَنَا عَلَيْكُمُ الْغَمَامَةَ،}
\]
\[
\text{وَأَنزَلْنَا عَلَيْكُمُ الْمَنَّةَ وَالْقَيَّمَاتِ}
\]
\[
\text{كُلَّاً مِّنَ الْبَيْتِ}
\]
\[
\text{مَا رَكَّزْنَا وَمَا ظَلَّلْنَا وَلَكِنْ}
\]
\[
\text{كَانُوا أَنفُسَهُمْ يُظْلِمُونَ}
\]

(57)

‘And We caused the white cloud to overshadow you and sent down on you the manna and the quails, (saying): Eat of the good things wherewith We have provided you. They wronged us not, but they did wrong themselves.’
[Al-Baqarah: 57]

\[
\text{هَلْ يُظْلِمُونَ أَلَّا أَن تَأْتِهِمْ}
\]
\[
\text{المَلِكَةَ أَوْ يَأْتِيَ أَمَرُ رَبِّكُ}
\]
\[
\text{كَانَكُمْ فَعَلُّ الْيَدِينَ مِنْ فَتْحِهِمْ}
\]
\[
\text{وَمَا ظَلَّلْنَا الْهَالِكَةَ وَلَكِنْ كَانُوا}
\]
\[
\text{أَنفُسَهُمْ يُظْلِمُونَ}
\]

(33)

‘Await they aught save that the angels should come unto them or thy Lord’s command should come to pass? Even so did those before them. Allah wronged them

not, but they did wrong themselves.’
[Al-Nahl: 33]

‘Have they not traveled in the land and seen the nature of the consequence for those who were before them? They were stronger than these in power, and they dug the earth and built upon it more than these have built. Messengers of their own came unto them with clear proofs (of Allah’s Sovereignty). Surely Allah wronged them not, but they did wrong themselves.’
[Al-Rum : 9]

Another meaning of doing wrong to one’s own self is that a man advances his own destruction by exercising unjust control over natural resources.

In another verse God Almighty has strongly condemned such people who used to speak pleasantly in the company of the Last Messenger of Allah (peace and blessings of Allah be upon him) but when they departed from him they used to contribute to the destruction of peace and order prevailing in the society.

God Almighty says:

وَمِنَ النَّاسِ مَنْ يُعْجِبُهُ
Many living things live in the universe. They all eat and drink from the environment surrounding them and also use it for other things. But it is man alone who has been made responsible for causing disorder/imbalance/mischief/injustice/wrong in the universe. This is for the basic reason that a human being is endowed with two capabilities that do not exist in the remaining animate world. For example, the capability of thinking, speaking and planning. Due to these faculties a human being, though bio-physically and by disposition a weaker creation than many in the animal kingdom, he uses all other animate and inanimate things for his objects. As a result, the environment and the stores of natural resources are facing various sorts of dangers. The power to resist inherent in these natural resources was gradually exhausted when man got access to oil, gas and coal and when he invented steam engines, established big factories, and made new machinery and invented
different methods of getting energy from natural resources to use and consume them. Man has gained much benefit from natural resources, but due to unbridled and unchecked use of the environmental complex problems have been created. For instance:

- By the emission of smoke from the chimneys of industrial units, air has started becoming poisonous, rain is acidic, breaches have occurred in the layer of ozone in the atmosphere, the earth’s temperature is rising and the cosmological system has been disturbed. Consequently there have appeared changes in the weather and the seasons.
- On account of artificial chemical matters and gases the water, the air and the earth have started becoming polluted.
- By ruthless cutting of wood, forests are turning into deserts.
- In some areas due to artificial storage of water and imperfect system of irrigation the land has become victim to salinity and waterlogging.
- Human population has increased and so there is also an increase in pressure on natural resources.
- Availability of clean water is decreasing.
- Disparity between the rich and the poor is increasing and an unjust distribution of resources between nations is coming into existence.

In the present age these problems are being perceived and in different countries work is being done on how the natural environment can be protected and how unnecessary human interference in it can be checked.

The Secretary-General of the UN, in his Report on the Work of the Organisation from the Forty-Sixth to the Forty-Seventh Session of the General Assembly, September 1992,
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says:

“The Earth Summit held at Rio De Janeiro in June 1992 marked an important milestone in awakening the world to the need for a development process that does not jeopardise future generations.

‘The Rio Conference achieved a consensus in more than one area: first it secured a set of agreements between governments which mark a significant advance in international cooperation on development and environment issues.

‘Second it marshalled political commitment to these arrangements at the highest level and placed the issue of sustainable development at the heart of the international agenda.

‘Third, it opened new paths for communication and cooperation between official and non-official organisations working towards development and environmental goals.

‘Fourth, it led to an enormous increase in public awareness of the issues that were tackled in the process - an awareness that ought to facilitate the adoption of policies and the allocation of additional resources to fulfil the task.

‘A comprehensive and far-reaching programme for sustainable development is Agenda 21, which constitutes the centrepiece of international cooperation and coordination activities within the United Nations system for many years to come. Its role in galvanizing international cooperation will be crucial. Building on the spirit of Rio, the implementation of Agenda 21 must be seen as an investment in our future. I call on the donor community to ensure a flow of new resources which will serve the common interest of the whole world.

‘The adoption of the United Nations framework convention on Climate Change, which launches a process of cooperation aimed at keeping greenhouse gases in the atmosphere within safe limits, was a major achievement. I urge governments to ratify it as soon as possible.’

‘The establishment of a high level commission on sustain-
able development in follow up to the United Nations’ conference on Environment and Development will be crucial for achieving the vital environmental and developmental goals outlined in Agenda 21.

‘This year marks the culmination of a number of major efforts by the United Nations Environment Programme: the strengthening of its Earthwatch Programme; the publication of the state of the environment 1972-1992; the completion of a comprehensive assessment of desertification; and the entry into force of provisions strengthening the Montreal Protocol on substances that deplete the ozone layer. The United Nations Environment Programme made important contributions to the entire preparatory process for the United Nations’ Conference on Environment and Development and in particular towards the negotiations of the Convention on Biological Diversity, which was adopted at Rio.’

For global problems, the world needs global solutions in all fields, including the field of conservation. It should evolve a set of global priorities in the short, intermediate and long terms.

The ecological sustainability of development strengthens the global linkage between the economic destinies of the developed and developing countries. The Earth Summit showed that this planet simply cannot be demarcated into separate zones of immunity from vulnerability to ecological decay. The Rio spirit provided a vision of development that can be realized only through a global partnership. If it is unacceptable to the world that absolute poverty, hunger, disease, illiteracy and hopelessness should be the lot of one-fifth of the world’s population, the world should know its causes and make every effort to solve these problems. Environmental protection is one of the major solutions to this problem.

We possess a valuable store of knowledge in the shape of the Holy Qur’an and Sunnah, by reverting to which we can continue our journey in a better manner towards the realization
of the objective and target of environmental protection. Whatever the relationship between man and environment, the best guidance is available in the Holy Qur’an and Sunnah.
Chapter 1

Biological Diversity and Balance in the Environmental System

Biological Diversity and Its Significance

God Almighty has, besides human beings, created innumerable other kinds of animals who are spread on the length and breadth of the earth in accordance with their relationship with their special environment. They include micro-organisms to whales and elephants. All kinds of living organisms existing on the earth are collectively called the earth’s biological diversity, or biodiversity. According to one estimate, the biodiversity of the earth consists of about 9 million to 50 million species, out of which less than 2.2 million species have so far been identified by science. In the following schedule an estimate of species has been given:

<table>
<thead>
<tr>
<th>Groups of animals</th>
<th>Kinds known so far</th>
<th>Total kinds known and unknown</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bacteria/Virus</td>
<td>5,800</td>
<td>10,000</td>
</tr>
<tr>
<td>Protozoa/Algae</td>
<td>100,000</td>
<td>2,50,000</td>
</tr>
<tr>
<td>Fungi</td>
<td>80,000</td>
<td>15,00,000</td>
</tr>
<tr>
<td>Invertebrates</td>
<td>15,00,000</td>
<td>7 m to 50m</td>
</tr>
<tr>
<td>Reptiles</td>
<td>12,000</td>
<td>13,000</td>
</tr>
<tr>
<td>Fish</td>
<td>20,000</td>
<td>23,000</td>
</tr>
<tr>
<td>Birds</td>
<td>9,100</td>
<td>9,200</td>
</tr>
<tr>
<td>Mammals</td>
<td>4,200</td>
<td>4,300</td>
</tr>
<tr>
<td>Plants</td>
<td>400,000</td>
<td>5,00,000</td>
</tr>
<tr>
<td>Total</td>
<td>21,25,000</td>
<td>5m to 52m</td>
</tr>
</tbody>
</table>

In short, an absolutely correct assessment of biodiversity is impossible. By increase in human knowledge, ever new secrets are being uncovered and changes are being made in the old assessments.
In the tropics, biodiversity is at a maximum despite the fact that the total tropical area covers only 6 per cent of the total area of the world. Half the biodiversity of the world exists here.

Multiple biodiversity has the status of a genetic library for the policy of successful survival which has evolved over several billion years. Biodiversity is in fact the product and basis of the environmental system on the fruits of which human and other species are dependant. It is also the source of future biological evolution. To check disorder and destruction of these species, besides their environmental importance, there exist economic, social, aesthetic, recreational, moral and religious means.

Biodiversity is a source/means of food. The food needs of the world are fulfilled by plants directly or indirectly, whether they are in the form of fruit or vegetables or the meat and milk of the animals who nourish themselves on plants. In the health department the Ayurvedic or the Greek system of medicine, almost entirely, and the allopathic system of medicine to the extent of 40 per cent depends upon herbs.

Among the species of plants, most have not so far been identified nor has their value been assessed. Further, even most of the kinds we do know have not been used. These kinds carry much importance for the coming generations. With their help they can prepare new kinds of food and crops which can grow more produce and which possess more resistance against diseases, insects, heat, salinity and waterlogging, and seasonal droughts.

The meat of various animals, birds and reptiles is used as a source of protein and in some areas flying insects are also used. To eat locusts is lawful (halal). Animals are also used in scientific research in which medicines, chemical warfare and the test of methods of surgery are included. It is difficult to advance research for human health without the help of this natural resource.

We make our clothes from various kinds of natural biologi-
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cal kinds. It is they who give us ornaments. The basis of our individual, collective, national and international economy is also biological diversity. It is also the root of our disputes, when we fight for ownership of these resources.

Every kind of biodiversity has its own significance as it provides assistance to scientists in gaining knowledge of how the evolution of life took place on the earth and what will be the continuity of this evolution. Biodiversity provides basic services for the environmental system. It also helps in the production of oxygen and other gases in the atmosphere and in maintaining a balance between them. It keeps the weather of the earth moderate. It maintains continuity in the supply of water. It stores the solar energy present in the form of chemical energy in food, wood and fossil fuels. It makes the poisonous matters pass through the process of scanning and decrease their poisonous effects. It kills most of the insects and germs which spread diseases in crops. It constitutes a genetic treasure which is used by us and other beings. Beside these, biodiversity helps in completion of different factors of the natural phenomenon without which energy, food and different gases etc, cannot complete their respective cycles.

If biodiversity is used wisely and within proper limits, its benefits can be obtained permanently. Through such wise use not only will the needs of human beings be fulfilled, there will also be no permanent danger to the survival of natural diversity. This is the basic principle of sustainable use.

However, man is committing the destruction of biodiversity, directly or indirectly. Improper increase in human population has gone beyond all reasonable limits. For increase in the demand of building wood, fuel, and agricultural area, the unbridled cutting of the forests, the use of insecticides and chemical fertilizers for an increase in agricultural produce, the spread of water pollutant industries, cattle breeding beyond fodder producing capacity of pastures / grazing areas of land, exceeding use of natural resources for economic and commercial pur-
poses, uncontrolled hunting of wild animals, and such other greedy steps have resulted in creating disorder in the biodiversity. The graph of productivity of land is going downwards, and the interconnections of factors giving permanence to life are being disconnected.

One tenth of the kinds of plants in the world is at the termination end, and according to an IUCN estimate, 4,500 kinds of animals and plants are in serious danger of becoming extinct. In Pakistan in the recent past several species of wild animals, including lions, tigers, rhinoceroses, and stags have become extinct. Many other species are on the verge of extinction. This disorder in biodiversity has shaken the balance of the natural system. If this balance, with which the very survival of human beings is linked, becomes the victim of disorder the very survival of man will be in danger. An increase in environmental calamities in the world like floods, droughts, earthquakes and diseases indicate this fact.

With the protection of the natural biological system, man can save himself. Hence it is extremely necessary to give up the habit of misusing the goods present in the biological system.

Experts in biology are of the view that one of the best ways of making the existence of natural species certain is to establish a system of refuge for biodiversity at a global level, i.e., national parks and other protected areas should be established which should consist of at least 10% of the land area of the world. At present, approximately 4% of the total area of the land surface consists of protected areas for biodiversity. According to a 1997 IUCN estimate, the number of various kinds of protected areas in Pakistan was 225 and the total area was 9,170,121 hectares.

These protected areas are not protected ones in the real sense of the term. Their protection on correct lines is needed and it is necessary that an exhaustive administrative plan should be made for each protected area and it should be implemented.
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Islam and Balance in Environmental System

God Almighty has created the universe in a balanced manner. The Holy Qur’an says:

And the earth have We spread out, and placed therein firm hills, and caused each seemly thing to grow therein.’

And We have given unto you livelihoods therein, and unto those for whom ye provide not.’

And there is not a thing but with Us are the stores thereof. And We send it not down save in appointed measure.’

[Al-Hijr: 19-21]

The Holy Qur’an says with a challenge:

And the earth have We spread out, and placed therein firm hills, and caused each seemly thing to grow therein.’

The Holy Qur’an says with a challenge:
‘Who hath created seven heavens in harmony. Thou (Muhammad) canst see no fault in the Beneficent One’s creation; then look again: Canst thou see any rifts?’

‘Then look again and yet again, thy sight will return unto thee weakened and made dim.’
[Al-Mulk: 3-4]

Proportion and chain of nitrogen, oxygen and carbon dioxide in the air, spread of seas on 3/4th of the globe, the distance of the earth from the sun, the bending of the earth’s axis along its centre, daily and annual circulations of the earth and their duration and such other states have made the environment proper and balanced for human life.

According to the Holy Qur’an, some of the following basic principles are at work in the system of nature, the understanding of which is extremely necessary:

1.

'O my Lord! Thou hast given me (something) of sovereignty and hast taught me (something) of the interpretation of events, Creator of the heavens and the earth! Thou art my Protecting Friend in the world and the Hereafter. Make me to die submissive (unto Thee), and join me to the righteous.'
[Yusuf: 101]
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‘And He hath constrained the night and the day and the sun and the moon to be of service unto you, and the stars are made subservient by His command. Lo! herein indeed are portents for people who have sense.’
[Al-Nahl: 12]

2. The creation of this universe is purposeful, Allah Almighty says:

‘And We created not the heavens and the earth, and all that is between them, in play.’
[Al-Dukhkhan: 38]

But the purpose of their creation is to benefit human beings, and to use them according to the laws of the Divine Ruler.

3. God made a human being His Caliph and responsible on the earth, and for this: (i) He made the limits of this universal system. Allah Almighty says:

\[
\text{وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَعِبْيَنٌ}
\]

\[
\text{(38)}
\]

‘And He hath constrained the night and the day and the sun and the moon to be of service unto you, and the stars are made subservient by His command. Lo! herein indeed are portents for people who have sense.’
[Al-Nahl: 12]
'O Prophet! When ye (men) put away women, put them away for their (legal) period and reckon the period, and keep your duty to Allah, your Lord. Expel them not from their houses nor let them go forth unless they commit open immorality. Such are the limits (imposed by) Allah; and whoso transgresseth Allah’s limits, he verily wrongeth his soul. Thou knowest not: it may be that Allah will afterward bring some new thing to pass.'

[Al-Talaq: 1]

(ii) Said that while he remains thankful, he will be awarded more and more:

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ذَلِكَ بَأَنَّ اللَّهُ لَمْ يَنْعُمَ مَعَهُ
 بِعَمَّا اعْمَلُوا عَلَى قُوْمِ
 حَتَّى يَعْتَجُّوا مَا بَالْفِسْهَمُ
 وَأَنَّ اللَّهَ سَمِيْعٌ عَلَيْهِمْ
```

(53)

‘That is because Allah never changeth the grace He hath bestowed on any people until they first change that which is in their hearts, and (that is) because Allah is Hearer, Knower.’

[Al-Anfal: 53]

(iii)
‘The Jews say: Allah’s hand is fettered. Their hands are fettered and they are accursed for saying so. Nay, but both His hands are spread out wide in bounty. He bestoweth as He will. That which hath been revealed unto thee from thy Lord is certain to increase the contempt and disbelief of many of them, and We have cast among them enmity and hatred till the Day of Resurrection. As often as they light a fire for war, Allah extinguisheth it. Their effort is for corruption in the land, and Allah loveth not corrupters.’

[Al-Ma’idah: 64]

(iv) Anyone who will not act upon these orders will be punished. Allah Almighty says:

‘Whoso doeth right it is for his soul, and whoso doeth wrong it is against it. And thy Lord is not at all a tyrant to His slaves.’

[Ha Mim Al-Sajdah: 46]

Imbalance and disorder in the environmental system is harmful to human life. For example, if today the size of our earth is doubled or its distance from the sun is reduced to half, then in the former case there will be an increase in gravity and its balance with the satellites will be disturbed. Its speed of circulation within its orbit and on its axis will become slower. A difference will appear in the duration of day and night and seasons. In winter, the icy area will exceed its limits while in sum-
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mer, with the excessive melting of ice, floods will come and it will be a natural process causing drowning of dry areas. By an increase or decrease in the distance from the sun, the temperature on the surface of the earth will become unbearable by human beings and all creation on the earth including human beings, animals and birds and even plants will become extinct. A silence will prevail on the whole earth.

With the extinction of snakes, the number of rats will multiply to such an extent that the agricultural produce will decrease. Similarly, with the decrease in the number of insect-eating birds, the number of insects will increase which will ultimately become a danger to our crops. It is a famous tale that the Chinese killed all sparrows to control the damage to their crops but soon they understood that with the extinction of the sparrows insects multiplied which were once eaten by the sparrows, and they caused manifold damage to the crops and, therefore, they had to reintroduce the sparrows.

Human population is increasing day by day. Cities and villages are extending. Forests are being cut rashly to fulfill the need of more agricultural area, timber and fuel. Consequently, the forest area in the world, which was seven thousand million hectares in the year 1980, had decreased to four thousand, two hundred million hectares in 1990. In other words, within ten years, a decrease of about 30% took place. Now for various needs, every year a forest area of about eleven million hectares is being deforested.

In Pakistan, the total forested area is 4.2 million hectares, which is 4.8% of the national territory. An area of 4-6% of our forests is being reduced every year. It is feared that within the next 10 to 15 years, we will be completely deprived of our forests.

In Tuzk-e-Babari, the Mughal emperor Zahir-ud-Din Babar has mentioned a lion hunt in the Khyber Hills but now these dense forests have been cut for coal and fuelwood. Trees are rarely seen on these hills. The fertile earth of the mountains
has been taken away by rainfall and growth of greenery on them is now almost impossible. Trees, that make the weather pleasant, help assist in rainfall and are shelter for wildlife and herbal plants have been totally consumed by humans.

Industrial means of transportation use coal, diesel and petrol and emit many kinds of poisonous gases whereby the balance of carbon dioxide and oxygen is disturbed and causes increase in the temperature which is scientifically termed the greenhouse effect. Thus we see that within a short time the weather has shown much change. The effect of increase in temperature is not only on the standing crops but also on the ice on the mountains. And unburnt matters in the smoke that fall on the leaves of the trees cause interference in the process of inhalation and exhalation. Photosynthesis (the process of food generation) in leaves stops whereby their growth or nourishment is adversely affected.

Waste water of factories is full of dangerous chemicals. It effects the acidic level and taste of the river water. In this manner there occurs a decrease of oxygen in the water and the existence of poisonous matter causes death of fish and eventually sea life as the river water falls into the sea. Water pollution is not limited to rivers and seas. Many lakes inside the country are also badly effected by it.

Nowadays many kinds of insecticides are sprinkled over standing crops. When these crops are irrigated or it rains, there is fertilizer runoff from the fields which enters the canals and rivers and cause great damage and disorder to biodiversity.

The above state of affairs shows that the environment is being affected enormously and thus human life is confronted by difficulties. It is said that man, who came to the earth last of all will depart from it first of all.

In Pakistan, specially in its northern hilly areas, disorder in biodiversity is increasing day by day, and needs timely attention. This is a problem for our future generations. It is the issue of the survival of our children.
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In short, man is disturbing the universal balance at every step. Man, who is titled as the best made has today, by adopting an oppressive attitude, is bent upon destroying himself and the universe. Still, there is time for man to restrain himself from his own excesses and make the land a better place for himself and for others.

There is a need to evaluate human relations with the environment in the light of the injunctions of the Holy Qur’an and Sunnah. The favours with which God Almighty has endowed man should be protected by him, without causing damage to the balance and moderation between them. An effort should be made to make them useful for the coming generations. There is a special duty cast upon Muslims as these injunctions and teachings are a part of their sacred religion.
Chapter 2

**Water and Related Discussions**

Water is one of the invaluable favours of God Almighty. Life was born out of water. Without it life cannot survive. All living beings are entirely dependent upon water. Even the land becomes barren due to drought. Besides playing an important role in the biological system water, in the form of rainfall, cleans the pollution of both the air and the earth. Fields are irrigated, factories keep running and electricity is generated by water.

God Almighty has established a good system of continuous supply and proper distribution of water on the earth and in the air to maintain the system of life. Underground water is absorbed by the roots of various kinds of plants. The remaining water, after the nourishment of the plants, dissolves into the air by the process of vaporization. A great quantity of water also joins the air by vaporization from the surface of the sea, the lakes and other water bodies. Vapours present in the air are converted into clouds. Swift and severe winds take these clouds to every corner of the world and thereafter these clouds are converted into rainfall by divine command. Areas where there is a shortage of forests and other vegetation, rainwater flows with the fertile earth and turns itself into channels and rivers. This speedily flowing water takes the shape of a flood. In the shape of a flood, it not only takes away so many things with it but also causes great destruction on its way. On the contrary, when droughts come brooks and rivers become dry and there occurs shortage of even drinking water. For the last few years Pakistan has been confronted with such a situation.

In areas where there is an abundance of forests and vegetation, there is also an abundance of rainfall and the plants lessen the force of powerful drops of rain by their leaves, branches and stems. Along with the stems of the trees the
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Water begins to seep into the earth. The remaining water, flowing on the surface also flows slowly due to the resistance of the vegetation. It enters the earth through its pores and recharges the subsoil water reservoir. The remaining water turns toward the brooks and rivers but usually does not take the form of severe floods. If there are heavy and extraordinary types of rains even then the destructive effects of floods are not terribly potent in areas with dense forests. Underground water gushes out in the form of springs even in dry seasons in areas full of forests. This helps in maintaining the biological system. Brooks and rivers in such areas also flow throughout the year and the populations on either sides of their banks benefit.

This unending chain of natural water supply has been continuing since the very beginning and will continue till human hands destroy it. There was a time when plenty of water was available on the earth. Pure and sweet water springs existed in great numbers. The water flowing in the brooks and rivers was no less in effect than lifegiving nectar. But unbridled increase in human population consumed water rashly. Defective systems of irrigation, purposeless and ruthless cutting of trees, resulted in shortage in subsoil water and at the same time the available water on the surface of the earth was polluted, causing shortage in drinking water. Now we are at the crossroads where there is water but it is much less than what we need for drinking and irrigation purposes.

In light of the aforesaid facts it is incumbent upon all of us to use this great favour of God very carefully and not waste it. Islamic teachings on the point are briefly stated below which, if acted upon, can help us use this great favour in a better way.

**Water and Islamic Teachings**

Water is an invaluable gift of nature. Its significance and value can be assessed by the fact that God Almighty has created all living things from water and made their life dependent on it. God Almighty says:
‘Have not those who disbelieve known that the heavens and the earth were of one piece, then We parted them, and We made every living thing of water? Will they not then believe?’
[Al-Anbiya’: 30]

This statement expresses most concisely a truth that is nowadays universally accepted by science. It has a three-fold meaning: (1) Water - and specifically, the sea - was the environment within which the prototype of all living matter originated; (2) Among all the innumerable existing or conceivable liquids, only water has the peculiar properties necessary for the emergence of life; and (3) The protoplasm, which is the physical basis of every living cell - whether in plants or in animals - and represents the only form of matter in which the phenomenon of life is manifested, consists overwhelmingly of water and is, thus, utterly dependent on it. Read together with the preceding statement which alludes to the unitary origin of the physical universe, the emergence of life from and within an equally unitary element points to the existence of a unitary plan underlying all creation and hence, to the existence and oneness of the Creator.²

At another place He said:

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² *The Message of the Qur’an*, Muhammad Asad, Darul Andalus, Gibraltar
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‘Allah hath created every animal of water. Of them is (a kind) that goeth upon its belly and (a kind) that goeth upon two legs and (a kind) that goeth upon four. Allah createth what He will. Lo! Allah is Able to do all things.’ [Al-Nur: 45]

To keep water clean and pure is equally important for human health, industries and crops. For ablution, bath, and cleanliness of the human body and clean water is necessary. The Holy Qur’an says:

‘When He made the slumber fall upon you as a reassurance from Him and sent down water from the sky upon you, that thereby He might purify you, and remove from you the fear of Satan, and make strong your hearts and firm (your) feet thereby.’ [Al-Anfal: 11]
This passage is one of the many in which the Qur’an appeals to ‘those who use their reason’ to observe the daily wonders of nature, including evidence of man’s own ingenuity (‘the ships that spread through the sea’), as so many indications of conscious, creative power pervading the universe.³

Kinds of Sweet Water

There are three kinds of sweet water, namely, (i) air water (water vapour); (ii) earth surface water; and (iii) underground water.

Air water consists of the rainfall from the sky, hail and snow and the water suspended in the air in the form of vapours

³ Ibid, p 34
etc. This is the cleanest water as it is naturally distilled water. Allah Almighty says:

\[
\text{وَهوَ الَّذِى أَرْسَلَ الْرَّحْمَٰنَ بِهِ}
\]

\[
\text{هُوَ الَّذِى رَحِمَهُ}
\]

\[
\text{وَأَنزَلْنَا مِنَ السَّمَاوَاتِ مَآءً طَهُورًا}
\]

(48)

‘And He it is Who sendeth the winds, glad tidings heralding His mercy, and We send down purifying water from the sky.’

[Al-Furqan: 48]

However, while coming down from the air to the ground the dust and gases existing in the air do pollute it to some extent.

**Earth surface water** means water which is available on the surface of the earth. This is of two kinds.

\[
\text{وَأَنزَلَ مِنَ السَّمَاوَاتِ مَآءً طَهُورًا}
\]

\[
\text{فَأَمَّا الَّذِينَ يَصِبُّونَ عَلَى الْأَرْضِ}
\]

\[
\text{فَأَمَّا الَّذِينَ يَصِبُّونَ عَلَى الْأَرْضِ}
\]

\[
\text{فَأَمَّا الَّذِينَ يَصِبُّونَ عَلَى الْأَرْضِ}
\]

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\text{فَأَمَّا الَّذِينَ يَصِبُّونَ عَلَى الْأَرْضِ}
\]

\[
\text{فَأَمَّا الَّذِينَ يَصِبُّونَ عَلَى الْأَرْضِ}
\]

(17)

‘He sendeth down water from the sky, so that valleys flow according to their measure, and the flood beareth (on its surface) swelling foam from that which they smelt in the fire in order to make ornaments and tools riseth a foam like unto it. Thus Allah coineth (the si-
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militude of) the true and: the false. Then, as for the foam, it passeth away as scum upon the banks, while, as for that which is of use to mankind, it remaineth in the earth. Thus Allah coineth the similitudes.’
[Al-Ra‘d: 17]

Standing or stagnant water also, with the passage of time, becomes polluted. If the balance of the natural system is maintained the water is automatically purified by the following processes:

(i) The settling down of the solid bodies and suspended matter, specially when the water travels long distances;
(ii) The effect of the sunlight and air which kill the germs on the surface of the water;
(iii) Water animals and plants that suck up the pollution and get their food from it;
(iv) Increase or decrease of water that takes place due to its joining with new water.

**Underground water** is water absorbed by the earth. This water, after absorption, goes down into the depths of the earth and when there comes a layer that resists (such as a layer of rock or sticky mud) the water stops and collects over it. This is deep water. Sometimes it gushes out of the earth in the form of a spring, and at other times it leaks through the first layer and passes on to the second resistant layer and collects there. This is deep or underground water. As it passes through the pores of the earth, it is cleaned. Afterwards, the water of both such layers either gushes forth in the form of springs or it is taken out by manual techniques of digging wells or tubewells.

The Holy Qur’an says:

وَأَتْنَا مِنَ السَّمَاوَاتِ مَاءً يَقُدَّرُ فَآسِكْنَهُ فِي الْأَرْضِ وَأَنَا عَلَى دِيَابِمٍ بِقُدُرٍ (18)
Conservation and Islam

‘And We send down from the sky water in measure, and We give it lodging in the earth, and lo! We are able to withdraw it.’
[Al-Mu‘minun: 18]

‘Hast thou not seen how Allah hath sent down water from the sky and hath caused it to penetrate the earth as water springs, and afterward thereby produceth crops of diverse hues; and afterward they wither and thou seest them turn yellow; then He maketh them chaff. Lo! herein verily is a reminder for men of understanding.’
[Al-Zumur: 21]

As in many other instances, the above Qur’anic reference to the endless transformations and the miraculous cycle of life and death in all nature serves to emphasize God’s almightiness and, specifically, His power to resurrect the dead - thus alluding indirectly to the statement at the end of the preceding verse that ‘never does God fail to fulfil His promise’.
‘Then, even after that, your hearts were hardened and became as rocks, or worse than rocks, for hardness. For indeed there are rocks from out which rivers gush, and indeed there are rocks which split asunder so that water floweth from them. And indeed there are rocks which fall down for the fear of Allah. Allah is not unaware of what ye do.’
[Al-Baqarah: 74]

In short the grace and variety of life are all due to water. Allah Almighty says:

\[
\text{هَوْهُ الَّذِىَ أَنزَلَ مِنَ السَّمَاوَاتِ مَآءً لَّكُمْ}
\]

\[
\text{مَنَّهُ شَرَابٌ وَمَنَّهُ شَجَرٌ فِيهِ تُسِيمُونَ}
\]

\[
(1)
\]

\[
\text{أَذْ يُغيثِيكُمُ النَّعَاسَ أَمَّنَةً مَنَّهُ}
\]

\[
\text{وَيَرَزَّلُ عَلَيْكُمُ مِنَ السَّمَاوَاتِ مَآءً يُطِفَّهُ كَمْ بِهِ}
\]

\[
\text{وَيَئِدُبُ عَنْكُمُ رَحْمَةً مِّنَ السَّمَيَانِ}
\]

\[
(11)
\]

\[
\text{وَلِيَرَبِّطَ عَلَيْكُمْ قُلُوبَكُمْ وَيَبْتَغَ يَدَّهُ الْأَقْدَامَ}
\]

\[
(12)
\]

\[
\text{وَسَحْرُكُمْ الْيَلِدَ وَالْبَنِيَّاتِ}
\]

\[
\text{وَالشَّمْسِ وَالقُمْرِ وَالنَّجُومِ مَسْحُورَاتٌ بَعْدَ هَذِهِ}
\]

\[
(11)
\]

\[
\text{إِنَّ فِي ذَلِكَ لَآيَةٌ لِّقَوْمٍ يَعْقِلُونَ}
\]

\[
(13)
\]

\[
\text{وَمَا ذَرَّا لِكُمْ فِي الأَرْضِ مُخْتَلِفًا أَوْلَانَا}
\]

\[
(13)
\]

\[
\text{إِنَّ فِي ذَلِكَ لَايَةٌ لِّقَوْمٍ يَعْقِلُونَ}
\]

\[
(14)
\]
‘He it is Who sendeth down water from the sky, whence ye have drink, and whence are trees on which ye send your beasts to pasture.
‘Therewith He causeth crops to grow for you, and the olive and the date palm and grapes and all kinds of fruit. Lo! herein is indeed a portent for people who reflect.
‘And he hath constrained the night and the day and the sun and the moon to be of service unto you, and the stars are made subservient by His command. Lo! herein indeed are portents for people who have sense.
‘And whatsoever He hath created for you in the earth of diverse hues, Lo! therein is indeed a portent for people who take heed.
‘And He it is Who hath constrained the sea to be of service that ye eat fresh meat from thence, and bring forth from thence ornaments which ye wear.
‘And thou seest the ships ploughing it that ye (mankind) may seek of His bounty, and that haply ye may give thanks.’
[Al-Nahl: 10-14]

This verse shows that God has made the natural phenomena subservient to man which means He has enabled man to derive lasting benefits from them.

**Water: Some Facts**

Everyone knows that man and animals live by water. The survival of their species and the supply of the food they eat is impossible without a supply of water. With the use of clean water man can keep his own person and surroundings clean. It is that gift of God Almighty which is available from above in the form of rainfall and from beneath in the form of springs and
rivers. As it is the most significant element of the whole creation, hence the religion of Islam has set important principles for its proper use, protection and cleanliness and has laid great stress on acting upon them. To become fully aware of these realities the verses of the Holy Qur’an and the Ahadith of the Messenger of Allah (Peace and blessings of Allah be upon him) provide ample guidance:

(1) Allah Almighty sends pure water from the sky in the form of rainfall. It is clean, pure and fit for drinking and cleaning other things.

وَهُوَ الَّذِى أَرْسَلَ الرَّيْحَٰٰنَ
بِشَرْبٍ مِّنْ نَّفَاثَتِهِ وَأَمانُنَّا
مِنَ السَّماَءِ مَاءً طَهُورٌ

(48)

لَنُحَيِّى به بُلُدَّةٌ فَتَتَا اَلْعَالَامَا وَأَناَّسَ كَبِيرًا وَ
نُسْقَهُ مَنذا حَلَفَتَا

(49)

‘And He it is Who sendeth the winds, glad tidings heralding His mercy, and We send down purifying water from the sky,
‘That We may give life thereby to a dead land, and We give many beasts and men that We have created to drink thereof.’
[Al-Furqan: 48-49]

إِذْ نَفَّضَوكَمْ النَّعْسَ آمَنَةً مَّنَهُ
وَيَنْزِلُ عَلَيْكُم مِّنَ السَّمَاءِ مَاءً تَظُنُّهُ كَمَّ مَاءٍ
وَيَدْخِلُ عَلَيْكُم رَحْرَةً شَيْطَانٍ
وَيَتَبَيِّنُ عَلَى فَلَوْبِكَمْ وَلَبِثْتُ بِهِ الْأَقْدَامَ

(11)

‘When He made the slumber fall upon you as a reas-
Conservation and Islam

surance from Him and sent down water from the sky upon you, that thereby He might purify you, and remove from you the fear of Satan, and make strong your hearts and firm (your) feet thereby.’ [Anfal: 11]

2. Allah Almighty has provided pure water for drinking, hence we must thank Him.

‘Have ye observed the water which ye drink?
‘Is it ye who shed it from the rain cloud, or are We the shedder?
‘If We willed We verily could make it bitter. Why, then, give ye not thanks?’ [Al-Waqi‘ah: 68-70]

3. All food conducive for health is the product of water.

‘And He it is Who hath constrained the sea to be of service that ye eat fresh meat from thence, and bring
forth from thence ornaments which ye wear. And thou seest the ships ploughing it that ye (mankind) may seek of His bounty, and that haply ye may give thanks.’
[Al-Nahl: 14]

‘Therewith He causeth crops to grow for you, and the olive and the date palm and grapes and all kinds of fruit. Lo! herein is indeed a portent for people who reflect.’
[Al-Nahl: 11]

4. It is not permissible for Muslims to waste water.

‘O Children of Adam! Look to your adornment at every place of worship, and eat and drink, but be not prodigal. Lo! He loveth not the prodigals.’
[Al-A‘raf: 31]

The Messenger of Allah (Peace and blessings of Allah be upon him) discouraged waste of water during ablution. He (Peace and blessings of Allah be upon him) saw a person wasting water while performing ablution and said to him: ‘Don’t be extravagant.’

On another occasion the Messenger of Allah (Peace and
blessings of Allah be upon him) is reported to have remarked: ‘Even at the bank of a running canal, water should not be used unnecessarily.’

5. Muslims are not allowed to pollute water. Hence they are not allowed to urinate or pass faeces in such water. They are not even allowed to take a bath in standing water.

The Messenger of Allah (Peace and blessings of Allah be upon him) said: ‘None of you shall pass his urine into standing water and then take a bath in the same (water).’ He also said: ‘Never should any one of you urinate into standing water.’ and ‘Save yourselves from three cursed matters, namely, passing stool at watering points, centre of the path, shadowy place.’

6. It is the duty of Muslims to keep water protected from the injurious germs and insects which cause transferring of causes of disease.

It is narrated on the authority of Jabir bin ‘Abdullah (Allah’s pleasure be on him) that the Holy Prophet (Peace and blessings of Allah be upon him) commanded us: ‘To keep the mouth of our utensils closed and to cover our pots.’

‘Ummul-Mu‘minin Hadrat ‘A’ishah Siddiqah (Allah’s pleasure be on her) said: ‘At nightfall I used to keep three pots covered for the the Messenger of Allah (Peace and blessings of Allah be upon him), a pot for cleanliness, a pot for brushing, a pot with which he used to drink water.’

7. The most liked thing for drinking by the Messenger of Allah (Peace and blessings of Allah be upon him) was sweet cold water.

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4 Sunan Ibn Majah, Kitab al-Taharah
7 Sunan Ibn Majah, Kitab al-Taharah, Bab Taghtiyatul-‘ina’i.
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‘Ummul-Mu’minin Hadrat ‘A’ishah Siddiqah (Allah’s pleasure be on her) said: ‘Cool sweet water was liked most by the Holy Prophet (Peace and blessings of Allah be upon him).’

8. According to Islamic teachings it is necessary to wash both hands with clean water after touching unclean and polluted things, before and after taking meals. Further, for performance of ablution before prayer and to take a bath to clean oneself after cohabitation, the use of clean water is a must.

The Holy Qur’an says:

(O ye who believe! When ye rise up for prayer, wash

8 Sunan al-Tirmizi, Kitab al- ’Ashribah, Bab ma ja’a ’ayyushsharabi kana ’ahabbu ’ila Rasullillahi (Sallallahu ‘alayi wasallam).
your faces, and your hands up to the elbows, and lightly rub your heads and (wash) your feet up to the ankles. And if ye are unclean, purify yourselves. And if ye are sick or on a journey, or one of you cometh from the closet, or ye have had contact with women, and ye find not water, then go to clean, high ground and rub your faces and your hands with some of it. Allah would not place a burden on you, but He would purify you and would perfect His grace upon you, that ye may give thanks.’

[Al-Ma’idah: 6]

The Messenger of Allah (Peace and blessings of Allah be upon him) said: ‘When a person goes to sleep while his hands smell of some fat and he does not wash them and then something happens to him, he should blame none but himself.’

The Holy Prophet (Peace and blessings of Allah be upon him), after taking meat, gargled and washed both his hands and then offered prayer.

Abu Hurairah (Allah’s pleasure be on him) reported that the Messenger of Allah (Peace and blessings of Allah be upon him) ate meat of goat and then gargled and washed both his hands and then offered prayer.

In brief, water is a very important element of the environment and denial of its need is not possible for human, animal or plant life. It is a divine blessing on us. It is incumbent upon us to acknowledge this favour and use it wisely in accordance with the guidance and teachings of the Holy Qur’an and Sunnah.

Pure water is a joint asset of all mankind. We must accept

---

9 Sunan Ibn Majah, Kitab al-’At’amah, Bab man bata wa fi yadi hi rihu ghamarin.
mutual rights over the resources of water and should act upon the following points in the matter of resources, reservoirs and use of water:

- The pure underground water reservoirs should be saved from being exhausted and addition should be made to them by all possible ways. We can add to such reservoirs by sowing more plants on the surface;
- We should act on the intelligent methods of irrigation to avoid wastage of water;
- We should avoid extravagance while using water for other needs;
- We should protect water from all sorts of pollution. Exit of industrial waste into rivers, use of poisonous and explosive matter in water for fishing, adding domestic garbage and used water into rivers, all amount to polluting water. It is our religious duty to keep ourselves away from all such negative actions.
Chapter 3

Earth and Related Discussions

The earth is privileged because the masterpiece of God’s creation, i.e., human being, is populated on it. The dry part of the earth is only 29%, i.e., 144.8 square kilometers while the remaining 71% consists of water in one form or another. Out of this 20% consists of forests and only 10% is cultivable. All the remaining area consists of grazing fields, deserts and swamps.

The total area of Pakistan is 88 million hectares out of which 53% is rangeland, 4.8% forest, 22% populated, and 25.8% cultivable.

A portion of Pakistani land is fertile, from which the crops of wheat, maize and rice are obtained. Some areas are popular for their most delicious vegetables and fruits. For example, Pakistani mangoes are famous throughout the world. But unfortunately a lot of our land is desert. Snowy areas are not cultivable while still some other areas have been damaged due to salinity and waterlogging. It is our Islamic duty to make certain of the correct and beneficial use of any piece of land that becomes available to us.

The Earth and Islamic Teachings

Allah Almighty has created in the earth all things of necessity which are needed for the survival of human beings and animals. It is this planet where human beings can live in a very suitable and proper environment.

The reality of human life can be perceived by the following verse of Surah al-Baqarah where Hadrat Adam (peace be upon him) and his progeny were addressed:
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‘But Satan caused them to deflect therefrom and expelled them from the (happy) state in which they were; and We said: Fall down, one of you a foe unto the other! There shall be for you on earth a habitation and provision for a tune.’
[Al-Ma’idah: 36]

The special thing about man, among the animals living on the earth, is that he has been endowed with the favours of reason and conscience. It is this peculiarity with which other creations have not been endowed with. For this peculiarity, man was burdened with responsibility and he was made answerable (*mukallaf*). Thus Allah Almighty was pleased to grant power to man and to guide him in the use of this power. He gave man knowledge and to give him such knowledge, sent His book and wisdom and taught him to guard himself against evil by means of this knowledge. Man was to abide by the limits which were fixed by the Creator of man.

**What Islam Says**

Islam is that just system which wants to see human beings healthy and useful in all walks of life. According to it every believer in it shall observe moderation in all aspects of life. He will remain healthy himself and will save the environment from evil and destruction. Allah Almighty has drawn the attention of human beings to the possible state of affairs that will occur if human beings ignore moderation and balance and practise unwise use of natural resources:
'And if Allah were to enlarge the provision for His slaves they would surely rebel in the earth, but He sendeth down by measure as He willeth. Lo! He is Informed, a Seer of His bondmen.' [Al-Shura: 27]

Further, regarding the mischief mongers of the people of Hadrat Salih (peace be upon him), Allah Almighty says:

\[\text{وَلا تَجْعَلْوا آمَرَ الْمُسْرِفِينَ} \text{ (151)}\]

\[\text{أَلَّذِينَ يُسَبِّبُونَ فِي الْأَرْضِ} \text{ (152)}\]

‘And obey not the command of the prodigal, Who spread corruption in the earth, and reform not.’ [Al-Shu’ara’: 151-152]

Allah Almighty further says:

\[\text{وَلَوْ أَتَبَعَ أَلْحَقَ أَهْوَأَهُمُ} \text{ (71)}\]

\[\text{لَقَسَدُت السَّمَوَاتُ وَالأَرْضُ وَمُنْ فِي هِئْلٍ} \text{ (71)}\]

\[\text{بَلْ إِنَّهُمْ بِذِكْرِ هُمْ} \text{ (71)}\]

\[\text{فَهِئْنَ عِنْ دُرُّهِمْ مُعْرِضَوْنَ} \text{ (71)}\]

‘And if the Truth had followed their desires, verily the heavens and the earth and whosoever is therein had been corrupted. Nay, We have brought them their Re-
minder, but from their Reminder they now turn away.’
[Al-Mu’mun: 71]

Hence, the real problem is not the subduing of the heavens and the earth but necessary requirement of settlement. The real problem is immoderation, unlawful control and excess. The meaning and essence of all such guidance is that the rash and haphazard use of earthly resources without caring for balance is prohibited whereby the system of environment is disintegrated and does not remain useful to human life.

Allah Almighty has, in various places of His Book, prohibited man from creating disorder and mischief on the earth. The first concept that comes to mind of the term ‘disorder’ (fasad) is the concept of disorder of environment.

Allah Almighty says:

وَإِذْ أُمَتَسَّفَ مَوْسُوَىٰ لِقُوْمِهِ
فَقَلُواْ أَضْرِبْ بِعَصَاٰكَ الْحِجْرَ
فَانفَجَّرَتْ مِنْهُ أَثَنَّىٰ عَشَرَةٌ عَيْنًا
قَدْ أَعْلَمَ كُلُّ أَنَاَىٰ مُشْرِبَهُمْ
كُلُّهُ وَأَشْرَابُوا مِنْ رَزَقِ اللَّهِ
وَلَا تَعْتَوَّا فِي الْأَرْضِ مُفْسِدِينَ

(60)

‘And when Moses asked for water for his people, We said: Smite with thy staff the rock. And there gushed out therefrom twelve springs (so that) each tribe knew their drinking place. Eat and drink of that which Allah hath provided, and do not act corruptly, making mischief in the earth.’
[Al-Baqarah: 60]
And unto Midian (We sent) their brother, Shu’eyb. He said: O my people! Serve Allah. Ye have no other God save Him. Lo! a clear proof hath come unto you from your Lord; so give full measure and full weight and wrong not mankind in their goods, and work not confusion in the earth after the fair ordering thereof. That will be better for you, if ye are believers.’

[Al-A‘raf: 85]

And unto Midian We sent Shu’eyb, their brother. He said: O my people! Serve Allah, and look forward to the Last Day, and do not evil, making mischief, in the earth.’

[Al-‘Ankabut: 36]

But seek the abode of the Hereafter in that which Allah hath given thee and neglect not thy portion of the
world, and be thou kind even as Allah hath been kind to thee, and seek not corruption in the earth; lo! Allah loveth not corrupters.’
[Al-Qasas: 77]

All holy prophets (peace be upon them) forbade their followers from committing disorder on the earth. Allah Almighty has condemned such type of disorder particularly in which plants and animals and natural resources are destroyed, as is evident from the following verses from the Holy Qur’an:

قُولُوا فِي الْحَيَوَاتِ الْدُنْيَا وَيَشِيدُ اللَّهُ عَلَى مَا فِي الْقُلُوبِ قَلِيلَهُوَ الَّذِي ُهْوَوُ الَّذِي الْحَصَامِ (۲۰۴)

وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُسَدَّ فِيْهَا وَيُهْيِلْكَ الْحَرَثَ وَالْقَلْبَ وَاللَّهُ لَا يُحِبُّ الْفَسَادَ (۲۰۵)

‘And of mankind there is he whose conversation on the life of this world pleaseth thee (Muhammad), and he calleth Allah to witness as to that which is in his heart; yet he is the most rigid of opponents.

‘And when he turneth away (from thee) his effort in the land is to make mischief therein and to destroy the crops and the cattle; and Allah loveth not mischief.’
[Al-Baqarah: 204-205]

Use of natural resources of the earth without any rule or regulation is the greatest injustice and ingratitude toward the
favourites of Allah. It is so because a necessary requirement of thanksgiving is the protection of such favours.

Mountains

The height from sea level of one-fourth of the existing earth is about 900 meters and it consists mostly of mountains. There is a vast chain of mountains in Pakistan in which are included some of the highest peaks of the world. The famous mountain chains include the mountains of Hindukush, Karakoram and Himalayas. Out of the sixteen highest peaks of the world, seven are in Pakistan.

These mountain chains have heavy snowfall and magnificent glaciers. Besides the Arctic and Antarctic Oceans, the greatest glaciers are found in Pakistan. Of them in particular the glacier of Siachin is spread over an area of 72 square kilometers (45 sq. miles). Among these vast mountain ranges, there exist various sorts of biodiversity.

According to an estimate, out of the total area of Pakistan, an area of 13,680 sq. km consists of glaciers, which is 13% of the mountain area. There is a deep and well-connected biological and environmental relation between plateaux and mountain peaks. The peaks are an important source of water to the plateaux. The agriculture in level areas of Pakistan depends mostly upon water resources flowing down from the mountains. Agriculture plays an important role in the development of the economy. About 70% of the agriculture of Pakistan is possible due to the melting of the snow collected on the mountains.

Mountains serve as shelter and refuge for biodiversity. Mountains change the direction of the wind. For example, the Himalayas, Korakorams, and Hindukush resist the chilling winds coming from Central Asia and cause rainfall from the monsoon winds coming from the Arabian Sea whereby climatic and environmental moderation is maintained. Besides this, the mountains are a source of minerals and natural resources, e.g., the mountains of Pakistan are famous for various kinds of minerals
especially precious stones like rubies and emeralds. Besides these, there is another important advantage of mountains: they serve as a natural barrier between different nations. For example, the mountains of the Northern Areas serve as boundaries between Pakistan, India, China and Afghanistan.

Mountains and Islamic Teachings

The Creator of the universe created the mountains on the earth and made them a source of beauty and grace and also linked with them innumerable advantages.

Allah Almighty says:

وَالْجِبَالُ أَوْنَادًا

(7)

‘And the high hills bulwarks?’
[Al-Naba’: 7]

Allah Almighty says:

وَأَلْقَى فِي الْأَرْضِ رِوَاسِيَ

(15)

‘And He hath cast into the earth firm hills that it quake not with you, and streams and roads that ye may find a way.’
[Al-Nahl: 15]
‘Hast thou not seen that Allah causeth water to fall from the sky, and We produce therewith fruit of diverse hues; and among the hills are streaks white and red, of diverse hues, and (others) raven-black.’
[Al-Fatir: 27]

Mountains serve the duty of refuge for human beings and animals. Human beings cut the mountains, make stone blocks, construct buildings with them while animals get shelter in the caves. They also serve as places of ambush and camouflage. The Holy Qur’an has clearly indicated toward these favours in many of its verses. For example, Hadrat Salih (peace be upon him) addressed the people of Thamud as under:

\[
\text{وَإِذْ كَرَوَّا إِلَّاَّ جَعَلْكُمْ خَلَقَاءَ،}
\]
\[
\text{مِنْ بَعْدَ عَادٍ وَبَوْاَّكُمْ فِي الْأَرْضِ}
\]
\[
\text{تَتَخَذُونَ مِنْ سَهْوَلَتِهَا فُضُوْرًا وَتَتَحْجَوُونَ}
\]
\[
\text{الْجَبََالِ بِبِعْثَةٍ فَذَكَّرُوا إِلَّاَّ اللَّهِ}
\]
\[
\text{وَلَا تَعْنَوا فِي الْأَرْضِ مَعْسِدَيْنِ}.
\]

\[(74)\]

‘And remember how He made you viceroys after A’âd and gave you station in the earth. Ye choose castles in the plains and hew the mountains into dwellings. So remember (all) the bounties of Allah and do not evil, making mischief in the earth.’
[Al-A‘raf: 74]

\[
\text{وَاللَّهُ جَعَلَ لَكُمْ مَعْمِنَ خَلَقَ يَتَأْمَلُ}
\]
\[
\text{وَجَعَلَ لَكُمْ مِنَ الْجَبََالِ أَكْنَا}
\]
\[
\text{وَجَعَلْ لَكُمْ سَرَبِيلٌ تَفْيِيكُمْ الْحَرٍ}
\]
\[
\text{وَسَرَبِيلٌ تَفْيِيكُمْ بِاَسْكَمًَ}
\]
\[
\text{كَذَلِكَ يُمَّنُ بَعْمَتِهَا عَلَيْكُمْ}
\]
\[
\text{لَعَلَّكُمْ تَسَلَّمُونَ.}
\]

\[(81)\]
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‘And Allah hath given you, of that which He hath created, shelter from the sun; and hath given you places of refuge in the mountains, and hath given you coats to ward off the heat from you, and coats (of armour) to save you from your own foolhardiness. Thus doth He perfect His favour unto you, in order that ye may surrender (unto Him).’
[Al-Nahl: 81]

The mountains of Pakistan are famous in the world for their height, snowy peaks, biggest glaciers, charming lakes, green forests, beautiful valleys and orchards of valuable fruits.

In view of this advantage of the mountains, the Government of Pakistan has started the Mountain Areas Conservancy Project (MACP). This seven year project began in the year 1999 and shall continue till the year 2006. This project, which carries the financial assistance of the Global Environmental Facility (GEF), is being implemented jointly by the United Nations Development Programme (UNDP), World Conservation Union, Pakistan (IUCN-P), Governments of North-West Frontier Province (NWFP) and Northern Areas and many non-governmental organisations (NGOs).

For the MACP, the areas of Trich Mir and Qashqar in NWFP and the areas of Nanga Parbat and Gojal in the Northern Areas have been selected. The total selected area of the above four sites is 16365 sq. km and its population is 231000.

The basic objective of MACP is the protection and sustainable use of biodiversity found in Pakistan in the mountainous lines in Karakoram, Hindukash and Himalayas with the help of the local communities.

The needs of our population and the requirements of our environment are that we should protect these mountain resources so that we can be saved from problems like that of destruction brought by floods, pollution of environment, wastage of water
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reservoirs, drought, increase in the temperature and thereby biodiversity can be satisfactorily protected.
Chapter 4

Air and Related Discussions

Air, like water, is extremely necessary for human life and animal survival. From it we obtain oxygen for our respiratory system. Allah Almighty has kept a proportion of various gases in the air which is as follows:

- Oxygen: 20%
- Nitrogen: 79%
- Carbon dioxide: 0.03%
- Other gases: 0.07%

The significance of oxygen can be estimated from the fact that oxygen is used for the restoration of the respiration of dying patients. If the supply of oxygen is disconnected life of all kinds on the earth will come to an end. Plants play a very significant role in maintaining the balance of oxygen and carbon dioxide. They absorb carbon dioxide from the air during the daytime in the light of the sun and prepare their food by the process of photosynthesis. In this manner the quantity of carbon dioxide present in the air does not exceed a specific limit. However, in the present age, because of the rash cutting of forests and the pollution by industrial units the balance of gases in the air has been affected. There has been an increase in the quantity of carbon dioxide, carbon mono-oxide and other gases injurious to health.

Due to this the temperature of the earth is increasing.

Air and Islamic Teachings

It is an accepted fact that after the Industrial Revolution, air pollution, like other kinds of pollution, has become a matter
of great concern. The irresponsible behaviour and activities of man have crossed all limits in the matter of causing pollution to the environment. Forests, the most significant way of providing the most important gas (like oxygen) to human life, are being cut down rashly and in this manner man himself is destroying these precious reservoirs.

For environmental balance 25% of the land must have forests on it. Pakistan ranks 140 on the world list in the matter of forests. Its forested area is 4.8% which is about 20% less than the required target. Success is not being achieved in the plans for the increase in this area. Rather, the negative aspect of it is that the existing forests are being rashly cut and the tree plantation proportion is decreasing annually by 2%.

The Holy Qur’an has clearly indicated towards this disorder. Allah Almighty says:

\[
\text{‘Corruption doth appear on land and sea because of (the evil) which men’s hands have done, that He may make them taste a part of that which they have done, in order that they may return.’}
\]

[Al-Rum: 41]

The smoke of vehicles and factories, garbage, wastage, dumps, process of fire and burning, excessive use of chemical goods etc are some examples of human activities which are becoming a continuous cause of air pollution. As a result of these activities, gases injurious to health like carbon dioxide, sulphur dioxide, carbon mono-oxide, etc, are mixed into the air excessively and cause increase in air temperature. The use of chloroflorocarbons enter the atmosphere and thereby cause
damage to the ozone layer. This process is becoming the cause of dangerous ultraviolet rays reaching the earth which is injurious to life. This increase of temperature that is the direct result of air pollution is influencing weather in the world. Winters are becoming shorter while summers are becoming longer and hotter. There is increase in floods. Hence it can be rightly said that in the use of resources, the lesson of moderation and balance given by the Creator of the universe, if abandoned, will result in nothing but loss and destruction.

Allah Almighty says:

\[
\text{وَأَقِيمُوا الْوُزُرَ بَلْ يُسْطِعُونَ}
\]

\[
\text{وَلَا تَحْسَرُوا أَلْمَيْرَانَ}
\]

(9)

‘But observe the measure strictly, nor fall short thereof.’
[Al-Rahman: 9]

The divine command in this glorious verse also signifies that the use of natural resources without any rules or regulations is the greatest injustice and ingratitude of the favour of Allah. Such justice and moderation should be adopted in all affairs which is free from all sorts of extremes.

The Holy Prophet (peace and blessings of Allah be upon him) has forbidden people to cause injury to each other so that society may not be polluted in any way.\(^{11}\)

**Islamic Policy for Reducing Air Pollution**

A positive effort can be made for reformation by acting upon the following prophetic teachings to eliminate air

\(^{11}\) *Sunan Ibn Majah*, Kitab al-Ahkam, Bab man bunya fi haqqi hi ma yadurru bi jari hi. Hadith No. 2340.
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pollution:

1. Encouragement of Agriculture:

Jabir (Allah’s pleasure be on him) reported that the Messenger of Allah (peace and blessings of Allah be upon him) said:

‘No Muslim who ever plants a tree, but has the reward, for what he had is eaten out of that is charity; what is stolen out of that, what the beasts eat out of that, what the birds eat of that is charity. (In short) no one incurs a loss but has a charity on his part.’

2. Unlawfulness of wastage of sources (property):

Islam has very strictly prohibited the wastage of the resources. The Holy Qur’an has used the terms of *israf* and *tabzir* for wastage/destroy (itablef) and extravagance. According to lexicographers, *israf* means spending beyond limit in permissible needs and affairs while *tabzir* is to waste property unnecessarily.

Allah Almighty says:

\[\text{بَنِي أُدَمَ قُلُوْا زَيْتَنَكُمُ} \]
\[\text{عَندَ كُلِّ مسْجِدٍ} \]
\[\text{وَكُلُوْا وَأَشْرَبُوا وَلَا تَسْفَرُوا} \]
\[\text{أَنَّهَا لَ يُحبِّبُ الْمُسْرِفِينَ} \]

(31)

‘O Children of Adam! Look to your adornment at every place of worship, and eat and drink, but be not prodigal. Lo! He loveth not the prodigals.’

[Al-A‘raf: 31]

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12 *Sahih Muslim*, Kitab al-Musaqat, Bab fadl al-gharsi wa’l-zar‘I, hadith No.1552.
At another place, Allah Almighty says:

وَأَنْتَ ذَٰلِكَ الْفَرْزِيَّ حَقَّهُ
وَأَلْسَمَكَنِينِ وَإِنَّ السَّبِيلَ
وَلَا تُبْيِّثِيْنَ ٌتَبْيِيْنَ أَبُودَ
(۲۶)
وَلَوْ سَبَطَ اللَّهُ الرَّزَقَ لِيُبَادِهِ
لِعَمَّوَافِ الْأَرْضِ
وَلَا يَزَالُ بِقَدْرَ مَا يَشآءُ
إِنَّ يَبْعَاوُدُ خَيْبَةٍ "بَسِيرَ"
(۲۷)

‘Give the kinsman his due, and the needy, and the wayfarer, and squander not (thy wealth) in wantonness.
‘Lo! the squanderers were ever brothers of the devils, and the devil was ever an ingrate to his Lord.’
[Bani Isra’il: 26-27]

The Islamic principle is that a man should not touch either extreme in the matter of savings and expenditure which result in either miserliness or extravagance.

Allah Almighty says:

وَلَا تَجَلِّعَ بَيْدُكَ مَغْلُوَةً إِلَى عَمْقِكَ
وَلَا تَبَسَّطِهَا كَلْ لَبَسْطَ
قَفْتُعَدُّ مَلَوَّا مُحِمْسُورَا
(۴۹)

‘And let not thy hand be chained to thy neck nor open it with a complete opening, lest thou sit down rebuked, denuded.’
[Bani Isra’il: 29]

According to a long tradition of the Messenger of Allah (peace and blessings of Allah be upon him) one of the things
that have been declared unlawful and abhorable is the wastage of resources (property).\textsuperscript{13}

The Messenger of Allah (peace and blessings of Allah be upon him) also said: ‘Whosoever will cultivate the barren land it will belong to him.’\textsuperscript{14}

4. Encouragement of green plots among populated areas

The Messenger of Allah (peace and blessings of Allah be upon him) was the first personality who established such environmental protection places in which cutting of plants and killing of animals was prohibited.

The Messenger of Allah (peace and blessings of Allah be upon him) declared an area of 20 kilometers out of each section of al-Madinah al-Munawwarah as a protected area and prohibited cutting of trees save that which was required for driving camels.\textsuperscript{15}

He (peace and blessings of Allah be upon him) said: ‘I declare Madinah as a sanctuary. Like Makkah the area in between its two mountains shall be a protected area. Its trees shall not be cut save to the extent that is needed to drive camels.’\textsuperscript{16}

This aspect of the teachings of the Messenger of Allah (peace and blessings of Allah be upon him) specially needs to be presented: that he (peace be upon him) forbade his people from destroying crops and the trees of any people even during war.

Whenever the Messenger of Allah (peace and blessings of Allah be upon him) dispatched the Muslim army towards the

\textsuperscript{13} Sahih Bukhari, Kitab al-’I’tisam bi’l-Kitab wa’s-Sunnah, Bab ma yukrihu min kathratis-su’ali wa takallufi ma la ya’nihi, Hadith No.2792.
\textsuperscript{14} Sunan Abu Da’ud, Hadith No. 3073-3074, Kitab al-Khiraj wa al-Imarah wa al-Fay, Bab fi ’Ihya al-mawat.
\textsuperscript{15} Sunan Abu Da’ud, Hadith No. 2036, Kitab al-Manasik, Bab fi tahrim al-Madinah.
\textsuperscript{16} Musnad Ahmad, Volume 3 Hadith No.393.
polytheists, he used to say: ‘Proceed in the name of Allah. Do not kill children, women or old persons. Neither pierce any eye nor cut any tree except a tree which caused hindrance in your battle or has become a barrier between you and the polytheists. Do not mutilate dead bodies. Do not cheat nor misappropriate booty.’

4. Establishment of Clean Environment to guard against air pollution

The Holy Prophet (peace and blessings of Allah be upon him) used to stress upon keeping the environment clean. It is narrated on the authority of Abu Hurayrah that the Messenger of Allah (peace and blessings of Allah be upon him) said: ‘Faith is about seventy branches or is more than sixty branches. The best of it is the saying: *la ilaha illalla*. The humblest of it is the removal of what is injurious from the path and modesty is a branch of faith.’

What we call today civilized behavior has been declared a necessary part of belief in Islam.

It is known to every Muslim that it is transmitted on the authority of Abu Malik al-Ash‘ari that the Messenger of Allah (peace and blessings of Allah be upon him) said:

“Cleanliness is half of faith and *al-Hamdu lillah* (praise be to Allah) fills the scale, and *Subhan Allah* (glory to Allah) and *al-Hamdu Lillah* (praise be to Allah) fill up what is between the heavens and the earth. Prayer is a light, and charity is proof (of one’s faith), and endurance is a brightness and the Holy Qur’an is proof on your behalf or against you. All men go out early in the morning, pledging allegiance for themselves, thereby setting themselves free or destroying themselves.”

In short, safeguarding against the injurious effects of air pollution is possible only by keeping the environment clean, oth-

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17 Sahih Muslim, Kitab al-Iman, Bab Bayan ‘Adad Shu‘b al-Iman, hadith No. 35
18 Sahih Muslim, Kitab al-Taharah, Bab Fadl al-Wudu, hadith No.
erwise, the unbearable atmospheric winds will become a nui-
sance causing destruction of human life. In the Holy Qur’an, 
these injurious winds have been described by nine terms:
(i) ‘asif (the wind that blows chaff or things equal to it);
(ii) qasif (thundering wind);
(iii) hasib (the wind that blows away pebbles and stones);
(iv) samum (scorching wind);
(v) a‘sar (whirling wind);
(vi) hasban (calamity wind);
(vii) nasfajah (chilling wind);
(viii) sarsar (stormy cool wind); and
(ix) rih ‘aqim (full of evil wind)

If our actions are good we will be in a position to offer 
thanks to the generous Almighty God for His favours upon us 
in the form of pleasant winds. The Holy Qur’an has used the 
following terms for such good winds:

(i) ruh (breeze);
(ii) rayhan (fragrant wind);
(iii) mubashshirat (winds bringing glad tidings of rain, full 
of blessings and mercy); and
(iv) lawaqih (carrier winds)

We should carry out our responsibilities in the best pos-
sible manner of keeping the balance in the matter of the system 
relating to the atmosphere; otherwise we will ourselves be re-
sponsible for the negative consequences falling upon us.
Chapter 5

Plants and Animals and Related Discussions

Plants

In the present circumstances, 50% of the earth is suitable for plantation but the actual presence of the plantation is much less than that. The remaining 50% of the earth is not suitable for plantation because it is either too dry, too wet or too cold.

The distribution and production of plants varies in different areas. All sorts of plants are not found everywhere. The distribution of some is very limited. The basic reason for this is the increase or decrease in temperature and height and the difference of the amount of rainfall.

By plantation we mean all sorts of plants including trees, bushes, creepers, climbers, grass and herbs, agricultural crops, fruit bearing trees and vegetables. Plants have the following uses:

- They are the basic source of food. For human beings agricultural crops, fruit and vegetables and for domestic and wild animals fodder, are all obtained from plants;
- Trees fulfil the needs of building wood, fuel and industrial raw material for human beings;
- Plants absorb carbon dioxide from the air and exhale oxygen which is life promoting and in this manner they play the important role of keeping our atmosphere clean;
- Plants effect local temperature, winds and clouds and keep the weather moderate and pleasant;
- Plants resist the erosion of fertile land by water and strong winds;
- Plants increase the reservoirs of underground water and reduce the devastation of floods and prove helpful in providing a continuous supply of water;
- Clothes and medicines used by human beings are mostly
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obtained from plants;
- Plants are a source of shelter for animals;
- Plants increase the beauty of the land;
- Plants maintain the fertility of the land and increase it; and
- Plants are an important source of energy

Human Factors Influencing Plants

Human beings have many and far reaching negative influences over the plants and the animals as compared to other things. For example:

(i) Plants are cut rashly for fuel and other needs;
(ii) Plants are used for decoration, ornamentation, and other constructive works;
(iii) Forests are cleared to use the land for agricultural purposes;
(iv) Sometimes the careless behavior of human beings causes forest fires, leading to much damage;
(v) Different kinds of animals use grass and plants as fodder;
(vi) Air pollution adversely affects plants; and
(vii) Human wars destroy forests rashly and the environment suffers adversely in many dimensions

Plants and Islamic Teachings

In the Holy Qur’an, the word ‘tree’ has been mentioned at many places from which it can very easily be understood that it is a beneficial and useful thing for human beings. The interesting thing in this behalf is that in Qur’anic terminology, the word jannat means a lush green garden. Allah Almighty says:

إِنَّ الْذِّينَ أَمْنُوا
وَعَمِّلُوا الْصَّلِحَاتِ
لَهُمْ جَنَّاتٌ تَجْرِى مِنْ تَرَابِيْسِهَا الأَنْهَارُ
ذَلِكَ الْفَوْزُ الْعَظِيمُ

(11)
‘Lo! those who believe and do good works, theirs will be Gardens underneath which rivers flow. That is the Great Success.’
[Al-Buruj: 11]

With reference to the people of Sheba, the special mention of two gardens from which they used to get food needs attention.

Allah Almighty says:

الَّذِينَ يُؤْمِنُونَ وَيَعْمَلُونَ الصَّبْرَ لَهُمْ جَنَّاتٌ عَرْضَاهَا رَيْفَاتٌ
فِي أَيْضًا رَيْفَاتٌ
وَمَنْ كَانَ مَعَهُ وَلَدًا فَكُوِّنِـتْ لَهُ مَعَهُ كَمَا كَانَ
وَأَنتُمْ مِنَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَدَى رَبِّكُمْ عَفْوٌ وَأَنتُمْ
(15) سَبَأَ

‘There was indeed a sign for Sheba in their dwelling-place: Two gardens on the right hand and the left (as who should say): Eat of the provision of your Lord and render thanks to Him. A fair land and an indulgent Lord!’
[Saba: 15]

Likewise, at another place, after mention of water and grazing lands, it has been declared a property for human beings and cattle.

Allah Almighty says:

وَالْأَرْضُ بَعْدَ ذَلٍّ ذَخَّهَا
(30) سَبَأَ

أَخْرَجَ مِنْهَا مَا ءَا حَمَّةً وَمَعْرُوفًا
(31) سَبَأَ

وَالْجِبَالَ آرَسَهَا
(32) سَبَأَ
‘And after that He spread the earth, and produced therefrom the water thereof and the pasture thereof, and He made fast the hills, a provision for you and for your cattle.’
[Al-Nazi‘at: 30-33]

Kinds of Plants with regard to their formation

With reference to trees and plants, we get the following terms in the Holy Qur’an:

1. **Shajarah**: all sorts of plants with stems.

   The Holy Qur’an says:

   
   أَأَرَءَيْتُمُ النَّارَ الَّتِيْ تُوَّرَّوْنَ
   
   (71)

   هَلْ أَنْصَبْتُمُ الْمَشْتَقَّاتُ مَسْجَرَتُهَا أَمْ تَحْنُنَّ الْمُشْتَجِرُونَ(72)

   ‘Have ye observed the fire which ye strike out; Was it ye who made the tree thereof to grow, or were We the grower?’
[Al-Waqi‘ah: 71-72]

2. **Najm**: Stemless plants. This word is also used for herbal plants and roots.

   وَالْنَّجْمُ وَالْمَشْرَقُ يَسْجَدُانَ
   
   (6)

   The stars and the trees adore.
[Al-Rahman: 6]
3. **Athl:** every tree which is deep-rooted and firmly established. Normally, this word is applied to tamarix.

> قَأَرَعْنَا فَآَرَسْلَنَا عَلَيْهِمْ سَبِيلَ الْغَرْمِ وَبَدَّلْنِيهِمْ بِحَجَاثِهِمْ حَجَاثًا دُوَّارًا أَكْلِيَّ حَمْطٍ وَأَلْيَ
> وَسَأَرْنِهِمْ مِنْ سِدْرٍ قَلِيلٍ

> (١)

‘But they were forward, so We sent on them the flood of ‘Iram, and in exchange for their two gardens gave them two gardens bearing bitter fruit, the tamarisk and here and there a lote-tree.’

[Saba: 16]

4. **Yaqtin:** Every tree that has no stem. It generally applies to creeping plants, specially.

> وَأَنْبِنَاهُ عَلَىٰ شَجَرَةٍ مِّنْ يَقْطَبُونَ

> (١٤٦)

‘And We caused a tree of gourd to grow above him.’

[Al-Saffat: 146]

5. **Dari’** : Thorny bush.

> وَلَيْسَ لَهُم طَعَابٌ إِلَّا مِّن ضَرْبٍ

> (٨)

‘No food for them save bitter thorn-fruit.’

[Al-Ghashiyah: 6]

6. **Zaqqum:** Plant with thorny leaves spreading on the ground, specially, cactus.

> إِنَّ مَشْحُرَتَ الْزَّقَّمَ

> (٤٣)
‘Lo! the tree of Zaqqum.’
[Ad-Dukhkhan: 43]

It is beyond doubt that the aforesaid kinds of trees and plants make human life moderate and pleasant. Any injustice to these plants, that is, their rash use and waste will amount to doing injustice to human beings.

Allah Almighty has commanded us to maintain moderation and balance in all walks of life. Hence the real problem is not to get benefit from the resources of the heavens and the earth as it is the necessary requisite of subjection and settlement. Rather the real problem is lack of moderation, violence, uncalled for control and excess. The gist of all this is that without caring for balance, unplanned use of resources whereby the system of environment is disturbed and does not remain useful for human life is against Islamic teachings. According to the real Islamic teachings, man is not owner of natural resources but a protector and a trustee. Allah Almighty has, in His Book, at many places, forbidden the creation of disorder and mischief on the earth. Allah Almighty says:

وَإِذَا اسْتَسْتَفَى مَوْسُوِّمَيْنِ لِقُوَّةِ
فَكَلَّنا أَضْرَبْ بِيَدْمَغٍ الْحَرْثِ
فَأَنْفَجَحَتُ مَثْلُ الْأَلْبَى عَشْرَةَ عَمَّارَةً
قَدْ عَلِمَ كُلُّ أُمَامٍ مَسْئُورِهِمْ
كُلُوْا وَأَشْرَبْوا مِنْ رُزْقِ اللَّهِ
وَلَا تُعْدَوَّا فِي الْأَرْضِ مُفَسَّدِينَ
(۶۰)

‘And when Moses asked for water for his people, We said: Smite with thy staff the rock. And there gushed out therefrom twelve springs (so that) each tribe knew their drinking-place. Eat and drink of that which Allah hath provided, and do not act corruptly, making mischief in the earth.’
[Al-Baqarah: 60]
‘And unto Midian (We sent) their brother, Shu‘eyb. He said: O my people! Serve Allah. Ye have no other God save Him. Lo! a clear proof hath come unto you from your Lord; so give full measure and full weight and wrong not mankind in their goods, and work not confusion in the earth after the fair ordering thereof. That will be better for you, if ye are believers.’
[Al-A‘raf: 85]

‘And unto Midian We sent Shu‘eyb, their brother. He said: O my people! Serve Allah, and look forward to the Last Day, and do not evil, making mischief, in the earth.’
[Al-‘Ankabut: 36]
‘But seek the abode of the Hereafter in that which Allah hath given thee and neglect not thy portion of the world, and be thou kind even as Allah hath been kind to thee, and seek not corruption in the earth; lo! Allah loveth not corrupters.’
[Al-Qasas: 77]

Use of natural resources without any rule or regulation is the greatest injustice and ingratitude towards the favour of Allah. It is so because one of the requirements of thanksgiving of favour is to protect the favour. Allah Almighty has given the example of a town the people of which had exceeded all limits and put themselves into many hardships.

‘Allah coineth a similitude: a township that dwelt secure and well content, its provision coming to it in abundance from every side, but it disbelieved in Allah’s favours, so Allah made it experience the garb of dearth and fear because of what they used to do.’
[Al-Nahl: 112]

Regarding other, similar towns Allah Almighty says:

‘Even thus is the grasp of thy Lord when He grasps the townships while they are doing wrong. Lo! His
grasp is painful, very strong.’
[Hud: 102]

‘So We took each one in his sin; of them was he on whom We sent a hurricane, and of them was he who was overtaken by the (Awful) Cry, and of them was he whom We caused the earth to swallow, and of them was he whom We drowned. It was not for Allah to wrong them, but they wronged themselves.’
[Al-‘Ankabut: 40]

After that Allah Almighty has not warned about the disorder but also explained the right path, and said:

‘Say: My Lord enjoineth justice. And set your faces, upright (toward Him) at every place of worship and call upon Him, making religion pure for Him (only). As He brought you into being, so return ye (unto Him).
[Al-A‘raf: 29]
In other words, in all matters such balance should be adopted which is free from all extremes.

With reference to tree plantation clear and express guidance of the Messenger of Allah (peace and blessings of Allah be upon him) is available. According to it Muslims have been told to promote tree plantation individually and collectively. Islam has declared tree plantation and protection of plants an act of charity, and has given it the status of obtaining material benefits and bliss in the hereafter. This has been done with a view to making Muslims self sufficient in the matter of food. And if there are trees lining a road, then people on journeys will also benefit.

In a nutshell tree plantation, in the light of Islam, is a service to humanity which bears countless reward. Islam has made so much arrangement for the protection of trees that the cutting, uprooting, wasting or even breaking a branch of any of those trees which are in the area of sanctuary is prohibited. This prohibition has a special significance from the point of view of protection of trees. Thus, on the one hand, there is direction for tree plantation and on the other, there is prohibition of causing damage to the trees. Muslims should adopt a positive outlook in this sense. Every year more and more trees should be planted and full efforts should be made for their protection. This would be an act of following the Sunnah of the Holy Prophet (peace and blessings of Allah be upon him) and on the other hand many worldly benefits will be obtained.

**Animals**

The importance of animals is admitted with reference to human need and environment. Some animals are such which are domestic and used as food or for carriage, or for help in cultivation. Wild animals add to the beauty of the area and maintain the health of ecosystems, and some are hunted and used as food.

Besides plants, all living things of the world are included in
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the category of animals. Animals from single celled ones to elephants are included in them. They also include domestic and wild animals. Similarly, birds, insects and butterflies are also included in them. Animals have also not been created in futility. There are many benefits in them for human beings. Some such benefits are:

- Animals are associates of mankind on earth.
- Animals are a sign of life on the earth. Increase and decrease in their quantity and their extinction warn us about dangers to human life.
- Animals reflect the health of the natural environment and make human beings aware of the useful or harmful changes in it.
- Some animals clean the earth by eating decomposing plants and animals and thereby help in keeping the environment clean.
- Some animals protect our crops from injurious pests and many other kinds add to the fertility of the land.
- Animals add to the beauty of the land due to their beautiful appearances and become a source of recreation for human beings.
- Many kinds of animals provide us nutritious food by way of meat, milk and eggs, and healthy recreation by way of hunting.
- Animals increase national income, being a source of increase in national and international tourism.
- They cause increase in international relations and links.
- We get clothes and decorations from animals and use different parts of their bodies in medicines.
- Animals cause increase in the growth of plants and their spread by means of pollination and seed dispersal.
- We get milk, wool, leather, eggs and meat from animals. They are also used for ploughing and carrying goods.
Pakistan, due to its special geographical situation, is shelter to many kinds of animals. According to the National Biodiversity Action Plan, there are 174 kinds of mammals in Pakistan, with approximately 668 kinds of birds and 177 kinds of insects. There are 986 species of fish, marine and freshwater both.

Animals and Islamic Teachings

Regarding pollination and the protection of animals there is guidance in the Holy Quran and Sunnah. Allah Almighty says:

\[
\begin{align*}
\text{وَالْأَنْعَامُ حَلَقَهَا - وَلَكُمْ فِيهَا دُفْنٌ وَمَنَافِعً وَمِنْهَا تَأْكُلُونَ} & \text{ (6)} \\
\text{وَلَكُمْ فِيهَا جَمَالٌ جَيْنِ تُرِيدهُونَ وَجَيْنِ تُسَرِّحُونَ} & \text{ (7)} \\
\text{وَّتَحْيَلُ الْقَالِقَاءِ إِلَى بَلْدٍ} & \text{ (8)} \\
\text{لَّمْ تَكُوْبُوا بِلَعْبِكُمْ أَلَا بِسَبِيلِ الأَنْفُسِ} & \\
\text{إِنَّ رَبَّكُمْ نَرَاهُ وَفَرَجَبُمُ} & \text{ (9)} \\
\text{وَالْحَيَّّ وَالْإِبْلَ وَالْحِمَّيرُ} & \\
\text{يُزَكِّيْكُمْ وَرَزِيكَ وَيُخْلِقُ مَا لَا تَعْلَمُونَ} & \text{ (10)}
\end{align*}
\]

‘And the cattle hath He created, whence ye have warm clothing and uses, and whereof ye eat; And wherein is beauty for you, when ye bring them home, and when ye take them out to pasture. And they bear your loads for you unto a land ye could not reach save with great trouble to yourselves. Lo! your Lord is Full of Pity, Merciful. And horses and mules and asses (hath He created) that ye may ride them, and for ornament. And He createth that which ye know not.’
[Al-Nahl: 5-8]
These glorious verses show the great usefulness of animals for human life.

The Messenger of Allah (peace and blessings of Allah be upon him) has severely discouraged beating animals without justification. He (peace be upon him) said:

‘Whosoever killed a sparrow unjustly, it will complain before Allah saying O! Allah such and such person had killed me unjustly and he had not killed me for any benefit.’

The Holy Prophet (peace and blessings of Allah be upon him) said:

‘Do not aim at and kill a thing having life uselessly.’

The Holy Prophet (peace and blessings of Allah be upon him) has also said:

‘Leave the birds in their nests to live peacefully.’

These Ahadith show that making animals a target and to kill them only for the sake of recreation is against Islamic teachings. Hunting rashly may cause danger to the survival of wildlife, the permission of which is not available in the Holy Quran and Sunnah.

In short, the new methods brought into practice for prey whereby water life and birds are being destroyed unnecessarily is not valid according to Islamic teachings.

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Chapter 6

Cleanliness of Environment and Islamic Teachings

Meaning of Cleanliness and Purity

Allah Almighty has created man in the best way. He says:

أَلَمْ نَحْلَفُنَا إِلَّا أَنْ نَفْسَكُمْ فِي أَحْسَسِنْ تَقْوَيْمٍ

(4)

‘Surely We created man of the best stature.’
[At-Tin: 4]

‘Best stature is an exhaustive combination which can include the birth of a human being, his outer and inner qualities and the natural environment in which he is born. To fulfil the requirements of this combination it is necessary that while living close to nature a human being should adopt the principles of cleanliness and keep the environment and surroundings clean. Like other systems of Islam, the system of cleanliness, purity, and sanitation of the environmental system is also an important subject of the injunctions of the Holy Quran and Sunnah.

In Islam the significance of cleanliness and purity could be imagined from the fact that no act of worship is acceptable without the cleanliness and purity of the place of prayer. With regard to this there are chapters with long discussions in Islamic law which provide minor details regarding the cleanliness of body and environment.

The opposite of the word *Tuhr* is the word *Danas* which means dirt and residue after filtration. And the word *Tuhr* means a thing which is pure and free from dirt and pollution, in other words it is free from empirical pollution. Allah Almighty says:
According to the Holy Quran, Sayyedana Ibrahim was particularly directed to keep the house of God neat and clean. The Holy Quran says:

‘And (remember) when We prepared for Abraham the place of the (holy) House, saying: Ascribe thou no thing as partner unto Me, and purify My House for those who make the round (thereof) and those who stand and those who bow and make prostration.’

[Al-Hajj: 26]

The Holy Quran also commanded the believers to use pure things as food.

‘Their raiment will be fine green silk and gold embroidery. Bracelets of silver will they wear. Their Lord will slake their thirst with a pure drink.’

[Ad-Dahr: 21]
‘O ye who believe! Eat of the good things wherewith We have provided you, and render thanks to Allah if it is (indeed) He whom ye worship.’
[Al-Baqarah: 172]

According to the lexicographers Tayyib is every such thing which is pleasant, pure and lawful. **بلدةً طيبةً** is such a city which is fertile, fair looking, neat and clean in environment.

In the beginning of the revelation process the Holy Prophet (peace and blessings of Allah be upon him) was directed:

O وْتنْبِكَ فَطَهُرْ (٤)
O وَالْرُّجُزَ فَاهْجِرْ (٥)

‘Thy raiment purify,
Pollution shun!’
[Al-Muddaththir: 4-5]

Allah Almighty likes those servants who are oft repenting and neat and clean.

O وَنَسْتَعْفِنَكُمْ عَنِ الْمَجْحِضِ
O قُلْ هُوَ أَدَّى فَاغْتَزِلُوا النِّسَاءَ فِي الْمَجْحِضِ
O وَلَا تَغْمُرُوهَا حُتَّى يُطَهُّرُونَ
O فَإِذَا تَطَهِّرُونَ فَانْتَهُوْنَ مِنْ حِبْضٍ أَمْرُهُمُ اللَّهَ
O إِنَّ اللَّهَ يُحِبُّ الْتَوَابِينَ وَيُحِبُّ الْمُتَّهِيِّنَ (٢٢)

‘They question thee (O Muhammad) concerning menstruation. Say: It is an illness, so let women alone at such time and go not in unto them till they are cleansed. And when they have purified themselves, then go in unto them as Allah hath enjoined upon you. Truly Allah loveth those who turn unto Him, and loveth those who have a care for cleanness.’
In the above glorious verse the word *Mutatahhar* clearly shows that those persons deserve the mercy and kindness of Allah Almighty who keep themselves neat and clean and pure and free from all sorts of pollution within and without themselves. According the Holy Qur’an, Allah Almighty has specifically appreciated those of the companions (Allah’s pleasure be on all of them) who particularly take care of their physical cleanliness. Allah Almighty says:

لا تَقْمِ فِيهِ أَبَنَ ذَٰلِكَ مَسْجِدًا أَن يُسَجِّلَ عَلَى النَّفْوِ مِنْ أَوْلِي الْيَوْمِ
أَحْكَمَ أَن تَقْمِ فِيهِ فَيْيَهِ رَاحَلٌ يُجِبُوُّنَ
إِن يَتَّبِعُونَهُ وَاللَّهُ يُحْبِبُ الْمُطْهِرِينَ

(108)

‘Never stand (to pray) there. A place of worship which was founded upon duty (to Allah) from the first day is more worthy that thou shouldst stand (to pray) therein, wherein are men who love to purify themselves. Allah loveth the purifiers.’

[Al-Taubah: 108]

The Holy Prophet (peace and blessings of Allah be upon him) personally made sure of this divine appreciation of their conduct.

Islam has not considered it sufficient that a Muslim is physically clean. Rather, according to the Holy Qur’an, keeping of the houses, towns, cities and surroundings neat and clean is also one of the great favours of Allah.

اذْيَعْفَّفْكُمْ النَّعَاسَ أَمَّنَةً مِّنْهُ
وَنِبِلُّ عَلَيْكُمْ مِّنَ السَّمَاءِ مَآءً لِيُطْهِرَهُ كَمِّهِ
وَيَدْهِبَ عَنْكُمْ رَجْرَ الشَّيْطَانِ
وَيَبْرَطُّ عَلَى فُلُوُّكُمْ وَيَنْكِبُ بِهِ الْآفَادَمَ

(111)
‘When He made the slumber fall upon you as a reassurance from Him and sent down water from the sky upon you, that thereby He might purify you, and remove from you the fear of Satan, and make strong your hearts and firm (your) feet thereby.’
[Al-Anfal: 11]

It is everybody’s observation that rain cleans the outer surfaces of all trees and houses, swift flowing water takes away with it all the pollution in the streets and drains. In short the whole pollution of the cities is washed away by rainwater.

Practice of the Messenger of Allah (peace and blessings of Allah be upon him)

The personality of the Messenger of Allah (peace and blessings of Allah be upon him) is the practical demonstration of the teachings of the Holy Qur’an and there is for them an excellent model in his life. He is the best example for the whole Ummah with regard to piety and purity. He observed for himself and stressed upon his followers to take the maximum care for cleanliness and purity of body, dress, utensils, home and environment. The significance of polluted and deplorable environment can be assessed from the fact that he described sixty or seventy branches of faith and one of them was the removal of an injurious thing lying on the way. The Messenger of Allah (peace and blessings of Allah be upon him) said ‘Faith is over sixty or seventy grades the lowest of which is the removal of an injurious thing from the way and highest of it is to say la ilaha illa Allah, and modesty is one of the branches of faith’.

If any person was seen with unkempt hair or uncut nails, the Messenger of Allah (peace and blessings of Allah be upon him) expressed his displeasure over it and used to direct such a

22 Sunan Ibn Majah, Muqaddamah bab fi’l-Iman, Hadith No. 57.
person to immediately groom himself.

Hadrat Jabir reported that one day the Messenger of Allah (peace and blessings of Allah be upon him) had come to see him and he found a person full of dirt and his hair was unkempt. He (peace be upon him) asked: ‘Has he not a comb with him whereby he could groom his hair?’ He (peace be upon him) saw another person whose clothes were extremely dirty. He (Peace be upon him) asked: ‘Has he not anything with which he could wash these clothes?’ He (peace be upon him) severely disliked the arrival of a person in the mosque who had eaten onions or garlic and caused inconvenience to his fellow beings due to smell.

He (peace be upon him) said ‘Whosoever takes onion or garlic should not cause us inconvenience by coming to our mosque.’

Thus during his time every person used to take care of cleanliness. Resultantly the health of the people was maintained and there was small spread of diseases.

To keep the environment clean and pure is our religious duty. Tradition forbids construction of buildings whereby pure and fresh air is prevented from getting to neighbors. The Messenger of Allah (peace and blessings of Allah be upon him) has also forbidden openly throwing the peals of fruit as this spreads waste and pollution. If waste is thrown everywhere it gives rise to flies, mosquitoes and germs. Diseases will be spread among the people and they will suffer adversely. Noise is also a cause of pollution of the environment. Moving vehicles pollute the environment by emitting smoke, and pressure horns cause damage to hearing and also badly affect the heart and mind. According to verse 67 of Surah Hud, excessive noise also carries a divine punishment whereby the past nations were

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destroyed.

Undoubtedly, the problem of pollution is a major and dangerous contemporary one. Today it is sweeping the whole world. Due to increase in human population big cities have come into existence. Everywhere big heaps of waste are visible. Throwing waste rashly and on common thoroughfares, excessive use of polythene bags, emission of smoke by factories and mills, the noise and smoke of motor vehicles, are all causes of environmental pollution.

The unjust distribution of resources, lack of equal opportunities of access to resources, preference of individual interest over collective interest, and extravagance and miserliness in worldly affairs are becoming a source of further increase in these problems.

It is our duty in the light of the above Islamic teachings to take special care for cleanliness and purity individually as well as collectively, because we have been commanded to do so by Allah and the Messenger of Allah (peace and blessings of Allah be upon him). And in this manner it is included in our religious duties to keep ourselves and our food, dress, home, neighbourhood and city neat and clean. We should not throw the waste of our house in the street. We should get our smoke emitting vehicles repaired, we should correctly plan the disposal of industrial waste. We should save our canals, rivers and seashores from pollution.

Trees and forests are our valuable assets, they help keep our environment clean. We get fresh air for respiration. Hence we must take special care of them, and we should pay attention to the plantation of new forests. In short we must strictly adopt Islamic principles of hygiene. In this manner environmental pollution will automatically end. Consequently we will be in a position to lead a good life in the world and will be blessed with success in the hereafter.
Chapter 7

Tourism and Islamic Teachings

It is in human nature to want to remain mobile between different places. This mobility is either individual or collective. In Qur’anic terminology such objective journey is called sayr fi’l-‘ard. The following glorious verses can be referred to in this behalf.

We sent not before thee (any messengers) save men whom We inspired from among the folk of the townships - Have they not travelled in the land and seen the nature of the consequence for those who were before them? And verily the abode of the Hereafter, for those who ward off (evil), is best. Have ye then no sense?’ [Yusuf: 109]

‘Have they not travelled in the land, and have they
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hearts wherewith to feel and ears wherewith to hear? For indeed it is not the eyes that grow blind, but it is the hearts, which are within the bosoms, that grow blind.’ [Al-Hajj: 46]

قُدْ خَلَتْ مِنْ قَبْلِكُمُ السَّنَةُ قَمْباً وَفِي الْأَرْضِ فَانْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ

(137)

‘Systems have passed away before you. Do but travel in the land and see the nature of the consequence for those who did deny (the messengers).’ [Ali ‘Imran: 137]

قُلْ سَيْبُوا فِي الْأَرْضِ فَانْظُرُوا كَيْفَ بَدَأَ الْخَلْقُ

فَنَمَّا اللَّهُ يُنبِئُ الْمَشَاءَ الْأَجْمَرَةَ

إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

(20)

‘Say (O Muhammad): Travel in the land and see how He originated creation, then Allah bringeth forth the later growth. Lo! Allah is Able to do all things.’ [Al-‘Ankabut: 20]

In Surah Kahf, in verses 60-82 the mention of Moses (peace be upon him) and the journey of his special servant to the place where two oceans join, and in Surah al-Qasas, verses 22-28 (his journey to Madyan) and in Surah al-Kahf verses 83-98 the places of sunset and sunrise and of Zulqarnain and the mention of the journey towards Gog and Mog are splendid examples of tourism.

Since olden times travel to foreign countries for individual and collective economic benefit has served as something exciting. It has not only helped in promotion and exchange of knowledge and science; rather, by means of it there has been a bar-
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ter of goods and commerce among the different people and it has helped in the economic development of nations. In modern times tourism has taken the form of an industry and different countries are making the attempt to make their territories attractive so that foreign tourists will come and thus add an important source for increase in foreign currency. It is a great divine favour on Pakistan that it has been blessed with a beautiful area like the northern hilly areas. These areas are full of natural beauty and have attractive places for tourism. The tourists come here from all over the world and thus an opportunity is available to link with the individuals of different nations. It is a source of income not only for national but also for local populations. Because of tourists, opportunities of employment become available to the local people. Most of the time local people are very sincere and inviting, hence tourists carry home a good impression, which brings a good name to the country.

As we all know, two things are very necessary for promotion of tourism, namely, (i) pleasant and attractive natural location, and (ii) social environment consisting of positive behaviour. Both are deeply interconnected, because tourists turn toward places where a calm natural atmosphere is available and the behaviour of the local people is based upon the principles of friendship and respect. Tourists do not take the risk of going where peace and order are in danger or local communities’ behaviour is uncivilized.

Keeping in view the aforesaid advantages and aspects of tourism, we should make an effort to develop and promote this industry for the sake of local and national interest. We should avoid behaviour which might hurt the feelings of tourists as this kind of behaviour is against the Islamic principles fixed for a guest. According to the Holy Quran, to honour and respect a guest is the way of the prophets. When angels came to Abraham in human form he presented before them roast calf meat, without asking their identity.
And Our messengers came unto Abraham with good news. They said: Peace! He answered: Peace! and delayed not to bring a roasted calf.’

[Hud : 69]

Likewise, the same angels came to Lot (peace be upon him) and his people misbehaved and made an attempt to tease them. Lot (peace be upon him) said to the people:

‘And his people came unto him, running towards him - and before them they used to commit abominations - He said: O my people! Here are my daughters! They are purer for you. Beware of Allah, and degrade me not in (the person of) my guests. Is there not among you any upright man?’

[Hud: 78]

The Messenger of Allah (peace and blessings of Allah be upon him) used to pay great respect to guests. He (peace be upon him) said, ‘Whoso believes in Allah and the Last Day, he must pay respect to his guest.’

24 Sahih Bukhari, Kitab al-Adab, Bab man kana yu’minu billahi wa al yaumi al akhiri fla yu’zi jarahu.
Among the tourists there are also non-Muslims who visit Pakistan. They properly obtain visas from the government of Pakistan, now it is the duty of the people of Pakistan to give them full security and protection against injury. Good behaviour of Pakistanis will bring good results for our religion and country. Allah Almighty says:

وَإِنَّ أَحَدًا مِّنَ الْمُشْرِكِينَ اسْتَجَارَكَ
فَأَجِرْهُ حَتَّى يَسْمَعَ كُلَّمَةَ اللَّهِ
ثُمَّ أَهْيَاتِهِ مَائِنَةً
ذَلِكَ بِأَنْفَثِهِمۡ فَوْمُ لَا يَعْلَمُونَ

(6)

‘And if any one of the idolaters seeketh thy protection (O Muhammad), then protect him so that he may hear the Word of Allah, and afterward convey him to his place of safety. That is because they are a folk who know not.’
[Al-Taubah: 6]

When the Christian deputation came from Najran to the Holy Prophet (peace and blessings of Allah be upon him) at al-Madinah al-Munawwarah, he gave them the maximum respect and made them stay on the premises of Masjid Nabawi.

The status of a local or foreign tourist is that of a traveller. Therefore, it is the religious duty of the local people to protect them and make every effort to provide to them all possible facilities. This is the Quranic teaching and prophetic behaviour. This chain of tourism and transfer of place has some negative influences as on account of it biodiversity is endangered. Besides this, some tourists throw waste everywhere and do not avoid polluting water reservoirs. This behavior is against the principles of civilization. According to internationally recognised principles, it is the duty of tourists to observe the maintenance of environmental purity and cleanliness. They should not be-
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come a cause of inconvenience to the local people. It is also their duty to avoid all such activities which injure the local traditions and religious feelings or which may hurt the feelings of the host. The local people should themselves become models in this behalf as this will persuade foreign tourists to observe proper behaviour.
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