

The Effect of Plants on Climate Change According to the Hadith's of the Prophet

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ABSTRACT

This descriptive study was conducted under the title "The effect of plants on climate change according to the hadith's of the Prophet" for the purpose of the First International Conference on Climate Change at Nangarhar University. It is clear that we found out the sources of Islamic law, especially in the Prophet's hadiths, general and partial rules about the effect of plants in protecting the environment. For example: the "no harm, no foul" rule. Preventing people from urinating, defecating, sitting in public roads, in sitting places and in the shade without need or excuse, and from cutting down trees. He commanded that the land of the dead be revived in addition, plants help improve air quality, reduce pollution, and create a healthy and comfortable environment for learning and studying, which contributes to people's sense of peace, tranquility and spirituality.

Keywords: Climate Change, Plants, Prophet, Hadiths, Quran

INTRODUCTION

Climate change is a global Challenge facing the entire world, and it is considered one of the biggest environmental challenges that affect the lives of humans and living organisms on planet Earth. Therefore, Islamic law emphasizes the bounty of God and His blessings upon His servants with the presence of plant wealth. The Almighty Allah said:

"هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ، يُبْثِثُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّجِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ الثَّمَرَاتِ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ" (Sura Nahl 10-11).

Translation: "Is he who sends down Rain from the sky: From it ye drink, And out of it (grows) The Vegetation on which ye feed your cattle with it He produces For you corn, olives, Date- palms, grapes, And every kind of fruit: verily in this is a sign For those who give thought." (Yusuf Ali, 1983).

We can take inspiration from the Prophet's Sunnah, its concepts, and its guidance to help us combat climate change and protect the environment. Growing plants and trees, using resources responsibly, and sustainable coexistence with nature are all concepts relevant to the environmental challenges we face today. Therefore, we must work together as a society to adopt these concepts and work to achieve positive change in the environment and combat climate change.

Objectives: The objectives of this research are clear, including to:

1- "The effect of plants on climate change according to the hadith of the Prophet" is a specific and certain topic, which does not have any limitations regarding research.

2-In general, research related to climate change is considered a global issue, but Afghanistan is currently facing a major threat to climate change, so Nangarhar University has decided to call for the first international conference on this topic at the specified time, in order to discuss various researches and opinions, so that the society and the state can benefit from it.

Research gaps: Prevention and causes of climate change in Afghanistan are considered one of the most important situations for which finding a solution is an urgent necessity.

Hypothesis:

- 1- Are there any necessary instructions for preventing climate change in Islamic law and the Prophet's hadith?
- 2- What recommendations are contained in the hadiths of the Prophet, peace be upon him, about the role of plants in preventing climate change?

Literature Review: On this subject, I found various information in the books of the Prophet's hadiths in different ways, which made it necessary to collect and search for them in one place.

Muhammad Ahmad Muhammad al-Sharhani also wrote an article on this topic under the title "Preserving the environment and its resources from the perspective of the Prophet's Sunnah," and the difference with this research will become clear in the result and discussion.

MATERIALS AND METHODS

This is a descriptive study on climate change, discussed in light of the Prophet's hadiths, the general rules related to environmental protection in Islamic law, the necessary recommendations, and an analysis of the theories of previous researchers. I will discuss them in the following lines.

Rule: (الضرر يزال) "*Harm should be removed*" is the statement of this Islamic jurisprudential rule, as stated by the Prophet Mohammad (peace be upon him) "There should be no causing harm or reciprocating harm." (Ibn Majah, 2009). This statement is considered one of the comprehensive sayings of the Prophet (peace be upon him), which is why we have chosen this rule in preserving the environment and preventing any harmful actions. Because the Sharia is based on achieving benefits, completing them, preventing harm, and minimizing it. Therefore, it is necessary for the preservation and development of the environment to avoid causing harm and to prevent any harmful actions. This principle has become fundamental among jurists in determining legal rulings for incidents and situations that require immediate action: to benefit from what is beneficial, or to prevent harm, and this principle applies to preserving the environment as well". (AbdelHay Abro, 2013) and one of the examples in the field of public rights is the encouragement of the Sunnah to maintain cleanliness of roads, streets, mosques, and public buildings, and to remove anything that harms or pollutes them.

عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ وَجَدَ غُصْنًا شَوْكًا عَلَى الطَّرِيقِ فَأَخْرَجَهُ، فَشَكَرَ اللَّهُ لَهُ فَعَفَرَ لَهُ»
(Al-Bukhari, 1422AH. NO:652)

Translation: Narrated Abu Huraira: the Messenger of Allah, (peace be upon him) said: "While a man was walking on a road, he found a branch with thorns on it. He moved it aside, and Allah thanked him and forgave him" On the other hand, the teachings of the Prophet Mohammad instilled a reverence for preserving the general environment of roads, parks, mosques, public buildings, and others, and preventing any harm or pollution to them, and utilizing them for the benefit of all.

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «اتَّقُوا اللَّعَّانِينَ» قَالُوا: وَمَا اللَّعَّانَانِ يَا رَسُولَ اللَّهِ؟ قَالَ: «الَّذِي يَتَخَلَّى فِي طَرِيقِ النَّاسِ، أَوْ فِي ظِلِّهِمْ».
(Muslim bin Hajjaj, 1334AH)

Translation: Narrated Abu Huraira: The Messenger of Allah (peace be upon him) said: "Beware of the two cursers" They asked, Who are the two cursers, O Messenger of Allah?' He replied, "The one who defecates in the path of the people or in their shade".

Imam al-Nawawi said, "It means: Beware of the action of the two cursers, meaning the two individuals who are cursed by people as a common practice. Allah knows best." (Al-Nawawi, 1392AH) .

Imam al -Khattabi and other scholars said, "What is meant by 'shadow' here is the place where people seek shelter and take refuge, where they descend and sit." (Al-Khattabi, 1932).

And thus came the prophetic tradition to guide towards the development of the environment and its resources, its repair, its construction, its protection, and preventing its destruction or corruption in many texts that are clarified in this study.

Encouragement for planting and agriculture: The prophetic tradition urged the preservation of the plant environment and its resources by encouraging planting, agriculture, and land development, and promising great rewards and eternal blessings for these actions.

عَنْ أَنَسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا، أَوْ يَزْرَعُ زَرْعًا، فَيَأْكُلُ مِنْهُ طَيْرٌ، أَوْ إِنْسَانٌ، أَوْ بَهِيمَةٌ، إِلَّا كَانَ لَهُ بِهِ صَدَقَةٌ» (Muslim bin Hajjaj, 1334AH) .

Translation: Narrated Anas the Messenger of Allah (peace be upon him) said: "There is no Muslim who plants a tree, or plants crops, and then a bird, or human, or animal eats from it, unless there is charity for him".

Imam Al Nawawi said: "In these Hadiths, there is the virtue of planting and the virtue of sowing, and the reward for those who provide sustenance from it continues as long as the plants and crops exist, even until the Day of

Judgment. Scholars have differed regarding the best and most virtuous means of livelihood, with some saying it is trade, others saying it is craftsmanship, and some saying it is agriculture, which is the correct opinion.” (Al-Nawawi, 1392AH) In this hadith, there is a control for the balance of the environmental system, making it more stable through agriculture, and it contains guidance on preserving part of the environment.(Al-Sharbani,2015)

The Sunnah of the Prophet urged us to contribute to preserving the environment and its resources until the last moments of this religion, as it was narrated in it:

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " إِنْ قَامَتْ عَلَى أَحَدِكُمُ الْقِيَامَةُ، وَفِي يَدِهِ فَسِيلَةٌ فَلْيَغْرِسْهَا " (Ahmad ibn Hanbal,2001)

Translation: Narrated Anas ibn Malik: The Messenger of Allah, peace be upon him, said,: “If the Day of Resurrection comes upon one of you, and he has a seedling in his hand, let him plant it.”

Reviving and cultivating the barren land: The prophetic tradition made the act of planting and cultivating the land a means for one to claim ownership of it. This is known in Islamic jurisprudence as “reviving the dead” or “cultivating the dead land.” In the Al Maghreb, “dead land” refers to the abandoned and uninhabited land, and according to At-Tahawi, it is land that does not belong to anyone and is not part of the city's surroundings, whether it is close to it or far away. and reviving the dead:(Qari, Mulla Ali,2002).

If a person intentionally brings water to a piece of land that he does not know belongs to anyone, and he revives it by watering, planting, or building on it, whether it is near urban areas or far from them, the majority say that he has the right to do so, whether the Imam gives permission or not. This is the opinion of the majority. Imam Abu Hanifa said that the permission of the Imam is absolutely necessary, while Imam Malik stipulated that it should not be near urban areas, and what determines the proximity is the need for grazing and the like and the evidence for reviving the dead is abundant in the books of hadith, including.

روت عائشة عن النبي ﷺ قَالَ "مَنْ أَعْمَرَ أَرْضًا لَيْسَتْ لِأَحَدٍ فَهِيَ أَحَقُّ". قَالَ عُرْوَةُ قَضَى بِهِ عُمَرُ فِي خِلَافَتِهِ" (Al-Bukhari, 1422AH)

Translation: what Aisha narrated from the Prophet (peace be upon him) that he said, 'Whoever revives a piece of land that does not belong to anyone, then he has more right to it.' Urwah said: “that Umar ruled on this during his caliphate”.

The warning against destroying beneficial trees in vain: Islamic law prohibits cutting down trees and planting without public or private benefit to protect the plant environment, especially trees that provide shade in desert and forest environments.

عَنْ عَبْدِ اللَّهِ بْنِ حُبْشِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ قَطَعَ سِدْرَةً صَوَّبَ اللَّهُ رَأْسَهُ فِي النَّارِ» سَأَلَ أَبُو دَاوُدَ عَنْ مَعْنَى هَذَا الْحَدِيثِ فَقَالَ: «هَذَا الْحَدِيثُ مُخْتَصَرٌ، يَعْنِي مَنْ قَطَعَ سِدْرَةً فِي فَلَاةٍ يَسْتَنْظِلُ بِهَا ابْنُ السَّبِيلِ، وَالْيَهَائِمُ عَيْتًا، وَظَلْمًا بَعِيرٍ حَقَّ يَكُونُ لَهُ فِيهَا، صَوَّبَ اللَّهُ رَأْسَهُ فِي النَّارِ». (Abu Dawud, 2009).

Translation: Abdullah ibn Hubshi reported: The Messenger of Allah, peace and blessings be upon him, said: “Whoever cuts down a lote(sidra) tree, Allah will cause his head to be struck with it in Hellfire.” Abu Dawud was asked about the meaning of this hadith and he said, “This hadith is concise, It means whoever cuts down a lote(sidra) tree in a pasture where travelers seek shade or for the benefit of animals without right, then Allah will cause his head to be struck with it in Hellfire.”

RESULTS

These are the important results I reached through the research:

- 1- The Sunnah of the Prophet is full of controls and preventive instructions to preserve the safety of the environment from climate change and the transformation of its territory for various reasons, including: cultivating the land, planting trees, reviving the dead, and increasing encouragement for that while linking it to faith, reward, and punishment, and removing everything that harms and pollutes the environment.
- 2- The government and all people are responsible for protecting and caring for the environment, because Almighty Allah has granted them permission to build it and decorate it, and has commanded them to preserve the safety of societies from epidemics, diseases, and from material corruption in the land itself, in its water, air, soil, and pollution of its environment.

DISCUSSION

- There is no disagreement in protecting the environment from pollution and harm.
- In my view, The Hanafi school of thought is predominant in the issue of the Imam's permission to revive the dead, due to the strength of their evidence, which are as follows:
 - a:* Preventing harm and disputes among people. Preventing the harmful effects of rivalry between people
 - b:* And prevent people from being usurped.
 - c:* Establishing the authority of the government over people and society.
 - d:* The hadith "Whoever revives a dead land, it belongs to him" is applicable to permission, not just a statement of the issue, so if the ruler permits it, it belongs to him.
 - e:* At-Tahawi used the saying of the Prophet "There is no protection except by Allah" as evidence for his school of thought in requiring the permission of the Imam to revive the dead, and Umar said "We have the necks of the land", indicating that all the lands are under the authority of the Muslim leaders and do not leave their hands except by their permission.
- One of the features of this study is its focus on specific topics, in accordance with the laws of the selected committee for the first international conference on regional transformation and climate change at Nangarhar University.

CONCLUSION

Protecting the environment has become a global issue that concerns all humans, as environmental pollution knows no boundaries. If people want to live in a clean environment, they must apply the proverb "prevention is better than cure."

The predominant opinion regarding reviving a dead land is the Hanafi school of thought, in order to end disputes and prevent ways of usurpation.

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