

The Climate Change in the Perspective of Islam and Preventive Measures

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ABSTRACT

The individual has their perspective on any problem that occurs in the world. Each person explains it based on their opinion, identifies the causes, and suggests preventive measures. The significant issue currently is the drastic climate change experienced by certain countries, leading to severe drought conditions. Considering that Islam is a comprehensive and blessed religion, encompassing guidance for humanity in all aspects of life, Islamic scholars have also explored this problem from an Islamic perspective. They have described preventive measures to ensure all living beings thrive and flourish, living in a peaceful and vibrant environment.

Keywords: Climate Change, Prevention, Islam, Cuses

INTRODUCTION

Climate change is a problem that has not only affected humans but has harmed all living organisms. Environmental protection experts say that water in the world is stable. The Holy Qur'an also referred to this point, according to which rain reaches all parts of the world, but does we are witnessing a drought in the world? Natural scientists describe the natural factors that created this problem, but Islamic religious scholars mention the legal and spiritual reasons for these factors, that is, why did these factors come into existence and make the whole world face great problems? Islam has mentioned the reasons for these factors and advised its followers to take preventive measures to protect themselves from actions that cause climate change factors, and in this article, climate change factors and preventive measures are discussed.

Importance of the Study

By understanding the teachings of Islam, individuals can gain insights into the religious viewpoint on the actions that have led to this major issue. This understanding can serve as a guide for Afghan citizens to take necessary measures to eliminate the causes of drought. It empowers them to align their actions and behaviors with the principles of Islam, promoting responsible environmental practices and fostering a conducive environment for the restoration of the climate. Recognizing the Islamic perspective in addressing the practices that have caused this major problem can encourage individuals to make informed choices and adopt sustainable habits. By incorporating the ethical and spiritual dimensions emphasized by Islam, Afghans can actively contribute to mitigating the effects of climate change and working towards a more sustainable future. It is critical to educate the Afghan populace about Islamic environmental stewardship principles and the importance of their role in addressing drought and climate change. People can be inspired to take action in groups by utilizing their religion and religious direction, which can result in positive changes in their communities and the return of a stable environment in Afghanistan.

Research Objectives

- Recognizing drought and climate change.
- Determining the problem's ethical root causes.
- Deciding on the problem's preventive measures.

MATERIALS AND METHODS

The desk research method is used, and the study topic has a theoretical component. The subject is broken up into multiple sections, each of which is explained. The study references are cited, and the origins of the religious texts are acknowledged.

Causes of Climate Change

The Earth is supplied with a variety of components necessary for life by Allah Almighty. Our limited understanding leads us to believe that life would only flourish on this planet and that Allah has chosen the Earth and the heavens as permanent systems. It is not advisable to conduct any actions that result in modifications to this system. All living things are in great danger now, nevertheless, and Allah has given people the ability to choose how they will use resources to survive. Regretfully, some people abuse this option. As a result, the ozone layer is impacted, raising the Earth's temperature, and humans, animals, plants, forests, and the air are all impacted.

Human Actions Causing Climate Change

Two types of human activities contribute to climate change: internal and external. Only Muslim academics, meanwhile, acknowledge that internal processes are what lead to climate change. Two main reasons for the lack of rainfall are soil erosion, drought, and the greenhouse effect. The employment of chemical weapons, deforestation, forest fires, the widespread usage of fake automobiles, and other factors are examples of external causes. These outside factors contribute to the lack of rainfall. Internal factors that contribute to the lack of rain include sins, crimes, murder, injustice, and wicked human activities. Only people are accountable for their deeds among living things. Allah Almighty solely forbids behavior that modifies the cosmic system in the Noble Quran. Climate change is currently the biggest change. While we witness rains in previously uninhabitable regions of the planet, Afghanistan is experiencing drought, increasing temperatures, and the complete elimination of refrigeration. All people, animals, and plants are impacted by this. Experts constantly talk about the reasons for climate change, but in this case, the Noble Quran is used as a lens through which to view those reasons since it only happens as a result of natural factors, it has nothing to do with what people do. Intentional causes are the opposite kind, stemming from human behavior. Nonetheless, from the viewpoint of the holy religion of Islam, unintentional consequences are equally connected to human behavior. Consequently, the holy religion of Islam addresses the factors that contribute to both kinds of climate change. The sayings of the Messenger of Allah, peace be upon him, are mentioned after these causes are examined in the context of the verses found in the Noble Quran.

قال الله تعالى: (ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ (Al Room-41)

"How much corruption occurs on Earth from the scarcity of rain, drought, and global warming," Allah Almighty stated in the Noble Quran. Because of human beings' evil behaviors, all of these reasons can be attributed to them. It is for this reason that Allah Almighty "punishes them," so that they may bear the consequences of their deeds and repent of their misdeeds.

{ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ} The meaning of His (Allah's) statement is as follows:

Meaning: This indicates that crimes and disobedience are to blame for the lack of fruits and crops. "Whoever disobeys Allah on Earth has caused corruption on Earth," stated (Ibn Kasir,,1999) this is because obedience is the source of both Earth's and the heavens' righteousness. That's why the Hadith related by Abu Dawood states that 'a stipulated punishment inflicted on Earth is dearer to its people than rainfall for forty mornings.' This is because, when the specified penalties are applied, people, or the majority of them, refrain from doing things that are against the law. Furthermore, committing sins makes one eligible to lose out on benefits from both the Earth and the skies. In light of this, when Essa ibn Maria, peace be upon him, descends to earth in the last days, he will establish pure Shariah (Islamic law), which forbids the eating of pork, the breaking of the cross, and the imposition of Jizyah (a tax on non-Muslims). No other religion will be tolerated at that time; only Islam or the sword will be accepted. "Bring forth your blessings," the Earth will be told when Allah destroys Gog and Magog, the Antichrist, and the Dajjal. The milk of a single milch camel will thus be sufficient for the needs of an entire community, while a pomegranate will provide ample shade for a gathering of people. "Bring forth your blessings," the Earth will be told when Allah destroys Gog and Magog, the Antichrist, and the Dajjal. The milk of a single milch camel will thus be sufficient

for the needs of an entire community, while a pomegranate will provide ample shade for a gathering of people. And this will only be possible with the blessings of putting the Prophet's (peace be upon him) Shariah into practice. That being said, blessings and goodness multiply anytime justice is established." (Ibn Kasir,1999).

Measures to prevent climate change:

Muslims who lived in caves and forests centuries ago were forbidden by Islamic clerics from engaging in activities that altered the climate. Islam prohibits its adherents from doing activities that harm the environment and exhorts them to adopt steps that result in favorable climate change to stop negative climate change. Here, the approach is to first examine these preventive actions.

The Holy Qur'an and measures to prevent climate change:

Islam holds that nature and humanity are part of a precise and steady system. The sky is the ceiling and the earth is the ground. Humans share a great deal of resources, and Islam has made it very evident to all of us how these resources are to be used. Not only will they be used responsibly, but they will also not be wasted and will not (Eat and *وَاشْرَبُوا مِنْ رِزْقِ اللَّهِ وَلَا تَعْنُوا فِي الْأَرْضِ مُغْسَبِينَ* cause harm to others. The All-Powerful Allah declared: consume from Allah's abundance and avoid suffering in the land), distorting. In other words, utilize everything Allah has provided you for a living according to your needs, and do not waste or ruin it. Make use of it. Fuel is required and contributes to global warming, thus your activities have an impact on all living things. Which corruption on earth is the worst? And Allah Almighty said: "And do not cause corruption after the land has been restored." (Al Baqarah ,60)

He said And do not cause corruption in the land after it has been set in order. Indeed, it is better for you if you are believer (Al-A'raf, 85).

(Al-Anbiya' 30) *وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ* And we made from water every living thing

(*وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَاءٍ*) And Allah created from water every vessel (An-Nour 45).

The use of chemical and nuclear weapons by nations is one of the biggest forms of corruption. Which have non-use agreements signed because they have an impact on the fundamental components—trees, plants, water, and weather—that are crucial to preserving the climate? And on and on it goes.

Hadiths that foretell future events and actions to stop climate change: As a kindness to all the worlds, the Prophet Muhammad, may Allah bless him and grant him peace, prohibited behaviors that worsened the climate, but he left it in normal circumstances and gave it his complete attention. During times of war, it is forbidden to do any actions that worsen the climate and encouraged to take those that improve it. "There is no harm or harm," according to a hadith attributed to Ubadah ibn al-Samit, may Allah be pleased with him, the Messenger of Allah, and may Allah bless him and grant him peace. It became a jurisprudential rule among jurists because of the same hadith. It means that no one hurts another person, and La Zarar means that harm is repelled with pain. Do not injure the book of rulings (Ibn Majah, 1909). The Messenger of Allah, may Allah's prayers and peace be upon him, said: No Muslim plants a tree or sows crops, and a bird, human, or animal eats from it unless he has a zakat for it. This statement was made on the authority of Ibn Abbas, may Allah be pleased with them both. If he consumes it, (Ibn Hajar,1379) may Allah have compassion on him, narrated in The Book of Farming, Chapter on the Virtue of Planting and Growing, said: "In the hadith, there is the virtue of planting and cultivating, and the encouragement to cultivate the land?" Islam also banned felling trees unless necessary (Al-Bukhari, 2002). The Prophet Muhammad, peace and blessings of Allah be upon him, declared: "Do not cut down trees; they provide shelter for livestock during dry spells." Based on the testimony of Abdullah bin An Ethiopian, who claimed to be the Messenger of Allah, and as related by Abd al-Razzaq in the Musannaf chapter on removing trees on enemy territory (Abd al-Razzaq, 1403).

RESULTS

Because Islam is a religion of kindness for all people, it forbids its adherents from doing any actions that contribute to climate change, whether they come from internal or foreign sources. Since Afghanistan is one of those nations, it contains fundamental guidelines for its adherents in all spheres of human existence. Which were

impacted by climate change, and as Muslims make up the majority of the people in this nation, the causes of climate change that Islam indicates were found and attributed to them. Some of these explanations—the internal causes of climate change—are acknowledged by Muslims alone, while others are acknowledged by the broader public, Muslims and non-Muslims alike. Along with avoiding its obvious causes, Islam has counseled its adherents to exercise caution when it comes to the concealed causes of climate change. After looking at climate change from an Islamic angle and taking the required steps to lessen its negative consequences, this is the conclusion I have come to.

DISCUSSION

Experts in the field provide a full explanation of the physical causes of climate change and the preventative measures that are related to it. This specific literary work, meanwhile, is different from others in that it looks at the physical causes and protective/preventive measures from an Islamic standpoint. Thus, it is different in that it explores the obscure or unidentified causes of climate change, which the subject area specialists reject because they don't believe in them. Climate change is seen from an Islamic perspective as the result of humanity straying from Islam's path. The current status of the world is worrying, with a growing number of people turning away from Islam and the climate fast worsening.

CONCLUSION

The Holy Quran and Hadiths, which define preventive strategies for combating climate change, are explained in detail by Islam. It gives Muslims instructions on how to accept and put these policies into practice in their daily lives.

Recommendations

Field research on climate change needs to be done and all received data should come from the point of view of Islam. Citizens should utilize public tools such as public transport, and heating systems...) to avoid profusion.

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