

## Climate Change and Islamic law

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### ABSTRACT

This scientific study has been conducted under the title (Climate Change and Islamic Sharia) in which the perspective of Islamic Sharia related to climate change has been revealed. In the scientific field related to climate change, a jurisprudential interpretative reference is available to climate change-related students, students of Sharia sciences, and workers in the field of climate change laws. Islamic Sharia is known which we have reached in this bibliographic research article. The result of this study is that Islamic Sharia clarify all the causes of climate change: such as global warming, air pollution, atomic pressure, etc. Islamic Sharia has pointed out and recommended the necessary solutions for this, such as building land on trees and forests, preventing the cutting of trees, preventing air pollution, and doing all the work that keep the climate moderate in such a way as to make human life comfortable and forbid all the activities that cause the climate to change in such a way that human life becomes harmful.

**Keywords:** Climate, Climate change, Islamic law, Temperature, Pollution

### INTRODUCTION

Islamic Sharia, which is a comprehensive system of life, has brought many rules for the prosperity and comfort of human life, and it has made everything clear to the human society with its shining rays in such a way that one's self, life and the regions can be separated from the good and the bad. The problem is that no books have been written about climate change in the jurisprudential and religious texts of Islamic Sharia. It has been continuously discussed in chapters and chapters to make it clear what is the Islamic Sharia framework related to climate change. In this scientific article, the issue of Islamic Sharia related to climate change will be revealed. In human society, a Muslim is obliged to live in the circle of divine commandments, and every action must be in accordance with the Islamic Sharia, so that recently climate change is one of the most important topics in the world. Scholars have done various researches on monuments, disasters and calamities, so it is necessary to reveal the perspective of the Islamic Sharia in relation to it so that a Muslim can walk the path of life with confidence. Climate change and Islamic Sharia is a new topic that has not been discussed in the previous tradition of Islamic jurisprudence, nor has it been discussed as a chapter or topic in any research. I have not come across any such scientific work in which the jurisprudential perspective of Islamic Sharia related to climate change has been revealed. However, a number of contemporary Arab scholars and writers have made some remarks about climate change, which do not have the form of any scientific research work. He wrote a scholarly discussion in the Journal of Al-Demokratia, but his discussion only revolves around those texts in which protection from climate change is indicated. In addition, the interpretation is inclusive of all and it has not specifically mentioned the principles and rules of jurisprudence. On the other hand, there are a number of debates that have investigated the effects of climate change and other such issues, but they have not revealed the perspective of Islamic Sharia. That is why I was forced to research the topic under the title of climate change and Sharia.

### CLIMATE CHANGE REASONS

#### *First: TREES AND FOREST*

Islamic Sharia emphasize and encourage the Islamic Uma for plantation and agriculture and doing this is granted as a charity for them, in some narrations Islam has focused so much in plantation of trees, if the day of judgment comes and someone has a plant in his hand, then he has to plant it. In addition, Islam has prohibited people from cutting down the trees. Therefore, I am going to mention some hadith as an example:

1. on the authority of Anas, said: The Messenger of Allah, said: There is no Muslim who plants crops, or plants a tree, and a bird or a human eats from it. Alternatively, an animal, unless it is given as charity for him. The above hadith dose not only emphasize on planting fruit trees and corps, but also all the plants and trees that animals eat from, and if the birds eat from them, and if the animals eat from them, planting them all, are considered it as charity. As well as in another hadith, the messenger of Allah, mentions, the one who prunes trees; therefore, he will be asked for forgiveness after his death, and this is a great reason for his forgiveness. (Abu Naeem Al Asbahani ,1409).
2. It is narrated from Anas Ibn Malik, that he narrated from the Prophet, that he said: if the Day of Judgment is established and there is a plant in one's hand, then one can plant it until the Day of Resurrection occur he must plant it. In the above hadith, there is so much emphasize on planting the tree, even if there is a fear of the Day of Resurrection and the signs of the Resurrection appear, and who can plant the tree; So do it. In another hadith, a man asked the Messenger of Allah, a man asked for permission to go to Gaza (Battle ground). Messenger of Allah grant him permission but advised him that if you face with the enemy, do not act cowardly, you will not betray, you will not burn dates, you will not cut them down, you will not cut down trees, and you will not kill animals that do not benefit you. (Sayeed Bin Mnassor 1985 AD). As forest and trees have an important role in storing and protecting Carbon Dioxide, if forest and trees are cut, it can have an impact on climate pollution and adverse changes, the carbon dioxide and heat-producing gases that stored in these green trees and forests are emitted in the case of cutting and dissolve with oxygen in the open air.

### **SECONED: TEMPRATURE**

Temperature or heat element is a very important element in climate change. Different regions of the world have different temperature levels, this temperature has obvious effects on humans, animals and plants. Islamic Shari'ah, which is committed to the safety of humans, animals and plants, and has sent special texts or general rules to prevent high temperatures, and has made necessary recommendations in this regard, which I have mentioned in the following lines, to quote: The causes of global warming have been discussed by climatologists, it is the use of waste materials, cutting of forests and trees, and other such reasons. In the Holy Qur'an, Allah, the Most High, says: "And do not corrupt the earth after reforming it" (Al-A'raf: 56). In the above verse, Allah Almighty mentions that the earth was created by Allah Almighty to be perfect and suitable for human life, but on the basis of human actions and corruption, its capacity and capability ends, in this verse, Allah Almighty has forbidden this. And when the power comes to the earth; so they try to make mischief in the land, loot crops and destroy human resources, while Allah does not like mischief (Al-Baqara 205). In the above verse, corruption on the earth is considered as a crime and it is considered the work of those people who have the power and authority, so in fact, the use of gunpowder, large-scale explosions and explosions that have spread to different Islamic countries in the world, it is done by the western countries, with this, without direct effects, it affects climate change and will eventually lead to the end of both human and plant life, the industrialized countries of the world, with their countless factories, machines and resources, have brought a bad change in the earth's climate. They think that we have done well to the world on earth, but the truth is, that they didn't, it has a big hand in the bad climate change of the world. There are countless means of transportation in the world, such as: cars, trucks, ships, planes, etc., which have increased the surface temperature of the earth and increase the percentage of carbon dioxide. And pray when Allah gives you the Hereafter, and do not take away your portion from this world, and do good as Allah has done good to you, and do not spread corruption in it. God does not love the corrupt (Al-Qasas: 77)

### **THIRD: POLLUTION**

As one of the major causes of climate change is air pollution, and the oxygen and nitrogen that make up 99 percent of the air, 78 percent are nitrogen and 21 percent oxygen, and the remaining one percent is organs, carbon dioxide, hydrogen, and other gases exist at different levels, and this percentage is almost at the same level in all regions of the world, only the amount of carbon dioxide changes slightly based on various reasons such as the combustion process and other pollutants, It is worth noting that different amounts of these gases and vapors in the air are also found in rain, snow and hail. And besides, dust, smoke, pollen raised from trees in this air, which causes air pollution, and this is actually the result of the actions and actions of humans, as Allah Almighty said in the Holy Quran. Corruption has been revealed due to the actions of people's hands in the dry

and wet, so Allah, may He be glorified, tastes the punishment of what they have done, and may bring them back (Al-Room41). It is a clear fact that humans are the main cause of air pollution in the world, and the above verse of the Holy Quran calls this corruption among other corruptions caused by human hands. In the instructions of the Prophet Muhammad, it is clear that no one should do Pee on the footpath, walking way, it is also said that no one should do Pee in standing water, as well as Messenger of Allah, has also given recommendations regarding keeping his house and garden clean, so when the environment is polluted with flammable substances, the vapors and gases of these pollutants will mix in the atmosphere and cause air pollution, And causing harm in general is forbidden in Islamic Sharia, The Messenger of Allah, peace be upon him, said: (No one will harm himself and no one will harm another one) (Ibn Hanbal (1419 AH-1998 AD)

### ***SOLLUTION TO CLIMATE CHANGE FROM THE PERSPECTIVE OF ISLAMIC SHARI'AH***

#### ***First: Istighfar and Dua***

When there was a drought on the people of Noah, peace be upon him, Noah, instructed his people to ask for forgiveness and then he gave them wishes for the creation of gardens and rivers in the context of its benefits. Allah Almighty says: I said: Ask your Lord for forgiveness, surely He is the Most Forgiving. He will shower you with good rains from the sky, will give you wealth and children, will create gardens for you, and will make rivers flow for you (Surah Nuh: 10-11-12) In many texts of Shari'ah, there are prayers for strong winds, rain and floods, stormy skies, etc., that can be recited in such situations and Muslims seek help from Allah Almighty.

#### ***Second: PLANTING ON THE GROUND***

Islam has encouraged people to cultivate the land and plant trees on it, and it has been considered a cause of reward and reward, there is a hadith on the authority of Jabir bin Abdullah, may God bless him and grant him peace, that the Messenger of God, may God bless him and grant him peace, said: "Whoever revives a dead land, there will be a reward for it, and if I eat health, it will be a charity for him" (Musnad Ahmad bin Hanbal Vol. 6)

#### ***THIRD: PREVENTION OF CONTAMINATION***

Islamic Shari'ah, which is a religion of purity, calls purity half faith and calls for the prevention of any kind of pollution: The Messenger of Allah, said: Purity is half faith. (Muslim 1415 AH) In this hadith, the Messenger of Allah, did not limit cleanliness to anything, but he mentioned cleanliness in general, and this cleanliness includes the cleanliness of oneself, clothes, house and environment.

#### ***FOUTH: USING OTHER RESOURCES INSTEAD OF RESOURCES THAT PRODUCE MORE CARBON DIOXIDE.***

Allah has created all things on earth for mankind, saying: Allah Almighty is the One who has created for you all the things that are on earth. Therefore, based on their research, humans on earth have found something that can be considered as an alternative to carbon producing resources.

#### ***FIFTH: AVOIDING DIET AND FOOD WASTE***

As food products contribute a lot in creating heat and polluting the environment; that is why the Islamic Shari'ah forbids us from extravagance and extravagance as Allah Almighty says: And Allah is the One who has created the gardens above the trees and on the ground, and has made the fields and plants green, from which various kinds of food can be obtained, and has created the fig trees and the pomegranate trees. They are similar in color to those fruits and different in taste, eat from those fruits when they bear fruit, and obey Allah's right when to reap the harvest, and do not overdo it because Allah does not exceed the limit. Don't like the aggressor. In the above verse, there is a prohibition against unnecessary consumption and wastage of food, which actually has a bad effect on the climate and has a role in raising the temperature. In hadiths, there is also prohibition against throwing away food and nutrients. And also it should be given to the needy and poor people so that they can use it and save it from being wasted. And it has been mentioned in many prophetic hadiths.

### **MATERIALS AND METHODS**

This is a bibliographic and analytical study, through which the perspective of Islamic Sharia related to climate change has been clarified. It has been clarified in an analytical form, in addition to the printed books of Sharia texts, online libraries and internet sites have also been used in consideration of scientific and research principles.

## RESULTS

Climate is the sum of temperature, rainfall, humidity, atmospheric pressure, wind speed and solar radiation, which are observed, observed and recorded in relation to the mentioned elements during a certain period. In fact, Islamic Sharia consists of a collection of beliefs, morals and practical rules based on the language of the Qur'an and Sunnah, which have been deduced from the texts based on ijthihad. The causes of climate change, which are mentioned in the texts of Islamic Sharia, are trees and forests, which can have a great impact on climate change, if natural forests and trees are cut down; so it can have a bad effect on the climate. Moreover, there are many texts related to it. In addition, the element of heat plays a very important role in the field of climate change, which has effects on humans, animals and plants, and Islamic Sharia texts and recommendations are related to this. Pollution and pollution, which is another major cause of climate change, the Islamic Sharia has given many instructions to prevent this pollution and clean it, and the Islamic Sharia provisions are sent in relation to it. In terms of climate change, air pollution, excessive temperature rise, high nuclear pressure, etc., which are actually harmful to human life, it is harmful to create the causes and cause harm. According to Islamic law, it is considered a sin and a crime. In addition, this great principle of Islamic Sharia is the main reason that the Messenger of God, says: (No harm or harm). The purpose and objective of the advent of Islamic Sharia is to take into consideration the interests of the people and prevent them from doing harm.

## DISCUSSION

As we mentioned earlier in the research problem section, climate change is a new and contemporary issue, Islamic Sharia was revealed 1450 years ago, and at that time people were concerned with climate change and change. There were no thoughts, so how much is the contemporary research related to climate change related to Islamic law? In order to solve this problem, we have answered this problem in full detail throughout this research, which can be mentioned as follows: Allah Almighty has created the earth, and the earth and all the things that exist on the earth, He has created it for the benefit and benefit of man, He has entrusted the rule and care of the earth to man, so that it is the vast expanse of God. Blessings cannot be corrupted or damaged, as Allah Almighty says in the Holy Qur'an: And your Lord said to the angels, and when your Lord said to the angels, I will find a caliph on earth, then the angels said: O Allah, you will find someone on earth who will cause mischief on earth and shed blood, and we praise you. We glorify you and consider you pure. Allah Almighty said: I know what you do not know. (Surah Al- Baqara 30).

## CONCLUSION

At the end of this research, I have come to the conclusion that the view of Islamic Shari'ah regarding climate change is very clear and obvious, and that is how Islam has made it clear that Allah Almighty has created man to protect the earth. He has managed the affairs properly so that corruption and chaos do not occur on the earth, he has subordinated all the universes for the life of man and he has considered man as the caliph of the earth. Earth's temperature, air pollution, atmospheric pressure, etc., which affect climate change, are related to the Islamic Shari'ah, which focuses on planting trees to control the temperature, and discourages people from cutting down forests and trees. He has forbidden all the things that pollute and cause harm to humans. Purity and purity are considered as half of faith and they have forbidden people from making empty distinctions in water, food that causes global warming and air pollution, and forbidden from throwing away and wasting food. In order to prevent climate change, Islam has made recommendations related to some solutions, reviving trees and forests, preventing pollution and pollution and accepting the recommendations of the Islamic Shari'ah in this regard, and regarding food waste and The use of Tabzeer without spraying and also prayer and forgiveness are the reasons that have a very valuable impact on climate change. And on the whole, Islam has prohibited climate changes that are caused by humans and harm humans, and has recommended all actions that save the climate from adverse changes.

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