

## Effects of Climate Change on Islamic Shari'a Objectives

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### ABSTRACT

Caring for trees and greening the environment is significant for the protection of five major principles and objectives (religion, soul, intellect, generation and assets) of the Islamic Shari'ah. Planting trees has a clear effect on human physical and mental health. On the other hand, planting trees plays a significant role in the development of the economy, through which many agricultural products are obtained. Hence, for this, the rules and regulations that have been made at the national and international levels ought to be fully implemented. Generally, cutting down of trees and deforestation should be prohibited and criminals should be punished. There is an inseparable relationship between trees, shrubs, the natural environment and humans that has a direct connection with the souls and spirits of humans. The human soul feels comfortable and peaceful in the green environment. If you look at the nature of human, Allah subhanahu wa ta'ala (SWT) created Adam Alaihis Salam (peace be upon him) and placed him in Paradise. He lived there and benefited from the gardens of Paradise. As Allah subhanahu wa ta'ala (SWT) has mentioned in the Holy Qur'an, human is naturally created in such a way that they feel at peace with the green environment. Therefore, a green environment should be provided and every possible measure should be applied when it is destroyed.

**Keywords:** Climate, Environment, Shari'ah, Soul, Wealth

### INTRODUCTION

The Holy religion of Islam is not only related to the monastery and worship. Rather, it is a balanced approach and strategy to social life, that is a way of a comfortable and peaceful life in this world and it is as salvation and success in the hereafter, Islam desires people to have calm and happy life in this world, and encourage people to do those things that assist figure out a comfortable life according to the principles of religion. Therefore, prohibited those actions that harm human life. Consequently, it is known from the aforementioned points how much environmental protection is effective in maintaining the principles and fundamentals of Islamic Sharia.

Islam has focused on planting trees and shrubs and, cultivation of crops for a green environment, instructing the people individually and collectively to keep the environment green and lush. From one point of view, the necessities and needs of people's lives are fulfilled in the green environment, and on the other hand, the green and lush environment plays a significant role in protecting the fundamentals of Shari'ah.

Before the international community sets aside a week for tree plantation or organizes conferences and seminars on "climate change", ask and motivate people to protect the environment and to plant a tree; to provide a green environment so people can live normally in. In many religious texts, the holy religion of Islam has given guidelines for planting trees greening and maintaining the social environment. Islam also encouraged people to think about the benefits of tree plantation and a green environment. Scholars of Islamic Shari'ah believe that planting trees and a green environment has a significant role in fulfilling and protecting the objectives of Islamic Shari'ah. However, due to the gap and damage in it, the Shari'ah objectives are not fully and completely achieved.

Islamic Shari'ah focused on to what has an important role in the greenness of the earth such as planting trees and greening the overall environment. It should be remembered that doing such work not only benefits humanity and living beings. Rather, a Muslim will be rewarded for this in the afterlife.

Climate change is causing irreparable damage to the social environment day by day, and it often happens that living of humans and animals has become impossible in those areas and regions that have been affected by climate change. Humans and animals normally cannot live and adapt in such a place. Therefore, the

international community has concentrated on preventing climate change to reduce its negative effects on Earth. While Islamic Shari'ah has a long time ago instructed Muslims to make their environment green via tree plantation and cultivation of crops. On one hand, our lives will be safe from threats, and on the other hand, our economic condition will be improved with the assistance of these tree plantations, and we will live comfortably and peacefully.

From the perspective of Islamic Shari'ah, the previous scholars had not written special articles or books about climate change and its effects on society. However, there are explicit instructions in the Holy Quran and the hadiths of the Prophet peace be upon him that encouraged Muslims to protect their environment. Then the interpreters and muhaddiths have fully explained in their books how we can protect our environment from all threats. Consequently, this review study focused on explaining environmental protection from the Islamic perspective, encouraging people to plant trees and shrubs, preventing people from deforestation and finally warning people to avoid deforestation. In this review articles, various primary sources have been used. Whenever it was difficult to find the main source, then the secondary sources were used and cited.

The role of trees and plants in maintaining religion, protecting and creating a healthy and green environment is a shari'a and religious responsibility. The real religion is not only related to worship, besides, treating people well, protecting and building the land, as a whole keeping people and the environment safe and clean from harmful things is the demand of religion. Islamic Shari'ah obliges more care in the reinstatement and improvement of the land and encourages people to plant trees and make their environment greener. This deed will lead to happiness and reward in the Hereafter. Even though they benefited from the plants and green environment in the world, this action, like other good deeds, strengthens the universality of religion and ascertains how much religion urges on this. In this regard, the Messenger of Allah, PBUH said:

سبع يجري للعبد أجرهن وهو في قبره بعد موته: من علم علماً، أو أجرى نهراً، أو حفر بئراً، أو غرس نخلاً، أو بنى مسجداً، أو ورث مصحفاً، أو ترك ولداً يستغفر له بعد موته. (Al-Sijstani,(1430h). Senen Abhi Daoud,(3073).

Translation: There are seven things for which a servant will be rewarded even after his death while he is in the grave; whoever taught knowledge, or built a canal, or dug a well, or planted a palm tree, or built a mosque, or leave the Holy Quran as a legacy, or left a son who seeks forgiveness for him after his death. This means that Allah SWT will reward a servant for it even after death. In addition to these incentives and hastening, cutting down trees and destroying plants and crops has been prohibited by Islamic Shari'ah because it is considered corruption in Islam. Therefore, Muslims are prohibited from this, which has been enlightened in many verses, Allah SWT says: [الأعراف: ٥٦] ﴿وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا﴾ and do not spread corruption in the land after rectification. Allah SWT mentioned in the Quran

﴿وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ﴾ [البقرة: 205]

Translation: When he returns, he strives throughout the land to cause corruption therein and destroy crops and animals and Allah does not like corruption. We also see in the biography of our beloved prophet PBUH, and in the glorious history of the Islamic Caliphs, that when he would send the devoted soldiers for Jihad, he has given them instructions in this regard.

For instance, the first caliph of Islam, Abu Bakr Siddiq, may Allah be pleased with him, who addressed the Mujahideen leader Yazid bin Abu Sufyan:

ولا تقطعوا مئمرًا، ولا تحزبوا عامرًا، ولا تذبحوا بغيرًا ولا بقرة إلا لمأكلٍ، ولا تغزقوا نخلاً ولا تحرقوه (al-Bahiqi,(1432). Sunan al-Bahiqi,(18203).

Translation: You should not cut fruitful trees, not destroy buildings and houses, you should not slaughter camels and cows except for food, and you should not put date trees in water or burn it. Besides, they prohibit Muslims from cutting down trees and spoiling crops during Jihad. However, they also encouraged people to plant trees. In this regard, our beloved prophet PBUH said:

إن قامت على أحدكم القيامة، وفي يده فسيلة فليغرسها. (Shaibani,(1421). Musnad al-Imam Ahmad bin Hanbal,(12902).

Translation: if the Day of Resurrection comes upon one of you, and he has a palm tree in his hand, let him plant it, elucidating that the plantation is not related to a specific time and era. Muslims need to save themselves from laziness and slothfulness. Because this is a form of worship and it is to pay the right of the Caliphate of Allah SWT on earth until the last breath

### ***The role of trees and plants in the protection of the Soul***

Human life in society mainly depends on planting trees and crops and maintaining their environment and the purpose and goal of self-preservation is achieved through the use of these resources. By the well of SWT, all kinds of plants, trees, bushes and plants grow from the earth from which the human soul benefits and is nourished. So trees and plants play an important role in soul protection. Forestation and increasing green areas have a positive effect on human health. Hence, the governments preferred to cut trees and plants on the sides of highways to eliminate the smoke of vehicles that harms human health <sup>[5]</sup>.

According to the report of the Telegraph newspaper, a study conducted by the University of Exeter in the United Kingdom under the title of the effect of greenness on the respiratory system in cities concluded that planting trees along highways can reduce the harmful effects of automobile exhaust. Many plants use for the treatment of various diseases. That has been used in medicine since ancient times. Among the date species, the best species is Medina Ajawa dates, which have both preventive and therapeutic benefits. Our beloved prophet PBUH said:

Bukhari,(1422). Sahihul bukhari,(5445). لم يضره في ذلك اليوم سم ولا سحر. من تصبّح كل يوم سبع تمرات عجوة،

Translation: Whoever eats seven Ajwa dates every day, no poison or magic will harm him that day.

Our beloved prophet PBUH also said about the black seed:

Bukhari,(1422). Sahihul bukhari,(5688). في الحبة السوداء شفاء من كل داء إلا السم.

Translation: In black seed, there is a cure for every disease except leper.

The black seed can heal every disease, except death. Also, to get rid of the heat of the sun, the human soul takes refuge in trees and green areas to protect itself from the harmful rays of the sun and extreme heat.

### ***The role of trees and plants in retaining intelligence***

As the protection of the intellect is associated with the protection of the soul. Thus, both are inseparable parts of humans. Whatever protects the soul and body of human beings is the protection of the intellect and gives it strength and development. Also, planting trees and looking at green areas has a positive effect on a person's mental health and intellect, assists in the purification of air, and the stunning fragrance that comes from flowers and plants and we feel it calms the mind assists in making a worthwhile plan and thinking elegantly about our lives, and all these have a direct effect on maintaining and strengthening the intellect, and prevent the occurrence of sadness and depression , (JAMA Network.) Some researchers researched the effects of a green environment on mental health and concluded that many reasons visiting natural areas is beneficial to human health and makes the heart and mind calmer than urban areas.

### ***The role of trees and shrubs in species and generation protection***

In Islamic Shari'ah, protection of the generations and species originates from marriage. Financial, psychological, physical and social capabilities will be taken into consideration. One of the main reasons that prevent or delay young people from getting married is financial problems. Thus, it has been realized that Islam has encouraged people to cultivate crops, trees and fruits. In this regard, our beloved prophet PBUH, said: Al-Sijstani,(1430h). Senen Abhi Daoud (3073) من أحيا أرضاً ميتةً فهي له. Translation: Whoever built the dead land, it is for him.

People are encouraged to construct on the inhabitant lands so that the people can reside there to build it, cultivate it, plant trees in it, and in this way earn money for themselves. Encouraging people to plantations leads to the creation of job opportunities and causes of increase in income. It is considered one of the important reasons for encouraging marriage and constructing a family. for instance, green areas have a positive effect on health, it also affects the birth of newly born children. A child whose mother spent her life in a green environment during pregnancy, and a child whose mother gave birth in an urban environment is strong and healthy. If you look at the children of the villages, they are stronger and healthier than the children who reside in the city. Because the environment of villages and towns is green and the air is clean. Therefore, the World Health Organization considers bad air to be the greatest threat to health and it says that a reduction in pollution levels in an area contributes to a significant increase in birth rates in that area the following year popsciarabia.com.

This is what supports the effects of forests and grasslands on climate. Researchers have confirmed that trees can effectively reduce air pollution. In this way, this measure helps to protect the generation and especially the health of the child during pregnancy. So cutting down trees and bushes without authorization is prohibited by Sharia texts. popsciarabia.com.

### ***The role of plants in the protection of wealth***

Due to plantation and cultivation of trees, plants and crops on the land, lead to an increase its value, through which the tax collection is fully achieved. Moreover, other members of society as a whole also benefit from it in one way or another. Many companies reserve their land and property by planting trees and shrubs. It receives its financial support in this way and has a positive effect on climate change. Also, the income from wood has a greater role in collecting taxes from trees and plants and it is used in various fields, such as doors, windows, shelters, furniture, paper making, wood products etc. Also. various products come from these trees and plants that created a large market of economic benefit for the people. Therefore, cutting down trees without expediency is disobeying the Shari'ah's purposes. The Islamic Shari'ah has prohibited deforestation several centuries before modern civilization. This proves the legitimacy, truth, comprehensiveness and inclusiveness of the holy religion of Islam at any time and place. (Farida, 2007).

As a result, for the protection of the Shari'ah objectives, it is necessary to maintain a balanced environment for the society. Because, when the environment is not appropriate, human beings cannot perform worship in the right way, nor can the rest of the goals and objectives of the Shari'ah be achieved decently. Therefore, the international community recently started efforts to maintain a balanced environment. So that human life in society would not face problems and difficulties. As a result, the man may live in the society with comfort and ease. Fourteen and a half centuries ago, Islamic Shari'ah made serious recommendations about preventing any possible risks and threats to the environment.

### **CONCLUSION**

Planting and caring for trees is an imperative and essential tool in maintaining Shari'ah purposes Which include: religion, soul, intellect, generation and assets. These five purposes of Islamic Shari'ah have positive effects on human health, that can be achieved by planting trees and shrubs. Islam encourages people to protect their environment from pollution, threats and dangers. Also, plantation has an important role in the growth of the economy and the increase in agricultural production. To elucidate the blessed religion of Islam encouraged people to plant trees and shrubs more than the people who inspire others to protect the environment. Therefore, the laws regarding the protection of the environment must be implemented and monitored intermittently at the national and international levels. The correlation of humans with plants is a natural and inseparable relationship, where people feel comfortable and peaceful with green trees and plants.

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