



Journal of Religious and Social Studies

<http://ejrss.com/index.php/jrss>

ISSN (Print): 2789-0317

ISSN (online): 2789-0325

School of Religious and Social Studies,
Faisalabad (38000), Pakistan.

Communal Responsibilities and Ecological Awareness: An Exploration through the *Sīrah*

Syed Hamid Farooq Bukhari, and Inam Ullah Wattoo

To cite this article:

Syed Hamid Farooq Bukhari, and Inam Ullah Wattoo. "Communal Responsibilities and Ecological Awareness: An Exploration through the Seerah." *Journal of Religious and Social Studies* 3, no. 2 (2023): 96-107.

DOI: <https://doi.org/10.53583/jrss06.06.2023>



Scan for the Issue

COMMUNAL RESPONSIBILITIES AND ECOLOGICAL AWARENESS: AN EXPLORATION THROUGH THE *SĪRAH*

Syed Hamid Farooq Bukhari¹, InamUllah Wattoo²

Abstract: Climate change and its harmful effects on nature are a serious matter of discussion in current dialogues at national and international forums. Different national and international organizations in public and private capacities are working for awareness about public responsibilities to control and halt the reasons for climate change. Climate change is an alarming situation not only for human beings but for all other creatures existing on this planet. This study is designed to explore the role of the common man in halting climate change in the light of *sīrah*. Unwanted utilization of natural resources like trees, water, air, soil, and other minerals is a major cause of climate change, which has caused the huge disaster. Islam strictly teaches to secure the lives of individuals. Major data of this proposal consists of Islamic teachings regarding rules and instructions for the utilization of natural resources and the role of a Muslim in society for maintaining the hygienic condition of society.

Keywords: *Communal Responsibilities, Ecological, Harmful, Public Responsibilities, Climate Change, Natural Resources.*

This planet is a testing ground for man, it can be made heaven and hell while living within limits. The power of both has been given to man and the advantages and disadvantages of both have been explained, and the action has been left to man, while the result has been secured, in the sense that what will result in both cases of action, this

¹ Assistant Professor & Coordinator, Department of Islamic Studies, University of Gujrat, Gujrat, Pakistan. Email: hamid.farooq@uog.edu.pk

² Department of Social & Allied Sciences, Cholistan University of Veterinary & Animal Sciences, Bahawalpur, Pakistan. Email: inamullahwattu009@gmail.com

is the purpose of this universe, and this is the test of worldly life. To understand this trial, it is very important to understand the relationship between man and the universe.

Human is the axis of this universe. Man has been chosen by Allah who created all creatures for him. For this, all the creatures in the universe were subjugated. It has been mentioned in many places in the Holy Quran itself. While describing the creation of the earth and the sky, Allah says;

It is Allah Who created the heavens and the earth, and sent down rain from the sky, then brought forth from it fruits for you to eat, and commanded the ships and boats to follow His orders in the rivers and the seas, and the rivers also obeyed you.

Similarly, Allah said in another place;

Don't you see that all the things that are on the earth (all) have been placed under your command by Allah?" And the boats (also) which move in the river by His command. And He holds the sky so that it does not fall to the earth except by His command. Verily, Allah is Most Compassionate, Most Merciful to people.

MODERN CHALLENGES OF CLIMATE:

Among the modern challenges facing the environment at present, the most prominent challenges are mentioned below. From this short index, one can estimate how many dire problems humanity and the entire universe are facing at this time.

- Since 1900, the sea has raised its level by 19 cm, the results of which are not difficult for any intelligent person to understand, but the most obvious result is that as a result of this, twenty islands around the world have disappeared.
- Forests are rapidly disappearing, which also poses threats to wildlife. Air pollution is also increasing, lands are also becoming barren and crises are arising for humans from breathing in clean air to food above all, the ratio of warmth and heat in the environment is increasing.
- In some regions, animals are continuously decreasing. Species of animals, birds, aquatic animals, reptiles, plants, and many plants have become extinct and many are in the final stages of extinction and may become extinct at any time.

- Atmospheric density is continuously increasing due to which a continuous increase in the amount of carbon dioxide in the air is being noted. This is an alarming sign and results in severe threats to biological commodities.
- There is a worldwide water crisis. A large amount of existing water has been polluted and in some cases poisoned by industrial and other wastes.
- Industrial and mechanized development has exposed this universe to the greatest threats and the ozone layer has been cracked due to industrial emissions and other wastes. This is the reason that now the dangerous and highly harmful rays of the sun are directly falling on the earth and as a result cancer and other diseases are spreading rapidly.

ISLAMIC PERCEPTIONS ABOUT CLIMATE CHANGE:

The Holy Quran furnished directives to circumvent all these incidents at a time when it was not imaginable for a human being to think about these occurrences. The Holy Qur'an in its traditional style mentioned all this comportment with the term exploitation, The Holy Quran gives a message to the entire humanity in clear words that this world has been given to man to live. All the blessings in it are devoted to man, man should only use these blessings, they should not go beyond the limits of moderation and enter into the limits of exploitation. The Holy Quran clearly says:

Eat and drink from the sustenance of Allah, and do not cause mischief in the land

So it is as if all the resources in the universe are for man. But he is not so free in their use that his use of method enters the limits of extravagance. The manners of using these resources have also been instructed and taught by Allah, and that is moderation, going out of moderation in these matters will actually be equivalent to entering the boundaries of exploitation and destruction. In this regard, another verse of the Holy Quran also deserves attention. But this background should be known first. It is narrated that a man named Akhnas bin Shareeq came to the Prophet PBUH, and assured him of his love. But he was actually a hypocrite, then when he returned, he passed by the crops, fields, and animals of the Muslims on the way. Burned their crops and killed their animals. This verse was revealed:

And when he turns his back and goes away, he runs about in the earth to cause mischief in it, and to (ruin) the crops and destroy (the race of) men and animals, and Allah does not like mischief.

Here Allah forbids mischief and at the same time explains some forms of mischief that harming crops and killing animals for no reason is mischief on earth because it is a waste of resources and man has this power. The authority was not given so he wastes the resources because these resources are the assets of the whole of humanity, no individual has the right to freely dispose of them because it affects the related rights of others.

ISLAMIC PROPOSITIONS AND PROCEDURES:

The basic need of every human being is water. The roles of water, soil, and air, the basic elements in human life, are not hidden from anyone, nor do they need any scientific explanation to explain their importance. Because of this water, the world is in crisis today and all this is a sign of complete human misconduct. Islam had explained this importance long ago in the Holy Quran. While describing the importance of water at one point.

"Say, look well, if your water (which you drink and drink) dries up, then who (besides Allah) can make a spring of sweet water flow for you."

The position of Islam is that water is the basis of human life, as is the saying of the Lord

"And We created every living thing from water."

In this regard, orders are found in detail in the hadiths of the Prophet PBUH. Perhaps for the first time in any place, the world of humanity has realized the importance of water, then it has been made possible by the statement of the Holy Prophet (PBUH) and His teachings. He (PBUH) said a strange thing about water while forbidding extravagance. It is narrated from Abdullah bin Umar(RA) that once the Holy Prophet (PBUH) passed by a place where Hazrat Saad (RA) was performing ablution. Seeing them, the Holy Prophet (PBUH) said: How is this extravagance? He completely asked

the question of whether there will be extravagance in ablution. On this, the Holy Prophet (PBUH) gave this precious sentence to mankind;

Yes. Even if you are performing ablution on the bank of a flowing stream

It is important to note that if a person washes his hands and feet three times, four or six times while performing ablution on the banks of a flowing river, what is the harm? The water will return to the river. They were changing the mental structure and training. If a person gets into the habit of extravagance while ablution on a flowing river, even in the presence of less water, he will commit extravagance, which will prove to be harmful to the environment. Therefore, this should be stopped in the first stage. In another tradition regarding ablution itself, the Holy Prophet (PBUH) explained the Sunnah method in His practical hadith, He PBUH washed all the organs three times and wiped them once and said.

This is ablution, whoever adds to it or reduces it, then he has done evil and wronged.

According to the teachings of the Holy Prophet (PBUH), water is a common use, it cannot be made special with any class:

"All Muslims share in three things, water, grass, and fire. "

There are many other manners of using water according to the teachings of the Prophet (PBUH), one thing that deserves more attention is that the purpose of all these hadiths is the same. Careful use and conservation of water.

In another tradition, how the Messenger of Allah PBUH draws attention to this aspect:

"None of you should ever urinate in standing water, which does not flow so that he will bathe with it."

Islamic teachings regarding water emphasize cleanliness as well as subtleties of gentleness and purity, and the Holy Prophet (PBUH) also provides guidance in this regard. At one point, he said:

"None of you should urinate in his bathing vessel and then have to bathe in it."

The second subject of the environment is trees, which not only keep the environment pleasant but also a role that is very important in the remediation of environmental pollution. The Messenger of Allah (PBUH) forbade cutting even grass without reason.

However, there is an occasion when a person may be prohibited from doing things that are permissible under normal circumstances for some time, that occasion is Hajj. On one such occasion, while mentioning the prohibitions, among the prohibited things mentioned by the Prophet (PBUH) was the prohibition of cutting the grass called Azhar, which was among the most essential items in the society of that time. However, upon drawing the attention of the Companions of the Prophet (PBUH) made an exception to this.

In this way, when the Holy Prophet (PBUH) declared Madinah as a sacred sanctuary, He PBUH also said;

"Neither trees shall be cut here, nor animals shall be killed, except firewood and animal fodder. "

The Holy Qur'an adopted this style at one point when asked people to count their rewards, saying:

And He is the one who sends down rain from the sky. Then We (those who send rain) grow from it all kinds of plants, then we bring forth from it green sprouts, and from these sprouts, we produce seeds that are attached to each other .

He (PBUH) adopted this style at one point while drawing attention to plantations:

If a Muslim plant a tree or cultivates a crop and then feeds it to a bird, a human being, or an animal, it is a charity .

In another tradition, the Prophet PBUH said that the person who plants a plant will be rewarded according to the amount of fruit that comes from the plant , and in a hadith, the Prophet PBUH explained the importance of planting trees in such a way that no statement is more important than this. He PBUH said:

If the Day of Resurrection comes and one of you has a palm tree in his hands, and that person can plant it before the Day of Resurrection, then he should plant it .

Animals, cattle, birds and aquatic life are also an indispensable part of the environment and are the guarantor of human health and the beauty and survival of the universe. For their protection and safety, the Holy Prophet PBUH has given instructions in various contexts and Islam has given them instructions. It has provided full protection

and it has been stated that these are sports equipment, they are also used, so any careless attitude towards them is understandable. The Holy Quran has clearly said about this:

He also created the four-footed animals, they are beneficial for you like twins and some of them you eat and bring from the forest in the evening, and when you take them to graze in the forest in the morning, you are honored by them. And glory. And in distant cities where you cannot reach without difficulty, they carry your burdens. There is no doubt that your Lord is Most Compassionate and Merciful. And He created the horses and the mules and the asses, that you may ride on them, and He creates (for you also splendor and adornment) and that which you do not know.

Since animals and fauna are indispensable for the universe, it is obvious that environmental problems will arise due to their imbalance. Therefore, it is necessary to protect them through various measures. However, the Holy Prophet (PBUH) has given us many instructions regarding them.

Animal feed: Every living thing needs food for its survival. Prophet Muhammad PBUH has given instructions in this regard in many places. For example, it is mentioned in a hadith that the Prophet PBUH said:

When you travel in the spring season, let the camels get their share of the land-

Right to live: Islam has given the right to live to every living being without any discrimination, according to this rule every living being cannot be killed without reason and needlessly. So, the recreational activities of humans are also included in it. Abdullah ibn Amr (RA) narrates from the Prophet (PBUH) that He (PBUH) said:

Whoever kills a bird or a larger animal unjustly, Allah will punish him for his killing.

And when the Companions of the Prophet (PBUH) asked him what his right was, he said that he can slaughter it for food, but it is not permissible to cut off the head and throw it away unnecessarily .

The basic rule is that all creatures are servants of man. He can use them to fulfill his needs, but for entertainment, wasting any blessing is not acceptable. Because all these blessings are entrusted to man by Allah almighty.

Freedom: Freedom is also important in many cases for the survival of animals. There are many species of animals, other than pets, that cannot maintain their beauty and in

some cases their life in captivity. The Messenger of Allah (PBUH) has given strict instructions in this regard as well. Abdullah Bin Abdullah (RA) narrates from his father that they were traveling with the Messenger of Allah PBUH and they saw a bird with two children. We caught the children, the sparrow began to yearn for her children. When He PBUH saw it, He PBUH said:

Return the children of the one who hurt him on behalf of his child .

Treating the animal according to its creation: Very wise advice has been given by The Messenger of Allah (PBUH) regarding the creation of animals. Not only a living thing but the machine is also made with some purpose in mind. Allah has also assigned various duties to His creatures and created His ability in these creatures. It is necessary to keep this in mind.

Hazrat Abu Huraira (RA) says that a person was carrying an ox, he got tired while walking and so he mounted the ox. On this, the bull got up and complained about the cruelty done to him. The Prophet (PBUH) called his owner and urged him to take care of the animal .

Sanitation: The most important point that provides us with guidelines for today's environmental problems is sanitation. When cleanliness is mentioned in the Qur'an and Hadith, it is not mentioned in any specific context, Islam refers to it as a disposition-forming instruction. However, when the Holy Qur'an mentions the qualities of the believers living in the Quba and praises them, it says:

There are people in it who love to be clean, and Allah loves those who are clean.

The instruction given by the Holy Prophet (PBUH) is very clear that He PBUH called cleanliness and purity a part of faith and said:

Purity is part of faith

It is also a miracle of Islam that it has given equal status to both outward and inward cleanliness and has associated it with worship in such a way that no worship can be performed without outward purity and gentleness. So let's see, for the performance of a prayer, which is the reward of a believer, as well as chanting and distinction, not only inner cleanliness is necessary in the form of intention, but also the purity of the body, the purity of the clothes and the purity of the place. It is necessary, where the prayer is being

offered, and by extending this purpose, the Ummah Muhammadiyah was also given the distinction that the whole earth was given permission to be pure and clean, except when, with the visible eye, Visible impurity is present, the decree is prophethood;

For me, the whole earth has been made a place of worship and sanctification.

House cleaning: The introduction of a person is his home, whether it is small or big, it is a mirror of the taste of a person in any case, its second importance is that the main center of dirt and waste is our home. It is based on the Islamic principles of purity and cleanliness. If developed, environmental pollution can be significantly reduced. What comprehensive guidance he gave in this regard, he said:

"Allah is subtle and likes subtlety. Is pure and loves purity. generous and Loves generous. So keep your house clean.

Protection of the route: Dirt and filth are a part of human society, and waste and garbage will continue to be generated wherever people live. This trend cannot be stopped, we have two works in this regard, both of which are recommended:

First, waste and garbage were continuously disposed of.

Secondly, such measures should be taken so that human society will be least affected by them.

In this regard, we are guided by the words of prophecy. Therefore, the most important order to protect the common passages and keep them safe from the dirt was said by the Holy Prophet PBUH in this way

Avoid the three curses, watercourses and reservoirs, public roads and defecating in the shade of trees.

The second step is cleaning the already existing waste and garbage, this work belongs to the government and the municipality, but in orders and instructions, the Prophet (PBUH) has also shared this responsibility with the common Muslims who benefit from these routes. It is narrated on the authority of Abi Saeed al-Khudri that the Messenger of Allah PBUH said:

Avoid sitting in the way they said. But we sit together with you and discuss our affairs. The Prophet (PBUH) said: If you insist on sitting here, observe the manners of the road. Asked

what are those manners. The Prophet (PBUH) said: Keeping the gaze low, removing harmful things from the path, answering greetings, commanding good, and forbidding evil.

CONCLUSION

Environmental problems, which the whole world is suffering from today, are the result of the stupidity of man himself. And the main reason for this is that man does not recognize his position, due to which he has to descend from it. If man had remained in his natural position, these problems would not have arisen, or at least such a dire situation would not have arisen. Islam, especially the Prophet PBUH, has provided instructions about each one of them in some detail, some in summary, and despite the passage of fourteen centuries, their importance is still clear today. If it becomes a part of our life, our environment can be built on natural principles.

BIBLIOGRAPHY

- Asembo, Kenedy Onyango, and Mutendwahothe Walter Lumadi. "Curriculum Design of Higher Education in Peace and Security Studies: Student's Perceptions of Quality." *Mediterranean Journal of Social Sciences* 5, no. 20 (2014): 2896-2904.
- Basit, Abdul, and Zahid Shahab Ahmed. "The persistence of terrorism in Pakistan: An analysis of domestic and regional factors." In *Terrorism, Security and Development in South Asia*, edited by M. Raymond Izarali, Dalbir Ahlawat, 157-174. New York: Routledge, 2021.
- Begum, Abida. "The concept and perception of peace education in Gilgit Baltistan Pakistan: A comparative case study." *The Peace and Conflict Review* 7, no.1 (2012): 20-35.
- Coy, Patrick G., and Landon E. Hancock. "Mainstreaming peace and conflict studies: designing introductory courses to fit liberal arts education requirements." *Journal of Peace Education* 7, no. 2 (2010): 205-219.
- Coy, Patrick G., Landon E. Hancock, and Anuj Gurung. "Peace studies and conflict resolution." In *Routledge Companion to Peace and Conflict Studies*, edited by Sean Byrne, Thomas Matyók, Imani Michelle Scott, Jessica Senehi, 68-78, New York: Routledge, 2019.
- Danesh, Hossain B. "Towards an integrative theory of peace education." *Journal of peace education* 3, no. 1 (2006): 55-78.
- Ellahi, Abida, and Bilal Zaka. "Analysis of higher education policy frameworks for open and distance education in Pakistan." *Evaluation Review* 39, no. 2 (2015): 255-277.
- Farooq, Yasir, and Ihsan-ur-rehman Ghauri. "Inequalities in Islamic State and Society (A Critical Review on the Thoughts of Bernard Lewis)." *Journal of Islamic & Religious Studies* 2, no. 2 (2017): 33-44.
<https://doi.org/doi.org/10.36476/JIRS.2:2.12.2017.17>.
- Farooq, Yasir, and Inamullah Wattu. "The Socioeconomic Sphere of Muslim Women-A Critical Study on John L. Esposito's Views." *Journal of Religious Studies* 2, no. 1 (2018): 58-69. <https://jrs.uoch.edu.pk/index.php/journal3/article/view/97>.
- Farooq, Yasir, and Muhammad Mansha Tayyab. "Impacts of Psychological and Domestic Violence on Women in Pakistan: Problems & Solutions in the Light of Islamic Teachings." *ĪQĀN* 1, no. 2 (2019): 1-16.
<https://www.iqan.com.pk/index.php/iqan/article/view/45>.
- Farooq, Yasir, Mahmood Ahmad, and Muhammad Mansha Tayyab. "Rational Foundations of Criticism on Ḥadīth & Sources: Comparative Study on Research Methodology of Mohādithins & Orientalists." *Al-Azhār* 6, no. 1 (2020).
- Hall, Barbara Welling, Joseph Liechty, and Julie Garber, *Peace, justice, and security studies: A curriculum guide*, USA, Lynne Rienner Publishers, 2009.

- Harris, Ian M., and Mary Lee Morrison, *Peace Education*. North Carolina: Jefferson, McFarland and Company, Inc., Publishers 2003.
- HEC, *Contemporary Issues and Trends in Education*. Islamabad: Higher Education Commission, Pakistan, 2012.
- International Research Institute, *Paigham-e-Pakistan*. Islamabad: Islamic Research Institute, International Islamic University, 2018.
- Jenkins, Tony, *Community-based institutes on peace education (CIPE) Organizer's manual*. New York, NY: IIPE, 2007.
- Khan, Basharat Ali. "Need Assessment of Peace Education as a Subject Inclusion in Distance Education Curriculum at Graduate Level in Pakistan." *International Journal of Distance Education and E-Learning* 3, no. 1 (2017): 20-23.
- Lopez, George A. "Dynamics affecting conflict, justice, and peace." *Peace, justice, and security studies: A curriculum guide* (2009): 91-104.
- N. Chinyere, Alimba. "Peace Education: A Panacea for Quality Assurance in Higher Education in Africa." *International Journal of Peace and Conflict Studies* 3, no. 1 (2016): 19-31.
- Noddings, Nel, and Laurie Brooks. *Teaching controversial issues: The case for critical thinking and moral commitment in the classroom*. New York: Teachers College Press, 2017.
- Noddings, Nel. "The caring relation in teaching." *Oxford Review of education* 38, no. 6 (2012): 771-781.
- Oueijan, Harvey N. "Educating for peace in higher education." *Universal Journal of Educational Research* 6, no. 9 (2018).
- Reardon, Betty A. *Education for a Culture of Peace in a Gender Perspective*. Paris: UNESCO, 2001, <https://eric.ed.gov/?id=ED460922>.
- Tayyeb, Dr., and Yasir Farooq. "The Places of Worship of the Non-Muslims and Their Religious Independence in an Islamic State A Review in the Light of Seera'h." *Journal of Religious Studies* 2, no. 2 (2019): 31-48. [https://doi.org/10.33195/uochjrs-v2i\(4\)1212019](https://doi.org/10.33195/uochjrs-v2i(4)1212019).
- Thompson, Stephen. *Links between education and peace*, GSDRC Helpdesk Research Report, 2015.
- Wattoo, Inam Ullah, and Yasir Farooq. "Fundamental Human Rights and UNO Charter: A Critical Analysis with Islamic Perspectives." *Journal of Religious Studies (UOCHJRS)*, 2021. <https://doi.org/10.33195/journal.v4i02.338>.
- Yousaf, Amna, Irfan Bashir, and Faisal Anis. "Transformative role of Islam for Peace Education and Research." *Hamdard Islamicus* 43, no. 2 (2020): 1614-1621.