That Islam is considered as a monotheistic religion, is clear from the very first sentence of the *Holy Qur’ân*. It is a system of belief and practice established by the word Islam (surrender or submission to the will of God). To a Muslim, Islam embraces all aspects of life, a kind of totalitarian system with control over all the world domains of human activity. There are many literary references to the Muslim account of the beginning of the world and the man. Islam has generally been described by Prophets and authorities as the religion for guidance and the betterment of the world. The belief in One God is the bedrock of faith in Islam, and the *Qur’ân* is the main pillar of the religion. It is believed that the *Qur’ân* is the main pillar of the religion.

It is believed that the *Qur’ân* is the uncreated word of God and was spread through revelation by the Prophet Mohammad during a period of twenty-three years. Whatever the Prophet did and asked to be done is known as *Sunnah*, and a large number of things said by the Prophet were narrated by *Sachabas* (comparison of the Holy Prophet Mohammad) after his death. These sayings are known as *Hadith*. Thus, the main constituents of Islamic religion are the *Qur’ân* (the book of God), *Sunah* (what the Prophet did), and *Hadith* (narrated by Sahabas).

Islam is not only a system of faith, a religion, but also a coded system of practices. The message of Islam is that they should go back to the true faith which they designated Din.
(religion), or Islam (submission to the will of God). *The Qur’ân*, literally the Word of God, has been composed with a good Tree allusion:

“Allah sets forth the case of a good word which is like a good tree whose root is firm and everyone of whose branches reaches into heaven. It brings forth fresh-fruits at all times by the command of its Lord Allah; it sets forth for people all that they stand in need of that may take heed.”

Again, the message of Islam is the unity of mankind in the fatherhood of God. Islam asserts that there is one God, creator of the Universe, and that is the God of Providence, Mercy, and Justice. The first attribute of God is rubuhiyya, lordship and providence. According to the Arabic lexicographers, rubuhiyya means “to rear and nourish a thing from stage to stage in accordance with its changing needs and conditions.” Thus, in Islam, God possesses the attribute, not only of being the creator, but also of the one who nourishes, maintains and develops a living until it reaches full stature. Nourishment of maintains follow the law of equitable proportions. In the present state of affairs where humanity is grappling with the forces of ecological unbalance, pollution, and disturbance all over the world, Islam appropriate religious moral values for the present and the future generation.

*La Ilaha Illah-I-Lah*

God reveals himself in cosmos and in man. In the terminology of Muhammad Iqbal, “nature is to the divine self as character is to the human self”. The law of nature, the work of God are the divine words recorded in the book of nature. The law of God for man (the work of God) are divine words embodied in *the Qur’ân*. Work and word of God correspond with each other, or to put in al-Mashriqi’s formulation, there is no doubt that the regulations of the book *Qur’ân* stemmed from the instruction of God’s book—the book of nature. And there is no doubt that the regulations confirms what takes place in nature. The first and most important

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article of Islamic faith relates to the oneness of God. In the Qur’ân, He is over and over again described as ‘powerful over all things.’ In the first Sura of the Qur'ân, Muslims pray to the Lord accepting Him as the merciful and compassionate Lord of mankind and requesting Him for help and guidance as follows:

In the Name of Allah, the Beneficent, the Merciful.
Praise be to Allah, Lord of the worlds,
The Beneficent, the Merciful,
Thee (alone) we worship; Thee (alone) we ask for help
Show us the straight path,
The path of those whom Thou has favoured;
not (the path) of those who earn Thine anger nor of those who go astray.³

Allah, the Lord, is worshipped by Muslims with various attributes. Of these names some are as follows:⁴

- **Al-Rahim** the merciful one
- **Al-Quddus** the holy one
- **Al-Awwal** the first
- **Al-Aziz** the mighty
- **Al-Khaliq** the creator
- **Al-Mussawwir** the fashioner
- **Al-Muqit** the preserver
- **Al-Muhayi** the life giver
- **Al-Wahid** the one
- **Al-Muhamin** the protector
- **Al-Mumit** the destroyer
- **Al-Hadi** the guide
- **Al-Qahhar** the most supreme

Allah is thus the absolute Creator, Sustainer, Ruler Destroyer, Restorer, and Recorder; there is no power of strength save in Him. He is the Exaltor (al-rafi) and the Honour (al-muizz) and the abuser (al-mudhill). He is the withholder (al-mani) and He is the advantages (al-nafi). He is the Compassionate (al-rahman al-rahim).
The Creation

According to the Qurʾān, Allah, is the ultimate cause of all creation. He is the first and the last. Muslims believe that the whole of creation, its nourishment and destruction, are controlled by Allah and His divine laws. The Qurʾān further points out that God, being the creator and controller of all things, needs no assistance, and being eternal His name will endure forever. Allah is self existent and uncreative.

Allah is the Almighty power who treated the earth and the high heavens (20.5), the Ever Merciful (41.33), the All Knowing (40.1), the one wise and praiseworthy (41.43).

The Qurʾān teaches that God desired to bring into existence a Universe which should serve as a manifestation of His majesty and His light and that this was the cause of the creation of the Universe. It says that God created Heaven and Earth in six periods. Before that, God ruled over Water. The creation of material Universe started from water and passed from that state till the Earth assumed a shape and developed properties which could sustain human life.5

The Qurʾānic declaration that the world was created in six days was discussed by the Muslim commentators in much the same way as the Rabbinical commentators discussed in the book of the universe, and the probably period of its duration (namely six or seven thousand years in all) is similar. Allama Usuf Ali commenting on verse 24 of chapter 59 of Qurʾān says:

“God attributes of goodness power having been referred to we are now told of His creative energy, of which three aspects are here mentioned...The point is emphasised that He does not merely create and leave along; He goes on fashioning, evolving new forms and colours, and sustaining all the energies and capacities which He has established.”6

God has created everything with decency, made it beautiful and charming. All his efforts have been to create everything in order and free of all evil. Abdullah Usuf Ali, explaining the creation, says:

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“God’s creation in itself is good; it is beautiful, in proper proportion, and adopted for the functions it has to perform. There is no evil or disorder in it. Such evil or disorder as creeps in is due to man’s will (as far as the world of man is concerned), and spiritual teaching is directed to train and cure that will bring it into conformity with the universal order or plan.”

This universal order is mentioned in the Qur’an as follows:

“Every thing in the universes in coordinated and well-adjusted and there is no disorder, discord or incogruity. (Q 67:3-4). Thus, it is easy to understand that this whole setup of life and motion would not have come into existence if it did not carry within it the quality of correction and improvement. Nature is essentially constructive, not destructive; bringing about order, not disorder and making for improvement and progress, not deterioration and retrogression. Further, the Qur’an says:

“Man is born with nature made by Allah” (Q 30:30);

“he indeed prospers who purifies it; and he is ruined who corrupts it” (Q 91:9-10) QZ.

In Islam, creation has taken place in different grades and sequences although each and everything is composed of the same four elements with different qualities and abilities in different degrees. All creation is created on the principle of order as distinguished from disorders, and of beauty as distinguished from ugliness. And this is due to the mercy of the creator:

“All created things are alike in having been created from the four elements (the arkan); plants are superior to minerals in being able to absorb nourishment, to grow or more of the five senses, and man, while of the animal kingdom in other respects and possessing all the senses, also speaks and reasons.”

In the Qur’an, the aspects of nature which are mentioned are usually associated with the description of the creation, and reference to them is of rhetorical character. It may, however, be gathered that the Prophet conceived of the universe as geocentric. The earth itself is constantly spoken of as having been stretched out at creation.
of spread out as a carpet, thus it may be inferred that the Prophet conceived of it as flat, although orthodoxy denies this. As a rule the earth is spoken of in the singular, but in one passage it is declared that Allah created the earth to correspond with the seven heavens with which, before creation, formed one piece.

Man is the last and most perfect link in the chain of creation and has been fashioned after millions and billions of years of uncreating growth and development. All that has taken place on the earth since that immeasurably distant point in the past when this planet came into separate existence has been, as it were, but preparation for making of man, as he now is. The act of creation (in Islam), is classified into four aspects:

(a) physical creation,
(b) bestowing order and proportion,
(c) fixing measure, and finally
(d) guidance.

The guidance which the Qur’ân, mentions has three preliminary stages. The first is instinct; this is the characteristic of all animals. The second is that of the senses. The power of hearing, seeing, tasting, touching and smelling show us the way in which we can live our ordinary lives successfully. The third is the power of reasoning, and this is the special characteristic of the human species. No other member of the animal kingdom possesses the faculty of reasoning man is distinguished from all other animals in the possession of the unique quality.

It has been specifically said in the Qur’ân that God has created the heavens and the earth and causes water to descend from the sky, thereby producing fruits for food. And then, has made the ships so that man may traverse the oceans, and also the sun and the moon constantly pursuing their course, and the night and the day. He has granted us all that we require.

God is the ultimate cause of the universe. He is the first and that last. The Qur’ân points out that God is beyond physical
perception, but He has power to do all that He wills. *The Qur’an* teaches that the universe works under a system having balance in everything and every action. The *Sura Ikhlas* proclaims that the centre of the whole universe is God (Allah) who is a unique being.

*The Qur’an* teaches that God desired to bring into existence a universe which should serve as a manifestation of His majesty and His light and that this was the cause of the creation of the universe, before creating the universe God ruled over water, God’s object in creating the Heavens and the Earth out of the water was to bring into existence a being endowed with the will to choose between good and evil.\(^{11}\)

God created man in the material universe so that he should became the manifestation of divine attribute and should serve as a mirror to reflect the beautiful image of God. In short, *the Qur’an* teaches that man’s physical creation and development are the result of a process of evolution; and in the same way, his intellectual development is also the result of a process of evolution. *The Qur’an* shows that God has put into motion two kinds of laws for the purpose of reminding man of his duties and for helping him along the path of progress. The whole of the universe is invested with the appropriate impetus of this law and is impelled by it, but no direct revelation is made. The second is the law of *Shariat* which regulates man’s spiritual progress. In addition to these two laws there are two more laws which are constantly in operation, the social law and the moral law.

**Balance and Measure**

Further, according to the Islamic theory of creation there are three important factors:

1. Allah had created everything in the universe and has also given the regulations.
2. He had created everything by measure.
3. Everyone has to observe the balance with proportion.
The Qur’an vehemently stressed that the nature’s regulations be observed, and that limits should not be exceeded. It says:

“Surely, your Lord is Allah, who created the heavens and the earth in six period...His is the creation and its regulations...He loves not those who exceed the limits create not disorder in the earth after it has been, not in order, and call upon Him in fear and hope” (Q. 7:55-57).

The Lord has created plenty of things for the survival of His creation, but all these things have been made available in appointed measure which have been set up to avoid transgression. In this respect, the Qur’an says:

“And there is not a thing, but we have unbounded stores thereof and we send it in regulated quantities”. (Q 15:21)

“We have created everything in due measure” (Q 54:49).

The Qur’an also says:

“The sun and the moon move according to a fixed reckoning; and the stars and trees submit to Him. He has raised the heavens high and setup the measure, that you may not transgress the measure. So weight all things in justice and fall not short of the measure” (Q. 55:5-10).

The last important factor is that of ecological balances which has been mentioned in the Qur’an as ‘al-mizan’.

Allah, the Lord, created the universe and man and then subjected to Him whatsoever exists in heavens and in the earth all of it but He clearly says, “He who created and made man flawless, who determined the measure of his faculties and guided him accordingly. (Qur’an 87:2-3).

Thus, the teachings of Islam enable us to successfully interact with the environment and guide us to follow divine regulations, right order, observe the balance, and not to transgress the measure:

“Every being is equipped for life within its environment, and similarly every environment is so ordered that its products and effects are according to fixed laws, so that there is stable adjustment

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between the environment and the beings which exist in it and life
is not endangered.”

The Qur’ân has stressed that extravagance in the use of what
Allah has provided for us is strictly prohibited and banned in

Environmental Pollution

Man is born in a natural environments. Prior to the creation
of human being on earth, the environment was clean, pure,
beautiful and healthy. It lost its natural virginity after the
emergence of the human speeches on earth when it became the
victim of havoc wrought by human hands. It became polluted
and contaminated due to human efforts to overpower nature and
to exploit natural wealth for his so-called betterment.

This resulted in the present situation which now poses serious
problems and dangers and has made the existence of even human
beings difficult. By man-created disbalance in the creation of
Allah, by violating divine regulators, and by transgressing the
measure set by the Lord, the air becomes polluted, the water is
polluted, and even the soil is upsetting the ecological balance,
much of the pollution problems facing mankind could have been
avoided. In this respect the Qur’ân specifically says:

“And of mankind there is he whose conservation on the present
life will please you and he would call Allah to witness as to that
which is in his heart; yet he is most rigid of opponents. And when
he rises to power his effort in the land would be to create
disturbance therein and to destroy crops and life. Allah does not
approve of ecological disturbance.”

The environment provided by nature has been perfect, and it
started becoming polluted only when man tried to change it—
when he disturbed the balance which he was not allowed to do at
all according to the word of God as revealed to Prophet
Mohammad (pbuh). A new dimension and a crisis has begun to
appear in the last few decades because man and his activities on
our physical and biological environment has a consequential effect
on man and his society due to changes in the environment. Allah
warned against such destructive human efforts. The Qur'ân says such activities are inspired by Satan:

“A community, which takes satan rather than Allah as its patron and assaults nature to the extent of altering Allah’s creation, will face obvious and tangible loss and its ultimate abode will be an environmental hell from which it will find no escape” (Q. 4:117-119).

The reverence for water, the mystical feeling for trees; the symbolic division of earth in quarters by the four rivers of life, and the significance of a mountain are among the most ancient and enduring traditions of the Near East. Water was ever dominant, the central and most essential element in the Persian garden. Indeed, since the first settlement were established in the Near East, water had been the controlling force in the lives of the people. Water and life are basically related to each other—as the former is the medium and building base of the latter. The Qur'ân states this truth in its three universal propositions:

(a) His building actively rests on water (Q. 11:8);
(b) He (Allah) made every living thing of water (Q. 21:31);
and
(c) Allah has created every living thing of water. (Q. 24:45).

Water is found in three states—water vapours, fluid, and ice. Water in the atmosphere region is different from the water in the terrestrial region (e.g., Ocean) as far as the density is concerned. It is well-known fact that rain water is the purest and most uncontaminated.

The rain water is the ocean water which evaporates and returns to the earth in the form of rain which is pure and purifying. In the word of the Qur'ân:

“He sent down from above rain water, pure and purifying”.

This rain water indeed brings life on earth. The oxides on nitrogen formed in the atmosphere and brought down to the soil in the form of nitrates which increase its fertility. The Qur'ân says:

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“We sent down water from clouds to produce thereby grain and
plants and the gardens to thick foliage” (Q. 78:14-16).

Hazrat Ali has also described rain water is reply to the
question, what is pure water? It is said, it is that which has not
been defiled, has not been used already for some other incumbent
duty, whose taste and colour and smell have not been altered by
mixture with any other pure thing such as musk, Saffron,
rosewater, or flowers. Water has been considered as purifying
agent in Islam. The following invocation should be said at the
washing of hands, after the basmala:

“The Qur’ân has predicted in the Qur’ân:

“Watch for the day when the sky will bring forth visible smoke
that will engulf

This will be as afflictive torment, and this is really happening
now in the air. Man’s assault on nature has gone to the extent of
interference with the normal, natural mode of creation. The Qur’ân
says:

“The indiscriminate use of fertilisers, pesticides/insecticides,
preservatives, drugs, and the enormous release of chemicals
through industrial wastes and nuclear wastes demonstrates that
man has become instrumental in changing Allah creation. According to the Qur’ân/Islamic view of the ideal environment,
no such alteration of God’s creation is permissible. The Qur’ân,
in a suggestive and meaningful verse, says:

“A picture of the Garden which is promised to those who are
safeguarded (against evil): Therein are rivers of water unpolluted
and rivers of milk whose flavour changeth not and rivers of wine,
delicious to the drinkers and rivers of clear run honey, therein for
them are all kinds of fruits with protection from their Evolver,
Nourisher and Sustainer.”

The following verse provides solution to the pollution
problems because the Qur‘ân wants human to preserve the natural
environment made by Allah:

“O thou enveloped in thy mantle arise and warn Make the Law
posterior, Nourisher and Sustainer reign supreme. Clean thy person
(within and without). Do away with pollution.”

In Islam, aestheticism is peroxided by cleanliness, as the
Holy Prophet says, “Clean and purify yourself with all possible
means, for Allah has founded on leanliness and more will ever
terparadise except every clean one.” Also, several actions
which lead to pollution in society are prohibited in Islam. For
example, an exposition of things disapproved of in the matter of
streets has been mentioned as “Loading pack animals beyond
what they can bear, casting out the sweepings into the upper part
of the roads, and throwing out water melon peel and dirty water
which may cause folk to a slip fall. Thus, Islam cannot co-exist
with pollution; purity in Islam is considered as being a good
deed. (Q 2:223; 5:7; 108; 24:22; 33:34, 74:5; 87:15).

Protection of Fauna

Protection of fauna in Islam is directly associated with moral
values. The teaching of mercy is an essential part of the faith of
Islam. The Qur‘ân constantly stressed the mercy of God to man,
and man is thus taught to show love and kindness to his fellow.”
Prophet Mohammad (pbuh) says:

“God loves those who are kind to His creation. Above all in life
Abul-Ala places kindness to living creatures and would appear in
this respect to have come under Indian (Jain) influence. Whatever
the truth of that may be, he adopted as a result of his creed the
most absolute form of vegetarians refusing to eat not alone meat
and fish; but milk, eggs and honey. On the same grounds he
provided wearning of wooden shoes.”

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Even for the animals which are used for assistance in agriculture or industry, Islam recommended using them according to their capacity:

“Sustenance must be provided for slacesa and domestic animals in sufficient measure, and they may not be put to more labour than they can perform.”

The Qur’an not only discouraged the killing of animals for mere fun and sport, but also enjoins kind treatment towards them. It says, “There is rather as animal on earth nor being that flies on wings, they are communities like you”. It also says that the earth is meant for all living creature who are driven and commanded by Allah, and they are ensured their feed. These phrases from the Holy Qur’an not only recommend the peaceful co-existence for all biological species, they also provide measures for their welfare. According to Qur’an cattle have been created by Allah for the benefit of man (Q 6:143; 16:6, 67, 81:23; 39:7, 40:80).

Of the cattle there are some burden and some for slaughter. East of that which Allah has provided for you, and follow not in the footsteps of Satan” (Qur’an, 6:143). The Qur’an also says: “Allah does not approve of [ecological] disturbance”. The activities of destroying agriculture and bio-culture have clearly been defined in Islam as “Fasad” Birds which are the flying beauty of the biosphere should not be touched merely for sport. The Prophet (pbuh) says:

“A sparrow killed just for entertainment would on the day of judgment complain [To God] against the person who did so must for fun and not for any material gain” (Nasei, Ibne-Habban).

Islam is very much for the conservation of life (both wild and human) on earth. It regards the killing of the single soul in terms of the entirely humanity, and the saving of a single should as the saving of the total human race. It strongly condemns the destruction of life and agriculture: “Fasad” is not permitted by Allah. Kindness to animals at times becomes the means for a person to achieve Heaven. The Prophet (pbuh) is reported to have said:
“A person was going his way he felt very thirsty. He came upon a well and went down into it and quenched his thirst. After coming out of the well he saw a dog in extreme thirst licking the moist earth around the well. He went down into the well and filled water in one of his leather socks and offered water to the dog. God looked down with favour on this act of kindess on his part and forgave all his sins.”

The Prophet (pbuh) also said:

“you will be rewarded for kind treatment to all those having a liver (living) and sutaining of fodder” (*Bhukhari Muslim*).

On the other hand, cruelty to animals may send a person to hell. Islam prohibits the keeping of animals hungry and in poor condition (weak, lean, and thin). Once the Prophet (pbuh) happened to pass by a camel whose stomach was touching its back. He said at this,

“Do fear God in the matter of these dumb creatures. Use them for riding only when they are in a fit condition and leave them (to rest) from work while they have yet some energy left to them”.

Prophet Mohammad (pbuh) has also said,

“Do not make the backs of your animals your chairs” (*Ahmad Hakim*).

Since animals have community like human beings, they too deserve mercy and affection. The Prophet (pbuh) has said:

“Our Most Merciful God showers His Mercy on those who are themselves merciful. One who has been endowed with a gentle nature, has received a portion of the goodness of this world and next”. (*Mushed...Imam Ahmed bin-Babalk, Abu Daud, Timizi Hakim*).

Islam does not permit us to use animals for hard work beyond their capacity. The Prophet (pbuh) once went to the grove of an Ansari. He saw a camel there. The camel, after looking at the Prophet, began to moan pitreously and tears welled up in its eyes. The Prophet went to the camel and wiped its tears and then asked ‘who is the owner of this camel?’ The owner came unto him and

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said ‘I am the owner. O, Prophet of God!’ Z. Turning to him the Prophet said:

“Don’t thou have any fear of God in relation to their animal? That which God has given to thee as the possession has complained to me that thou takes work from it but does not feed him”. (Ahmad)

Using animals as targets for sport and practice is also prohibited. The Prophet has cursed the person who uses a living object as a target, for practice only (Bukhari & Muslim). Our Prophet has prohibited making animals fight for sport and gambling (cock fights, partridge flights, bull fights, etc). The branding of animals with hot irons for the sake of distinction is also prohibited. The Prophet (pbuh) saw a donkey that was branded on the face. He said, “caused by the person who has done it”. The Prophet is reported to have said “God has made it binding on us to do acts of Kindness to every living thing. Therefore, if slaughter has to be done, it must be in the best possible way, “the person slaughtering the animal should be allowed to cool down”.

Hazrat Umar, (God be pleased with him), the second Caliph, once saw a person dragging a goat by its legs to slaughter it. He said to him:

“Ruin overtake thee, if thou wildest take it to its death, let it be in the proper form”.

Umar bin Abdul Azizs (God be pleased with him) in a letter instructed the Government to stop people from whipping their horses and goading them with pricks. He wrote to the officer-in-charge of the traffic police and patrolling body that nobody should be allowed to put a painful bit of heavy reins in his horse’s mouth, or use a whip with an iron nail on its end. Hazrat Umar Ibn al Khattab said,

“If a she-mule was to stumble in Iraq, I would be found responsible in the eyes of God for having omitted to pave the road for it.”

The Caliph Hazrat Umar bin Abdul Aziz, while himself in Syria, found that in Egypt the transport camels were loaded with one thousand ponds. He ordered that the camels must not be loaded with more than six hundred pounds load.
Protection of Flora

Water, plants, and trees are often repeated as favourite themes of the Qurʾān since they stand in vital relations to animal and human life. A tree in the Qurʾān symbolises eternity and never decaying ownership, as well as the medium of life, light and inspiration. The attributes of sacredness blessedness, and holiness are attributed to some trees, for example, the olive and the fig by which God swears. All this natural wealth is His creation and has been provided by Allah:

“He grows for you owns, and the olive and the datepalm and the grapes, and all kinds of fruits. Surely in that is a sign for a people who reflects” (Q. 16:12).

Sacred trees are mentioned in the sacred literature of the world’s major religions as the trees of knowledge, or the tree of good or evil. The Qurʾān mentions the Tuba-tree in Paradise.

The importance of trees, plants, and forests in Islam is clear from the fact that the Prophet (pbuh) regards Damascus, the land of trees and forests, as one of the gardens of paradise, and the Euphrates and Tigris, the reservoirs of running water, as two rivers of paradise. The glorification of trees, forests, and water entails the idea of forest conservation. The Qurʾān is sensitive to the cutting of trees, which is sanctioned only under extreme conditions. It is only after Allah’s sanction that a tree be cut. The Qurʾān says:

“Whatsoever palm-tree you cut down or left standing on their roots, it was by Allah’s section.”

Prophet Mohammad (pbuh) said, “If a Muslim plants anything and men, beasts, or birds sat of it, it shall be accounted to him as a charitable act” (Bukhari & Muslim). Prophet Mohammad (pbuh) has only permitted cutting of three for extreme needs otherwise it has been discouraged. On the other hand, the plantation of trees, both those bearing fruits and those providing shade have been encouraged and regarded as a charitable act. The Holy Qurʾān says:

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“Do you see the seed you sow we grow it. He is the grower, He can dry it too if He wishes so.”

According to Hazrat Anas Bin Malik (God be pleased with him), the Holy Prophet is reported to have said:

“If a Muslim plants a tree or cultivates a field of crop and men or animal eat of it, it is a charitable act for them.”

Hazrat Jabar (God be pleased with him) has also reported the Prophet Mohammad (pbuh) saying:

“If a Muslim plants a tree and somebody eats of it, or steals out of it or it is eaten by the animals and birds, all shall be accounted to him as charitable acts”.

Also, it has been inferred by some companions of the Prophet Mohammad (pbuh) that this is a recurring charitable act, and the person concerned gets advantage till that tree or plant exists and people get advantage out of it.

Hazrat Sob bin Jathama (God be pleased with him) reported the Prophet Mohammad (pbuh) as having said “the land bearing grass belong to God and his Prophet” (pbuh). The brethren declare that it would not be in accord with Divine wisdom to inflict pain upon without having endowed them with the power to escape it or with the means of warding off danger. Even army officers were prevented from cutting the trees and plundering a natural habitat. For example Caliph Abu Bakr laid down humane rules for the guidance of his army officers.

“No fruit bearing trees shall be cut down, no crops burned, no habitation devastated. There are ten things which the assumption of the Ibrahim make forbidden, and which one must leave under. They include taking part in hunting free wild animals which are edible; whether killing or only injuring; and participating in any despoiling of trees for vegetation on the sacred territory, whether by cutting or by plucking.”

Flora of a nation was not only considered essential for a healthy environment, but its pharmaceutical and medicinal worth was also fully realised. The Unani system of medicine, mostly popular among the Muslims, is mainly based on nature and natural
products. Medical botanists and highly respected physicians (Hakims), such as Al-Razi (b. 865), used to collect wood, bulbs, roots, stems, buds, flowers, leaves and fruits from the floral wealth of the country, and by mixing, grinding or extracting, prepare medicines for various ailments. The Arab medicinal drugs in his Arabic book on medical botany. The practice of Unani Tibb is still a family occupation of Muslims in India and other countries. Extensive deforestation is badly damaging the eco-system. Over grazing has reduced the regenerative capacity of forests to a negligible point. Two facts together have been causing tremendous land erosion. Islam, as is clear from the above details, has always encouraged and given direction to deforestation and agriculture.

Historically Muslim rulers were very fond of gardens, planting trees, and constructing water courses. Sher Shah Suri, the Indian ruler in 1538-1543, issued a “firman” for plantation of shady groves and trees along the roads and making provisions of clean water at intervals. Ibn Babuta has written about such arrangements. Emperor Babur’s genius as garden designer and creator of a paradise garden has its own place in the pages of history and fine art. Like the Muslim gardens of Persia and Central Asia, the terraces in the Mughal gardens in India and Pakistan often represented those of the Qur’anic garden of Paradise. Construction of gardens and plantation of trees was an essential aspect of constructing the habitat and civic development. Emperor Akbar ordered his officers and nobles “to build suitable houses and gardens surrounding.”

Since the awakening of the need for protecting the environment all over the world, it is now considered imperative to re-establish the religious fundamentals and basic principles of conservation. Recently, a joint publication of ICUN and the Department of Metrology, and Environmental protection of the kingdom of Saudi Arabia entitled Islamic principles on the conservation of the environment, has come out. This work presents the Islamic concept of the environment, and the relationship and interaction between man and nature.
In the light of Islam, the riches of the earth are a common heritage. Everyone may benefit from them, make them productive, and use them for their well-being and improvement. Therefore, this legitimate quest of development must not be detrimental to the environment, but must instead ensure its conservation. The Qur’ân is very clear after it hath been well ordered (Qur’ân 7:56). Any disorder leading to pollution, deterioration, or alternating the deteriorating, polluting environment is considered in Islam as “Fasad”; it is the duty of all Muslims to respect to God-given environment, and to this end, Islam dictates responsible and proper management of resources.

The concept of environment in Qur’ân is distinct enough. It has given the values of unity, balance, order and harmony. The balance not only governs the structuring of the define function. The law of the structural balance of the environment is often referred in the Qur’ân by the words ‘balance,’ proportion; or measure’. The ideals set by Qur’ân may well be accepted as a basis of elaborating conservational strategies.

In short, the human being, God’s representative on earth, was entrusted with a particularly heavy responsibility not be behave like an unlimited owner, but to live by the divine teachings, with respect to the preservation of ecological balances, while assuring the proper management of the environment. Today, when we are exploiting natural resources unjudiciously and moving towards chaos, such understanding must be developed by reestablishing the cultural and religious values in society.

REFERENCES
2. La Ilaha Ilâ-l-lah (No God but Allah).
5. See Chart No. 1: Gives illustration of the gradual development of the Universe.
17. Hadith.
26. Saudi Arabia ICUN & The Department of Metrology and Environmental Protection, Islamic principles on the conservation of the environment.

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