



OPEN ACCESS

Al-Azva الإضاء

ISSN 1995-7904 ; E 2415-0444

Volume 39, Issue, 62, 2024

[www.aladwajournal.com](http://www.aladwajournal.com)

## A Critical Study on Global Climate Change in the Light of Shariah's Objectives

**Muhammad Mahmood ul Hassan Shah** (Corresponding Author)  
Ph.D Scholar, Department of Islamic Studies  
University of Okara, Okara, Pakistan

**Dr Abdul Ghaffar**  
Assistant Professor, HOD, Department of Islamic Studies  
University of Okara, Okara, Pakistan

### Abstract

#### KEYWORDS

Shariah's Objectives,  
Global; Climate  
Change; Reason-led  
Enlightenment;  
Revelation;  
Epistemology;  
Theology;  
Jurisprudence.



Date of Publication:  
30-12-2024



*Shariah's* traditional objectives named: essentials (*daruriyyah*) needed, (*hajiyyah*) and complimentary (*tahsinyyah*), which are attributed to preserve the existence of nations; attainment of benefits and prevention from harms (*munasibah/maslahah*); adoption of the good things and avoidance from the bad manners. These interest-based objectives for mankind are basically derived from Quran and Sunnah—the revelation. Ergo, revelation is a fundamental source of knowledge prior to nature and history in Islamic epistemology. On the contrary, Western epistemology is based on rationalism, empiricism and criticism which later morphed into the reason-led Enlightenment that brought about the revolt against God as well as the onset of industrial capitalism which consequently and evidently caused the global climate change. To counter the threat of global climate change, *shariah's* objectives on a global scale must be implemented as the religious pathways of repentance (mitigation). Secondly, to give a proper direction to generate a contemporary Islamic jurisprudence in order to adapt the global climate change (adaptation). In this article, it has been tried to explain that what the mankind has done wrong with

themselves that led to the anthropogenic global climate change and what is the way forward in the light of *shariah*'s objectives.

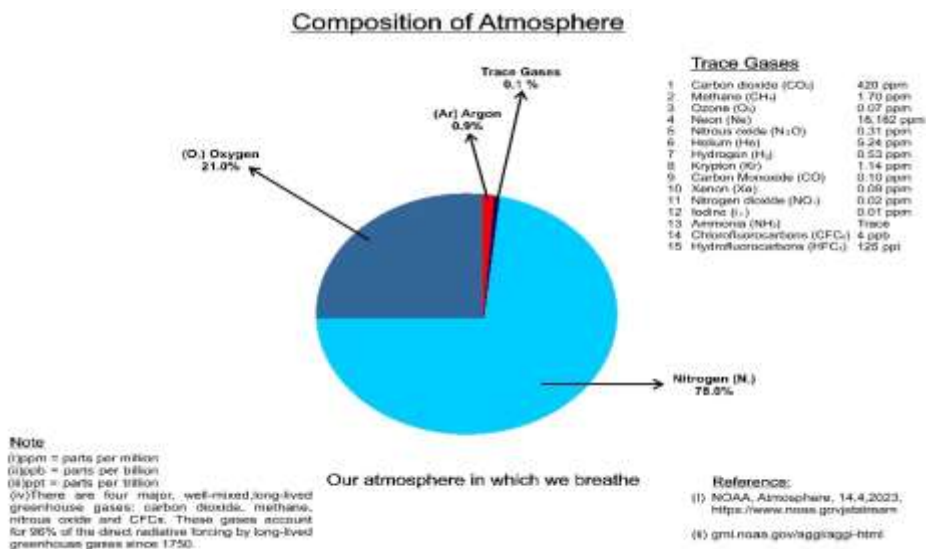
## 1. Global Climate Change

### 1.1. IPCC Definition

According to the IPCC, Climate Change “refers to any change in climate over time, whether due to natural variability or as a result of human activity.”<sup>1</sup>

### 1.2 Explanation

The phrase ‘climate change’ is often used interchangeably with ‘global warming’, yet climate change consists of a larger range of effects beyond just rising temperature. The terms “exceedance of planetary boundaries” and ‘environmental change’ have many similarities with the term global climate change. While the term ‘global change’ is the most inclusive term to encompass all the aforementioned terms. When we describe consequences of human activities especially the burning of fossil fuels, we normally talk about at that time “climate change” or “global warming”. When we discuss consequences of human activities especially the industrial capitalism, we use the terms of “exceedance of planetary boundaries;” ‘global change’ ‘environmental change’ and ‘global climate change’. Global climate change is basically caused by human activities,

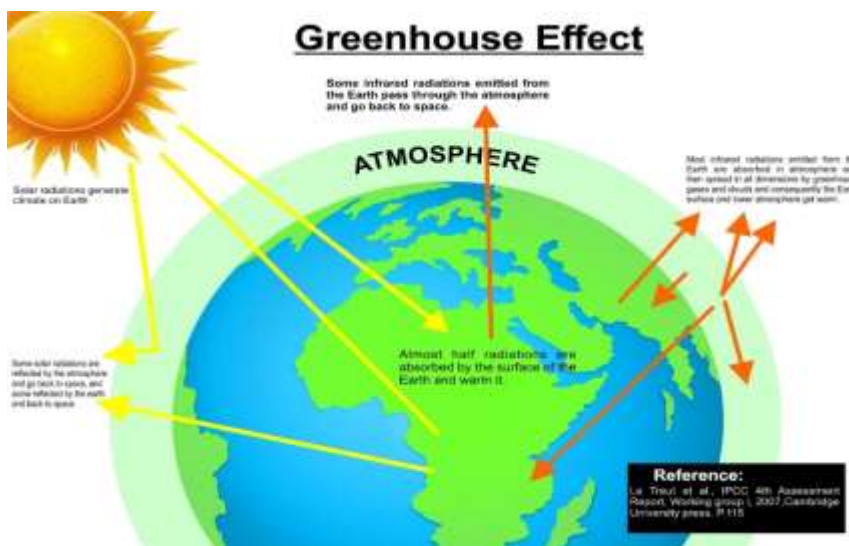


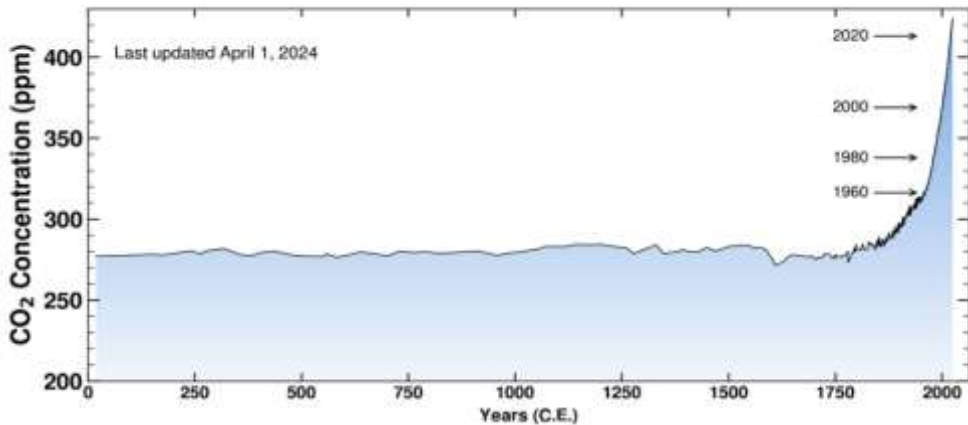
such as combustion of fossil fuels, and deforestation etc., which release large amounts of greenhouse gases (GHGs) into the atmosphere. These

gases trap heat and cause the Earth's atmosphere to warm, leading to alterations in climate patterns across all over the world.

These gases stay for a very long time in the atmosphere as well. Geologists suggested that this is a 'human-dominated geological epoch' better known in the term of 'Anthropocene', coined by Crutzen owing to the massive scale of alterations in nature by human activities. Global climate change has severe impacts on human life, ecosystems, societies and economies. This man-made global climate change is going to alter each and every sphere of human life.

There are a number of gases in the atmosphere such as methane, carbon dioxide and ozone etc. These gases have a vital role to warm the planet earth in order to sustain life. Thus, they are called greenhouse gases. Greenery, flora and fauna, and life on Earth are existed just because of these gases. But industrial capitalism — historically driven and nourished by rationalistic and Enlightenment thoughts and ideas — caused a large number of emissions through combustion of fossil fuels. Eventually, the amount of carbon dioxide and other GHGs has been increasing since industrial revolution, in the atmosphere and average global temperature has been increased to about 1.1oC from the pre-industrial level as 51 billion tons of GHGs are added every year in the atmosphere and 40 billion tons of carbon dioxide is emitted every year in the atmosphere. And in 2030, according to the IPCC — an authority on the issue of climate change — the average global temperature would be increased to 1.5 degree Celsius from the pre-industrial level. Which would unfold a new wave of disasters and deteriorate the magnitude of catastrophes all over the world especially to poor countries.<sup>2</sup>





Reference: <https://keelingcurve.ucsd.edu>, 2nd April, 2024, 4:35pm

According to Keeling Curve, burning of fossil fuels by humans from 1958 to 2023 has surged the amount of carbon dioxide from 315 ppm (parts per million) to 420 ppm respectively.

## 2. Shariah's Objective

### 2.1 Ghazali's definition

According to Imam al-Ghazali, *Maqasid* (objectives) are only discussed in the field of "unrestricted interests" or "legislation for public good" (*masalih al-mursalah* or *istislah*).<sup>3</sup>

### 2.2 Shatibi's definition

Imam Shatibi said:

I mean by 'interests' (*masalih*) what is concerned to the extent of human life (*daruriyyah*); sustainable development (*hajiyyah*); and the acquisition of what its emotional and intellectual qualities require of it in an absolute sense so that it (human life) should be blessed with them in an absolute sense (*tahsiniyyah*).<sup>4</sup>

### 2.3 Shariah's traditional objectives

From the aspect of its own strength, *maslahah* (objective of *shariah*) is divided into the level of essentials (*maqasid daruriyyah*), the level of needs (*maqasid hajiyyah*) and what is related to ethical norms and adornments (*maqasid tahsiniyyah*) that come after the level of needs.<sup>5</sup>

## 3. Daruriyyah Objectives and Global Climate Change

*Daruriyyah* objectives are the essential objectives of *shariah*. The establishment of the interests (*masalih*) of this world and the Hereafter is totally depended on these objectives. The existence of the nations and their legal systems based on human development would be cease to exist without the objectives of *daruriyyah*.

There are five essentials in shariah's objectives:

3.1 Preservation of *Deen* (religion)

3.2 Preservation of life

3.3 Preservation of reason

3.4 Preservation of progeny

3.5 Preservation of resources<sup>6</sup>

### 3.1.1 Preservation of Deen and global climate change

#### i. Theological approach

It is essential to note that the only code of life that is accepted In the Grace of Allah is Islam.<sup>7</sup>

This code of life has a legacy of Revelational and Semitic tradition from Adam to Muhammad (PBUH).<sup>8</sup> Regarding articles of Faith that are present in this code of life have been verified by all the prophets.<sup>9</sup> Whereas its deeds and actions have been witnessed in the Prophet Muhammad's Quran and Sunnah. So, adherence to this code of life, till the Day of Judgement, is the only way to salvation for mankind.<sup>10</sup>

Humankind, on the contrary, is not so interested to seek this salvation as man-made global climate change is the epitome of the negation of the essence of *Deen* (religion), human purposes on planet Earth and Allah's commandments to humans about surrounded creatures.<sup>11</sup>

- a. It is equally important to note that the basis of Islam is based on the concept of One True Allah (Tawheed). He is the Creator and Master of this universe. The absolute sovereignty over the planet Earth belongs to Almighty Allah. Thus, fundamental of shariah and its objectives are directly concerned with the global climate \_\_\_\_\_ whether it is belonged to animate or inanimate world or to mindful and mindless beings \_\_\_\_\_ prostrate themselves to Almighty Allah and declare His Glory and Praises. Allah SWT said:

تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ ۚ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ  
تَسْبِيحَهُمْ ۗ إِنَّهُ كَانَ حَلِيمًا غَفُورًا<sup>12</sup>

The seven heavens, the earth, and all those in them glorify Him. There is not a single thing that does not glorify His praises—but you 'simply' cannot comprehend their glorification. He is indeed Most Forbearing, All-Forgiving! He said:

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ۗ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ<sup>13</sup>

Whatever is in the heavens and on earth, doth declare The Praises and Glory of God: to Him belongs Dominion, and to Him belongs Praise: and He has power Over all things.

Another place He said:

وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَالُهُم بِالْعُدْوَىٰ وَالْأَصْبَالِ<sup>14</sup>

Whatever beings there are In the heavens and the earth Do prostrate themselves to God (Acknowledging subjection),—with good-will Or in spite of themselves : So do their shadows In the mornings and evenings.

**b.** To waging a war against nature and subdue the earth by corrupting it and relentlessly exploiting its resources are also the negation of stewardship of planet Earth that had been bestowed upon mankind by Allah SWT in order to conduct on the Earth according to His will.<sup>15</sup>

Allah SWT said about stewardship:

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا<sup>16</sup>

We did indeed offer The Trust to the Heavens And the Earth And the Mountains ; But they refused To undertake it, Being afraid thereof : But man undertook it ;— He was indeed unjust And foolish ;—

He described the history of stewardship:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۗ قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ<sup>17</sup>

Behold thy Lord said to the angels: “I will create a vicegerent on earth.” They said “Wilt thou place therein one who will make mischief therein and shed blood? Whilst we do celebrate Thy praises and glorify Thy holy (name)?” He said: “I know what ye know not.”

He said about good conduct:

قُلْ يَا عِبَادِ الَّذِينَ آمَنُوا اتَّقُوا رَبَّكُمْ ۗ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ<sup>18</sup> ...

Say: “O ye My servants who believe! Fear your Lord. Good is (the reward) For those who do good in this world. Prophet Muhammad PBUH said about good conduct on planet Earth:

إِنَّ الدُّنْيَا حُلُوهٌ خَضِرَةٌ، وَإِنَّ اللَّهَ مُسْتَخْلِفُكُمْ فِيهَا، فَيَنْظُرُ كَيْفَ تَعْمَلُونَ

Planet Earth is green and beautiful and Allah has appointed you His steward over it so that He could evaluate your deeds.

Allah prohibited bad conduct:

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ۗ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ<sup>19</sup>

And do no mischief on the earth after it has been set in order: that will be best for you if ye have faith.

He said another place:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ<sup>20</sup>

Mischief has appeared On land and sea because Of (the meed) that the hands of men have earned, That (God) may give them A taste of some of their Deeds : in order that they May turn back (from Evil).

In the end, Allah SWT said:<sup>21</sup> تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ

That Home of the Hereafter We shall give to those who intend not high-handedness or mischief on earth: and the end is (best)

for the righteous.

## ii. Epistemological approach

a. There are three fundamental sources of knowledge in Islam.

- Revelation
- Nature
- History<sup>22</sup>

Islam is a religion accepted by Allah and His Prophets. It provides a fundamental source of knowledge for mankind. This knowledge is perceived to be the Revelation of Allah to His Messengers that is confined to the Holy Books of Torah, Gospels and The Quran. Since The Quran is the last Revelation of Almighty Allah, its authority and sovereignty over the rest of the Holy Books would remain intact and extant till the Day of Judgement.

b. On the other hand, there is epistemology of the new world or modern Western civilization. Its main sources of knowledge are as follows:

- Rationalism
- Empiricism
- Criticism<sup>23</sup>

Before explaining these epistemological views, to know about the historical background is very important. According to Bertrand Russel, four important stages played a pivotal role before the emergence of modern rationalism. These stages that developed in Europe in fifteenth and sixteenth centuries are as follows:

- Italian Renaissance
- Reformation
- The rise of science
- Empiricism<sup>24</sup>

These four stages may be described as the most fascinating history of rapid evolution of western society. Emancipation from the persecution of the Church was an achievement in the history of western civilization. Regarding the rise of science, Bertrand Russell described about seventeenth century developments in these words: “With the seventeenth century it is different: Plato and Aristotle, Aquinas and Occam, could not have made head or tail of Newton”

He further expressed: “Four great men—Copernicus Keplar, Galileo and Newton—are pre-eminent in the creation of science.”<sup>25</sup>

But these achievements and other positive changes in the society had not been developed on the sensible track in a balanced way rather they caused to accelerate the degree of individuality and resentment against religion to the dangerous levels. Until, reason-led Enlightenment had come into on effect and critical reason had become chief source of knowledge by replacing the revelation.

## Rationalism

Although modern rationalism chronologically came after the empiricism, its historic importance demands to mention it prior to empiricism. In Western philosophy, rationalism is a view in which a reason is regarded as a single source of knowledge. It has long been the

rival of empiricism in which knowledge comes from sense experience. With regard to the religion, rationalism means that knowledge does not come from supernatural revelation rather comes through the use of natural faculties. In the arena of metaphysics, law of causality seemed to be suspended in the subatomic world of quantum mechanics.<sup>26</sup> Ancient rationalism started its journey from the 6<sup>th</sup> century BCE through rationalist Pythagoras. Aristotle's highest manifestation of rationalism was culminated in syllogistic or deductive logic. Averroes (1126-1198/ Ibn-Rushd) was a proponent of rationalism and interpreted it Aristotelian fashion. He believed that the existence of God can be proved by reason alone without the help of any revelation.<sup>27</sup> The father of modern epistemological rationalism was Rene Descartes, who was so passionate about applying the mathematics into philosophy for the sake of clearness. This clearness in certainty through reason finally manifested in his famous dictum "cagito ergo sum" which means "I think, therefore I am". Benedict Spinoza (1632-1677) and G.W. Leibniz (1646-1716) held rationalistic point of views.

### **Empiricism**

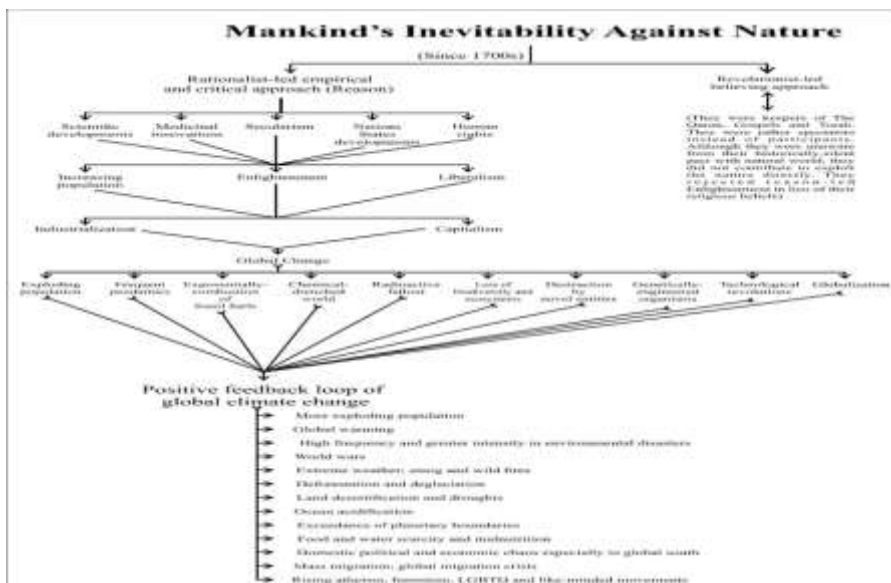
Empiricism derived from the Greek word *emeiria*, which means: experience. In philosophy, it is a view in which experience is regarded as a sole source of knowledge. It means that knowledge or concepts originate in experience and are applicable to things that can be experienced. In simple words, concepts, knowledge or beliefs which can pass into the experience are a posteriori (Latin: from the latter/induction) and are valid. On the other hand, concepts, knowledge or beliefs which can not pass into the experience are a priori (from the former/ deduction) and are invalid. Empiricism does not accept the authority of rationalism, for they fall into the a priori. Francis Bacon (1561-1626) was a great defender and successor of the Greek legacy of empiricism as well as a pioneered of the modern empirical method. His strong preference for a posteriori and scientific induction prepared the ground for later philosophers. Thomas Hobbes (1588-1679), John Locke (1632-1704) and David Hume (1711-1776) were the strong proponent of empiricism.<sup>28</sup>

### **Criticism**

Criticism does not refer to the literary criticism, instead it is referred to the view of epistemology that was developed by Immanuel Kant. Kant (1724-1804) was born at the time of history when rationalism and empiricism were interacting with each other. He wanted to conjoined them and make a way in which contradiction and rivalry might be ended in between. According to the *Britanica*, Kant criticized in his magnum opus: '*critique of pure reason*', a particular type of metaphysics—the Leibniz's

epistemology in which he assumed that human mind can reach the truths like God, freedom and immortality. Kant believed that this is a sham metaphysics.<sup>29</sup> However, he maintained that knowledge must be based on the judgements that are a priori, yet these a priori are the forms of arrangement imposed from within upon the raw materials of sensation. In other words, different types of categories in a priori lie dormant until the things-in-themselves come into on mind as a sense impression to activate a priori for a judgement.<sup>30</sup> To sum up, a priori and a posteriori are altogether important as a source of knowledge. At this point, criticism has not any conflict with revelation. It may be theologically meant that impression of the whole universe as a raw material is perceived to be a posteriori and higher categories of a priori in mind make a judgement that some kind of super being must have created this universe.

However, some self-contradictory ideas in Kant’s writings regarding the more importance of experience and things-in-themselves provided a reasonable impression for other Enlightenment philosophers to deviate from the idealism to materialism. Besides, contemporary Enlightenment thinkers of that time—such as: Bayle, Montesquieu, Fontenelle, Maupertuis, Holbach, La Mettrie, Cabanis, Rousseau, Voltaire, Turgot, Robinet, Diderot and Alembert—created the tendency of strong deviation. Although Hegel’s (1770-1931) philosophy and dialectics were systematically advanced than Kant’s, yet, his ground of idealism was weak against materialism. This persistent tendency triggered off the notion of liberalism and materialism to the full extent from Enlightenment thinkers to Ludwing Feuerbach (1804-1872), Karl Marx (1818-1883) and others.<sup>31</sup>



Preservation of *Deen* is required complete embracement of its commandments by mankind. Believing in one True Allah,<sup>32</sup> the Hereafter<sup>33</sup> and the other articles of faith as well as deeds of worship have been remained essentials in Semitic tradition. Thus, preservation of *Deen* is endangered by Western epistemology as well as positive feedback loop in global climate change that is actually a byproduct of Western epistemology.

To keep peace and building up the Earth, it is said in the Bible: “As long as the world exists, there will be a time for planting and a time for harvest. There will always be cold and heat, summer and winter Day and night.”<sup>34</sup> Allah SWT said in the Quran:

وَالْأَرْضَ مَدَدْنَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَوْزُونٍ - وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ وَمَنْ لَسْتُمْ لَهُ بِرَازِقِينَ - وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنزِلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ - وَأَرْسَلْنَا الرِّيَّاحَ لَوَاقِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ<sup>35</sup>

And the earth We have spread out (like a carpet); set thereon mountains firm and immovable; and produced therein all kinds of things in due balance. And We have provided therein means of subsistence,—for you And for those for whose sustenance ye are not responsible. And there is not a thing but its (sources and) treasures (Inexhaustible) are with Us ; but We only send down thereof in due and ascertainable measures. And We send the fecundating winds, then cause the rain to descend from the sky, therewith providing you with water (in abundance), though ye are not the guardians of its stores.

Another place He said: ...هُوَ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا...<sup>36</sup>

It is He Who hath produced you from the earth and settled you therein.

- c. These aforementioned injunctions (faith and action) are laws (*shariah*) from the prophets. In fact, these were the Revelations revealed by Allah to the Prophet for the attainment of benefits and prevention from harms (*masalih*) to mankind. Yet mankind in general, and modern Western civilization in particular, ignored this Revelation in lieu of ‘reason’. Thus, rejecting the *Deen* or the laws of the prophets in general, and Quran and Sunnah in particular, triggered off the inhumane scientific and industrial revolution that attributed to the man-made global climate change. Allah SWT said:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ۗ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ<sup>37</sup>

So set thou thy face steadily and truly to the Faith: (establish) Allah’s handiwork according to the pattern on which He has made mankind: no change (let there be) in the work (wrought) by Allah: that is the standard Religion: but most among mankind understand not.

He SWT said:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ<sup>38</sup>

Mischief has appeared on land and sea because of (the meet) that the hands of men have earned, that (Allah) may give them a taste of some of their deeds: in order that they may turn back (from Evil).

It is mentioned in the Book of Isaiah: “The people have defiled the earth by breaking God’s laws and by violating the covenant he made to last forever. So, God has pronounced a curse on the earth. Its people are praying for what they have done. Fewer and fewer remain alive.”<sup>39</sup>

On the eve of the Judgement Day, same it is said in the Book of Revelation: “The time has come to destroy those who destroy the earth!”<sup>40</sup>

To sum up, preservation of *Deen* as an essential objective of shariah does not provide an immediate solution to tackle the global climate change, yet its preservation against the reason on a global scale would certainly create the religious pathways of repentance to ameliorate the effects of global climate change in a balanced way.

## Preservation of life and global climate change

### i. Anthropogenic killing spree

a. Preservation of life means to protect the human life and to keep it safe and healthy. It is a second essential in shariah’s objectives, although some jurists ranked it a higher place than *Deen*(religion). It is important to know that the sanctity of human life is of paramount importance in Islam. The biggest crime, after polytheism, before Allah SWT is to kill an innocent man.

It is said in the Bible: ... and do not put an innocent man to death, for I will condemn anyone who does such an evil thing.<sup>41</sup> Gospel of Matthew said: You have heard that people were told in the past, “Do not commit murder; anyone who does will be brought to trial.”<sup>42</sup>

Allah SWT said in the Quran:

مَنْ أَجَلَ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَهُمْ رَسُولُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِّنْهُمْ بَعَدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ<sup>43</sup>

On that account: We ordained for the Children of Israel that if anyone slew a person unless it be for murder or for spreading mischief in the land it would be as if he slew the whole people: and if anyone saved a life it would be as if he saved the life of the whole people. Then although there came to them Our apostles with clear Signs yet even after that many of them continued to commit excesses in the land.

b. To take global climate change into account, myriad trove of evidences is documented in which a number of millions of people from all

around the world generally, and in global south particularly, die every year owing to the preventable man-made global climate change. These millions of people, according to my premise, have been dying every year by the legacy of free men who chose the path of reason-led Enlightenment that attributed to the inhumane industrial capitalism.

Premature deaths of 7 million people every year all around the world also fall into this anthropogenic massacre.<sup>44</sup>

## ii. Slow poisoning through ecosystem

- a. In Islam, committing a suicide is considered a cardinal sin and therefore severely prohibited. Allah SWT said:

...وَلَا تَقْتُلُوا أَنْفُسَكُمْ ۗ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا<sup>45</sup>

Nor kill (or destroy) yourselves: for verily God hath been to you Most Merciful  
About this heinous crime, Prophet Muhammad (PBUH) said:

...وَمَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ عُدَّتْ بِهِ يَوْمَ الْقِيَامَةِ<sup>46</sup>...

“Whoever to kill himself by anything, he would be punished by that in the Day of Judgement.”

- b. To take global climate change into account, myriad trove of evidences is documented in which a wide range of animate and inanimate world, through chemicals, plastics and pollution, across the ecosystems, has been poisoning since 1942. Even anthropogenic responses to global climate change by synthetic chemicals that attributed to a spree of fatalities in humans, birds and animals also fall into this category.<sup>47</sup>

## 3.2 Preservation of reason and global climate change

### i. Anthropogenic harmful reason

- a. Preservation of reason means: to protect the human intellect from pollution of the harmful knowledge and intoxicants. It is a third essential in shariah's objectives. It is important to know that legal obligations of divine laws are not subjected to those subjects who do not have the faculty of reason. Human reason attributes to distinguish mankind from all other animals. It has a capacity to observe itself as well as to nature to contemplate the signs of ultimate Reality.

Allah SWT said:

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَخْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَاحِ وَالسَّحَابِ الْمُسَجَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لآيَاتٍ لِقَوْمٍ يَعْقِلُونَ<sup>48</sup>

“Behold! in the creation of the heavens and the earth; in the alternation of the night and the day; in the sailing of the ships through the ocean for the profit of mankind; in the rain which Allah sends down from the skies, and the life which He gives therewith to an earth that is dead; in the beasts of all kinds that

He scatters through the earth; in the change of the winds, and the clouds which they trail like their slaves between the sky and the earth;- (here) indeed are Signs for a people that are wise.”

Everything that corrupts this reason or has a probability to lead to corruption is prohibited in Islam. Intoxicants even the small amount of them are therefore prohibited in Islam in order to preserve the reason.

Allah SWT said:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ- إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ<sup>49</sup>

O ye who believe! intoxicants and gambling (dedication of) stones and (divination by) arrows are an abomination of Satan's handiwork: eschew such (abomination) that ye may prosper. Satan's plan is (but) to excite enmity and hatred between you with intoxicants and gambling and hinder you from the remembrance of God and from prayer: will ye not then abstain?

- b.** Humankind, on the contrary, is not so interested to preserve reason as reason-led Enlightenment had been generated a harmful and exceeded knowledge that illuminated the world with exploding population, industrial and chemical pollution, radioactive fallout, exceedance of planetary boundaries or global climate change. Anthropogenic rebellious reason broke all the constraints of religion that paved the way freedom and liberty in an unnatural way. This kind of revolt against balanced reason also attributed to the free-thinking practices against proscribed drinks and eating which were prohibited in the laws of prophets.

### 3.3 Preservation of progeny and global climate change

#### i. Extinction rebellion

**a.** Preservation of progeny means: to protect the children of Adam—as it is a Will of God—from being to extinct on this planet Earth by preserving the needs of future generations through traditional family values. It is all about to leave the legacy of virtue and fortune in order to strengthen the progeny and the future generations. Allah SWT said:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا ...<sup>50</sup>

O ye who believe! save yourselves and your families from a Fire

Prophet Muhammad PBUH:

كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالْأَمِيرُ رَاعٍ وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ رَوْجِهَا وَوَلَدِهِ فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ.<sup>51</sup>

Everyone among you is a guardian as well as responsible for its subjects (or wards). The ruler is a guardian. The husband is a guardian for his family. The wife is a guardian for her husband's house and his

children. So, everyone among you is a guardian as well as responsible for its subjects. Family as an institution is a constituent element to preserve the human progeny. Marriage provides the fundamental building blocks to constitute the family. Family thus, preserve the interest of the future generations. Prophet Muhammad PBUH was so sensitive about the right of the reasonable amount of inheritance for the heirs. He SWT said:

...إِنَّكَ أَنْ تَدْرُورَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَدْرَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ...<sup>52</sup>

Indeed, it is good for you to leave your heirs resourceful rather living in want so begging to others.

**b.** Humankind, on the contrary, has relentlessly been using the resources of their future generations as well as contaminating the air, water, land and biosphere for centuries. In fact, we—the present and former generations—are culprit to commit the sin of exceedance of planetary boundaries such as: biodiversity loss, changes in land systems, freshwater use, novel entities (chemicals, plastics, nuclear waste etc.), altered biogeochemical cycles (acidic oceans etc.) and so on and so forth. This kind of generational level inflation of planet Earth will take an unbearable toll from our future generations.

This type of mischief, on our behalf, must be stopped for the sake of the interests of the future generations. Catastrophic events are unfolded in every field of life from the philosophy of anthropogenic reason-led Enlightenment. This movement amplified the story of freedom and liberty that brought about the development of atheism, feminism, LGBTQ and other similar ideas and movements which were strictly forbidden in the sight of all the Prophets of Almighty Allah. Shining sun of reason-led Enlightenment burned all the family values and Enlightenment-led industrial capitalism generated a positive feedback loop in global climate change with regard to the declining family values.

### 3.5 Preservation of resources and global climate change

#### i. Generational level inflation of planet Earth

**a.** preservation of resources means: to protect the property, wealth and resources of the universe from wasting recklessly and relentlessly. Resources may be something that are deemed valued. In other words, resources are what made by Allah SWT in the universe for the sustenance of economic affairs of humans.

Regarding preservation of property and wealth, Allah SWT said:  
وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهَ عَلَىٰ مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ

الْخِصَامِ - وَإِذَا تَوَلَّىٰ سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۗ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ<sup>53</sup>

There is the type of man whose speech about this world's life may dazzle thee and he calls God to witness about what is in his heart; yet is he the most contentious of enemies. When he turns

his back his aim everywhere is to spread mischief through the earth and destroy crops and cattle. But God loveth not mischief.

Allah SWT said: <sup>54</sup> وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا

To those weak of understanding make not over your property which God hath made a means of support for you.

Allah SWT said:

<sup>55</sup> فَلَمَّا أَلْقَوْا قَالَ مُوسَىٰ مَا جِئْتُمْ بِهِ السِّحْرُ إِنَّ اللَّهَ سَابِغُهُ إِنَّ اللَّهَ لَا يَصْلِحُ عَمَلَ الْمُفْسِدِينَ

When they had had their throw, Moses said: “What ye Have brought is sorcery: God will surely make it of no effect: for God Prospereth not the work of those who make mischief.

Similarly, He SWT said:

<sup>56</sup> وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ

Do no mischief on the earth after it hath been set in order but call on Him with fear and longing (in your hearts): for the mercy of God is (always) near to those who do good.

**b.** It is equally important to note that all the things in the universe are made at the services of the steward of Allah—the mankind. It is said in the Bible: All the animals, birds, and fish will live in fear for you. They are all placed under your power. Now you can eat them as well as green plants; I give them all to you for food.<sup>57</sup> Allah SWT said in the Quran:

وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ ۖ وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ ۚ وَآتَاكُم مِّن كُلِّ مَا سَأَلْتُمُوهُ ۚ وَإِن تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا ۗ إِنَّ الْإِنسَانَ لَظَلُومٌ كَفَّارٌ<sup>58</sup>

And He hath made subject to you the sun and the moon, both diligently pursuing their courses; and the night and the day hath he (also) made subject to you. And He giveth you of all that ye ask for. But if ye count the favors of Allah never will ye be able to number them: verily man is given up to injustice and ingratitude.

Yet Allah SWT demands justice and balance in the universe from His steward. He SWT said:

<sup>59</sup> وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ۚ أَلَّا تَطْغَوْا فِي الْمِيزَانِ ۚ وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ

And the Firmament has He raised high, and He has set up The Balance (of Justice), In order that ye may not transgress (due) balance. So, establish weight with justice and fall not short in the balance.

He SWT does not allow to eating up other properties:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَن تَرَاضٍ مِّنكُمْ ...<sup>60</sup>

O ye who believe! Eat not up your property among yourselves in vanities: But let there be amongst you Traffic and trade by mutual goodwill. He SWT dislikes acts of wasting and spendthrift:

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا ۚ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ<sup>61</sup>

O children of Adam! wear your beautiful apparel at every time and place of prayer: eat and drink: but waste not by excess for God loveth not the wasters. He SWT said:

وَأْتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا - إِنَّ الْمُبْذِرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ ۗ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا<sup>62</sup>

And render to the kindred Their due rights, as (also) To those in want, And to the wayfarer: But squander not (your wealth) In the manner of a spendthrift. Verily spendthrifts are brothers Of the Evil Ones; And the Evil One Is to his Lord (Himself) Ungrateful. The last Prophet Muhammad PBUH said:

إِنَّ اللَّهَ... كَرِهَ لَكُمْ قَيْلَ وَقَالَ، وَكَثْرَةَ السُّؤَالِ، وَإِضَاعَةَ الْمَالِ<sup>63</sup>

Indeed, Allah SWT does not like for you to beat about the bush, asking too many questions and wasting of resources

Similarly, earning the money through prescribed means is very important to preserve the fifth essential(resources) of shariah's objectives.

Allah SWT said:

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَضُرُّهُمْ إِلَّا كَمَا يَضُرُّهُمُ الَّذِي يُتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ۗ ذَٰلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا ۗ وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا<sup>64</sup>

Those who devour usury will not stand except as stand one whom the Evil one by his touch hath driven to madness. That is because they say: "Trade is like usury," but Allah hath permitted trade and forbidden usury.

c. Humankind, on the contrary, does not seem to be interested to preserve the resources of the planet Earth and beyond. Instead, they have deeply been exploiting the Earth's resources for centuries and are going to exploit the resources of the planet Mars, Moon, asteroids and meteors in near future.

Voracious man has turned the environmental balance of the planet Earth into grave peril by deeply exploiting, extracting and mining the resources on the industrial scale. Capitalism-induced interest-based economy is playing a positive feedback loop in degradation, malnutrition, unemployment, modern slavery, inequality and generational level inflation. According to the WMO, about 3.64 trillion dollars have been lost since 1970 to 2021 from 11,000 global disasters. It means that every single day over the past 50 years, 202 million dollars must have been lost.<sup>65</sup> Humans are facing a great predicament. They have been trapped in the vicious circle of the positive feedback loop in global climate change. They want to control the nature in order to tackle the problem of climate change. Yet, the problem is that whenever a problem reoccurs, instead of looking for the real cause of the problem— that is, indeed, reason-based epistemology—, they want to get more control of the nature. Thus, the cycle of this positive feedback loop continues more intensive way, while

the problems and disasters are increasing through every passing human experiment.

“Stern Review” argued that the benefits of strong and early action far outweigh the economic costs of not acting. And innocent poor people and poor countries would suffer the most by global climate change.<sup>66</sup> Fossil fuels companies get 1 trillion dollars subsidies per year under the auspices of WTO.<sup>67</sup> This act is an abomination in the objectives of the Prophets’ Laws as their exploitation is not in the interests of mankind.

#### **4. *Hajiyyah* Objectives and global climate change**

*Hajiyyah* objectives are the needed objectives of *shariah*. It is an expansion of the manning of the law in order to the attainment of facility and prevention from constrains. Although they are not essential in this level, but bettermet of the livelihood is totally depended on it.<sup>68</sup>

##### **4.1 CRDPs or needed objectives?**

Climate change science is objectively based on the methodology of Climate Resilient Development Pathways (CRDPs). CRDPs provide only complementary methods to tackle the global climate change through adaptation; mitigation; innovation; resources and engagement; and transformation.<sup>69</sup> According to the IPCC: “Adaptation is defined in human systems, as the process of adjustment to actual or expected climate and its effects in order to moderate harm or take advantage of beneficial opportunities. In natural systems, adaptation is the process of adjustment to actual climate and its effects; human intervention may facilitate this.”<sup>70</sup>

According to the IPCC, mitigation is a human intervention to reduce the sources or enhance the sinks of greenhouse gases. Mitigation along with adaptation to climate change leads to the objective described in Article 2 of the UNFCCC in which ultimate objective is of the stabilization of greenhouse gas concentrations in the atmosphere at a level that would prevent dangerous anthropogenic interference with the climate system.<sup>71</sup> Innovation refers to inventing climate-smart machines and new processes to achieve the carbon zero target. It also includes new approaches towards social sciences and business policies that will pave the way new inventions on a global scale.<sup>72</sup> However, CRDPs seem to be incapable to lead more important matters that are related to the level of ‘needs’ which address the global climate change in its core.

According to my research capacity, needed (*hajiyyah*) objectives of *shariah* with regard to the global climate change are as follows:

- i. Reason-induced global climate change must be countered with the revelation of the Prophets in order to create the balance in ‘Global Change’.

- ii. Manufacturing all types of chemicals and plastics, steel and cement must be stopped particularly in global north. Access to pure drinking water and availability of nutritious food must be ensured by world governments, particularly for the global south. Carbon polluters must be trialed according to the amount of their released carbon for the compensation of blood-money, organ-damage and so on.
- iii. Rationalism, empiricism, criticism and all other modern ideas' outcomes must be nurtured under the guidelines of the Prophets' Laws.
- iv. 'Climate Justice' or 'Climate Reparations' must be served from the global north to the global south based on the argument of per capita emissions for lost time.
- v. Capitalism-led interest-based economy must be reformed in order to avoid the generational level inflation of the planet Earth. Otherwise, extreme anarchy and civil chaos cannot be avoided.

### 5 *Tahsiniyyah* objectives and global climate change

*Tahsiniyyah* objectives are the complimentary or commendable objectives of *shariah*. They are neither considered essential nor needed objectives rather are regarded to adoption of the good things among the practices and avoidance from the dark manners that are considered bad among the good temperaments. Preservation of *haji* and *tahsini* is must for the sake of essential. It is important to note that disruption to *haji* and *tahsini* in absolute terms leads to partially disruption to essential.<sup>73</sup>

#### 5.1 CRDPs as the complimentary objectives!

- i. CRDPs, as a methodology of the management in climate science, fall into the level of complimentary objectives of *shariah*. Islam does not negate science provided it is nurtured under the guidelines of Prophets' Laws. Thus, "development trajectories that successfully integrate mitigations, adaptation and sustainable development" are welcomed in the last purified *shariah* of Prophet Muhammad as an *Istihsan*, *Istislah* and *Urf*.
- ii. Islam does not appreciate excesses in every filed of life. It encourages to take a balanced approach in every matter of human life. Global climate change is, therefore, a result of excesses in the faculty of human 'reason' and exploiting the 'resources'.

It is equally important to note that references of the Quran and Sunnah about global climate change that have earlier been quoted in the section of essential and needed objectives of *shariah*, are also the very references of the complimentary objectives of *shariah* with regard to the global climate change. At this point, there is no need to repeat them again. However, some other supplementary matters about *tahsiniyyah* objectives with regard to the global climate change are discussed in next division.

## 5.2 Complimentary objectives and conservation of Nature

i. Almighty Allah said about His creation and conservation:

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَسَوَّلَ لَكُم فِيهَا سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِنْ نَبَاتٍ شَتَّىٰ- كُلُوا وَارْزُقُوا أَنْعَامَكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِأُولِي النَّهْيِ<sup>74</sup>

“He Who has made for you the earth like a carpet spread out; has enabled you to go about therein by roads (and channels); and has sent down water from the sky.” with it have We produced divers pairs of plants each separate from the others. Eat (for yourselves) and pasture your cattle: verily, in this are Signs for men endued with understanding.

He SWT said:

فَلْيَنْظُرِ الْإِنْسَانُ إِلَىٰ طَعَامِهِ- أَنَا صَبَّبْنَا الْمَاءَ صَبًّا ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا- فَأَنْبَتْنَا فِيهَا حَبًّا وَعِنَبًا وَقَضْبًا- وَزَيْتُونًا وَنَخْلًا- وَحَدَائِقَ غُلْبًا- وَفَاكِهَةً وَأَبًّا- مَّتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ<sup>75</sup>

Then let man look At his food, (and how We provide it): For that We pour forth water in abundance, And We split the earth in fragments, And produce therein corn, and grapes and nutritious plants, and olives and dates, and enclosed gardens, dense with lofty trees, and fruits and fodder,—for use and convenience to you and your cattle.

ii. Mirza Galib versified about the nature’s handiwork:

کاٹ کر پھیلتے جو ناخن باند از بلال

توت نامیہ اس کو بھی ناچھوڑے پیکار

If you cut a fingernail like a crescent moon and then throw it away, producing power of nature will not even leave it sterile.

Prophets of Allah were so natural as they always sought a middle way between the utilization and conservation. Prophet Muhammad PBUH said about the dead goat:

هَلَّا انْتَفَعْتُمْ بِجِلْدِهَا، قَالُوا: إِنَّهَا مَيْتَةٌ، قَالَ: إِنَّمَا حَرَّمَ أَكْلِهَا<sup>76</sup>

Why don’t you utilize its hide? They said: it’s dead. Prophet replied: forbidden in only its eating.

iii. “Prophet Muhammad PBUH prohibited to waste the resources”. It indicates that Islam promotes conservation and discourages wastage and exploitation.<sup>77</sup>

iv. Prophet PBUH said:

مَنْ قَتَلَ عُصْفُورًا عَبَثًا، عَجَّ إِلَى اللَّهِ عز وجل يَوْمَ الْقِيَامَةِ مِنْهُ، يَقُولُ: يَا رَبِّ، إِنَّ فَلَانًا قَتَلَنِي عَبَثًا، وَلَمْ يَقْتُلْنِي لِمَنْفَعَةٍ<sup>78</sup>

Whoever kills the bird without any need, at the day of Judgement the bird would file the complaint against that killer to Allah SWT and plead: O My Lord! I was killed without any need by so and so and he did not hunt me for the sake of benefit.

v. Abu Bakr Al-Saddiq the first Caliph of Islam said:

وَلَا تَقْطَعَنَّ شَجَرًا مُثْمِرًا<sup>79</sup>

Do not cut down shady and fruitful trees.

- vi. Umar Ibn Al-Khattab, the second caliph in Islam highlighted the interdependency in ecosystem:

يَا صَاحِبَ الْحَوْضِ لَا تُخْبِرْنَا، فَإِنَّا نَرُدُّ عَلَى السَّبَاعِ وَتَرُدُّ عَلَيْنَا<sup>80</sup>

O pond-owner! Do not tell us. We interact with wild beast and they interact to us.

- vii. Prophet PBUH said:

إِنَّ مَثَلَ الْمُؤْمِنِ كَمَثَلِ النَّخْلَةِ أَكَلَتْ طَيِّبًا وَوَضَعَتْ طَيِّبًا وَوَقَعَتْ فَلَمْ تَكْسِرْ وَلَمْ تَفْسِدْ<sup>81</sup>

The example of a believer is like honey bee. It eats clean things, drops sweet things and where it sits, does not break and corrupt it.

- viii. Narration in Sunan Ibn Maja about conservation is as follow<sup>e</sup>:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِسَعْدٍ وَهُوَ يَتَوَضَّأُ فَقَالَ مَا هَذَا السَّرْفُ فَقَالَ أَبِي الْوُضُوءِ إِسْرَافٌ قَالَ نَعَمْ وَإِنْ كُنْتَ عَلَى نَهْرٍ جَارٍ<sup>82</sup>

Messenger of Allah PBUH passed by Saad while he was performing ablution. Prophet said: why is this waste? He replied: Is there any wastage of water during ablution?! Prophet replied: Yes! Even You are standing before the livestream of water.

- ix. A narration that narrated by Said Ibn Al-Musayyib about cleanliness in Islam is as follows:

إِنَّ اللَّهَ طَيِّبٌ يُحِبُّ الطَّيِّبَ نَضِيفٌ يُحِبُّ النَّظَافَةَ<sup>83</sup>

Indeed, Allah is Beautiful, He likes Beauty, He is Pure and Clean, He likes Cleanliness.

- x. Islam strongly advocates preservation of ecosystem and conservation of Nature. Allah SWT said:

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَلُكُمْ ۚ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ۚ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ<sup>84</sup>

There is not an animal (that lives) on the earth nor a being that flies on its wings but (forms part of) communities like you. Nothing have We omitted from the Book and they (all) shall be gathered to their Lord in the end. There is not an animal... and they all shall be gathered to their Lord in the end.

Significance of conservation is multiplied in Islam as it is attributed to the gateway to the Sign of Allah SWT. If nature is destroyed, external gate would be shut, which would certainly lead mankind astray to atheism with positive feedback loop by every passing moment.

Allama Iqbal versified in Zarb-e-Kaleem:

تاریک ہے افرنگ مشینوں کے دھوئیں سے  
یہ وادی ایمن نہیں شایانِ تجلی

The West has plunged into the darksome of machine's smoke, this Sheltered Vale is no longer worthy to meet the Grace of ultimate Reality. Islam believes in conservation of Nature. Mankind as a steward of Allah SWT on this planet Earth must protect it from pollution and destruction. Muslims must join together in their every sphere of life to protect the environment or to tackle the global climate change.

'The Islamic Declaration on Global Climate Change' in 2015, in Turkey; a fatwa issued by Indonesia in 2014 to protect country's endangered species; Alliance for Religions and Conservation (ARC); a number of climate related growing movements, conferences and seminars, and myriad of future plannings about global climate change are complimentary and supplementary objectives of *shariah* in order to preserve the essential and needed objectives of *shariah*.

## References

- <sup>1</sup> Solomon S., D.Qin, M. Manning et al., *Summary for Policymakers*, IPCC, 3<sup>rd</sup> Assessment Report, Working Group I, June: 2007, Cambridge University Press, Cambridge, U.K., P.2
- <sup>2</sup> (i) Elizabeth Kolbert, *Under a White Sky; The Nature of the Future*, 1<sup>st</sup> edition, Crown, New York, 2021, P.147  
(ii) Elizabeth Kolbert, *The Sixth Extinction; An Unnatural History*, 1<sup>st</sup> edition, Henry Holt and Company, New York, 2014, P.108.  
(iii) Bill Gates, *How to Avoid a Climate Disaster; The Solution We Have and the Breakthrough We Need*, 1<sup>st</sup> edition, Alfred A. Knopf, New York, Toronto, 2021, P.3,18  
(iv) Hoesung Lee, Katherine Calvin et al., *Summary for Policymakers*, IPCC, Synthesis Report (SYR), Assessment Report Six (AR6), March: 2023, P.4-5  
(v) Climate change to reshape life sooner than feared; UN, Dawn Newspaper, 24-06-2021, P.10  
(vi) UN sounds terrifying warning on climate change, Dawn Newspaper, 10-08-2021, P.10
- <sup>3</sup> Al Imam abu Hamid al- Ghazali, *Al-Mustasfa Min Ilm ul-Usul*, researched by, dr. Naji, al-Makaba al-assariyya, Beirut, Lebanon, V.1, P.313.
- <sup>4</sup> Abu Ishaq Ibrahim Bin Musa Al-Shatibi, *Al-Muwafaqat Fi Usul Al-Shariah*, Edition 2006, Dar Al-Hadees, Cairo Egypt, Vol.1, P.277
- <sup>5</sup> Imam Ghazali, *Al-Mustafa*, Vol.1, P.313
- <sup>6</sup> i. Al -Ghazali, *Al-Mustasfa*, Vol-1, P-313  
ii. Al- Shatibi, *Al-Muwafaqat*, Vol-1, P-265  
iii. Muhammad Khalid Masud, *Shatibi's philosophy of Islamic Law*, P-252-254
- <sup>7</sup> Quran 3:19

- 8 Quran 4:163  
Quran 42:13
- 9 Citation for Oneness of God: Leviticus 26:1, Deuteronomy 5:7,10:14, Mark 12:29, Al Quran 112: 1-4  
Citation for last Prophethood: Deuteronomy 18:15-18,33:2 Al Quran 33:40,62:2  
Citation for the Hereafter: Mathew 6:19-20, Al Quran 21:104
- 10 Quran 3:19,85
- 11 Allama Yousaf Al-Qazia, *Raiyah Al-Bea Fi Shariah Al-Islam*, 1<sup>st</sup> Edition, 2001, Dar Al-Sharoq, Cairo, Egypt, P.47
- 12 Quran 17:44
- 13 Quran 64:1
- 14 Quran 13:15
- 15 Imam Muslim, *Sahih Muslim*, Book No. 48 Chapter No,26, Hadith No. 2742, P 1051
- 16 Quran 33:72
- 17 Quran 2:30
- 18 Quran 39:10
- 19 Quran 7:85
- 20 Quran 30:41
- 21 Quran 28:83
- 22 Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, P 131
- 23 Lukman Atmaj et al., *Metaphysics in the Epistemology: A Crytal Analysis of the Islamic and Western Philosophical Tradition*, Journal: Afkaruna, Vol.16, No. 1,2020, p.22-39
- 24 Bertrand Russell, *The History of Western Philosophy*, Simon and Schuster, New York, P.495-577
- 25 Ibid. P.522,525
- 26 Blanshard, B.. “rationalism” *Encyclopedia Britannica*, April 12, 2024.  
<https://www.britannica.com/topic/rationalism>
- 27 Bertrand Russel, *The History or Western Philosophy*, P.426-427
- 28 Ouiton, A.M., Auinton,. Baron, fumerton, Richard and Duignan, Brian. “empiricism”. *Encyclopedia Britannica*, May 25,2024.  
<https://www.britannica.com/topic/empiricism>
- 29 Bird, O. Allen and Duignan, Brian. “Immanuel Kant”. *Encyclopedia Britannica*, April 25,2024  
<https://www.britannica.com/biography/Immanuel-Kant>
- 30 Blanshard, B.. ‘rationalism’. *Encyclopedia Britannica*, April 12,2024  
<https://www.britannica.com/topics/rationalism>
- 31 Ishfaq Salim Mirza, *Falsafa Kya hy*, Fiction House, Lahore, 2005-P.72-112
- 32 (i) Leviticus 26:1, Deuteronomy 5:7,10:14  
(ii) Mark 12:29  
(iii) Al-Quran 25:3; 51:51,2:163,254,112:1

- 33 (i) Matthew 6:19-20  
 (ii) Al-Quran 104:1-4; 18:46
- 34 Good News Bible, Today's English Version, United Bible Societies, seventh  
 print, 1979, Genesis 8:22, P.11
- 35 Quran 15:19-22
- 36 Quran 11:61
- 37 Quran 30:30
- 38 Quran 30:41
- 39 Good News Bible, Isaiah 24:5-6, P.686
- 40 Ibid, Revelation 11:18, P.314
- 41 Good News Bible, Exodus 23:7, P.84
- 42 Ibid. Mathew 5:21
- 43 Quran 5:32
- 44 Air pollution kills 7m a year, says WHO, Dawn Newspaper, 23-09-2021,  
 P.10
- 45 Quran 4:29
- 46 Imam Muslim, *Sahih Muslim*, Book No. 1, Chapter No.47, Hadith No.110,  
 P.60
- 47 Rachal Carson, *Silent Spring*, 1<sup>st</sup> Edition, 2002, Mariner Books, Boston,  
 New York, P.33,48,57,178
- 48 Quran 2:164
- 49 Quran 5:90-91
- 50 Quran 66:6
- 51 Imam Bukhari, *Sahih Bukhari*? Book No 67, Chapter No.91, Hadith No.  
 5200, P. 979
- 52 Imam Muslim, *Sahih Muslim*, Book no 25, chapter No. 1, Hadith No. 1628,  
 P. 637
- 53 Quran 2:204-205
- 54 Quran 4:5
- 55 Quran 10:81
- 56 Quran 7:56
- 57 Good News Bible, Genesis, 9:2-3
- 58 Quran 14: 33-34
- 59 Quran 55:7-9
- 60 Quran 4:29
- 61 Quran 7:31
- 62 Quran 17:26-27
- 63 Imam Bukhari, *Sahih Bukhari*, Book No. 19, Hadith No. 2408, P. 434
- 64 Quran 2: 275
- 65 Weather, climate disasters surged fivefold in 50 years, say UN, Dawn  
 Newspaper, 02-09-2021, P.10
- 66 Nicholas Stern, *The Economics of Climate Change: The Stern Review*,  
 Cambridge University Press, 2007, P.XVIII

- 67 Elizabeth Bast, Stephen Kretzmann et al.; *Low Hanging Fruit: Fossil Fuel Subsidies, Climate Finance and Sustainable Development*, Heinrich Boll Stiftung, June:2012, Washington, D.C., P.16
- 68 (i) Imam Al-Ghazali, *Al-Mustasfa*, Vol-1, P.314  
 (2) Imam Al Shatibi, *Al-Muwafaqat*, Vol.1, P.267  
 (3) Muhammad Khalid Masud, *Shatibi's Philosophy of Islamic Law*, P.276
- 69 Schippar et al., *Impacts, Adaptation and Vulnerability*, WGII, AR6, IPCC, P.2661
- 70 H.O.Portner et al., *Summary for Policymakers*, IPCC, WGII, AR6, p.5
- 71 Ottmar Edenhofer, Ramon Pichs-Madruga et al., *Summary for Policymakers*, IPCC, WGIII, AR5, 2014, Cambridge University Press, UK and US, P.4
- 72 Bill Gates, *How to Avoid a Climate Disaster* P.181,198
- 73 (i) Imam Al-Ghazali, *Al-Mustasfa*, Vol-1, P.314  
 (2) Imam Al Shatibi, *Al-Muwafaqat*, Vol.1, P.267,271  
 (3) Muhammad Khalid Masud, *Shatibi's Philosophy of Islamic Law*, P.284
- 74 Quran 20:53-54
- 75 Quran 80:24-32
- 76 Imam Bukhari, *Sahi Bukhari*, Book No 24, Chapter No.62, Hadith No, 1492, P.77
- 77 (i) Imam Muslim, *Sahi Muslim*, Book No. 30, Chapter No.5, Hadith No. 1715, P.680  
 (ii)Dr. Abd Allah Bin Umar Al-Sahibani, *Al-Ahkam Al-Bee'a Fi Al-Fiqh Al-Islami*, 1st edition, 2008, Dar Ibn Al-Jauzi, P.505
- 78 Imam Ahmad Bin Hubal, *Musnad*, Hadith No.19470
- 79 Imam Malik, *Al-Muatta*, Book No.21, Chapter No.3, Hadith No.1004, P.183
- 80 Ibid, Book No.2, Chapter No.3, Hadith No.77, P.20
- 81 Imam Ahmad Bin Humbal, *Musnad*, Vol.11, Hadith No 6872, P.458
- 82 Muhammad Bin Yazid, *Sunan Ibn Majah*, Book No,1 Chapter No.48, Hadith No,425, Dar Ihya Al-Kotab Al-Arabiyyah, P.147
- 83 Abu Isa Muhammad Bin Isa Al-Tirmizi, *Jami Al-Tirmizi*, Book No.41, Chapter No.41, Hadith No.2799, Wazarah Al-Shaon Al-Islamiyyah Wa Al-Dawah Wa Al-Irshad Al-Saudiyyah,2000, P.630
- 84 Quran 6:38