

JOURNAL OF ISLAMIC CIVILIZATION AND CULTURE (JICC)



Volume 4, Issue 1 (January-June, 2021)

ISSN (Print): 2707-689X

ISSN (Online) 2707-6903

Issue: <http://www.ahbabtrust.org/ojs/index.php/jicc/issue/view/10>

URL: <http://www.ahbabtrust.org/ojs/index.php/jicc/issue/view/10>

Article DOI: <https://doi.org/10.46896/jicc.v4i01.152>

Title Islam and Environmental Issues in
Pakistan

Author (s): Abdul Waheed, Dr. Adil Khan
and Ejaz Khan

Received on: 29 June, 2020

Accepted on: 29 May, 2021

Published on: 25 June, 2021

Citation: Abdul Waheed, Dr. Adil Khan and
Ejaz Khan, "Construction: Islam
and Environmental Issues in
Pakistan," JICC: 4 No, 1 (2021):
37-52

Publisher: Al-Ahbab Turst Islamabad



[Click here for more](#)

Islam and Environmental Issues in Pakistan

*Abdul Waheed
**Dr. Adil Khan
***Ejaz Khan

Abstract

In the modern world environmental issues is regarded as one of the red-hot problems for human being. Environmental issues of Pakistan are connected mostly with an excessive economic and social growth in current eras. In recent times devastation of the environment has deteriorated because of the unrestrained misuse of natural resources by human beings in order to make revenues. The natural resources like water, air, land, plants etc. are for the God's creatures. This is why, Allah has not given control of all these to man but He spread them at liberty in the earth so that every individual could get profits from them with their capacity. So, for every Muslim, environmental protection is a religious responsibility. Moreover, with the support of world organizations and different régimes, we are trying to get rid of this problem. But if the people from every field of life of Pakistan do not become aware about the protection of such type of degradation, apparently these will not have any outcome. Islam, one of the major religions of the world which have, as followers, one fifth of world population, can play a significant role in this respect. Its moral teachings and rules-regulation encourage individuals on these matters so that we could implement our policies to guard the environment and make our earth appropriate for the future generations. This article is an effort to explain the environmental issues with Islamic view pointed fortification in the light of Quranic verses and Islamic narrations.

Key words: Islam, Environment, Quran, Pollution, Pakistan

* PhD Scholar, Department of Pakistan Studies, Abbottabad University of Science and Technology Abbottabad, KP

** Lecturer, Department of Pakistan Studies, Hazara University, Mansehra, KP

*** Visiting Lecturer, Department of Political Science, Hazara University, Mansehra, KP

Introduction

Generally environmental issues refer to air pollution, soil pollution and water pollution. At the present time, these issues that hit the universe actually ensued since the 18th century. The emergence of the industrial revolution in Europe triggered the existence of the environmental issues. Particularly, this revolution began in England in which a noteworthy change happened because of the mass production of human requirements. The industrial revolution was the conversion to new industrial process in period from around 1760 to erstwhile amid 1820 and 1840. This conversion consists of going from hand manufacture procedures to machines, iron production methods and new chemicals manufacturing enhanced productivity of water power, the growing usage of steam power, the progress of tools of machine and surge of industry system¹. These industrial activities have caused an immense exploitation of natural resources and resultantly ran to serious environmental crises. Direct awareness of environmental issues emerged with the publication of manuscript entitled “Silent Spring” in the year 1962. Rachel Carson was the writer of this manuscript, who was too a scientist. Throughout the universe, it has successfully captured the attention of people to the worsening environmental crises at the time².

Because of poor management and exploitation of natural resources, the environmental issues have become serious in the recent times. Human exploitation of the environment has caused environmental pollution and destruction can be notably observed in the middle of 2010 as there was a distinct surge in the worldwide temperature because of the weakening of the earth’s ozone layer. Because of which the temperature of the earth surged. In Islam as the major source of reference is the Quran has provided answers to all issues and problems in people’s lives. So, Quranic verses should always be used as references for studies, comprising in dealing with environmental issues. In the Quran there are many verses describing environmental care. These verses in fact has offered steps that common human is in track to preserve the environment.

Islam clarifies that to guard the environment, Muslim have obligation as agents of the earth that God, Allah, created. It imparts that Allah formed everything in flawless measurement and balance, there is a determination behind entire alive and non-living materials, and every specie has a significant character to performance in the balance. Allah offered humanoid lives’ firm information, which permits them to use the natural ecosphere to meet their requirements, nevertheless not assumed free license to exploit it³. Muslim have faith in that completely living things as well as humanoid beings are obedient to Allah Alone. So, we are not masters who rules over the soil, but Allah’s servants by a duty to preserve the balance which He has formed. As God says in the subsequent verses of splendid Quran so:

“It is He who has appointed you viceroys in the earth..... that He may try you in what He has given you.”⁴

O children of Adam!.....eat and drink: but waste not by excess, for Allah loves not the wasters.⁵

It is He who produces garden with trellises and without, and dates and tilth with produce of all kinds, and olives and pomegranates similar [in kind] and different [in variety]. Eat of their fruit in their season, but render the dues that are proper on the day that the harvest is gathered. And waste not by excess: for Allah loves not the wasters.⁶

These besides numerous further Holy Quran verses are founding the Islamic orders in direction of the sustenance of the environment intended for improvement of the world for altogether. The Quran not only bids a blue print for protecting the environment, but Muslims are called upon to struggle to guard it as part of their religious

obligations.⁷

Definition of Islam and Environment

In the world, Islam is the utmost fast mounting religion with almost 1.6 billion followers in 2010, representative of twenty three percent of the world's populace. In 2050, this number is projected to be 2.8 billion making it the 2nd major religion next to Christianity and consisting the mainstream of the inhabitants in forty-nine states.⁸ In its innovative dialectal, Arabic, "Islam" means "submission to the will of God". Lewis describes that the origin of term "Islam" and "Muslim" are in the root s-L-m and "the word 'aslama' means to give in to oneself with whole peace of mind or to give oneself up to Allah, and it is from this the term Muslim arises".⁹

As believed by Muslims, Islam is deduction of the monotheistic religion and the Quran is the concluding revelation to the human being. According to the teaching of Islam, the Quran was revealed as a constitution to entire humankind, governing and organizing life, works, and relations. Therefore, both the Quran and the sunnah are the two basics bases of the Islamic law-Sharia. The P.B.U.H is quoted as saying "I have left among you grasp fast to them, you will never stray: The Book of Allah and my Sunnah". Whereas the Quran offers the common guidelines, the sunnah describes and simplifies these instructions in references to the sayings of the P.B.U.H, his deed and the act he confirmed.

Sharia has two key fundamentals worship and transaction (muamalah). So, worship is the relationship between God and humans while transaction is concerned with everyday life relations among people. To endorse the welfare of entire human beings, both elements work together, achieving five objectives of sharia to guard: belief (din), human selves(nafs), intelligence posterity(aql), and wealth(maal).¹⁰ Sharia explains 4 rules to administrate socio-economic life: unity (tawhid), in which individual action's must conform to a combined entire equilibrium (al'adlwalihsan), in which people have the freewill to act starved of damaging the other; freewill (ikhtiyar), by which a person's liberty is meticulous by a larger context of obligation to the public; and responsibility (fardh), by which individuals and civic have obligation to use and dispose of assets and capital in a accountable way.¹¹Henceforth, as a essential part of their belief, Muslims must release their ethical duty in the direction of humanity, as well as the environmental world.

Environment means all the things which are present in our surroundings in the form of trees, buildings, people, air, plants, animals and all other things. In rural regions the green fields and grass and in urban regions, the smoky industries and vehicles are likewise the part of our environment. By definition, the term 'environment' refers to all of the things that are close to or surround us.¹² Moreover, as describes environment as the aggregate of man of the biological and physical things outside the man and supporting the survival of man whether on land, water or air.¹³ So, the organism fulfills their needs from their environment. A well-balanced environment is the utmost blessing of Allah and in this verse, it is indicated as:

"And who made the earth a bed for you and the sky a structure and caused water to come down from the heaven hence brought forth therewith some fruits for your food, therefore do not set up equals for Allah knowingly".¹⁴

The God has managed all the necessities in the Earth in a very impressive way. God says: "And undoubtedly, We established you in the earth, and have made therein the means of your livelihood. How little thanks you give".¹⁵

The things which are essential for the prettiness of the environment are cited in Quran as:

"And it is He who stretched the earth and made therein anchors and rivers, and He made two kinds of every fruit in the earth. He covers the night with the day.

No doubt in that are sign for a people who reflect.

And there are different regions adjoining each other, and there are gardens of grapes and are corn fields and palms trees growing from one base and separately, all are watered with one water and in fruits, We make one to exact the other. No doubt in that are sign for wise people".¹⁶

The earth is needed for dead as well as for alive as God has mentioned it as:

"Having we not made the earth a gathering place?

Of you living ones and dead"?¹⁷

In the following verse many blessings of God are mentioned as dress, survival of man, accommodation and many other things.

"He it is Who created for you all that is in the earth, then turned toward the heaven, then formed seven heavens correctly and He knows all and everything".¹⁸

The concept of environment in Quran and Hadiths

The foremost source of Islamic faith is the Quran which is sent by God to P.B.U.H and Hadiths is additional foundation of Islam which is said by the Prophet. The Quran talks about the environments in different word and expressions. In the Qur'an, there are numerous verses that tell about the responsibility to preserve and restrict of ruining the environment. Therefore, the universe and all its potential contained in it are given to man to be processed and used. As said that the Quran stated the environment by these terms: al-'alami'n (the universe), al-sama' (sky), al-ard} (earth) and al-bi'ah (environment).¹⁹ When the Quran is studied could be perceived there are 3 kinds of verses about the environment. The 1st kind of verses are about the harmony of environment, 2nd kind of verses are about reserve in the ecological harmony and the 3rd kind of verses are about prohibit to harm environment.

"He who created the seven heavens one above another: No want of proportion wilt thou see in the Creation of [Allah] Most Gracious. So, turn thy vision again: seest thou any flaw"?²⁰

"The sun and the moon follow courses [exactly] computed; and the herbs and the trees - both [alike] prostrate in adoration. 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. It is He Who has spread out the earth for [His] creatures: Therein is fruit and date-palms, producing spathes [enclosing dates]; Also, corn, with [its] leaves and stalk for fodder and sweet-smelling plants".²¹

"Who has made the earth your couch, and the heavens your canopy; and sent down rain from the heavens; and brought forth therewith Fruits for your sustenance; then set not up rivals unto Allah when ye know [the truth]".²²

From the above verses it can be understood obviously, Allah made the nature in a harmony and for sustainability of nature the amount exceeds when using the nature. In the Quran, there are too verses about protective the harmony of the nature.

"Those who, when they spend, are not extravagant and not niggardly, but hold a just [balance] between those [extremes]".²³

"Those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred except for just cause, nor commit fornication; - and any that does this [not only] meets punishment".²⁴

"Give just measure, and cause no loss [to others by fraud]. And weigh with scales true and upright. And withhold not things justly due to men, nor do evil in the land, working mischief".²⁵

These verses describe the individuals do not murder somebody (Animal, plants and people) unfair, not luxury and not miser so these features can be seen as ecologist features of people.²⁶

There are not only verses regarding the harmony of environment and conserving this harmony but also prohibited the harm of environment in the Quran. The penalty of Prophet Lut society is an instance to contaminator to environment and people, the Allah will punish the other society like as Prophet Lut society.²⁷

“Each one of them We seized for his crime: of them, against some We sent a violent tornado [with showers of stones]; some were caught by a [mighty] Blast; some We caused the earth to swallow up; and some We drowned [in the waters]: It was not Allah Who injured [or oppressed] them:” They injured [and oppressed] their own souls”²⁸

Environmental elements occasionally could use for the penalty of the individuals who do not observe the instructions, similarly these elements similarly used for contaminators. Additional vital source of Islamic religion is the hadiths. So,

“Animals cannot kill unjust, using for hunting, left hungry and thirsty. When kill an animal for sacrifice people must feel compassion for and do not give pain to it (people must use sharp knife, do not show the knife to animal and cutting the animal quickly). People cannot load extreme materials, slap or pulling from ears of beast of burden”²⁹

The hadiths there is not only regarding the animals but likewise there is some hadiths about the plants. The P.B.U.H have also stressed on the trees.

A tree in life cycle of it when the other people and other animals, birds, wolves, insects’ benefits from it, the owner of tree earns alms every day.³⁰

In this respect, people also have to consider the assist of eliminate air pollution and producing of oxygen as a benefit.³¹

Environmental issues in Pakistan

Allah has gifted human being with the ability to alter his environment to suit their requirements. Some of these changes are directed towards progress of the environment. Although, many human activities like over-exploitation of various discharge of industrial and urban refuse into water, land and air, excess use of energy and cutting of jungle have posed serious threat to the environment. Pollution of water, air and land is widespread problem of the state nowadays. Raw materials are running out. Human activities are affecting composition of atmosphere and global climate is changing. Therefore, in the present period, there are numerous various environmental threats. In one of its description, the UNDP said that: “Instead of general public sustenance for environmental action, the driving forces of globalization still put profit before environmental preservation’ stability and protection”³² It was assessed that in Pakistan the yearly charge of environmental ruin was US \$ 4.3 billion more than half of the export incomes of the state.³³

Water Pollution

Water is too a good gift for living thing. Without water life is impossible. So, water is most necessary element for all living being that covers three forth of earth’s surface. Also, as long as foods, water too assists us as the basis of transportation, energy and even in balance of climate. That’s why we get a mentionable figure of verses in the Quran explaining the important characteristics of water. Allah says in Quran:

“Do not you see that Allah sends down water from the sky and then the earth becomes green? Surely, Allah is most Subtle-knower, All-Aware”³⁴

Allah has created everything by water as God says:

“And we made every living thing from water”³⁵

Allah has kept varieties in the universe. There is nothing, the similarities in each and every thing. From the same water many different and various things of various colours, shapes and taste are emerged from the earth. The entire universe is the masterpiece of God’s strategies. Allah says:

“Allah sends down of water from heaven, and revives the dead earth thereby”³⁶

“And it is He has sent down water from the heaven, then we bought forth every things of growth and out of it”³⁷

“And We send down from the sky blessed water herewith We produce gardens and every kind of grain that is reaped”³⁸

In Pakistan the major water resources are groundwater, rainfall, glaciers and rivers. The precipitation pattern is extreme because of the diverse geography of the state. Normal rainfall is between 50 to 1000mm but in the lonely north highlands it might surpass 2000mm. On the other hand, the dehydrated regions get low than 125mm on an average.³⁹ Presently seventy percent of Pakistan water resources is being used by farming segment. In Pakistan water contamination vis-à-vis its ecological problem, is an outcome of unrestrained release of domestic, agriculture and industrial excess in the shape of insecticide and fertilizer run-off.⁴⁰ Therefore, when water is not being able to use, it is called polluted water.⁴¹ The chemical and physical change of water is called pollution.

The polluted water brings severe epidemics and diseases like Diarrhea, Cholera and Arsenic etc. But the most dangerous problem is the security of fresh and pure water throughout the universe. Many researchers depict that the war in future particularly in Middle East, would be just for water, not for Oil. In this context, Islam warns the mankind to ensure the proper utilization of water so that it remains pure and fresh. Muhammad P.B.U.H says:

“No one should bathe in still water, when he is Junub (i.e. either had intercourse or a wet dream)”⁴²

Therefore, the above mentioned uncontrolled discharge of all the three in the form of microbial and organic fluids and solids as of domestic manure; toxic metal, organic loads, acids and additional less-toxic then still contaminating materials from industrial ejections; and chemical contamination in shape pesticides and fertilizer runoff from agriculture lands cause the pollution of both ground and surface water supplies and both directly and through food chain could cause grave harm to humanoid well-being. In Pakistan water is not consider as a “expensive product” as slight water charges are imposed on preserved native or agriculture water. Furthermore, freewithdrawal of ground water for somewhat purpose shows poor water protection management. The Lyari River has converted a decaying and toxic drain because of release of wastes. Solid sewage too discoveries its way into water scheme. In order to documented the outcome of industrial waste water in Karachi’s vegetation, ecological valuation was directed at the SITE manufacturing region. The chemical examination exposed that there were traces of weighty metals like nickel and chromium in the herbalexamples. Perpetually, this displayed that the industries were nor using contamination procedures whatever.⁴³

But when polluted water passes through the earth to its down layers, it pollutes the canals and rivers. The various chemical heat the water and decrease the number of oxygens which is essential for water living things.⁴⁴ The gravity of the condition is vibrant from the reality that disease of a gastro-intestinal nature accounts for 25.30 percent of the causes seen at dispensaries and public hospitals in Pakistan.⁴⁵ In Pakistan 60 percent children died because of pollute water drinking in their childhood. More, about sixty percent of new born deceases are because of transferable and parasitic illnesses, maximum of them water-borne triggered mostly by human manure. Karachi alone releases about 300 million gallons per day of waste; Lahore, about 240 million gallons. From urban zones the excreta are about 8,000 tones in single day. A projected 4,160 tones of municipal excreta (52 percent) is disposed of

into drains, with the rest being put on the wayside, into water-ways, or combined in solid excess.⁴⁶Main municipalities dispose of their mainly raw sewage into irrigation systems, where the waste water is recycled, and/or into water courses, and other water bodies lacking any consideration for their assimilative capacity.

In Pakistan, no organized or comprehensive inspection has been done of the causes, capacities, and features of industrial effluence, while limited studies, surveys of specific sources, and remarks have exposed the gravity of industrial pollution in a numeral of places. For completely applied determinations, industries do not manage their left-over water wastes through method controls, left-overprocessing, or end-of-pipe conduct. In Kala Shah Kaku industrial zone nearby Lahore, for instance, the numerous biochemical industries, steel re-rolling mills, textile plants, tanneries and additional processes release wastes comprising hydrochloric acid and high levels of organic substance directly into rivers and waterways. In Sindh Province two large industrial zones, Landhi Industrial Trading Estate and Sindh Industrial Trading Estate release huge amounts of heavy metals, organic matter, greases and oils, and additional constituents into home-grown rivers. In Karachi, in Korangi where LITE is situated, 376 tones of dissolved solids, 35 tones of suspended solids, 1.4 tones of arsenic oxide and 2 tones of ammonia, amongst additional chemicals,⁴⁷ are discharged into the city's already contaminated harbor every day. In Faisalabad, 235 industries release high levels of solids,organic materials, inorganic salts, heavy metals,and aromatic dyes directly into the community drains without any pretreatment⁴⁸, contaminating near lands. In Karachi Tanneries, Sialkot and Kasur are likewise pollutions water bodies and near lands. Pollution of low ground waters in cityregions from industrial wastelands has also been stated.

Air pollution

The atmosphere that surrounds the earth comprises of a mixture of gases, basically oxygen and nitrogen is commonly called an air.⁴⁹ This mixture of oxygen and nitrogen together with other gases has its fixed ratio in the structure of air. The surge or decline of ratio of any gas could contaminate the air and make thoughtful calamity for manhood. For instance, if the ratio of Oxygen declines from its fixed ratio of 21%, it will be problematic for every living being to respire appropriately and with the rise of this ratio it will origin small fire in our environment.⁵⁰ Air is enormously vital for the conservation and continuance of life; closely entire possible creatures are depending on the air they respire. Air is cited in 24 verses across 18 chapters in the Quran: 75 percent commented on usage of air, whereas 25 percent elaborated care of this resource. The Quran discloses additional responsibilities for wind in profiting human and simplifying their lives.⁵¹As explained that wind plays a key role in cross-pollination and in moving vapors that origin rain.⁵²Allah says:

“And We send the winds fertilizing, and cause water to descend from the sky, and give it you to drink. It is not ye who are the holders of the store thereof.”⁵³

Air pollution has become a main issue in many municipalities of state. Major features donating in the direction of deprivation to air excellence are growing energy needs and an unprecedented increase in conveyance segment. Unrestrained usage of low-quality fuel united with large figure of automobiles waging on roads, noteworthy air effluence has surged in towns triggering immense well-being problems. The joint emission of air contaminants from agriculture and commercial institutions, power generation, industry, domestic activities and transportation are increasing quickly and air pollution has been guessed to charge Pakistan around Rs 15 billion in single year from hostile health and additional effects.⁵⁴

A considerable surge in the figure of automobiles on city roads lingers to drive up levels of city air pollution. General gases discharged by automobiles comprise nitrous

oxides, carbon monoxide, and ozone are hazardous to human wellbeing elsewhere certain levels of concentration. Poly-aromatic hydrocarbons discharged by diesel-powered automobiles are called carcinogens, whereas from diesel engines smoke has intensified already raised levels of airborne powder.⁵⁵ Nitrous oxides are evolving air contaminants with the maximum concentrations noted in Karachi, followed by Lahore, Quetta, Peshawar, and Islamabad.⁵⁶ Factories situated in municipal zones are the key source of sulfur dioxide (hazardous to plant, animal and human life) whereas brick kilns powered by low-grade coal are noteworthy causes of soot. Precautionary procedures for instance encouraging the usage of detergent fuels for instance CNG and diesel with a lesser sulfur content, whereas phasing out the usage of lead-based gasoline have been applied to comprise effect of urban air pollution. Since 2005, in Pakistan, Lead has been totally phased out from entire varieties of gasoline on the systematic trade market; this will lessen the ambient levels of lead ethyl in impending years. Additional positive leaning is the amount and augmented pace of change from petrol-based vehicle engines to those that are CNG-based.⁵⁷ As an outcome, Pakistan has the main fleet of automobiles running on CNG in South Asia, and is 3rd throughout the globe after Argentina and Brazil. The usage of biomass fuels in close rooms has been recognized as the prime source of indoor air pollution, mainly in countryside zones. Because of their lack of contact to current energy services, around 86 percent of rural families and 32 percent of urban families use biomass fuels for cooking purposes.⁵⁸

Moreover, many diseases as breathing, heart, tonsils chest problems and suffocation caused by the polluted air. The bladder cancer is the outcome of smoking. According to (WHO), because of air pollution every year 4.6 million people are dying. For example, in Multan, the major source of air pollution is the fertilizer factory as the ammonia gas discharging from it is scattering nerve and breath diseases.⁵⁹ Quran beware us about such condition as:

“The mischief has appeared in the land and sea, because of the evils earned by the hands of men, so that He may make them taste some of their doings, that happily they may turn back.”⁶⁰

Though, among this element of environment, air is commonly noteworthy for our live as it directly works to bring rain and preserve the climate appropriate to life. So, Islam ponders the air as the gift and holy sign of Allah and so encourages and advises man not to pollute this air. With the explanation of revealed verses of the Quran and the Sunnah we can simply made up our duties towards this valuable factor. As the Quran says:

“And of His signs is this, that He sends the winds heralding good news, and that He may make you taste of His mercy, and that the ships may sail by His command, and that you may seek His grace, in order that you may be thankful.”⁶¹

Our Prophet P.B.U.H was also aware of the pollution of air. Even He ordered the followers not to destroy the fragrance of air by eating Garlic or Onion. He himself used perfume (Sunan Abu Daud, Shamail-e-Tirmizi) and this is one of his favorite things in the world.

Land Pollution

Land is an important part of environment and commonly means the hard and solid surface of the earth. About 29 percent of the world’s surface is used as land.⁶² The creator of the universe has created land for man and other creators. Like water and air land is similarly essential for the endurance of life as in Quran Allah says:

“And the earth, He has laid for the creature”⁶³

Man, and plants are created from the soil as God says:

“And of His signs is this that He created you from dust, then henceforth you are

human beings scattered in the world”.⁶⁴

So, for existence of life on earth, land is very important. Allah mentions it many times in Quran, illuminating its advantages and worth. Land as one of the natural resources is cited in 166 verses across fifty-two chapters in the Quran: sixty seven percent talked about use of the earth resources, twenty percent debated care of the resources and thirteen percent commented on both. Allah mentions the worth of land in terms of the minerals that humans, along with animals and plants derive from it; it is cause of food for these beings and produces vegetation that likewise breeds on its mountain.⁶⁵

Therefore, land is the main source of residence and food of human being. And we use the land in different purposes while the lands are also found in a variety of kinds like the fertile land, mountains and hills, forest region, wet lands, unused land, desert etc. Like the other components of nature lands are also polluted and losing its usefulness, everywhere in the world. It showed that about 73 percent of habitable land has been degraded, completely or partially, by the harmful activities of mankind.⁶⁶ Islam consider this part of nature as extremely productive source and Al-Quran mentions all kinds of it with huge importance. As the Quran says:

“And in the earth are tracts side by side and vineyards and ploughed land of corn, and date-palms like and unlike-cornfields which are watered with the same water”.⁶⁷

So, the wastes which are the outcomes of animals and human activities are harmful, barren and poisonous. This solid waste comprises of commonly rubbish, industrial waste, construction waste, garbage, ashes, special wastes and mining waste.⁶⁸ The chemical elements comprises of herbicides, insecticides, fungicides and pesticides. These all chemicals although give some advantages but these are completely dangerous for land.⁶⁹ In agriculture pesticides, the following poisonous materials as arsenic, hormones, anti-coagulants, chlorinated hydrocarbon, carbonate, organo-phosphate are used. These compounds harm the mental and perception system.⁷⁰

Pakistan produces around 19,000 tonnes of solid excess per day from urban parts. This amount to about seven million tones per year. In municipalities as Karachi and Lahore waste discarding classically accounts for twenty to fifty percent of urban expenses. Even so, only nearby fifty five percent of these two urban regions, usually the richer sections profit from urban collections.⁷¹ There are thousands of slight electroplating and other units which are discarding substantial metals on the land and into water without realizing the risk they are causing in the environment. Dumping of medical waste on the land is one more threat. In Pakistan, about 250000 tones of hazardous medical waste is produced yearly.⁷² The dangerous medicinal wastes could be categorized into infectious radio-active and chemical wastes. About 10 to 15% of medical wastes is regarded infectious, generally linked to which are the two maximum common and hazardous diseases-Hepatitis B and AIDS.⁷³Whereas, the land pollution affects soil, man and environment. Man, basically likes fresh and cleanliness environment. God too likes the clean people as He says:

“There in are those who desire to be well purified and Allah loves the pure”.⁷⁴ Islam has strictly prohibited any misuse or abuse of land is too forbidden in Sharia. In the early period of Islamic state, we find some initiatives that were taken in the history of civilization. In the land reform policy of Islam, we can find a lot of inspiration for the cultivation of waste, unused and dead lands. Al-Quran says:

“That we may give life thereby to a dead land and We give drink from it to many of what We have created of the cattle and human beings.”⁷⁵

Muhammad (P.B.U.H) also regulated some laws saying: “If anyone cultivates waste lad, he will have a reward for it, and that which any creature seeking

food eats of it will count as sadaqah to him.”⁷⁶

Importance of clean Environment

Islam ponders cleanliness to be one of the fundamentals of faith. It therefore makes a direct linking amid cleanliness and belief. It is due to this that during the age’s cleanliness has been one of the Muslims’ utmost conspicuous features. In one Hadith, Muhammad P.B.U.H says: “Cleanliness is half of belief.”⁷⁷ To retain the life on earth, clean environment is necessary. Man, directly or indirectly rest on environment to fulfill entirely of his requirements like food, air, water, dress and housing. For existence of life on earth, the natural environment is the strong need of mankind. But at that time the utmost terrible hazard for natural environment is the diverse kinds of pollution. The smoke emitting from vehicles, factories and garbage, the noise of aero planes, the poisonous water and transport wholly are the reasons of environmental pollution. To pollute the God gifted things is not the gratefulness of God. Allah has made the variance amid good and worse as:

“Say you, ‘the dirty and clean are not equal, even though the abundance of the dirty may please you, then remain fearing Allah, O men of understanding! So that you may get prosperity?’⁷⁸ Allah has given the concept of Fiah(success) in the Quran as:

“Undoubtedly, he attained to his goal who purified. And offered prayer remembering the name of his Lord”.⁷⁹

Grains and food have excessive importance for living things. Islam give consent to usage all things except Harm (forbidden). Quran says that Moomin should use only tayyebat (halal):

“O, believers! Eat our good things provided to you, and be grateful to Allah, if it is, He whom you worship”.⁸⁰

Allah further says: “O, Mankind! Eat of whatever is in earth lawful clean and follow not the steps of the Devil, no doubt, he is you upon enemy”.⁸¹

Another dimension of the Islamic way to cleanliness seems in the Divine Name of Utmost Holy, one of God’s Most Gorgeous Names (al-Asma, al-Husna). In his descriptions of this Divine Name, as points out the cleanness of the world, and explains that the face of the soil and such beings as the earthworms, flies, maggots, rain, crows, ants, clouds several pests, and the white and red corpuscles in the humanoid physique entirely clear the Name of Most Holy in their meanings, and carry out responsibilities as “cleansing officials.”⁸² During his life the Muhammad P.B.U.H paid the utmost attention to cleanliness of every type. For example, he was always careful when going to the mosque or to visit someone or when being in the company of others to wear clean and presentable clothes, to rub fragrant scents on himself, and not to eat things like onion and garlic which would be unpleasant to others.⁸³ It is vibrant then that Muslims are thankful to frequently be hygienic in each reverence, corporal, moral and spiritual. A Muslim who gives attention to physical hygiene, that is, who possesses his house, body and surrounds clean, will not disregard the cleanliness of his spirit and heart and his ethical cleanliness —it is not probable that he disregards these. All of us know that the utmost vital circumstance for caring ourselves in contrast to disease is being clean and living in a clean atmosphere. What preventive medicine says us is nobody diverse to this. Similarly, we should not once disremember this caution of the Qur’an:

“God loves those who turn to Him constantly and He loves those who keep themselves pure and clean”.⁸⁴

Solution of environmental issues

The Islamic viewpoint on the environment depends on the credence that Allah is the Creator & Sustainer of the world. The entire universe as well as wholly of its features

has been made with faultless wisdom. The figure, amount, and value of these features is exactly determined by the divine strategy. Every aspect plays its designed character. The whole thing created by God has a impartial determination which essential be fulfilled. The Holy Quran, flaking light on this argument, says:

“We created not the heavens and the earth and all between them but for just ends, and for a term appointed: but those who reject Faith turn away from that whereof they are warned.”⁸⁵

Environmental engineering alone is not the only solution of environmental issues. Through numerous types of eco-friendly technology, even if humankind effectively decreases its carbon footprint, such a crisis will endure till the environment is given back its purity in the eyes of its abusers.⁸⁶ Such a feat is only probable over humankind’s making of peace with its environs, inner being and utmost significantly Allah. Of excessive significance to record concerning this “making of peace with Allah” is that He is the God of entire holy civilizations, in spite of changes in understanding the nature of spirituality. Both the and spiritual calamity and environmental crisis are problems that not only disturb those of entirely holy traditions, nevertheless that could similarly be determined with support from any of these holy traditions. Therefore, formation of the proper mindset and act of the proper rehearsal are main phases to take irrespective of one’s religious association. Such mentality and practice can be provided and modified to the observance and thought of that definite religion, since the values behind them are universal.

Regardless of the achievements of modern science in “green” technologies and growths of maintainable procedures of living, humankind shall endure to misuse nature in one way or another till nature is appropriately seen for its holy potentials. This phase is vital for any enduring solution to issues. It, nevertheless, indicates the requirement for additional steps before it. Earlier people adopt an enduringly peaceful access to nature as a holy object, they must first make their way to Allah. In individual’s consciousness of sacredness, they comprehend the existence of the Holy. Before one could attribute holiness to creation, one must know that altogether holiness stalks from the Creator. With this awareness, people might realize that entirely sacredness in nature is but a simple reflection of Allah the Holy. Therefore, in order to make a good and lifelong peace with nature, one must first make peace with the Lord. By doing this, persons make peace by their selves as servants of the Lord and with the rest of creation as servants of the Lord also.

If the common people only make peace with creation and not the Creator, they embark on what would unavoidably be a short-lived expedition. The very act of doing so is intrinsically oxymoronic. Through it, they would attribute holy abilities to nature, but not identify a source of such holiness. However, it has occurred before and the journey was in fact short-lived. Had the Hippie movement of the 1960’s based their rebellion on somewhat additional considerable than a love for plants, their innovative determination of fighting in contradiction of modern-day greed might have lived for more than just a decade or so. What is needed is the rooting of one’s self in devotion to the Creator and not to creation. The fault of the Hippie movement was that its enactors based it on “peace and love,”⁸⁷ but not God the Loving, who may have directed them into taking peace and love far past the short-term alone. Therefore, the Hippie movement showed nothing more than a phase. This is evident today; not just in the mockery of hippies in prevalent culture, but more so in the sustained damaging practices of the very corporate world that hippies complained contrary to. So, a making of peace with God the Sustainer is wanted in order to attain a sustaining peace with nature.

While, captivating into attention that appropriate mind wanted in efficiently resolving

the environmental catastrophe includes a turn to Allah, the religious establishments of nowadays essential be at front of the solution. Followers of completely holy societies must turn to their particular religions to reply the call to ecological stewardship. This call is a universal one and is implanted in roots of wholly the holy traditions of nowadays. In doing so, people of belief can address the environmental crises in conducts provided by and modified in the direction of their own particular religions. Doing so shall profit not only the ecological source, nevertheless the followers of the religion itself too. Through this they would comprise themselves in a vital fragment of their belief that has possibly been ignored or unrecognized in the public domain for far also extended. This is particularly so for the Abrahamic religions of nowadays whose mention in the communal domain lacks any considerable association to the natural ecosphere or ecological stewardship, when in authenticity the spirit of their particular creed includes much of it. In the Muslim world, varied groups are coming out and taking initiative. Samples, ranging from grassroots groups to private entrepreneurs to Islamic schools, comprise the IlmuGiriPesantren Islamic environmental boarding school of Indonesia, the DC Green Muslims of Washington, DC, the Islamic Foundation for Ecology and Environmental Sciences of the United Kingdom, the Naqa'a Environmental Enterprise group of Saudi Arabia, the Wisdom in Nature group similarly of the United Kingdom, and more. An instance of a communal Muslim reply to the ecological issues of currently is the Muslim Seven Year Action Plan on Climate Change; it is recognized by Muslim leaders, civil society members and scholars from everywhere the world, as well as famous religious numbers such as the Grand Mufti of Palestine and Mufti of Egypt.⁸⁸

Furthermore, activists inside the Muslim reply to the ecological calamity are uttering themselves in new and further reachable conducts. Their communication is ancient in sense, yet pioneering in delivery. The Internet has assisted as a platform in which Muslims from everywhere the ecosphere have come to ability to speak their views, particularly in the blogosphere. A major sample of this is "A World of Green Muslims," a blog that posts "Green Messages from across the Muslim blogosphere."⁸⁹ There are also blog-like news passages for instance the "Green Prophet," which, though engrossed on Middle-Eastern ecological problems and not on the theme of Islam and the environment, reports on Muslim ecological actions.⁹⁰ The tendency of online Muslim replies to the ecological calamity is growing, as seeming with the advent of new hands on groups and online objects for instance the "Minnesota Ecological and Environmental Muslims" of Minneapolis, Minnesota.⁹¹ To the environmental issues, Muslims are answering, but much additional has to be done, particularly in speaking the inconsistencies in this regard of the Muslim world. Muslim states like Iran have prodigious respect for Islamic gardens, but instantaneously show critically high levels of air pollution in their capital towns. This ironic vision signifies abundant of the Muslim world, and the only way to truthfully resolve it is in a response to the spirit of Islam. The Muslim countries sure review its values as well as its ecological ethics and the significances of its activities in the light of Qur'anic and prophetic teachings. From such sources, Muslims can originate that they must walk on the soil with compassion and gentleness, evade richness and waste in resources, confirm holiness to nature, and work with individuals of entirely families in addressing the environmental issues of nowadays.

Modern science even though has perpetrated much damage on nature, it has newly advanced ways of improvement. This is particularly found in today's eco-friendly struggles and ecological engineering creativities. These struggles would not be overlooked, but rather supported. They signify means to a potential peace and their progress must be fortified and encouraged. It is an integral part to decreasing the

human negative effect on the environment. With an understanding of the academic, activist, scientific and religious access to the ecological issues, it is significant that the procedures linked with them are not assumed in a distinctive way. As an alternative, they must be addressed holistically. The only procedure maintainable for both long-term and short consequences in addressing the ecological crisis is an interdisciplinary and holistic one that mixes each of these methods and whatsoever new that could donate. In detail, in order to improved understand the natural environment and know it for more than just its physical qualities, modern humankind must go to nature's holy abilities. Though, formerly the ecological crisis round us could be resolved, we must resolve the divine catastrophe inside ourselves, and in order to do so we must search both inwardly and outwardly for the Symbols of Allah. In seeing the existence of Allah all around us, we know the holiness of our environments. So, for final peace, we must reconcile with nature, our selves, all kinds of phenomena and maximum significantly Allah.

Henceforth, Muslims are religiously destined to bring about the environment cleverly displaying their trusteeship to God. In so doing, it graphs an ecological morality and principle in Islam that shapes human defiance in the direction of the environment. Understanding the carrying capacity of the environment and acting upon it accordingly are very vital as men are fortified by intellectual abilities to do it compared to the additional formations.

This effort is regarded as amanah (trust) to mankind that no other creations are prepared to undertake it⁹² except human beings.

Conclusion

The environment is one of God Blessings to the living beings. The Quran describes environment in a huge scale that covers entirely creatures in earth and the heavens and what is between them. Islam is a prevalent religion and its concern for environment is a universal one, cutting across geographical countrywide and spiritual blockades. Moreover, Islam has concerned to the environmental protection as one of human responsibilities as descendant of God on earth. The teaching given by Islam could be very operative way for the mankind to get free of wholly types of natural calamities. Therefore, from Islam, human being should take a moral message to overcome the forthcoming obscurity of climate change.

In order to effectively accomplish ecological hazard in Pakistan, it is supreme to grow worldwide and nationwide strategy with sturdy institutional basis and dimensions to lighten these harmful effects coordinated with the greatest universal practices. Regardless of growing universal attention, the ecological problem is harshly damaging almost every sector of life. Pakistan comes in the utmost susceptible sorts of climate change but still nothing special has been to handle through the task. The administration should improve the ministry of climate change and advance diverse feasible schemes to pursue global subsidy for them. It is the period to challenge these difficulties worsening which not only will the environment more worsen nonetheless too the water as well as food security of state will come underneath immense hazard. As Pakistan is one of the major states of Islamic culture and beliefs, by seeing the directions given in the Holy Quran and Sunnah related to nature and environment, we can save our nature to a huge level.

References

-
- ¹ Mohd Zuhdi Marsuki & Amir Saifude Ghazali (2002). *Etika Alam Sekitar Daripada Perspektif Islam*, Timur & Barat, h. 2.
- ² Rachel Carson (2002). *Silent Spring*. Boston: Houghton Mifflin Company.
-

- ³ Huda, A. (2012). Muslim environmentalists. Retrieved from <http://islam.about.com/od/activism/a/Muslim-Environmentalists.htm>
- ⁴ Al-Quran, 6:165
- ⁵ Al-Quran, Surah 7:31
- ⁶ Al-Quran, Surah 6:141
- ⁷ Ammar, N. H. (2005). Islam's approach towards the moral dilemma of protecting the environment. Paper presented at the Massey Symposium, March.
- ⁸ Pew Research Center 2012. The Global Religious Landscape: A report on the size and distribution of the world's major religious groups as of 2010. <http://www.pewforum.org/files/2014/01/global-religionfull.pdf>.
- ⁹ Lewis, M. 2001. 'Islam and Accounting.' Accounting Forum, 25 (2): 103–27.
- ¹⁰ Al-Najjar, U. 2008. Maqasid al-Shari'ah bi ab'adin jadidah. Dar Al-Gharb Al-Islami: Beirut.
- ¹¹ Rizk, R. 2014. 'Islamic environmental ethics.' Journal of Islamic Accounting and Business Research, 5(2): 194–204.
- ¹² Miranda Steel (2004). New Oxford Dictionary (translated by Zubaidah Abdul Rahman), h. 266
- ¹³ Adegoroye, G. (1997). 'Environmental Consideration in Poverty Design and Urban Development and Renewal'. Akinjide Osuntokun (Ed.). Dimensions of Environmental Problems in Nigeria. Ibadan: Davidson Press.
- ¹⁴ Al-Quran, Al-A'raf:10
- ¹⁵ Al-Quran, Al-Ra'd:3-4
- ¹⁶ Al-Quran, Al-Mursalat:25-2
- ¹⁷ Al-Quran, Al-Baqrah:29
- ¹⁸ Al-Quran, Ar-Rum:41
- ¹⁹ Mujiono Abdillah, Agama Ramah Lingkungan Perspektif al-Qur'an, Jakarta: Paramadina, 2001, 33-34.
- ²⁰ Al-Quran, Mulk Verse, 67:3
- ²¹ Al-Quran, Rahman Verse, 55/5-12
- ²² Al-Quran, Baqara Verse, 2:22
- ²³ Al-Quran, Furqan Verse, 25:67
- ²⁴ Al-Quran, Furqan Verse, 25:68
- ²⁵ Shuaraa Verse, 26/181-183
- ²⁶ Karakas, V. (2011: 24). Farkli Bir Bakis Acisiyla Kur'an ve Sunnette Cevre, Istanbul: Ragbet Yayinlari.
- ²⁷ Karakas, V. (2011: 26). Farkli Bir Bakis Acisiyla Kur'an ve Sunnette Cevre, Istanbul: Ragbet Yayinlari.
- ²⁸ Al-Quran, Ankabut Verse, 29:40
- ²⁹ Under, H. (1996: 159-151). Çevre Felsefesi, Ankara: Doruk Yayıncılık.
- ³⁰ Yeniceri, C. (2009: 153). Hz. Peygamberin Cevreciligi, Spor Etkinlikleri ve Kur'an'da Cevrecilik Islam'in Deger Hukumler ve Felsefesi Acısından Cevrecilik ve Spor, Istanbul: Camlica Yayinlari.
- ³¹ Ibid
- ³² UNDP. (1994) Human Development Report 1994. New York: Oxford University Press.
- ³³ Khan, S. R. (1999). Reforming Pakistan's Political Economy. Lahore: Vanguard.
- ³⁴ Al Quran, 22:63
- ³⁵ Al-Quran, Al-Anbiya:30
- ³⁶ Al-Quran, Al-Baqrah:164
- ³⁷ Al-Quran, Al-An'am:99
- ³⁸ Al Quran, 50:9
- ³⁹ Environmental Issues of Pakistan, Samreen, <http://www.cssforum.com.pk>
- ⁴⁰ APHA, AWWA, and WEF, 1995, Standard Methods for the examination of water and wastewater, 19th edition, Washington DC
- ⁴¹ [http://www.en.wikipedia.org/wikki/water pollution](http://www.en.wikipedia.org/wikki/water%20pollution)
- ⁴² Imam al-Bukhari, op.cit., Vol 1, Hadith No 68
- ⁴³ Environmental degradation in Pakistan, Haroon Mustafa www.dailytimes.com.pk

- ⁴⁴ [http://www. Geocities.com/rain forest/andes](http://www.Geocities.com/rain forest/andes)
- ⁴⁵ Government of Pakistan (1992) The Pakistan National Conservation Strategy. Karachi: Environment and Urban Affairs Division
- ⁴⁶ Ibid
- ⁴⁷ Based on the EEC report to the Environment and Urban Affairs Division, Government of Pakistan.
- ⁴⁸ Ibid
- ⁴⁹ Muhammad Muinul Islam, op.cit., p.59
- ⁵⁰ Syed Riazuddin, How well managed the Universe Is? Available at <http://www.binoria.org/magazines.html>, access on April 17, 2009
- ⁵¹ Bagader, A., El-Sabbagh, A., Al-Gayand, M., Samarra, M., and Llewellyn, O. 1994. 'Environmental Protection in Islam.' IUCN Environmental Policy and Law Paper No. 20. http://cmsdata.iucn.org/downloads/eplp_020reven.pdf.
- ⁵² Kader, A., Al Sabbagh, A., Al Glenid, M., and Samarra, M. 1983. Islamic Principles for the Conservation of the Natural Environment. IUCN Environmental Policy and Law Paper No. 20. https://www.iucn.org/about/work/programmes/environmental_law/elp_resources/elp_res_publications/?uPubsID=746.
- ⁵³ Al-Qur'an 15:22
- ⁵⁴ Government of Pakistan (1992) The Pakistan National Conservation Strategy. Karachi: Environment and Urban Affairs Division.
- ⁵⁵ Qadir, F. N. 2002. Air Quality in Urban Areas in Pakistan vs. Transport Planning: Issues and Management Tools. Draft paper prepared for ADB under Regional Technical Assistance 5937
- ⁵⁶ Pakistan Environmental Protection Agency and Japan International Cooperation Agency. 2006. Measurement of Ambient Concentration of NO₂ in Different Cities of Pakistan Using Diffusion Samplers. Islamabad: Ministry of Environment.
- ⁵⁷ Government of Pakistan. 2007. Vision 2030. Islamabad: Planning Commission; Government of Pakistan. 2008. Pakistan Economic Survey.2007-08. Islamabad: Ministry of Finance.
- ⁵⁸ Government of Pakistan. 1998. Census of Pakistan 1998. Islamabad: Population Census Organization
- ⁵⁹ S.Farrukh, Maholiat e Qanoon aur hm, (Lahore: Dstaviz mtboaat alhijaz plaza, 1996), p.161ss
- ⁶⁰ Al-Quran, Ar-Rum:41
- ⁶¹ Al Quran, 30:46
- ⁶² Muhammad Muinul Islam, op.cit., p.67
- ⁶³ Al-Quran, Ar-Rahman:10
- ⁶⁴ Al-Quran, Ar-Rum:20
- ⁶⁵ Bagader, A., El-Sabbagh, A., Al-Gayand, M., Samarra, M., and Llewellyn, O. 1994. 'Environmental Protection in Islam.' IUCN Environmental Policy and Law Paper No. 20. http://cmsdata.iucn.org/downloads/eplp_020reven.pdf.
- ⁶⁶ G T Miller Jr, op.cit., p. 5
- ⁶⁷ Al Quran, 13:4
- ⁶⁸ Mumtaz Hussain lieutenant kernel, maholiati aalodgi, (Lahore: feroze sons, 1995), p.28
- ⁶⁹ <http://www.en Wikipedia. / land Pollution>
- ⁷⁰ Mumtaz Hussain lieutenant kernel, maholiati aalodgi, (Lahore: feroze sons, 1995), p.116
- ⁷¹ Government of Pakistan (1992) The Pakistan National Conservation Strategy. Karachi: Environment and Urban Affairs Division.
- ⁷² Government of Pakistan (1996a) Environment in Pakistan: Challenges and Achievements. Islamabad: Environment and Urban Affairs Division.
- ⁷³ Ibid
- ⁷⁴ Al-Quran, Al-Tauba:108
- ⁷⁵ Al Quran, 25:49
- ⁷⁶ Imam At-Tirmizi, op.cit., Hadith no-596
- ⁷⁷ Muslim, Tahara, 1
- ⁷⁸ Al-Quran, Al-Aala:14-15
- ⁷⁹ Al-Quran, Al-Baqrah:172
- ⁸⁰ Al-Quran, Al-Baqrah:168

⁸¹ Al-Quran, Al-Baqrah:219

⁸² Bediüzzaman Said Nursî, Risale-i Nur Külliyyatı, (Istanbul: Yeni Asya Yayınları, 1996).

⁸³ Qur'an, 6:99, 141.

⁸⁴ Qur'an, 2:222.

⁸⁵ Al-Quran: 46:3

⁸⁶ Man, and Nature, 3-4

⁸⁷ Timothy Miller, *The Hippies and American Values* (Knoxville: The University of Tennessee Press, 1991), 104-106.

⁸⁸ Alliance of Religions and Conservation, "ARC - News and Features - Historic Istanbul Declaration of the Muslim 7 Year Action Plan on Climate Change," <http://www.arcworld.org/news.asp?PageID=334> (accessed August 27, 2010).

⁸⁹ arwafreelance, "A World of Green Muslims," <http://aworldofgreenmuslims.wordpress.com/> (accessed August 23, 2010)

⁹⁰ Green Prophet, "Green Prophet | Cleantech & Environment News from the Middle East," <http://www.greenprophet.com/> (accessed August 23, 2010)

⁹¹ MEEM, "About « MEEM," <http://greenmeem.wordpress.com/about/> (accessed August 23, 2010)

⁹² Al-Quran, 33:72