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## **Exploring the Islamic Environmental Ethics**

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Contemporary Muslim scholars, with very few exceptions, have typically espoused an exploitative attitude towards the environment<sup>1</sup> in order to emulate the conventional Western model of unconstrained economic growth and technological development. The Western notion of exploitative relationship with the environment may be understood in the face of the Western perception of prosperity and material superiority. But, it is dangerously misleading to Muslims and non-Muslims alike, for it contradicts the generous Qur'an itself and has little in common with the practice of the Prophet Muhammad, may Allah bless him and grant him peace. Moreover, in view of the current global environmental predicament it is equally irresponsible.

A closer look at the primary sources of Islamic knowledge, the divine revelation and prophetic *sunnah*, reveals a set of principles that point to a basically different environmental ethics, with far-reaching social, economic and political ramifications. While Western scholars are having to rethink about the environment, Islam offers a clear and deep understanding of man-in-nature, and the aim of the paper here is to explore this currently neglected ethics.

### **Khalifah – Tyrant or Trustee?**

Among contemporary Muslim commentators it is often held that, according to Islamic principles, a man who does not work to tap the resources of the earth and the universe is a disobedient servant of Allah who does not work for the purpose for which he has been created. Firstly, to which Islamic principles are we being referred? Without some qualification this vague phrase is rendered meaningless, and yet it is carelessly repeated time and again by today's scholars, a convenient catch-all to lend legitimacy to some otherwise dubious and unclear statements and positions. And what precisely is the purpose for which man has been created? To harness the resources of the earth? This may be the opinion of some Muslim thinkers, but it is not accordance with the Qur'an, which states clearly that mankind has been created for one purpose only:

And I have not created the invisible beings and men to any end other than they worship and serve Me<sup>2</sup> (51:56)

Now there are many ways to serve Allah, and good, honest, useful work well done is certainly part of worship, depending on *niyah* or intention. Thus it is through work that we find the material *rizq* or provision, that Allah has apportioned us, and no doubt it is

legitimate to use the resources of the earth to seek our physical and spiritual needs. But to claim that he who does not work to tap the resources of the earth and the universe is a disobedient servant of Allah, because he does not work for the purpose of which he has been created is unjustifiable. What then of the noble work of seeking knowledge, teaching, healing, establishing justice, calling people to Allah, helping the needy and oppressed? These have nothing to do with the full use of earth's resources, yet all, as is very well-known, are commended by the Qur'an, or *hadith* of the Messenger of Allah, peace and blessings be upon him.

In a similar vein it has been asserted that work, productivity and development represent, according to Islamic principles, man's way to fulfill his task as vicegerent on earth. Once again what Islamic principles? Allah's statement to the angels – "I am placing a vicegerent on earth" – is invariably used as the Qur'anic evidence, so it would be well to quote this key verse from the Qur'an in full:

"And lo! Your Sustainer said to the angles: 'Behold, I am about to establish upon earth a *khalifah* (vicegerent).' They said: Will You place on it such as will spread corruption thereon and shed blood – whereas it is we who extol Your limitless glory, and praise You, and hallow Your name? (Allah) answered: Verily, I know that which you do not know." (2:30)

Clearly, our understanding of *Khalifah* is crucial. The Arabic word *Khalifah* has been variously translated into English as a successor, deputy, vicegerent, inheritor and trustee. Its verbal root *khalaf* means 'He came after, followed, succeeded to', and holds with, despite, be at variance with, and offend against, violate or break a rule, command or promise – a significant connotation in the light of the angels' prediction. So we may understand, by its opposite, a *khalifah* as one who inherits a position, a power, a trust, and who holds it responsibly and in harmony with its bestower – in this case, Allah. He does not violate the trust.

The word *khalifah* and its plural occurs nine times in the Qur'an, and in seven of those is just opposed by the words *fi-al-ardh* – on earth, on this planet. So, *khalifah fi-al-ardh* – *khalifah* is definitely in relation to this planet Earth<sup>3</sup>. In each case it refers to a person, a people or mankind in general, to whom Allah has entrusted part of His power on earth. Adam, the progenitor of the human race, primal man and prophet – was appointed *khalifah*, and, by extension, every man and woman, each one of us, has inherited that power and responsibility vis-à-vis the planet and all its life forms.

In this context, mention should be made of that other concept unique to man is the *amanah* or trust. Allah offered the *amanah* to the heavens, to the earth, to the mountains – to the rest of creation – but they refused; only mankind accepted it.

Verily, We did offer the *amanah* to the heavens, and the earth, and the mountains: but they refused to bear it.

Yet man took it up – for verily, he has always been prone to tyranny and foolishness. (33:72)

The *amanah* is also mentioned in several other verses of the Qur'an:

O ye who have attained to faith, do not be false to Allah and His Messenger, and do not knowingly be false to the *amanah* that has been reposed in you; and know that your possessions and your progeny are but a test and a temptation, and that with Allah there is an immense reward. (8:27-28)

and:

Behold, Allah commands you to fulfill the trusts (*amanah*) unto whom they are due, and whenever you judge between men, judge with justice. (4:58)

A trust requires one who entrusts and a trustee. Allah offered the trust to man, the trustee, and he accepted the responsibility. Man chose the *amanah* – the faculty of choice and relative free will – and gained thereby the capacity to live for good or evil. The mountains would not shoulder that enormous responsibility, and even the angels protested, but man foolishly took it up. As *khalifah* on earth man must fulfill that trust placed with him by Allah, by acting justly in accordance with Allah's laws, or be false to that trust and perpetrate tyranny and injustice against Allah's earth and His creatures.

So, as *khalifah* with *amanah* the power is our[s] and the choice is ours and we will be judged accordingly, for, with power comes responsibility, comes accountability, and that we are accountable to Allah is certain. For success there is an immense reward, and for failure a dire punishment. It is a test most severe:

For He it is Who has made you *khalifah* on earth, and has raised some of you by degrees above others, so that He might try you by means of what He has bestowed on you. (6:165)

And thereupon We made you their *khalifah* on earth, so that We might behold how you act. [.....]

And this is confirmed by part of a *hadith*, reported by Abu Sa'id al-Khudri and transmitted by Muslim, that Allah's Messenger (may peace be upon him), said: The world is sweet and green, and verily Allah has installed you as *khalifah* in it in order to see how you act."<sup>4</sup> The consequence of violating the trust is attested in the Qur'an by the frequent retelling of the histories of the people of 'Ad and Thamud. Both were powerful tribes in their respective times and lands – 'Ad were "endowed abundantly with power" and Thamud were "settled firmly on earth" – but they arrogantly misused the power given them by Allah, and were destroyed by environmental cataclysm.<sup>5</sup> The relevance [of] their stories to contemporary man – truly endowed with devastating power and so firmly settled on earth – is alarmingly clear.

So the picture we get from the Qur'an is of a *khalifah* who is a trustee on earth and is responsible and accountable for his conduct towards his fellowmen, his fellow creatures and the planet itself, his purpose is to serve and worship Allah, by acting in harmony with Allah's laws, thereby fulfilling his trust and gaining the pleasure of Allah. If he abuses his God-given power and violates the laws of Allah he brings about his own destruction, and severe loss in the Hereafter.

How different is the *khalifah* as presented by some of the modernist scholars whose purpose, they say, is to tap the resources of the earth for the purpose of work, productivity and development. Moreover, as has been claimed, it is a duty incumbent upon him, the neglect of which makes him a disobedient servant of Allah who wastes Allah's bounty which has been gifted to mankind, and as such he is an absolute loser in the Hereafter and in this life.

So, it is understood that unbridled exploitation of the environment is given divine sanction. But on what authority can this be advocated? On which *ayah* of the Qur'an or *hadith* does this claim rest? How can such absolute statements be made without the Qur'anic evidence?

### Revaluing Nature

The concepts of *khalifah* and *amanah* have been explored, they are crucial to our environmental ethics. Now we must know what it is that we have been given trust over in order to discover our correct relationship to it. Allah created the heavens and the earth and everything between them – He is *al-Khaliq*, the Creator; *al-Wali*, the Sole Governor and Manager of the creation, *Malik al-Mulk*, the Owner of all: He is also *ar-Razzaq*, the Sustainer; *al-Muqit*, the Nourisher; and *al-Hafiz*, the Preserver, Everything belongs to Allah:

Unto Him belongs all that is in the heavens and all that is on the earth, and all that is between them and under the ground. (20:6)

Man has no ownership rights to the creation since he is not the proprietor.

The prime function of everything created, including man, is to obey and glorify its Creator:

The seven heavens extol His limitless glory, and the earth, and all that they contain; and there is not a single thing but extols His limitless glory and praise; but you (O men) fail to grasp the manner of their glorifying Him. (17:44)

Are you not aware that before Allah prostrate themselves all that are in the heavens and all that are on the earth – the sun and the moon, and the stars, and the mountains, and the trees, and the beasts, and many human beings? (22:18)

For, before Allah, prostrates itself all that is in the heavens and all that is on earth – every beast that moves, and the angels: these do not bear themselves with false pride: they fear their Sustainer high above them, and do whatever they are bidden to do. (16:49,50)

The glorification and praise of Allah, and prostration before Him, is the very song of creation, resonating in perfect harmony with the natural laws willed by the Sustainer.

A further function of all created things is to serve the creation thus each single element plays its essential part in the maintenance sustenance and preservation of the whole in contemporary language, it has an ecological function. Allah has created the

world and the universe perfect; it is its own life-support system, utterly in proportion, measure and balance:

No imperfection do you see in the creation of the Most Merciful. Return your glance; do you see any flaw? Then return your glance again and yet again, and your glance will come back to you, dazzled and truly defeated... (67:3,4)

Behold, everything have We created in due measure and proportion. (54:49)

And the sky has He raised high, and has devised (for all things) a balance. (55:7)

The proportion, measure and balance of the natural world is set forth time and again in the Qur'an, revealing the elegant interdependence and connections between all things, proportion, measure and balance express the quantitative and qualitative relationships of the parts to the whole. Thus all natural elements have a value to each other and to the total global system, over and above their value to man, for man needs the world in order to subsist, but the earth has no need of man. We should remember that Allah has said:

Greater indeed than the creation of man is the creation of the heavens and the earth: yet most men do not understand. (40:57)

The earth and what it contains is a means of subsistence for all creatures, not only man:

And the earth We have spread out wide, and placed on it mountains firm, and produced therein means of subsistence – for you (O men) and for those whose sustenance does not depend on you. (15:19, 20)

And concerning those creatures that are independent of man, the Qur'an makes known their web of relationships in the form of communities:

There is not an animal on the earth, nor a winged flying creature, that does not form communities (*umam*) like yours. (6:38)

'Izz ad-Din ibn 'Abd as-Salam, the 13<sup>th</sup> century jurist, commonly called the 'Sultan of the Scholars,' said: "Know that Allah created His creatures and made them dependent upon each other, so that each group would support the welfare of the others."<sup>6</sup>

A third function of creation is in relation to man. Many are the references in the Qur'an to Allah's mercy in directing all creation to the service of man:

And he has made of service to you (as a gift) from Himself, all that is in the heavens and on the earth; in this, behold, there are signs indeed for people who think! (45:13)

Are you not aware that Allah has made of service to you all that is in the heavens and all that is on the earth, and has lavished upon you His blessings, both outward and inward? (31:20)

It is Allah who has made the earth a resting place for you and the sky a canopy, and has formed you – and formed you so well – and provided for you sustenance out of the good things of life. (40:64)

Clearly, as a living, social creature, man has biological and ecological needs such as light, air, water, food, shelter and community, and he may utilize the resources of the earth to secure those basic necessities, as may every other living creature on earth. Moreover, as the ‘crown of creation’, endowed with intelligence and will, he has the power to use these resources for purposes beyond his immediate needs, for the nurturing of society and collective endeavour.<sup>7</sup> The domestication of animals and plants mentioned in the Qur’an as a special blessing from Allah, was probably the single most important development in the social and economic history of mankind.<sup>8</sup> For all except the hunter/gathers, life would be impossible without the main domesticates – the cattle, camels, sheep and goats. Domestication remains the bedrock of modern and, of course, traditional society – without it, the whole structure would collapse:

Are they then not aware that it is for them that We have created, among all the things Our hands have wrought, the domestic animals (*an ‘am*) of which they are masters? – and that We have made them submissive to man’s will, so that some of them they may ride, and of some they may eat, and may have (yet other) benefits from them, and (milk) to drink? Will they not, then, be grateful? (36:71)

It is Allah Who provides for you livestock (*an ‘am*), that on some of them you may ride, and from some derive your food, and find (yet other) benefits in them; and that, through them, you may attain to the fulfillment of (many) a heartfelt need; for on them, as on ships, you are borne (through life). And (thus) He displays His wonders before you: which, then, of Allah’s wonders can you still deny? (40:79)

Man has indeed, throughout his brief history on earth, been borne on the metaphorical backs of animals, and has reason to be grateful:

...so that you might remember your Sustainer’s blessings and say: ‘Limitless in His glory is He Who has made (all) this subservient to our use – since (but for Him), we would not have been able to attain it. Hence, verily, it is unto Him that we must always turn. (43:12)

Man’s rights of use over domestic (and wild) animals carry concomitant obligations towards them, as a large number of prophetic *ahadith* testify, and are an essential part of environmental ethics which, however, must be examined elsewhere.<sup>9</sup>

The ‘subservience’ of everything to man in the heavens and the earth should not be taken as a right to dominate or exploit, as that would make a mockery of Allah’s statement that:

He has made subservient to you the sun and the moon pursuing their courses, and He has made subservient to you the night and the day. (14:33)

‘Subservient’ would be more accurately translated as ‘of service, of benefit’, and Allah has thus made man to derive benefits from the whole of creation by virtue of the trust placed with him by Allah. Nor should these benefits be seen in utilitarian terms only, the natural world is also a means by which man may reflect and contemplate, and is a source of beauty and contentment to him – in other words, it has a deep meaning and spiritual value:

For, verily, in the alternation of night and day, and in all that Allah has created in the heavens and on the earth there are signs indeed for people who are conscious of Him. (10:6)

And on the earth there are signs to all who are endowed with inner certainty, just as (there are signs) within your own selves: can you not, then, see? (51:20)

And in your own nature, and in all the animals which He scatters (over the earth), there are signs for people who are endowed with inner certainty. (45:4)

Since these signs in the creation have meaning only to those who believe, and those who have *taqwa*, God-consciousness, and to those who have certainty, they are of special significance for Muslims. Beauty, too, has been created for man:

And all (the beauty of) many hues which He has created for you on the earth: behold, there is a message for people who take it to heart. (16:13)

Behold, We have willed that all beauty on the earth be a means by which We put men to a test, (showing) which of them are best in conduct. (18:7)

In the Qur’an (38:31-32) is related the story of the prophet Sulayman’s love of beautiful horses, “nobly-bred swift-footed steeds”, whose legs and necks he would lovingly stroke and say: “Verily, I have come to love the love of all that is good out of remembrance of my Lord.”<sup>10</sup> Love of Allah is shown by the recognition of, and reverence for, and preservation of the beauty created by Him.

So all the components of the earth and the universe – light, air, water, the soil, the rocks and minerals beneath it, plants and animals, communities and ecosystems – as well as the creation as a whole, have several hierarchical functions or values that may be summarized as following:<sup>11</sup>

1. An inherent value as things-in-themselves, because they are created by Allah they obey their Lord and sing His glory.
2. An ecological value, as integral parts of the whole.
3. A utilization value to man, both as spiritual sustenance and material resource.

### **Use of the Fruits**

It is the elevation of the resource value of the creation to the detriment of the ecological and spiritual values that is at the root of the environmental tragedy on the earth today. Moreover, there is no Qur’anic sanction of use by one group of people over another, so that one power may usurp the resources of the earth for its own sole use, as is perpetrated by contemporary ‘developed’ societies.<sup>12</sup> All peoples as well as all other

creatures on the earth, have an equal right to benefit from those resources. Similarly, all future generations have an equal right to Allah's bounty. So myopic is the view, expressed by some contemporary thinkers, while imitating their Western counterparts, that they ignore all these considerations and approvingly uphold an exploitative philosophy of resource use.

So what is the true *khalifah's* right attitude towards the earth and its resources? Clearly there is a potential conflict of interest between the spiritual and material, man and nature, man and man. Our use of Allah's earth must be in accordance with our material and spiritual needs, the needs of others, now and in the future, and the needs of all other creatures on the earth, so that we do not jeopardize the planet itself. The *khalifah's* solution in this regard is to balance these needs throughout the earth for the benefit of all, through the establishment of a just and wise principle of resource use. In the Qur'an, the prophet Dawud is singled out as one whom Allah appointed as *khalifah* on the earth to judge justly between men:

O Dawud! Behold, We have made you a *khalifah* on the earth: judge, then, between men with justice, and do not follow vain desire, lest it lead you astray from the path of Allah. (38:26)

Allusion is made to a case to which he and his prophet-son Sulayman brought "wisdom and knowledge" (21:79) and which, according to some Companions of the Prophet, concerned a claim made by a cultivator against a shepherd whose sheep had destroyed the claimant's crops. The two prophets ruled in favour of 'usufruct'<sup>13</sup>, whereby the cultivator should have the use of the fruits' of the flock (milk, wool, lambs), until such time as the field had been restored, but would not be awarded the flock itself in compensation, which would remain in the possession of the shepherd – in other words, use of income was favored over the loss of capital. As a basic principle of resource use it is obviously sound: while we may pluck the fruits, we may not fell the fruit-tree; we may harvest the wood, but not lay waste the forest; we may tap the spring, but not pollute the water; we may harvest the crop, but not deplete the soil; we may enjoy Allah's bounty, but we may emphatically not degrade and destroy His earth.<sup>14</sup>

Allah has seen fit to support mankind and all other human creatures by His provision of renewable resources, those which by proper and judicious use are perfectly capable of nurturing all of life until the end of time. It is the use of non-renewable resources, those minerals and fossil hydrocarbons whose natural cycles are on a geologic time scale and are thus practically finite in human terms, that is ecologically unsound. It is the rampant exploitation of such non-renewable resources over the past 20 years that has led to the industrial and technological way of life that now dominates the planet. We may see in the Qur'anic reference to the use of iron a symbol of this turning-point in man-nature relations:

And We bestowed (upon you) from on high (the ability to make use of) iron, in which there is awesome harm (*ba'sun shadidun*) as well as benefit for man and (all this was given to you) so that Allah might mark out those who would stand up for Him and His messenger. (57:25)

The term *ba'sun shadidun* implies a terrible misfortune or tribulation, a dreadful evil or violence. It is a test of the *amanah* or trust placed in man, a trust he is utterly failing to keep, for he can pass on to future generations only a thoroughly damaged and depleted inheritance:

And you devour the inheritance (of others) with devouring greed. (89:19)

For which there is a price to pay, for, according to Ibn Majah, Anas reported Allah's Messenger (peace be upon him) as saying "If anyone deprives an heir of his inheritance, Allah will deprive him of his inheritance in Paradise on the Day of Resurrection."<sup>15</sup>

### **Development – the Environment pays the Interest**

It is hardly possible to speak of the environment without also considering development and its handmaidens, industry, science and technology, these core components of the dominant world-view are the direct cause of environmental degradation and resource depletion everywhere. Some of today's Muslim scholars still talk of development *per se*, and even when economists among them stress that the goal of Islamic development is moral, spiritual and social, rather than purely material, the conventional Western model of industrial growth through maximization of resource use is seen to be the only path to economic development. Seldom do we find arguments for the limits to growth, based on the understanding that all economic activity is ultimately dependent on a natural resource input that is neither unlimited nor free.<sup>16</sup> The hidden costs of exploiting Allah's creation do not enter the economists' equations. Also, it is only to be expected that the inevitable environmental destruction that accompanies conventional development is everywhere associated with chronic social alienation and stress, for it is one world and we are an integral part of it. The direct connection between the health of the planet and the health of human society has long been intuited by primal and tribal peoples, and Muslim economists and planners would do well to recognize that connection and promote sustainable development policies for the well-being of both the planet and people.

In the Third World countries (Southern Countries) it has become increasingly clear that the environmental and social problems engendered by more than half a century of modern development have actually worsened the plight of most of their people.<sup>17</sup> It is inaccurate to assume that the condition of society before industrial development was already bad. The main development agencies such as the World Bank, UNDP and the Food and Agriculture Organization (FAO) now admit that their policies have all but failed, yet they continue to pursue the same development model. One of the many ironies of the development game is that the Southern Countries cannot possibly achieve the level

of affluence enjoyed by the developed, industrialized countries today, for that wealth has been accumulated only by siphoning off resources and biological productivity from the Southern Countries itself [*sic*]. The rich become richer only because the poor become poorer.<sup>18</sup> The idea that the pursuit of wealth through industrial growth will somehow trickle down to all the countries and peoples is a deception propagated by the industrially developed nations in order to further enslave the Southern Countries to the international economy – a condition that is essential to the continued growth of the industrialized countries themselves. The result is not only the impoverishment of the people, but also the impoverishment of nature.

There is a kind of man whose views on the life of this world may dazzle you, especially as he calls Allah to witness what is in his heart, and he is the most skillful in persuasion. But wherever he prevails, he goes about the earth spreading corruption and destroying tilth and fertility. Verily, Allah does not love corruption (*al-fasad*). (2:204,205)

The destruction of ‘tilth and fertility’ is a most apt description of the environmental damage now common throughout the Southern Countries, for it is precisely that loss of biological productivity and diversity which has occurred as result of inappropriate development policies. That nature suffers at the hand of the corrupt and tyrannical is borne out by the Prophet, Allah’s peace and blessings be upon him, who said that the death of a profligate was a relief to the people, the land, the trees, and the animals.<sup>19</sup> And Abu Huraira, may Allah be pleased with him, told that when he heard a man say, “the oppressor harms no-one but himself”, he replied, “It is not so, I swear by Allah that even the bustard dies in its nest on account of the oppression of the tyrant.”<sup>20</sup>

Muslims should understand that the environmentally tragedy now being played out is the poisonous fruit of a discordant world-view – of a *kufir* development model and economic system fuelled by usury and greed. There is little doubt that without usury, creating illusory wealth by charging interest on loans and other unjust monetary transactions, these enormously destructive development policies could never have been implemented.

Typically, Western development agencies and banking institutions have been interested only in high-profile, capital-intensive development projects such as large-scale dams and irrigation schemes, mineral excavation, livestock-rearing programs and huge plantations. These vast enterprises are chosen, for their relatively fast return on investment, and thus are geared to the production of exportable crops and raw materials, which will, hopefully, generate foreign currency to repay the debt and the interest, and pay also for all that imported technology deemed necessary for national development. From the outset, social and environmental considerations are subordinated to short-term economic gains. Thus the needs of the local people are never the objective, because the food will not go into their basket – indeed they will be displaced from their lands, and be

forced to seek refuge in the burgeoning urban slums so characteristic of ‘development’ in the South.

The resulting breakdown in the social fabric of traditional societies only exacerbates the poverty, chronic malnutrition and recurring threat [of] famine. And every piece of land given over to export crops is that much less land available for growing subsistence crops for local people. For a whole host of reasons not unconnected with the global market economy and fundamental flaws in the development model itself, the grand projects have not paid off. Even so the interest on the debt must be paid or the debtor country will not be able to take out further loans, and there is absolutely no way of paying the interest except by further plundering the natural resources of the country, which, for the Third World, usually means the forests and the land. So the trees are felled and the land is cleared and large-scale mechanized monoculture is substituted for traditional husbandry and the natural ecology, resulting ultimately in the greatest loss of all, that of the top-soil, every nation’s real wealth. And so the cycle continues. Debtor countries are obliged by the system to incur further debts, and are thus forced to push deeper and deeper into their already diminished resources and damaged environment. In short, they have to sacrifice their God-given capital just to remain in a game they have absolutely no chance of winning. Indeed, the only winners are the Western banks, the trans-national corporations, and a small, mostly corrupt, Third World elite. If such a wicked debt-slaver of this system were operated on a personal level, the perpetrator would be called a tyrant or worse: on an international level it is called development!<sup>21</sup>

Given that the conventional Western model of development leads inevitably to environmental destruction, to say nothing of social and economic injustice, it would be safe to say that it has no place in Islam. Moreover, since *riba* (usury) lies at the very heart of the development issue, and Allah has absolutely forbidden *riba* in any form whatsoever, we would expect outright rejection by Muslim scholars. On the contrary, the dominant model is not only upheld by confirm [*sic*] scholars, but is actively pursued by every Muslim country to a greater or lesser degree: it is still firmly believed that development means economic growth, which equals industrialization, equals modernization, equals progress, equals success. While their [*sic*] has been some laudable work done on articulating the conceptual basis of Islamic development<sup>22</sup>, it is astonishing that no comprehensive Islamic model has emerged or been implemented.

This is not the place to outline such an Islamic model of development, whatever that may mean, but given the environmental precepts that have been discussed, it would have to be a sustainable development based on the lowest possible consumption of non-renewable resources. For the Third World countries it would also mean a complete disengagement from the global market economy, from the system of usury and greed, and for the rich, . . . developed countries it must mean donning [*sic*] the affluence that has been built at others’ cost.

### **Beyond Growth and Greed: Towards Sustainable Living**

If these measures appear extreme, we must consider the signs in the Book of Allah. For those over-developed and affluent nations the Qur'an is full of warning. Pharaoh, the peoples of 'Ad and Thamud and Madyan, Gog and Magog, were all powerful and wealthy but spread tyranny and corruption on the earth, and thus destroyed themselves. They are described again and again as the *mufsidin fi'l-Ard*, those who spread *fasad* on earth – corruption, degradation, spoliation and ruin. The *mufsidin fi'l-Ard* abused the trust of *amanah* and are in clear contrast to the *khulafa fi'l-Ard*, Allah's trustees on the earth. As we have seen in the Qur'an (2:205) *fasad* is connected to the destruction of tilth and fertility, and in *surah ar-Rum* of the Qur'an *fasad* has appeared on land and at sea:

(Since they have become ob[li]vious of Allah), *al-Fasad* has appeared on the land and in the sea as an outcome of what men's hands have wrought: and so He will let them taste some of what they have done, so that they might return (to the right path). Say: 'Go all over the earth and see the nature of the consequences for those who came before you. Most of them worshipped other than Allah'. (30:41,42)

The pursuit of, and absolute trust in and complete surrender to and utter dependence on material progress is none other than worship – the religion of the *kufr* world-view. But "Allah loveth not *al-fasad*", and He warns, "do not spread corruption on earth after it has been so well ordered", for, "Behold what happened in the end to the *mufsidin*, the spreaders of ruin." (7:85,86)

The *Mufsidin [fi] al-Ard* – Pharaoh, the people of 'Ad and Thamud – are referred to as those who "transgressed all bounds in the land", *taghawa fi'l-bilad*:

(It was they) who transgressed all bounds of equity over their lands, and brought about great corruption therein. (89:11,12)

*Tagha* is to transgress or exceed the bounds, to overstep the limits of Allah's laws, to upset the balance and harmony of the creation "after it has been so well ordered". They overstepped the limits by having pursued wealth and lived a life of sumptuous affluence (*teraf*) and wasteful extravagance (*israf*):

For verily, Pharaoh was mighty on the earth and was truly of those who are given to excesses and wasteful extravagance (*al-musrifin*). (10:28)

Among those generations before you there were no virtuous people to speak out against corruption on the earth (*fasad fi'l-ard*) – save those few whom we saved: the wrongdoers only pursued their affluences (*ma utrifu fihi*) and lost themselves in sin. (11:116)

The pursuit of wealth and the greed that fuels it is none other than ungratefulness, for:

Verily, towards his Sustainer man is most ungrateful (*lakanud*). And to this, behold, he (himself) bears witness indeed: for, verily, to the love of wealth is he most ardently devoted (*khayri lashadid*). (100:6-8)

Even though Allah has given man everything that he could possibly need, man's greed knows no bounds:

Leave me alone (to deal) with whom I alone have created, and to whom I have granted vast resources (*malan mamdudan*), and children as witnesses, and to whom I have given so generously: and yet he greedily desires that I give yet more! (74:11-15) And in that *surah* itself called “Greed’ (*at-Takathur*):

You are obsessed by greed for more and more until you go down to your graves. Nay, in time you will come to understand! ...And on that day you will most surely be called to account for (what you did with) the boon of life (*an-na'im*). (102:1-7)

*Takathur* has the meaning of greedily striving for more and more, hence the blind pursuit of increased material possessions, increased technological progress, increased power over man and nature.<sup>23</sup> This greed leads to transgressing the limits of all that is good, and causes the waste and destruction of the boon of life, Allah’s generous and open-handed Mercy. How true today are the words of the Prophet, Allah’s peace and blessings be upon him, who said, as narrated by ‘Uqba ibn Amir and transmitted by Muslim:

By Allah, I am not afraid concerning you that you will commit *shirk* (serve anything other than Allah), but I am afraid that you will vie with one another (for the possession of) the treasures of the earth.<sup>24</sup>

In contrast to striving for more and more (*takathur*), affluence (*teraf*), and waste (*israf*), the Qur’an guides all man [*sic*] to moderation, balance and preservation. On moderation in all things, Allah says, in a key Qur’anic *ayat*:

And We have willed you to be a community of the middle way (*ummatan wasatan*). (2:143)

Our way is the middle way, the path between extremes:

For, the true servants of the Most Gracious are they who... whenever they spend are neither wasteful nor niggardly, but (remember) that there is always a just mean between these two extremes. (25:63)

And in a *hadith* reported by the Prophet’s wife Aisha, and transmitted by Muslim, the Prophet, peace and blessings be upon him, urges us to actively pursue moderation:

Practice moderation, and if you can’t practice it perfectly then strive towards it as far as possible.<sup>25</sup>

Thus all our actions should be imbued with the spirit of moderation, our eating and spending or consumption and production, our use of resources and our impact on the environment. For, moderation is balance, and immoderation is disturbing the balance by which Allah has set up the creation:

And the sky has He raised high, and has devised (for all things) a balance, so that you (too, O men) might never transgress the balance: weigh, therefore, (your deeds) with equity, and do not upset the balance! (55:7-9)

The principle of preservation or conservation is known by its opposite – *israf*, or wasteful extravagance. We have seen how Pharaoh and others are called the *musrifin*, the

people of *israf*. A well-known *hadith* shows clearly how [even] in the use of a seemingly copious resource there can be waste:

Abdullah ibn ‘Amir ibn al-‘As reported that the Prophet, peace and blessings of Allah be upon him, passed by Sa‘d who was washing for the prayer, and said:

“What is this waste, O Sa‘d?” He replied: “Can there be waste in washing for the prayer?” Whereupon the Prophet said: “Yes even if you are beside a flowing river”.<sup>26</sup>

Thus there can be wasteful use of even such abundant resources as the air, the soil, the oceans, and the once-vast forests to say nothing of other, scarcer, mineral and biological resources. This trio of principles – moderation, balance and conservation – must be the core of every Muslim’s move towards sustainable living, for it provides the framework for discrimination without which there is no limit to our current malpractices.

At this point, Islam’s environmental ethics may be summarized:

1. Allah is the Creator, Sustainer and Owner of all.
2. Man is trustee on Planet Earth.
3. Each man and woman is, as such, accountable to Allah for his or her actions on the earth. There is reward and punishment for behaviour towards the earth and its creatures.
4. Every created thing has inherent values, an ecological value, and a utilization value by man, both as spiritual sustenance and material resource.
5. Man’s rights over nature are rights of sustainable use – of usufruct – based on moderation, balance and conservation.
6. Future generations have a similar and equal right.
7. Nature’s rights over man are that it be safe from misuse, despoliation, degradation and destruction. Greed, affluence, extravagance and waste are considered a tyranny against nature and a transgression of those rights.

### **Recognizing Nature through the Sunnah**

Media coverage of ecological bad news has (at least in the West) almost reached saturation point, and there can be few people in the world today who are unaware of the accelerating deterioration of the environment, even if they do not experience immediately and directly the effects of that deterioration. What has been the Muslim response? Sadly, it has been negligible. Islam’s deep environmental ethics has been so distorted by the fever of development and modernization that it is no longer part of the Muslim’s world-view and code of behaviour.

This erosion of the [*sic*] *ad-Din* (the Religion) has been accompanied by an almost unbounded (absolute) faith in the ability of science to solve the problems of the modern world. When environmental problems occur they are seen as isolated cases of technical mismanagement or deficiency, not a failure of world-view or lifestyle. As in modern medical science the symptoms are treated, not the **patient**. Science will provide the **appropriate** technological fix. The industrial machine steamrollers on, technology at the

wheel, and all the people have to do is jump on and enjoy the ride. There is absolutely no question about the direction of travel, though nobody quite seems to know where it's destined.

This obsession with science and technology reveals a far more disturbing trend in the Muslim world – a marked disinclination to accept personal responsibility for the world beyond the doorstep. The cult of the expert mere [*sic*] has removed the possibility of participation. We have become mere spectators in the unfolding of our own lives. When technocrats have control, consultation is superfluous and thus the common man has responsibility taken out of his hands. Yet – and here's the rub – as *khalifah* on earth he is responsible and will be accountable for what goes on around him. Muslim has related on the authority of Abu Sa'id al Khudri that the Messenger of Allah, peace and blessing of Allah be upon him, said:

Whosoever of you sees an evil action he should change it with his hands and if he cannot do that, he should change it with his tongue; and if he cannot do that, he should change it in his heart – and that is the weakest of faith.<sup>27</sup>

The *khalifah* is not only responsible for his own actions, but also for allowing the wrong actions of others to go unchecked. From Abu Dawud we learn that the Prophet, peace be upon him, said:

When sin is done on the earth, he who sees it and disapproves of it will be like one who was not present; but he who is not present when it is done, and approves of it, will be like one who sees it.<sup>28</sup>

And both Abu Dawud and Ibn Majah have transmitted that the Prophet, peace be upon him, also said:

If anyone sees wicked things among a people, and they do not stop his acts if they can do so, Allah will punish them before they die.<sup>29</sup>

Similarly, Imam Malik related that:

Umm Salama, the wife of the Prophet, may Allah bless him and grant him peace, said:

“Messenger of Allah! Shall we be destroyed while there are people who are virtuous among us?” The Messenger of Allah, peace be upon him, said: “Yes, if there is much wickedness.”<sup>30</sup>

And Malik related that ‘Umar ibn ‘Abd al-‘Aziz said:

Some say that Allah the Blessed, the Exalted, will not punish the many for the wrong action of the few. However, when the objectionable action is committed openly, then they all deserve to be punished.<sup>31</sup>

If we Muslims are not able to openly resist the degradation of our world, then at the very least, we must change it in our hearts by reawakening that environmental consciousness that is our heritage.

Over the past 20 years or so there has been a growing realization in the West that it is not so much an environmental problem as a human problem, and has its cause in a distorted and unbalanced perception of existence. It is a failure of world-view, of the *kufir* world-view, and requires a fundamental change in the way lives are lived – a change in personal and societal direction. It is also an understanding of personal responsibility for individual action – of right-living and discrimination. It is an understanding of what we in Islam call *fitrah*, of living naturally according to the laws that govern the universe. Many in the West are engaged in articulating a new ‘eco-philosophy’ or ‘deep ecology’,<sup>32</sup> stressing the importance of developing an ecological consciousness. It is especially ironic that this critical response has been virtually absent among Muslims, for while others are struggling to formulate a comprehensive and radical environmental ethics, we, who hold the Book of Allah and the Way of the Prophet in our very hands, have neglected, misunderstood and distorted its teachings in this regard. How may we best re-establish that vital awareness of the natural world and make it part of our lives?

Islam is a willing submission to the Lord of Creation and personal taking-on of *ad-Din* He has guided us to, which is nothing but the desired human behavior. It is behavior towards Allah, behavior towards people, behavior towards all of Allah’s creatures. In order to fulfil the function of *khalifah* on the earth and deliver the trust, every Muslim man and woman has to strive to emulate the behavior of the Prophet Mohammad, peace and blessing of Allah be upon him, for in the words of his wife, Aisha, “His character was the Qur’an”<sup>33</sup>. He was the living embodiment of the Qur’an the perfect example the of Islamic behavior. We must follow his lead in everything, including his behavior towards the earth and its creatures. Th[is] aspect of the *sunnah*, or Way of the Prophet, has received scant attention from modern scholars, and is typically rel[eg]ated to the realm of children’s books. It is, however, of vide [*sic*] importance to the re-awakening of an ecological consciousness among Muslims today, and a sure key to *da’wah* in the West.

This is rich ground, and here we can but hope to quicken the herds by posing a number of rhetorical questions. Who was it that re-established Allah’s inviolable zone around Makkah, and established others around the cities of Madinah and Taif wherein no trees, nor shrubs, nor vegetation could be cut, and wherein no wild animals could be hunted nor even disturbed?<sup>34</sup> Who was it who reprimanded A’isha on her handling of an untrained camel, and said: “A’isha, Verily Allah is kind and He loves kindness and confers upon kindness that which he does not confer upon severity and does not confer upon anything else except it”?<sup>35</sup> Who was it who consoled a distraught camel, asking its owner, “Don’t you fear Allah regarding this animal which Allah has given into your possession? It has complained to me that you keep it hungry and burden it to the point of fatigue”<sup>36</sup>? Who warned that animals should not be used for purposes for which they had not been created<sup>37</sup>, that they must not be used as targets<sup>38</sup>, and that they must not be incited to fight each other<sup>39</sup>? Who told of an earlier prophet who had burnt an ant’s nest because an ant had bitten him, and was told by Allah, “Because of an ant’s bite you have

burnt a community from amongst the communities which sing My glory”<sup>40</sup>? Who was it who ordered one of his Companions to return a mother bird and her nest of fledglings to the place from which he had taken them<sup>41</sup>? Who informed his Companions that there was reward and punishment with Allah for treatment of animals – who told them of the woman who had earned herself a place in the Fire for starving a cat<sup>42</sup>, and of a man who had given water to a thirsty dog and thus been thanked and forgiven by Allah<sup>43</sup>? Who said, “There is no Muslim who plants [a] tree or sows a field, and a human, bird or animal eats from it, but it will be reckoned as charity (*sadaqa*) for him”<sup>44</sup>, and who forbade the cutting of any tree in the desert which [provides] valuable shade or sustenance, either for people or animals<sup>45</sup>? Who comforted a weeping date-palm that was distressed at having missed the words of the Prophet<sup>46</sup>? Who was it who hushed the mountain of Jabal Hira when it trembled<sup>47</sup>, and was greeted with the greetings of peace by the mountains and trees of Makkah<sup>48</sup>? Who delighted in the rain, removing his garment so that some fell on him because it had “recently been with its Lord”<sup>49</sup>? Who, on route from Madinah to Makkah with his army of 10,000, came across a bitch and her litter of newly-born pups and posted a guard over her to see that no one disturbed her<sup>50</sup>? Who, indeed, if not Muhammad, may Allah’s peace and blessings be upon him, was sent as a Mercy to all creation? Those are not sentimental tales for children but authentic *ahadith* believed in and acted upon by the Companions and their successors and by countless Muslims since, but now largely abandoned, to our great and self-evident misfortune.

Where does this leave us in regard to factory-farming and the use of pesticides; the indiscriminate use of animals for scientific experimentation and the testing of commercial products; the destruction of habitats, deforestation and the extermination of animal and plant species; air and water pollution, [acid] rain and ocean dumping; the waste, depletion and poisoning of natural resources; the paving-over of the land, urbanization and industrialization – in short, our tyranny over nature in the name of development and progress?

To conclude we may return to the generous Qur’an, and to a symbol around which Islamic environmental thought could gather – *naqat* Allah, Allah’s she-camel. The story of the people of Thamud, their prophet Salih, and the she-camel of Allah is mentioned some 22 times in the Qur’an as a warning to mankind. Their story is a simple one – of a powerful, arrogant people given to excesses and spreading corruption on the earth. They were of the *musrifin* and *mufsidin*. Their prophet Salih exhorted them to change their ways and turn instead to Allah’s *Din*, but they refused. So Allah sent to them a test in the form of a she-camel:

This she-camel belonging to Allah shall be a test for you, so leave her alone to pasture on Allah’s earth and do her no harm, lest grievous chastisement befall you.  
(7:73-79)

This she-camel shall have a share of water, and you shall have a share of water, on the days appointed (therefore); and do her no harm, lest suffering befall you on an awesome day! (26:141-158)

But the people rejected Allah's command and cruelly slaughtered the camel, thus bringing about their own destruction:

Thereupon an earthquake overtook them; and then they lay lifeless, in their very homes, on the ground. (7:78)

We may see in Allah's she-camel a symbol of creation, of the natural world, that has a right to be, and to be left alone. Nature must have its place, its share of the earth, without exploitation. We disregard this at our own peril.

### Notes and References

<sup>1</sup> For the purposes of this paper, the term 'environment' is used synonymously with 'ecosphere', 'biosphere' and 'nature', being the total of our physical and biotic surroundings.

<sup>2</sup> I have relied mainly, but not exclusively, on the translations of Muhammad Asad in "The Message of the Qur'an", *Dar al-Andalus*, 1980. Despite a few controversial explanations, it remains the most intelligent and accessible guide to the meaning of the Qur'an in English. His notes are invaluable, and I am indebted to him for suggesting some of the ideas developed here.

<sup>3</sup> Qur'an 2:30, 6:165; 7:69; 7:74; 10:14; 10:73; 27:62; 35:39; 38:26.

<sup>4</sup> Muslim, 'Sahih Muslim', *Dar al Arabia*, 1971, Vol. 4, p. 1432.

<sup>5</sup> It is highly significant, I believe, that these societies of old destroyed themselves – "For no harm did We do them, but it was they who wronged themselves", (*Hud*, 11:101) – and that their destruction was by environmental cataclysm – violent winds, volcanic eruption, earthquakes, floods and drought – by Allah's permission. Although it is most probable that man-induced environmental deterioration was a prime cause of the decline of many civilisations, including the Egyptian, Harappan, Greek, Roman and Sinhalese and even modern disasters such as floods and famine have been causally connected to man's activities, the responsibility for such sudden and catastrophic discontinuities as cyclones, earthquakes and volcanic eruptions is laid firmly at God's door. However, tribal peoples the world over, those who live in a state of *fitrah*, have always known that so-called 'acts of God' are the inevitable consequences of some violation of [*sic*] transgression of the limits of traditional law and social order, and this is confirmed by the Qur'an.

<sup>6</sup> Quoted by Othman Llewellyn, *Desert Reclamation and Islamic Law*, The Muslim Scientist, Vol. 2, 1982.

<sup>7</sup> One analysis of human needs as a hierarchy of necessities, conveniences and refinements was made over 800 years ago by Al-Ghazali and later developed by al-Shatibi, and is reviewed by A. Zarqa in *Studies in Islamic Economics*, edited by Khurshid Ahmed, The Islamic Foundation 1980, pp. 13-16.

<sup>8</sup> For a highly readable and knowledgeable account of man's impact on the environment from an ecological perspective, including the role of domesticates, see I.G. Simmons, *Changing the Face of the Earth: Culture, Environment, History*, Blackwell, 1989.

<sup>9</sup> It is a distinctive characteristic of Islamic law that all animals have legal rights. These rights were formulated over 700 years ago by Izz ad-Din ibn 'Abd as-Salam and are summarized by Othman Llewellyn, *op. cit.*, *supra* 8.

<sup>10</sup> I am aware of another and opposite interpretation of those verses – that the Prophet Sulayman 'struck' or 'cut' the necks and legs of these horses because they distracted him from the love of his Lord.

<sup>11</sup> It is justifiable to rank these functions and values as an ordered set or hierarchy, for the universal in relation to Allah has precedence over the universal in relation to the creation, which in turn has precedence over the particular in relation to man, and the lower is subsumed under the higher. As was quoted previously, Allah says: ‘Greater indeed than the creation of man is the creation of the heavens and the earth.’ (Ghafir, 40:57)

<sup>12</sup> I have avoided using statistics in this paper because they are on the whole so unreliable and easily manipulated. However, to use mineral resources as just one example, it has been estimated that the average ‘North American will use, directly and indirectly during the course of his or her life, 50 times more resources than the average Indian.’ *The Earth Report*, ed. E. Goldsmith, N. Hildyard, Mitchell Beazley, 1988.

<sup>13</sup> Muhammad Asad, *The Message of the Qur’an*, *op. cit.*, *supra* 2. Usufruct is defined as “*The right of enjoying the use and advantages of another’s property short of destruction or waste of its substance*”.

<sup>14</sup> For the general principles, or *qawa’id*, of Islamic law pertaining to the environment, see *Ba Kader, Al Sabbagh, Al Glenid and Izzidien*, ‘Islamic Principles for the Conservation of the Natural Environment.’ I.U.C.N., 1983.

<sup>15</sup> *Mishkat al-Masabih*, trans, Sh. Muhammad Ashraf Vol. 1 p. 657.

<sup>16</sup> *Limits to Growth* thinking stresses that the economy and the environment have always been fully and inextricably integrated every-where but in the minds of neo-classical economists. See W. E. Rees, *The Ecology of Sustainable Development*, *The Ecologist*, Vol. 20 No. 1 1990, and for an ecological critique of new-classical economics see C. Hall, *Sanctioning Resources Depletion*, *The Ecologist* Vol. 20 No. 3, 1990.

<sup>17</sup> T. Trainer, *Developed to Death: Rethinking Third World Development*, Greenprint, 1989.

<sup>18</sup> There is a subtle, but none the less real, relationship between wealth and poverty that lies far outside conventional economic thinking, and is indicated in two ahadiths [sic] transmitted by Abu Dawud and Bukhari in ‘*Mishkat al-Masabih*’, Vol. 2, pp. 1085 & 1087, *op. cit. supra* 15:

Abu Darda reported that the Prophet, peace be upon him, said: ‘seek me among your weak ones, for you are given provision or help only by reason of the presence of your weak ones’.

and:

Mus‘ab ibn Sa‘d told that his father, Sa‘d, considered himself better than his inferiors, so Allah’s Messenger, peace be upon him, said to him; ‘Are you people given help and provision for any reason other than the presence of your weak ones?’

<sup>19</sup> Narrated by Abu Qatada bin Rib‘i Al-Ansari and transmitted by Bukhari in ‘*Sahih Bukhari*’, Dar al-Arabia, vol, 8, p. 342.

<sup>20</sup> It is not clear whether these words were said by Abu Huraira or the Prophet, peace and blessings be upon him, but Baihaqi transmitted it in ‘*Shu‘ab al-Iman*’. See ‘*Mishkat al-Masabih*’ vol. 2, p. 1064, *op. cit.*, *supra* 15. Of the two bustards found in the Arabian Peninsula, the Arabian Bustard (*Ardeotis arabs*) is now extremely rare with perhaps as few as 30 breeding pairs restricted to the foothills of the Tihama in the extreme south west of Saudi Arabia and adjacent areas of Yemen. The Houbara Bustard (*Chlamydotis undulata*) was formerly a resident breeder and winter visitor across the whole of the northern half of the Peninsula, but is now sparsely scattered in greatly reduced numbers as a result of excessive hunting and habitat destruction through overgrazing. It may still breed in parts of Oman to the east, and in the *Harrat al Harrah* in the far north of Saudi Arabia.

<sup>21</sup> For an excellent and thorough review of the Third World debt situation see S. George, ‘*A Fate Worse than Debt*’, Penguin, 1988. Also, ‘*The IMF, the World Bank, and the African Debt*’, edited by Bade Onimode, Zed Books, 1989.

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- <sup>22</sup> See Khurshid Ahmed, ‘*Economic Development in an Islamic Framework*’ in ‘*Studies in Islamic Economics*’ edited by Khurshid Ahmed, The Islamic Foundation, 1980, and Ziauddin Sardar, ‘*Islamic Futures*’, Pelanduk Publications, 1980, ch. 12.
- <sup>23</sup> Mohammad Asad in his ‘Message of the Qur’an’, says of this *surah* that “It is one of the most powerful, prophetic passages of the Qur’an, illuminating man’s unbounded greed in general, and, more particularly, the tendencies which have come to dominate all human societies in our technological age.”
- <sup>24</sup> Sahih Muslim’ vol. 4, p. 1237, *op. cit.*, *supra* 4.
- <sup>25</sup> *Ibid*, p. 1470.
- <sup>26</sup> Transmitted by Ahmed and Ibn Majah, ‘*Mishkat al Masabih*’, vol. 1, p. 87 *op. cit.*, *supra* 15.
- <sup>27</sup> Transmitted by Muslim in an-Nawawi’s ‘Forty Hadiths’ Dar al Qur’an al Karim, 1976, p. 110.
- <sup>28</sup> ‘*Sunnah [sic] Abu Dawud*’, Trans. Sh. Mohammad Ashraf, 1984, vol. 3 p. 1209.
- <sup>29</sup> *Ibid*, p. 1208.
- <sup>30</sup> Malik ibn Anas, ‘*Al Muwatta*’, Diwan Press, 1982 p. 491.
- <sup>31</sup> *Ibid*.
- <sup>32</sup> See Devall and Sessions, ‘*Deep Ecology: Living as if Nature Mattered*’, Gibbs M. Smith, 1985, and ‘The Ecologist’, Vol. 18 No. 4/5, 1983; various authors. Deep ecology rejects the dominant ‘scientific’ world-view as being [a] discordant and destructive way of life based on ecological principles and a new understanding of nature.
- <sup>33</sup> Sahih Muslim’ vol. 1, p. 359, *op. cit.*, *supra* 4.
- <sup>34</sup> Sahih Bukhari’ vol. 3, pp. 34-38, 53 *op. cit.*, *supra* 19. *Mishkat al-Masabih*’, vol. 1, p. 590, *op. cit.*, *supra* 15.
- <sup>35</sup> ‘Sahih Muslim’, vol., 4 p. 1370, *op. cit.*, *supra* 4.
- <sup>36</sup> ‘*Sunnah [sic] Abu Dawud*’, vol. 2, p. 708, *op. cit.*, *supra* 28.
- <sup>37</sup> This is implied in a hadith narrated by Abu Huraira and transmitted by Muslim, which states that the messenger of Allah, peace and blessings be upon him, said: “A person was driving an ox loaded with baggages, and the ox turned towards him and said, ‘I have not been created for this, but for (ploughing and irrigating) the lands.’” ‘Sahih Muslim’, vol. 4, p. 1276, *op. cit.*, *supra* 4.
- <sup>38</sup> ‘Sahih Muslim’, vol. 3, pp. 1078-79, *op. cit.*, *supra* 4.
- <sup>39</sup> ‘*Sunnah [sic] Abu Dawud*’, vol. 2, pp., 711, *op. cit.*, *supra* 28.
- <sup>40</sup> ‘Sahih Muslim’, vol. 4, p. 1214, *op. cit.*, *supra* 4.
- <sup>41</sup> Transmitted by Abu Dawud in “*Mishkat al-Masabih*’, vol. 1 p. 753, *op. cit.*, *supra* 15.
- <sup>42</sup> ‘Sahih Muslim’, vol. 4, p. 1215, *op. cit.*, *supra* 4 and ‘Sahih Muslim’, vol. 3, p. 323, *op. cit.*, *supra* 19.
- <sup>43</sup> ‘Sahih Muslim’, *Ibid*, p. 1216 and ‘Sahih Bukhari’, *Ibid*. p. 322.
- <sup>44</sup> ‘Sahih Muslim’, vol. 3, p. 818, *op. cit.*, *supra* 4.
- <sup>45</sup> Quoted by O. Llewellyn, *op. cit.*, *supra* 6, from ‘*Mishkat al-Masabih*’.

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<sup>46</sup> ‘Sahih Muslim’, vol. 3, p. 175, *op. cit.*, *supra* 19.

<sup>47</sup> ‘Sahih Muslim’, vol. 4, p. 1292, *op. cit.*, *supra* 4.

<sup>48</sup> Reported by ‘Ali ibn Abu Talib and transmitted by Tirmidhi and Darimi in ‘Mishkat al-Masabih’, vol. 2, p. 1290, *op. cit.*, *supra* 15.

<sup>49</sup> Transmitted by Muslim and Abu Dawud in ‘Mishkat al-Masabih’, vol. 1, p. 314, *Ibid.*

<sup>50</sup> Quoted by M. Lings in “Mohammad: His Life Based on the Earliest Sources”, George Allen and Unwin, 1983, from “Kitab al-Maghazi” by Muhammad ibn ‘Umar al-Waqidi.