

Prophetic Guiding Principles for Human Behaviour Related to Land (Lithosphere) as an Element of Our Environment

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ABSTRACT

Human behaviour is the fundamental problem regarding the imbalance relation of environment and mankind. Most of the Muslims societies are not well aware about current environmental crises and its impact on nature. Islamic teachings especially prophetic tradition focused on the precautionary behaviours by Muslims for protecting the environment from all types of catastrophe. The study highlights some strategies for preserving natural resources especially land and protecting human being from environmental hazards on individual basis as daily routine life. That is quite protective or environment friendly according to modern environmental studies. The paper has descriptive and analytical approaches with pro environmental behaviours with empirical treatment of textual study of Ahadith, which transpire all prophetic guiding principles in conservation of environment from all dangers. The study concludes with the number of recommendations and strategies such as need of awareness and implementation about the prophetic approach regarding environmental behaviours; formation of scientific committee with expertise of textual studies of Hadith, Quran and Fiqh as well as environmental sciences; media campaign for raising awareness of environmental issues on local level for layman.

Key Words: *Environment, Land pollution, Human behaviours, Prophetic Guidance.*

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Introduction

The solid or hard part of surface or rocky substance of the continents is called land or lithosphere in the environment. It covers the 29% part of world's surface. In the global lithosphere cycle, the rising of mountain ranges and then lowering of high lands (levelling of mountains, are involved and may effect on climate as well as metabolism. Firstly, due to profound movements of rocks on world, earth's crust resulted into rise of mountain area. That crust initially filled sea basin in the form of sedimentary rocks. Then pressure of earth's crust makes movement in the bottom and sedimentary rocks slid over each other and piling up into huge mountains. (i.e. Himalaya, the Rockies, the Andes etc). Mountain formation in the form of barriers effect on climate by interfering the contaminated air circulation and moisture laden winds rising from seas can't cross such barriers. So the rainfall just on near areas of the barriers and far areas become arid and desert.

Secondly, gradation is another lithosphere cycles. It is levelling of mountains by physical as well as chemical forces. Physically, due to water, sun, and air land is sinking geologically. As Water with high temperature produce humidity and corrodes the rock, similarly frozen water inside the rocky crevices, cuts stones off the mountains after heating up. By this way mountains are reduced to hills and hills to plains. Similarly erosion of rocks occurs due to chemical substance created by the rotten animals and plants. Moreover the large stones are broken chemically into smaller one then into tiny sand then into soil. It means there was no soil on the earth in the beginning. Actually when rock turned into powder, it settles near banks of rivers then winds make them the spread out in land. According to Abdul Wadūd, early organism Monera and Protista excreted on the surface earth and their death and decay, the origin of early plants due to the presence of humus in soil. While after the death and decay of tiny plants, some larger plants are produced. In turn after their death and decay of them (complex chemicals) more soil and more plants are produced and layer of soil became thicker on the exterior ground.¹

And now soil is the cheapest source of minerals on land. Islam considers this part of nature as highly productive source and holy Qurān mentions all types of it with great importance as;

وَفِي الْأَرْضِ قِطْعٌ مُتَّجِرَاتٌ وَجَنَّاتٌ مِّنْ أَعْنَابٍ وَزُرْعٌ وَنَجِيلٌ صُنَّوَانٌ وَعَبْرٌ صُنَّوَانٍ يُسْقَى بِمَاءٍ
وَاحِدٍ وَنُقْطَلُ بِعَضِّهَا عَلَيَّ بَعْضٌ فِي الْأَكْلِ . إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ²

¹ 'Abdul Wadūd, Syed. *Phenomena of Nature and the Qurān*. Lahore: Syed Khālid Wadūd, 1971.

² Al Qurān , 13:4

“And in the Earth are neighboring tracts, vineyards and ploughed lands, and date-palms, like and unlike, which are watered with one water. And we have made some of them to excel others in fruit....”

Significance of land

Land is the main source of food and residence of human being. It has many types; some portion of it is fertile land, some is called forest area, hills and mountains while some other portions are unused and known as desert area and wet land etc. However land is the source of sustenance on the earth, as mentioned in holy Qurān;

"وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ"¹

“Verily we have honoured the Children of Adam. We carry them on the land and the sea, and have made provision of good things for them...”

Prophet Muḥammad (ﷺ) always said supplications while reaching on high land.² That shows highly thankful attitude in response of such a nice and beneficial gift by Allah. land is also declared as sacred and pure for Prophet Muḥammad (ﷺ) and his Ummah, for instance Prophet (ﷺ) himself said that he has given five distinctions over previous prophets and one of them is that earth was made purify for him he could perform prayer at anywhere on the same.³ It provokes the Muslim thought about its significance and preservation. Hence, if the whole area can be used as a place of prayer⁴ then how much should we concern for the cleanliness, purity and sanctity of land. As in another saying reported by Jābir b. ‘Abdullah;

*“...The earth has been made for me (and for my followers) a place for praying and a thing to perform Tayammum, therefore anyone of my followers can pray wherever the time of a prayer is due...”*⁵

¹ Al Qurān,17:70

² "كَانَ إِذَا قَفَلَ مِنْ غَزْوٍ أَوْ حَجٍّ أَوْ عُمْرَةٍ يَكْبُرُ عَلَى كُلِّ شَرْفٍ مِنَ الْأَرْضِ ثَلَاثَ تَكْبِيرَاتٍ ثُمَّ يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ أَيُّونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ صَدَقَ اللَّهُ وَعْدَهُ وَصَرَ عَبْدُهُ..."

Al Bukhārī, Muhammad Ibn Isma‘īl. *Al-Jamia al Sahih lil Bukhari*, Cairo: Dar al-Shab, 1987, Kitāb al Dawat, h.1334

³ "أَخْبَرَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ قَبْلِي نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ وَجُعِلَتْ لِي الْأَرْضُ مَسْجِدًا وَطَهْرًا فَأَيُّمَا رَجُلٍ مِنْ أُمَّتِي أَدْرَكْتُهُ الصَّلَاةَ فَلْيُصَلِّ وَأَجَلْتُ لِي الْمَغَانِمَ وَلَمْ تَجَلْ لِأَحَدٍ قَبْلِي وَأُعْطِيتُ الشَّفَاعَةَ وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ إِلَى قَوْمِهِ" ⁴

Al Bukhārī, *Ṣaḥīḥ Al Bukhārī*, Kitāb al Tayammum, h.33

⁴ See ‘Al ‘Asqalānī, ‘Alī Ibn Hajar. *Fath. Al Bārī*, VOL.1 (Riyadh: Dār Taybah, 2005), 359.

vol.1, 359.

⁵ "وَجُعِلَتْ لِي الْأَرْضُ مَسْجِدًا وَطَهْرًا فَأَيُّمَا رَجُلٍ مِنْ أُمَّتِي أَدْرَكْتُهُ الصَّلَاةَ فَلْيُصَلِّ..."

Al Bukhārī, *Ṣaḥīḥ Al Bukhārī*, Kitāb al Tayammum, h.33

Further it is permitted to use the soil or any hard surface of earth as Tayamum. As Imran narrated that there was no water during one journey and Prophet (ﷺ) permitted to use soil as Tayammum by saying like that;

"... عَلَيْكَ بِالصَّعِيدِ فَإِنَّهُ يَكْفِيكَ..."¹

“...Perform Tayammum with (clean) earth and that is sufficient for you...”

It means pure soil is the substitute of water for ablution and bathing and permitted by Prophet (ﷺ) himself.² The significant point here is that after water, soil is the second most cheapest and available source on earth being the substitute of water just like as a source of mineral for plants in the absence of water.

Corruption in Land

Any sort of corruption in land is not allowed in Islam. It is mentioned in Holy Quran that;

وَإِذَا تَوَلَّى سَفَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَهِيَكَ الْعَزْثُ وَالنَّسْلُ وَاللَّهُ لَا يُحِبُّ الْمُسَادَ"³

“... And when he turneth away (from thee) his effort in the land is to make mischief therein and to destroy the crops and the cattle; and Allah loveth not mischief.”

Once Abū Salma had a dispute on land with some people and he went to ‘Aīsha about this matter, she advised him to avoid such land and quoted that it may cause down to seven earth.⁴ According to Prophet Muḥammad (ﷺ) a person who usurps someone’s land may sink down the seven earths on the day of judgement.⁵ It means our land has seven layers but we don’t know about its nature and characteristics.⁶

Most of the atomic actions that endanger the natural equilibrium of earth are due to unhealthy competition of super states, while in the light of above mentioned Prophetic guidance, it may transpires that occupying one span of land may cause great punishment then would be the level of wrath by Allah for the those who occupy the other states. Moreover, all such types of unhealthy competitions of super states may cause a lot of contamination in atmosphere as well as lithosphere which would

¹ Al Bukhārī, *Ṣaḥīḥ Al Bukhārī*, Kitāb al Tayamum, h.341

² See Kashmīrī, Anwar Shah. *Anwār al Bārī Ṣaḥīḥ al Bukhārī*, VOL.11 (Multān: Idāra Ta’līfāt e Ashrafiya, 1425 A.H).

³ Al Quran, 2:205

⁴ Bukhārī, *Ṣaḥīḥ Al Bukhārī*, kitāb Bad’ al Khalq, h.454

⁵ "...مَنْ أَخَذَ شَيْئًا مِنَ الْأَرْضِ بِغَيْرِ حَقِّهِ خَسِفَ بِهِ يَوْمَ الْقِيَامَةِ إِلَى سَبْعِ أَرْضِينَ"

Al Bukhārī, *Ṣaḥīḥ Al Bukhārī*, Kitāb Bad’ ul Khaq, h.455

⁶ ‘Asqalānī, *Faṭḥ Al Bārī*, vol.5, 104. Al ‘Aynī, Aḥmad. *‘Umdat ul Qāri*, VOL.12(Beyrūt: Dār al Kutub al ‘Ilmiya, 1431 A.H), 298. and Uthmāni, Taqī. *Takmilah Faṭḥ al Mulhim*, VOL.1(Karachi: Dār ul Ulūm, nd), 421.

drastically affect the living beings. As reported from Abū al Nazar that he found a letter from ‘Adullah b. Owfi and it was written in that Prophet (صلى الله عليه وسلم) said;

"... لَا تَتَمَتُّوا لِلْعَدُوِّ وَسَلُّوا اللَّهَ الْعَاقِبَةَ"¹

“Do not long for meeting your enemy, and ask Allah for safety (from all sorts of evil).”

Prophet Muḥammad (ﷺ) recommended praying in front of Allah for safety and peace which shows that peaceful life without any attack on the states is always desired in Islam. Even Prophet Muḥammad (ﷺ) declared war as deceit.² This clarifies that such types of attacks which are attractable for dominating states and appear to them as their achievements are actually reflective of their great loss of humanity.

Productive Use of Land

land is significant for residence and mean of livelihood, Islam always focuses on its productive use and negates the wastage of resources present in it, here Prophetic practice guides that how to utilize the land in productive way. It is narrated by Ans b. Mālik that when Prophet (صلى الله عليه وسلم) reached Madina after migration he asked to the people of banū Najār for selling of their land for the building of mosque but they denied for taking money. As Ans b. Mālik said;

" فَكَانَ فِيهِ مَا أَقُولُ لَكُمْ قُبُورُ الْمُشْرِكِينَ وَفِيهِ خَرِبٌ وَفِيهِ نَخْلٌ فَأَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِقُبُورِ الْمُشْرِكِينَ فَنُبِشَتْ ثُمَّ بِالْحَرْبِ فَسُوِّيَتْ وَبِالنَّخْلِ فَفُطِعَ فَصَنَّفُوا النَّخْلَ قِبْلَةَ الْمَسْجِدِ وَجَعَلُوا عِضَادَتَيْهِ الْحِجَارَةَ وَجَعَلُوا يَنْتُلُونَ الصَّخْرَ وَهُمْ يَرْجُؤُونَ وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعَهُمْ وَهُوَ يَقُولُ اللَّهُمَّ لَا خَيْرَ إِلَّا خَيْرُ الْأَخِرَةِ فَاعْفُزْ لِلْأَنْصَارِ وَالْمُهَاجِرَةِ"³

“...There were graves of pagans in it and some of it was unleveled and there were some date-palm trees in it. The Prophet Muḥammad (ﷺ) ordered that the graves of the pagans be dug out and the unleveled land be level led and the date-palm trees be cut down. (So all that was done). They alined these cut date-palm trees towards the Qibla of the mosque (as a wall) and they also built two stone side-walls (of the mosque)... ”

According to Alāma Karmānī, it is permissible to construct mosques after levelling down the graves of infidels or other people rather than Prophets. Muḥanna Ghanghohī said that Jews are condemned due to their worshiping in front of the pictures and graves of their Prophets but it does not matter if the graves of Muslims are levelled down for the construction

¹ Al Bukhārī, *Ṣaḥīḥ Al Bukhārī*, Kitāb al Tamani, h.2143

² "الْحَرْبُ خِدْعَةٌ" Al Bukhārī, *Ṣaḥīḥ Al Bukhārī*, Kitāb al Jihād wal sayar, h.296

³ Al Bukhārī, *Ṣaḥīḥ Al Bukhārī*, Kitāb al Salat, h.421

of mosque.¹ So an inhabitant area of land was made productive for human usage by Prophet Muḥammad (ﷺ) but the remarkable strategy was that first of all he ordered to level down the graves.²

We know that graves are the places where the dead ones are buried while burial is the natural process of the cycle of lithosphere that after the death and decay of living organism, complex chemicals may fulfil the humus in the earth for the survival of other living being. For that purpose we see, in Islam the concrete graves are not allowed.³ Jamhūr Ulemā', Imām Mālik and Imām Shāf'ī (in kitāb ul Umm), have given their opinions to destroy the concreted graves and tombs. In the light of Islamic Shari'ah use of extra soil for graves is disliked. Prophet Muḥammad (ﷺ) prohibited any kind of extinction or cove for graves even Muwwāhib ur Reḥmān said in Madhab al Numān that construction on graves for beautification is prohibited.⁴

The reason for all such prohibitions and dislikes is that by constructing or concreting graves, such land cannot be reused that is not appropriate usage of land resources. That's why on reaching Madina Prophet Muḥammad (ﷺ) levelled all old graves of infidels for rehabilitation of human being. The second step was quiet environmental friendly that the whole useless part of land was levelled and prepared for human settlements. Similarly the third step was to cut off the trees, apparently it seems that is deforestation but actually, Islam already gave a lot of inspiration for the cultivating of land. Deforestation means just to cut off the tree without any further plantation while it can be noted that in Islamic history there were some specific land areas where to cut even a tiny plant is completely banned. Further the next step taken by holy Prophet Muḥammad (ﷺ) with reference to above mention ḥadīth was more imperative that how those trees were used in productive ways by putting them on the roofs or as pillars for support. This phenomenon clears that all products (resources) on land are created for man; he may utilized them but within the prescribed principles given by God and among them is the basic rule of the productivity and usefulness.

¹ Rashīd Aḥmad Ghanghohī, *Lāmi' al Darrārī*, vol.1(Saharanpūrī: Maktabah al Yahyawiyah, 1379A.H), 165.

² "أَنَّ ثَمَامَةَ بْنَ شُعَيْبٍ حَدَّثَهُ قَالَ كُنَّا مَعَ فَضَالَةَ بْنِ عَبِيدٍ بِأَرْضِ الرُّومِ بِرُودِسَ فَنُتَوَّفِي صَاحِبًا لَنَا فَأَمَرَ فَضَالَةُ بْنُ عَبِيدٍ بِقَبْرِهِ فَسَوَّى ثُمَّ قَالَ سَمِعْتُ

Muslim, Ibn Ḥajjāj. *Ṣaḥīḥ Al Muslim*. (Beirut: Dār Al Tybah, 2006)H.2235.

رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُ بِتَسْوِيَتِهَا"

³ Muslim, Ṣaḥīḥ Al Muslim, *kitāb al Janāiz*, h.2240 "بُيِّ عَنِ تَجْصِيسِ الْقُبُورِ"

⁴ "بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُجَصَّصَ الْقَبْرُ وَأَنْ يُغَدَّ عَلَيْهِ وَأَنْ يُبْنَى عَلَيْهِ" Muslim, *Ṣaḥīḥ Al Muslim*, *kitāb al Janāiz*, h.

1. Don't use Productive Resources of Land on Rough Purposes

Prophetic practices always motivated toward pro environmental ways, even in case of very private task of evacuation. According to his practice, reported by Abū Huraira that whenever Prophet (ﷺ) went to call his nature he ordered to bring Stones for cleaning purposes.¹

It is noted that stones are very common and cheapest thing on the land while bones can be used for the production of some domestic things² and dung can also be reused as complex chemicals in the form of humus for the fertilization of plants, as well as can be used for bio gas now a days. That's why usage of both of them was clearly prohibited by Prophet Muḥammad (ﷺ) for the cleanliness purpose after evacuation. Hence, in spite of using fresh water we may use recycled water in our washrooms. So that fresh water may be availed for drinking. Similarly, in case of emergency rough tissues can be used instead of high quality (that can be used for other purposes). It is true that most of land pollution may occur by throwing used tissues openly on the land or even into rubbish which cannot directly dissolve into soil and become reason of various diseases as through viral germs. In contrast stones can be washed out naturally by rain and can be reused but now a day's toilets are not open air that's why stones cannot be managed so rough water after recycling can be used in our washrooms.

2. Use of Land for Common Purpose

Overall, people are acting in quiet hygienic and good way on individual basis. Hence, the main cause for environmental crises is their individual approach to seek benefit for the time being that conclude the common welfare of whole humanity. Here, Islam presents a golden principle for using the land resources preferring collective benefit for public instead of discussing one's own requirements. Prophet Muḥammad (ﷺ) gives a universal rule in the following narration reported by Abū Huraira that;

"... قَضَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا تَشَاجَرُوا فِي الطَّرِيقِ بِسَبْعَةِ أَدْرَعٍ"

"The Prophet Muḥammad (ﷺ) judged that seven cubits should be left as a public way when there was a dispute about the land."

According to the text, when there is dispute on open land and the owner intends to build home, he must leave common way/patch for public

¹ " عَنْ أَبِي هُرَيْرَةَ قَالَ أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَخَرَجَ لِحَاجَتِهِ وَكَانَ لَا يَلْتَمِثُ فَدَنَوْتُ مِنْهُ فَقَالَ ابْنِي أَحْجَارًا أَسْتَنْفِضُ بِهَا أَوْ نَحْوَهُ وَلَا تَأْتِي بِعَظْمٍ وَلَا رُؤْتٍ فَأَتَيْتُهُ بِأَحْجَارٍ بِطَرَفِ ثِيَابِي فَوَضَعْتُهَا إِلَى جَنْبِهِ وَأَعْرَضْتُ عَنْهُ فَلَمَّا قَضَى أَتْبَعَهُ بِحِرَّةٍ"

Al Bukhārī, *Ṣaḥīḥ Al Bukhārī*, Kitāb al Wadu, h.159

² Kashmīrī, *Anwār al Bārī*, vol.8, 116.

about seven cubits.¹ It is cleared that public interest is superior over individual and that must be adopted while using all resources on land. So instead of just cleaning our own home, we must clean the street as well and should not dump rubbish in streets or public places. Another common condemnable practice is that people try to occupy the public way/ road that are totally against the Prophetic teachings, which always encouraged donating one's own land for public welfare. Now a day's especially in Pakistan congested streets, roads and high ways are one of the cause of land pollution. Prophetic guiding principles are blessing for us, According to that everyone must leave it willingly instead to occupying more and standard length of way prescribed by Prophet Muḥammad (ﷺ) is seven cubits.

Cultivation of Land

Almost all developing countries are facing the problem of land gradation commonly. Due to such depleted soil, it is not possible to cultivate crops and other plantation. Poor land management, urbanization and overgrazing by livestock are the major causes for such land gradation especially for agricultural point of view. Misuse and wastage of resources rather than cultivation is always forbidden in Islam. Prophet Muḥammad (ﷺ) himself took some initiatives for cultivation of waste, unused and dead lands by following statements;

“He who cultivates land that does not belong to anybody is more rightful (to own it)”.²

It is also said that the person will be rewarded due to cultivation of waste land.³ On one side there is clear motivation to cultivate the superfluous land (that does not belong to anyone) on the other side ownership without utilization is condemned than cultivation without ownership. Moreover, ruling of Taxation on lands in Islam is quiet motivating in which there is less ratio of Ushr(i.e one twentieth) on the cultivation of land by efforts(well, canals etc)than cultivation by natural means(i.e one tenth)⁴.It means personal efforts regarding cultivation are appreciated in Islam that's why its deduction is 20th part half of naturally irrigated land. All that Prophetic statements provide us guidance toward achieving benefits from land in the form of vegetation of fruits and some

¹ See, Al Nawawi, Yahya b. Sharf. *Sharah al Nawawi 'ala Saḥīḥ Muslim*, VOL.2(Karachi:Qadimi Kutub Khana),33.and *Takmilah Fath al Mulhim*, vol.1,424.

² Al Bukhārī, *Ṣaḥīḥ Al Bukhārī*, h.596

³ Abu 'Īsā Muḥammad b. 'Īsā Al Tirmidhī, *Jāmi' Al Tirmidhī* (Beirut: Dār Al Nashar, 1995),h.596.

⁴ Al Bukhārī, *Ṣaḥīḥ Al Bukhārī*, Kitāb al zakat, h.1424

other atmospheric incentives and they are also helpful in avoiding land degradation.

Contamination of Land

Like other components of nature, land is also polluted and losing its usefulness everywhere in the world. Miller showed that 73% of habitable land has been degraded, wholly or partially, by the harmful activities of mankind.¹ Allah Almighty himself condemned land pollution clearly in holy Qurān;

" وَلَا تَتَّبِعِ الْفَسَادَ فِي الْأَرْضِ ، إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ " ^٢

"... and seek not corruption in the earth; lo! Allah loveth not corrupters"

Here, seeking out occasions for mischief refers to many human activities that may cause contamination in land.

1. Spitting on the Ground

Initially the discussion of mischievous behaviours may be started from the very personal activities of man that just belong to his/her own self individually but badly effect the whole environment. Spitting on the ground, usual convenient way of removing something unpleasant from one's mouth is the most common source of pollution on land. Socially as a part of everyday life, it is considered ill mannered and inappropriate to spit on the floor or streets where as the socialized societies present the best way to spitting for the good citizens as to contract people and say 'excuse me would you mind not doing that please?' It is quite civilized but not more hygiene for environment.

Islam has given us the injunction about spitting that how to keep our place and environment clean.³ Here, Prophet Muḥammad (ﷺ) is advising some proper guidelines about spitting to avoid unhygienic conditions by saying;

" لَا يَتْفَلَنُ أَحَدُكُمْ بَيْنَ يَدَيْهِ وَلَا عَنْ يَمِينِهِ وَلَكِنْ عَنْ يَسَارِهِ أَوْ تَحْتَ رِجْلِهِ الْيُسْرَى " ^٤

"None of you should spit in front or on his right but he could spit either on his left or under his foot."

According to 'ulemā, such methods are only prescribed for special circumstances e.g during the prayer otherwise it should not be in the premises of mosque.⁵ And it is considered as Makrū e Teḥrīmī.⁶ While in case of emergency during prayer one should not spit in front of Qibla or on

¹ Millar, JR. *Living in the Environment, Principles, Connections and Solution*. (USA: Colewadsworth Thomas learning, 2002), 3.

² Al Qurān, 28:77

³ See, Kashmīrī, Anwār al Bārī, vol.4, 179. vol.5, 86-87 and 152

⁴ Al Bukhārī, *Ṣaḥīḥ Al Bukhārī*, Kitāb al salat, h.405

⁵ Dalil al Talibain, vol.1,p.193

⁶ *Kitāb al Fiqh ala al Mazhab al arba*, vol.1,p.289

the right side but only under his left foot. However it is prohibited to spit in front of Qibla due to its respect and sanctity. While right side is prohibited due to the respect of angel who is writing our virtuous actions.¹ According to Imām Nawawī, it should be avoided to spit on right side during prayer. As Mu‘ādh b. Jabal said that I never spitted on my right side since after embracing Islam. ‘Umar b. ‘Abdul Aziz also forbade his son from doing so.² According to Tabrānī during salat angel remains present on the right side of man while there is devil on his left side. So when he spits on left it would be on his enemy -the devil.³ Regarding the other angel, he said may be would shift to right side or Allah knows better.⁴

By this practice, the pro environmental behaviour can be highlighted here that instead of spitting openly (that may create discomfort to other) he preferred to spit under left foot. It can be noted that under one’s own foot means that we have to do something by our self without relying on others (i.e sanitary staff or administration etc). It is clearly mentioned that everyone should take it his own responsibility to remove such unpleasant pollutant factor. Next Question is how should it be removed? So again Prophet Muḥammad (ﷺ) clarified that earth has been made purified for him.⁵ So soil on land is naturally created on the pattern of absorbance, as discussed previously in lithosphere cycle. Prophet Muḥammad (ﷺ) used soil, stone or water as a mean of cleansing in his practices. As reported by ‘Abdulah b. Shākhir from his father that he observed Prophet Muḥammad (ﷺ) by rubbing his spit with shoes.⁶ Here, to rub with shoes means to make it sure that it dissolved on the ground (that was not concrete or marbled on those days). According to Fiqh e Ḥanafī, spitting under foot and rubbing it on the ground will be applicable on mud not on concrete or marble floor. But he may spit on the carpet in serious emergency. As Imām Nawawī said that if the floor of mosque is not concreted it may increase its filthiness.⁷ However, soil was used as best absorbent which may saturate up all the germs keeping environment sound and healthy. Another place spitting in the mosque is called as a sin that

¹ Al ‘Asqalānī, *Fath Al Bārī*, vol.1, 344-345.

² ‘Uthmāni, Shabīr Aḥmad. *Fath al Mulhim*, VOL.1(Labnān: Dār Aḥyā al Turāth, 2006),345.

³ Ibid,346

⁴ See for detailed reasons of its prohibition, Muḥammad Yūsaf Banawrī, *Mu‘arif al Sunan*, vol.5(Karachi: Al Maktabah Al Banawrīya,1383), 64.

⁵ Al Bukhārī, *Ṣaḥīḥ Al Bukhārī*, Kitāb al salat, h.430

⁶ " صَلَّيْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَرَيْتُهُ نَتَجَعَ فَذَلِكُمْ بِتَعَالَاهُ "

⁷ Muslim, *Ṣaḥīḥ Al Muslim*, Kitāb al masjid, h.1229
Fath, vol.1,p.346 and Kashmīrī, Anwār al Bārī, vol.13, 320.

expiation is just to bury it.¹ The word expiation shows that its fine or penalty on the person who caused for that unhygienic action is to bury it. So if there is mud floor it should be buried. According to Qāḍī Ayāz, if the person intends to burry, spitting can not be considered as sin. Ibn Makkī and Qurṭabī also approved it.² Anyhow the best solution is to clean and wipe it by the help of garment or handkerchief as Prophet Muḥammad had done.³ Another incident is reported by Abū Sa‘īd and Abū Hurraira while observing some expectoration Prophet Muḥammad (ﷺ) scraped it off with stones.⁴ Here stones are again used by Prophet Muḥammad (ﷺ) as means of cleanliness being good absorbents having tendency to get rubbed with soil or washed by rainfall and can be re used as well. Similarly it is reported by Ans that;

" بَرَقَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي ثَوْبِهِ "⁵

“The Prophet Muḥammad (ﷺ) once spat in his clothes.”

It is also related that Prophet Muḥammad (ﷺ) spat in the corner of garment sheet and folded it during prayer.⁶ Now a days, use of tissues for spitting or cleansing nose is considered quite civilized and hygienic. But it is later noticed that the used tissues may cause a lot of pollution by remaining at open places or by improper dumping of wastes and may cause a lot of viral infectious diseases.

Further, it would helpful in developing a trend of indoor plants having a suitable quantity of soil around us so that we may use it instead of dustbin and polythin bags causing big problems of recycling and source of dangerous gases into the atmosphere while burning. Similarly, small stones should be available everywhere even near indoor plants for cleansing such type of pollutants which may be washed by watering and may further lead to best humus while decaying.

All of the above mentioned means of cleanliness (soil, stones, water) are very common, cheapest and available everywhere as natural resources in their natural form without passing through any chemical process and can be reused without any artificial recycling process by practicing such Prophetic guidelines, more than 50% of land pollution can be eliminated. And if we adopt it as our common behaviour, such environmental crises will not occur again.

¹ Al Bukhārī, *Ṣaḥīḥ Al Bukhārī*, Kitāb al Salat, h.408.

² Al ‘Asqalānī, *Faṭḥ Al Bārī*, vol.3, 345.

³ Kashmīrī, *Anwār al Bārī*, vol.13,323.

⁴ Al Bukhārī, *Ṣaḥīḥ Al Bukhārī*, Kitāb al salat, h.404

⁵ Al Bukhārī, *Ṣaḥīḥ Al Bukhārī*, Kitāb al Wadu, h.242

⁶ " عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى نُخَامَةً فِي النَّيْلَةِ فَشَقَّ ذَلِكَ عَلَيْهِ حَتَّى رَزِيَ فِي وَجْهِهِ فَتَمَّ فَحَكَّهُ بِيَدِهِ فَقَالَ إِنَّ أَحَدَكُمْ إِذَا قَامَ فِي صَلَاتِهِ فَإِنَّهُ يَنْتَهِجِي رِئَةً أَوْ إِنَّ رِئَةً يَنْتَهُ وَيَبِينُ النَّيْلَةَ فَلَا يَرْفَعُ أَحَدُكُمْ قَبْلَ قِيَلِيهِ وَلَكِنْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمَيْهِ ثُمَّ أَخَذَ طَرَفَ رِئَاتِهِ فَبَصَصَ فِيهِ ثُمَّ رَدَّ بَعْضَهُ عَلَى بَعْضٍ فَقَالَ أَوْ يُعْمَلُ هَكَذَا "

Al Bukhārī, *Ṣaḥīḥ Al Bukhārī*, Kitāb al salat, h. 280

2. Remove the Pollutants as Collective Responsibility

In Islam, removing any type of pollutants in the environment is collective responsibility of each and every citizen regardless of him being cause of it or not. As Ans b. Mālik reported;

“The Prophet Muḥammad (ﷺ) saw expectoration (on the wall of the mosque) in the direction of the Qibla and scraped it off with his hand...”¹

To remove the filthiness (i.e. spit or any other pollutant) from mosque is wājib, either it is present on its walls or the floor. Here Prophetic attitude was quite environment friendly that without calling to his companions or some servant or without searching the cause factors, he himself stood up and cleaned the spit by his own hand.³

3. Waste Deposition on Land

Improper waste disposition often leads toward land pollution. Most of the Solid wastes like garbage, glass, plastic and textile etc are daily produced by domestic as well as industrial level. Waste deposition on land generate methane⁴ and may cause land pollution that further result in harmful effects on human health as well environmental stability, which is totally prohibited in Islam. Even Prophet (ﷺ) cursed upon such doers by saying that;

⁵ " ائْتُوا اللَّعَّانِينَ قَالُوا وَمَا اللَّعَّانَانِ يَا رَسُولَ اللَّهِ قَالَ الَّذِي يَتَخَلَّى فِي طَرِيقِ النَّاسِ أَوْ فِي ظِلِّهِمْ "

“Be on your guard against two things which provoke cursing. They (the companions present there) said: Messenger of Allah, what are those things which provoke cursing? He said: Easing on the thoroughfares or under the shades (where they take shelter and rest).”

Two types of landfill are mentioned in the above mentioned statement of Prophet Muḥammad (ﷺ) one is the common land that can be used for passing through, it can be footpaths, streets, bridges, ground patches ports, spin ways, as well as highways. Second is the shady places, that covers most of the remaining part of land that can be called habitant area, in the form of houses, restaurants, parks, hotels, recreational places, hospitals, airports, railway stations, etc. at both types of places, evacuation is prohibited and commentators said that people got hurt by this and abused and that is why prohibited. Hence land must be significant due to its usage and be categorized specifically for any type of waste deposition.

¹ Al Bukhārī, *Ṣaḥīḥ Al Bukhārī*, Kitāb al salat, h.410

² *Kitāb al Fiqh al Mazahib al arba*, vol.1,p.289

³ *Roza tul Mutaqin*, vol.2,p.193

⁴ It is not toxic but highly flammable and may form explosive mixture with air.

⁵ Muslim, *Ṣaḥīḥ Al Muslim*, h.618

4. Proper Place for Selling and Purchasing

Some human activities like selling or purchasing goods may disturb the natural order of environment and may cause of a lot of pollution for citizens. But in Islam, places are specified (i. e open markets) for selling or purchasing goods as well as the scrapes of those goods can be dumped or collected back from the same. Prophet Muḥammad(ﷺ)gave proper guidelines regarding such activities as reported by ‘Adullah b. ‘Umar that they used to bought foodstuff by meeting ahead the caravan at the spot and Prophet Muhammad(ﷺ) forbade them to sell it before reaching to the markets.¹Another narration by ‘Abdullah states;

"فَبَاهَرُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَبِيعُوهُ فِي مَكَانِهِ حَتَّى يَنْقَلُوهُ"²

“... Allah's Apostle (ﷺ) forbade them to sell it till they brought it to (their) places.”

Most of the commentators, explain it with reference to inflation and supply of products in the markets.³It is fact that some traders who dump their goods outside the markets or load at the mid of highways may cause of disturbance for other citizen as well increase the noise pollution at traffic. Moreover the scraps or decay of the merchandize goods (e.g. fruits, vegetables, fishes, eggs, meat or grains etc) may cause increase in methane or other pollutant factors in the environment.

5. Slaughtering at Specific Area of Land

Slaughtering is one of man’s activities that create a lot of land pollution. For instance useless organs of slaughtered animals that are left on the ground increase bacterias or a lot of germs which are just left openly on the land without any chemical process. Furthermore its bad smell and odour continuously contaminates the atmosphere. Islam provides a solution that all such types of activities regarding slaughtering must be in the specific area far from habitant land. Prophetic practice is remarkable in this regard as reported by ‘Adullah b. ‘Umar that;

"كَانَ يَنْحَرُ فِي الْمُنْحَرِ قَالَ عُثَيْبُ بْنُ عَبْدِ اللَّهِ مَنَّحَرَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ"⁴

“ ‘Abdullah bin ‘Umar RA, used to slaughter (his sacrifice) at the Manhar.”

The pollution on land especially in the days of ‘Eīd ul Azzā, when at every corner of street, the remains of dead organism with bad smell are present here and there can lead to hazards which is totally against the teaching of Islam.

6. Reuse the Waste after Recycling

¹ Al Bukhārī, *Ṣaḥīḥ Al Bukhārī*, Kitāb al Bayu, h.2083

² Al Bukhārī, *Ṣaḥīḥ Al Bukhārī*, Kitāb al Bayu, h.2084

³ Uthmāni, *Takmilah Faḥ al Mulhim*, vol.2,107.

⁴ Bukhārī, *Saḥīḥ*, Kitāb al manasik, h.1640

In fact disposition of waste is going to be a big issue for societies due to deficient land area. Islam provides ample solution in the form of recycling of waste. For instance;

"أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِشَاةٍ مَيْتَةٍ فَقَالَ هَلَّا اسْتَمْتَعْتُمْ بِهَا مَيِّتًا قَالُوا إِنَّمَا مَيْتَةٌ قَالَ إِنَّمَا حَرَّمَ أَكْلَهَا"¹

“Once Allah's Apostle (ﷺ) passed by a dead sheep and said (to the people), "Why don't you use its hide?" They said, 'But it is dead,' He said, Only eating it, is prohibited.”

It was common practice in the period of Prophet Muḥammad (صلى الله عليه وسلم) that is reported by Sawda that they tanned the skin of their dead sheep and took it in their daily usage.² Here, “Dabāghat” means to eliminate the filthy effects from the leather of dead organism through a specific process which can be called recycling. In Islamic principles after recycling the impure things can be purified as well as can be reused. However, the dead material which may cause pollution must be utilized. Imām Bukhārī also mentioned on the authority of Imām Zuhārī that bones of dead ones are pure as ‘ulemā’ made combs by the bones of elephants. They used the bowls made by elephant’s bones. ‘Alāma ‘Aynī said that according to Ḥamād b. Salām the wool and featheres are Ḥalāl. Similarly, Ibn Sirīyn and Ibrāhim Nakhī allowed the trade of elephant’s teeth.³ According to Imām Abū Ḥanīfa and Imām yūsaf the skin of elephant may purify by Dabāghat (a specific process of purifying leather) but according to Imām Muḥammad it can not be purified even after Dabāghat.⁴

7. Removal of the Contaminated Things from Land

Removal of pollutants from land is a big issue everywhere. The same incident occurred in the period of Prophet Muḥammad (ﷺ) as reported by Ans b. Mālīk that when an ‘Arabī urinated in the mosque, after his urination he asked to bring some water and pour over it. According to Ibn Ḥajr, the term ‘Arabī’ refers to all types of ill-mannered people or people who live in jungle or villages.⁵ According to Gangohī, such act of polluting the sacred places demands much strict reaction by the authorities. But here Imām Bukhārī clarifies that sometimes for avoiding major issues; a minor action may be tolerated. Imām Bukhārī highlighted such main strategy by discussing it in a specific chapter. For example if that ‘Arabī was objected at the spot he may have tried to run away and there would have been more chances to further disposal of his urine at many places of the mosque and the second possibility would have been blockage of his urine that also may

¹ Al Bukhārī, *Ṣaḥīḥ Al Bukhārī*, h.509

² Al Bukhārī, *Ṣaḥīḥ Al Bukhārī*, Kitāb al Zakat, h.1433عَلَيْهِ

³ Kashmīrī, *Anwār al Bārī*, vol.8, p.116

⁴ Ibid

⁵ Al ‘Asqalānī, *Fatḥ Al Bārī*, vol.1, p.224

have causes some health issues to that man.¹ Later on, Prophet Muḥammad (ﷺ) cleaned that place with water. All that transpires that removal of contamination from land is a very serious issue that needs wisdom base solution and far sighted planning. It can never be done at the spot or on in hurry.

Removal of the waste disposition is a big issue for public as well as government due to lack of resources. Islam presents a beautiful solution here on individual basis. As Prophet Muḥammad (ﷺ) guides that removing the hindrance from the way is a charity.² "Hindrance" means any material that may disturb human environmentally. It can be garbage, waste material, excrete of animals, stones, wrappers, peels of fruits or vegetables etc. If individually, every person took this responsibility, land pollution can be minimised. For such task Prophet Muḥammad (ﷺ) motivated people by declaring it as charity.³ Similarly, Abū Huraira also reported that;

"While a man was on the way, he found a thorny branch of a tree there on the way and removed it. Allah thanked him for that deed and forgave him."⁴

Similarly, the ḥadīth regarding spitting as discussed earlier in detail, in which Prophet Muḥammad(ﷺ) said that the expiation of spitting is just its burial by the same person who has done it.⁵ Therefore, the problem of land pollution can be solved very simple if every person takes such responsibility individually. Even to remove the hindrance from the land is called as part of iman.⁶

The whole pro environmental nature of Islam transpires here because Imān is the supreme form of Islam, and removing contaminant or pollutant on the land is considered as one of the branch of Iman. Similarly, it is considered as best action among all practices of human. Abū Barza narrated that when he asked to Prophet Muḥammad (ﷺ) about a valuable advice that will be helpful after his life in the hereafter. So Prophet Muḥammad (ﷺ) advised him to remove the hindrance from the way.⁷ Therefore to remove or dump all types of hindrance, garbage or rubbish from the way, is the best action that can be rewarded for hereafter. As Abū Huraira reported that Prophet saw the person enjoying in paradise who cut

¹ Ibid

² " يُمِيطُ الْأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ " Al Bukhārī, *Ṣaḥīḥ Al Bukhārī*, Kitāb al Luqta, h.2366

³ " وَدَلَّ الطَّرِيقَ صَدَقَةٌ " Al Bukhārī, *Ṣaḥīḥ Al Bukhārī*, Kitāb al jihād wal siyar, h.162

⁴ Al Bukhārī, *Ṣaḥīḥ Al Bukhārī*, Kitāb al luqta, h.2372

⁵ Al 'Asqalānī, *Fath Al Bārī*, vol.3, p.345

⁶ " الْإِيمَانُ بِطَعِّ وَتَسْبُحُونَ أَوْ بِطَعِّ وَتَسْبُحُونَ شُعْبَةٌ فَأَفْضَلُهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ وَأَدْنَاهَا إِمَامَةٌ الْأَذَى عَنِ الطَّرِيقِ وَالْحَيْثُ شُعْبَةٌ مِنَ الْإِيمَانِ " Muslim, *Ṣaḥīḥ Al Muslim*, Kitāb ul Iman, h.156

⁷ Muslim, *Ṣaḥīḥ Al Muslim*, Kitāb al Bir wa Sila, h.2173

the inconvenient tree from the way.¹ While the point to be noted is that planting tree is a ṣadqa and good thing but just for the sake of removing the hazards from human cutting the same can be reward able.

Finally it can be said that, Islam emphasized on the cleanliness of land by even endorsing the burial of dead bodies that is quite natural for the soil cycle of dissolution into minerals, Prophet Muḥammad (صلى الله عليه وسلم) instructed to give bath and proper neat and clean shrouding before burial.² Here it is very clear that, how can a religion that focuses on the complete purity of dead one for their burial, may ignore any type of pollution in the land.

By summing up whole Prophetic guidelines related to pro environmental behaviour it can be concluded that, behaviours merges in four “R” proving in nature as environment friendly as;

- Remove(All type of visible pollutants and elements of destructions)
- Reduce(Consumption of natural resources on land)
- Recycle(All wasted natural resources)
- Reuse (All recycled material to reduce the demand as well as use natural resources to reduce fresh consumption)

Results and Findings:

For sustainable solution of the environmental crises related to land as one of the major component of our environment, Prophet Muḥammad (صلى الله عليه وسلم) guides following principles being environment friendly;

- Land should be used for productive purposes only.
- Only less productive or renewable resources can be used for cleansing purposes.
- By keeping in view public interest over individuals, wider place or area that is seven cubits (feets) should be left for streets and passages while constructing buildings.
- Instead of cleaning the interior of homes only, the streets should also be cleaned.
- Rubbish should not be dumped on the street or public places.
- For the elimination of land degradation, ownership without utilization is condemned than cultivation without ownership.
- We must take some initiatives to cultivate something on land, even be it the seeds of fruits or vegetables after eating them.
- It is preferable to spit under one’s own left foot instead of doing it openly by considered it as one’s individual responsibility.
- Spit can be removed by soil (being naturally absorbent), stones (washable) and water (recycled).

¹ Muslim, *Ṣaḥīḥ Al Muslim*, Kitāb al bir wa Sila, h.2170

² Muslim, *Ṣaḥīḥ Al Muslim*, Kitāb al Janaiz, h.1204

- Instead of using tissue, a fabric in the form of handkerchief should be used for cleansing any type of discharge (spitting, sneezing, evacuation etc) that is washable with water and may dissolve into land as well and can be reused.
- The trend of indoor plants should be endorsed having a suitable quantity of soil around us. Dustbin and polythin bags should be avoided which cause big problems of recycling and are source of dangerous gases left into the atmosphere while burning.
- Small stones should be available everywhere even the vase of indoor plants for cleansing such type of pollutants which may be washed by watering and further leads to best humus while decaying.
- Instead of criticizing the management or referring to municipal committees, some actions and initiatives should be carried out by our own selves to remove the pollutant in the land and make our environment clean.
- We should not discharge anything on public places that may cause disturbance and discomfort for people.
- Instead of dealing on roads, streets, mid of the parks, must prefer to enter into specific market places for trading activities.
- Animals must be slaughtered at Eid ul Aza at specific areas at least not at the way or corner of streets. Similarly the waste must not be dumped openly but must be sent to specific land fill area.
- There must be specific land fill area reserved for the disposition of all solid wastes.
- A proper system of incinraeration should be established on regular basis to burn left over garbage.
- For the proper disposal of litter, some garbage cans should be placed on community level especially in urban areas.
- Instead of throwing litter, empty bottles and plastic wrappers on the public ways (roads, streets and footpaths etc.) or shady places (Parks, recreation places, restaurants, hospitals, railway stations or Airports etc) we must throw them into the garbage cans or specific land areas.
- Material manufactured by natural scant resource must be reused (e.g. wooden goods etc).
- Shopkeeper must use paper bags instead of polythene one.
- Different colourful bin specifying the type and kind of rubbish must be introduced such as recyclable and none recyclable.
- Waste from industries should be converted in useful form, so it could be utilized such as changing sulphur dioxide into any hard material which it can be use in making roads.
- The “Hindrance” (any material that may disturb human environmentally)in the form of garbage, waste material, excrete of animals, stones, wrappers, peals of fruits or vegetables etc should be removed individually for seeking reward of Charity, Iman and Jannah.

Conclusion and Recommendations

Most of the presented solutions in the research are already mentioned by the ecological experts but usually do not concern the layman due to his less scientific aptitude or awareness regarding environmental concerns. However, when religion bonds man to take consideration of such pro environment behaviours it is very appealing for each and every common person who pays little consideration to faith and has a connection with religion. Prophetic sayings have strong effect and significance on Muslim's perception. Therefore, they try to practice such environment friendly acts as religious duty. So it is recommended that awareness should be raised regarding the legal rules and principles in Islam concerning ethical treatment of natural environment through media campaign on state level as well as internationally. Further, Religious people especially experts of Aḥadīth who teach Dawra e- ḥadīth and have good commands over ḥadīth and its interpretations must spare some time to teach and guide not only the common man but the ecological centres as well.