

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

Sumaira Nawaz *

ABSTRACT

Environment is one of the concerning issues not only for human being but for each organism that is being discussed today on global level. The climate change policy is issued and discussed worldwide due to the threats related to the global warming. Pakistan has also been releasing climate change policies especially about air and its contamination on yearly basis by the ministry of climate change. However, such policies have not been brought into practice by the individuals in an effective manner. As human are closely attached to environmental issues so their environmental behaviours are co- responsible for its degradation. However, the main concerns of Islam about environmental behaviours toward its followers are presented precisely in present research. The main purpose of present paper is to explore current environmental issues especially related to air and its impact on climate as well as global warming. The paper examines human behaviours related to air and its significance. Some Prophetic guiding principles for human behaviours related to air (Atmosphere) as an element of our environment are thrashed out with its application in present research. That is quite caring and friendly to environment like modern environmental Studies. The paper has descriptive and interpretivist method followed by content (text) analysis. Islam pays special concern to the safety of nature and natural recourses. It shows how people should deal with such natural recourses while producing, consuming and distributing them. It particularly develops moral awareness so that every individual must act as environment friendly.

Keywords: Environmental behaviours, Prophetic guidance, global warming, climate change, Air pollution

* Assistant Professor, Department of Basic Sciences & Humanities, University of Engineering & Technology Taxila

Introduction

A mixture of gases, like nitrogen and oxygen etc, that surrounds the earth as well as oceans is called atmosphere. There is a fix ratio in the mixture of oxygen and other gases in the formation of air as it is 20% is oxygen, .03% is carbon dioxide and 79% nitrogen. Any disturbance in such fix ratio of gases may cause pollution in air and may harm humans. For instance, it would be impossible for every living being to breath in case of decrease of the fixed ratio of same gas. Same is the case with other gases as increase in the ratio of nitrous Oxide (N₂O), carbon dioxide (CO₂) and Methane (CH₄) is major cause of green house effect that is one of the global environmental issues. While due to CFC(Chloro-floro Carbon) gas, the ozone layer is going to be depleted and may cause many diseases¹ and sulphur and Nitrogen Dioxide may cause Acid rain that also cause anxiety for human and pollution in water and soil etc.²

However, air is the most significant component of environment that plays active role in bringing the rainfall and making the weather suitable for us. So, Islam considers the air as a gift of Allah and directs us not to pollute this air. It is stated in Holy Qurān;

” وَمِنْ آيَاتِهِ أَنْ يُرْسِلَ الرِّيحَ مُبَشِّرَاتٍ وَلِيَذِيقَكُمْ مِنْ رَحْمَتِهِ وَلِتَجْرِيَ الْفُلُكُ بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ”³

“And of His signs is this: He sendeth herald winds to make you taste His mercy, and that the ships may sail at His command, and that ye may seek his favour, and that haply ye may be thankful.”

Most of the poisonous gases released by the industries, automobiles and agricultural fields may pollute our environment. Our air conditioners may also release many non toxic gases into the air. A lot of efforts and strategies are adopted and carried out to control such issues. In this case, the suggestions and laws of “Clean Air Act” are also taking as valuable considerations. Similarly pro environmental behaviors by society (humans) also motivated for instance reduction of private cars and increasing public transports and cultivation of plants etc.

With the description of the Aḥādīth literature we can easily chalck out some of the guidelines and duties toward this valuable factor.

Significance of Air

Many organisms present on land as well as water are victimized by Atmospheric gases after dissolving into natural water. Climate and

¹ Like Malignant Melanoma and also effect the immune system.

² Mark Seise, Protection of the Environment (Landon: Reiner Publishers, 1998), 218-219

³ Al Qurān, 30:46

metabolism may also be affected by the movements of air. Similarly, seasonal wind directions put great impact on the thermal quay of water. The glorious Qurān highlights the same in the context of clouds formation and their effects on worldly life:

"... وَتَضَرِّبُ الرِّيحُ وَالسَّحَابُ الْمُسَوِّرُ بَيْنَ السَّمَاءِ وَالْأَرْضِ لآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ"¹

"..., and (in) the ordinance of the winds, and the clouds obedient between heaven and earth: are signs (of Allah's Sovereignty) for people who have sense."

It is also stated that;

"And the difference of night and day and the provision that Allah sendeth down from the sky and thereby quickeneth the earth after her death, and the ordering of the winds, are portents for a people who have sense."²

Air movements directly affect human being. As it is reported by Ans b. Mālik(RA)

"حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ قَالَ أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ أَخْبَرَنِي حُمَيْدٌ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ كَانَتْ الرِّيحُ الشَّدِيدَةُ إِذَا هَبَّتْ عَرَفَ ذَلِكَ فِي وَجْهِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ"³

"Whenever a strong wind blew, anxiety appeared on the face of the Prophet Muhammad (صلى الله عليه وسلم) (fearing that wind might be a sign of Allah's wrath)."

The same air movements were cause of the climax and destruction of different nations. As reported by Mujāhid b. 'bbās the Prophet Muhammad (صلى الله عليه وسلم) said;

"عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ نَصَرْتُ بِالضَّبَا وَأَهْلَكْتُ عَادَ بِالذَّبَابِ"⁴

"I was granted victory with As-Saba and the nation of 'Ād was destroyed by Al-Dabur (westerly wind)."

Green House Effects and Damage of Ozone Layer

Ozone (O₃) which secures the earth by surrounding it is formulated by Oxygen gas. It is a fact that all living organism depend upon oxygen for their survival. Furthermore it is also evident that Ozone (O₃) that covers the earth at the height of ten miles protects the life can get protection on earth against high level of radiation of sun. Due to excessive rise in the ratio of Halocarbons in atmosphere and CFC gas, that ozone layer is damaged due to human negligence.

¹ Al Qurān, 2:164

² "وَالْخِيَلِ وَالنَّجَارِ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ رِزْقٍ فَأَخْيَبْنَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَتَضَرِّبُ الرِّيحُ أَيْدِي الْقَوْمِ يَعْقِلُونَ"

Qurān, 45:5

³ Al Bukhārī, *Ṣaḥīḥ Al Bukhārī*, Abwab al istasqa, h.994

⁴ Al Bukhārī, *Ṣaḥīḥ Al Bukhārī*, Abwab al Astasqa, h.995

Prophet Muḥammad (صلى الله عليه وسلم) promoted an aptitude of pro environmental behaviors for humans at very level. Here some guidance prescribed by Aḥadīth are mentioned below. For instance Prophet Muḥammad (صلى الله عليه وسلم) said:

”... وَأَطْفِئِي مِصْبَاحَكَ...“ عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا اسْتَجْتَمَعَ اللَّيْلُ

”*When nightfalls, and extinguish your lamps...*”

We know that electronic appliance emit CFCs in the air (even in case of just being plugged in). So in the light of above mentioned Aḥadīth, some pro environmental behaviors are as following;

Unplug the Electronic Instruments

We must unplug the electronic instruments when they are not in use and turn off the lights while leaving the room.

Avoid Using Light during Day Time

During the Day, we must prefer to sit in open air or at least use sun light. As in the light of Prophetic instructions it is important to turn off the lamp even at night if not required.

Avoid Maximum Use of Electronics Appliance

Once Fāṭimah was too exhausted by domestic chores and came to Prophet Muḥammad (صلى الله عليه وسلم) for asking some servants to facilitate herself. Prophet responded to her by saying that:

” حَدَّثَنَا عَلِيُّ، أَنَّ فَاطِمَةَ عَلَيْهَا السَّلَامُ، شَكَتْ مَا تَلْقَى مِنْ أَثَرِ الرَّحَا، فَأَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَبْعِي، فَأَنْطَلَقَتْ فَلَمْ تَجِدْهُ... وَقَالَ: أَلَا أَعْلَمُكُمْ خَيْرًا مِنْ سَأَلْتُمَنِي، إِذَا أَحْذُمْتُمْ مَضَاجِعَكُمْ تُكْرِمُونَ أَرْبَعًا وَثَلَاثِينَ، وَتُسَبِّحُونَ ثَلَاثًا وَثَلَاثِينَ، وَتَحْمَدُونَ ثَلَاثًا وَثَلَاثِينَ فَهُوَ خَيْرٌ لَكُمْ مِنْ خَادِمٍ“

“ *‘Shall I teach you a thing which is better than what you have asked me? When you go to bed, say, ‘Allahu-Akbar’ thirty-four times, and ‘Subhan Allah thirty-three times, and ‘Alhamdu-lillah thirty-three times for that is better for you both than a servant.’*”

Prophet Muḥammad advised Fāṭimah to recite the words (i.e Subḥānallah, Al Ḥamdulliah and Allah o Akbar) at sleeping. It is also known as Tasbīh e Fāṭimah.³ The main crust of the above mentioned ḥadīth is to realize the importance of self reliance as well as exercise of human body that means carrying out some manual tasks at domestic level are essential for the human health. It was not difficult for Prophet Muḥammad (صلى الله عليه وسلم) to

¹ Al Bukhārī, *Ṣaḥīḥ Al Bukhārī*,h.537

² Al Bukhārī, *Ṣaḥīḥ Al Bukhārī*,Kitāb ul Edain, h.949

³ Kashmīrī, *Anwār al Bārī*, vol.17,p.22

arrange a servant. He suggested some supplications of Subḥanallah, Al ḥumdulillah and Allah o Akbar for her tiredness. So we must try to stop the maximum use of those electronic appliances especially when we are not in their dire need.

Avoid Personal Vehicles

We should walk daily and prefer covering the small distances on foot instead of using vehicles or public transport etc. once Prophet Muḥammad (صلى الله عليه وسلم) observed the lazy horse of his companion that was compromising the tempo and swiftness of the journey and suggested him to sell it. As the ḥadīth is;

Prefer to Buy Energy Efficient Appliance and Vehicles

As old cars exhaust much of poisonous gases (e.g sulphur dioxide and carbon monoxide) in the air. The automobile manufacturers in most of under developed countries always prefer cost reduction and ignore all ethical responsibilities by producing such vehicles which exhaust environmental fumes that pollute air due to lack of catalytic converters. People also cannot afford efficient vehicles nor repair or spend money on their vehicles due to poverty. Further more fuel is consumed by such less efficient vehicles during long journey on uneven roads. Imām Bukhārī has mentioned a special chapter about travelling through an active, male and swift horses. According to Ibn e Ḥajr it shows supremacy of male, swift and active horses.¹ Sheykh ul ḥadīth Muḥammad ‘Alī Zakrīya also said that we should be habitual to travel on active bold and swift horses because they are more efficient in the battle fields. He also quoted the statement of Rashid b. Saad that;

كان سلف يستحبون الفعولة لانها أجرى وأجسر²

Here the word ‘ajra’ (أجرأ) is derived from jarāt (جراءة) means brave or from Jari (جری) means fast runner.³ While the word ‘ajsar (أجسر) is derived from jsārah (جسارة) brave also.⁴ As it is stated that;

"عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ أَهْلَ الْمَدِينَةِ قَرَعُوا مَرَّةً فَرَكِبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَسًا لِابْنِ طَلْحَةَ كَمَا كَانَ يَغْطِفُ أَوْ كَانَ فِيهِ قِطَافٌ فَلَبَّازَجَعَ قَالَ وَجَدْنَا فَرَسَكُمْ هَذَا بَحْرًا فَكُنَّا نَعْدُ ذَلِكَ لَا يُجَارِعُ"⁵

“Once the people of Madinah were frightened, so the Prophet Muḥammad (صلى الله عليه وسلم) rode a horse belonging to Abū Talha and it ran slowly, or was of narrow paces.

¹ Ibn Ḥajr, Fath al Bari, vol.6,p.66

² Zakriya, TAlī qat lama al Daririi, vol.7,p.232

³ Muḥammad b. Yūsaf Al Karmānī, *Sharah al Bukhārī lil Karmānī*, vol.12(Beirūt: Dār Aḥya al Turāth), 143.

and Al ‘Asqalānī, *Fath Al Bārī*,vol.6, 66.

⁴ Ibid

⁵ Al Bukhārī, *Ṣaḥīḥ Al Bukhārī*, Kitāb al Jihād wal sayar, h.140

When he returned, he said, "I found your (i.e. Abū Talha's) horse very fast. After that the horse could not be surpassed in running."

Here the swiftness of horse is symbolized with sea. It means Prophet (صلى الله عليه وسلم) preferred to ride on more efficient, active and swift horse.¹ It is stated that Prophet Muḥammad (صلى الله عليه وسلم) had a quiet efficient, she-camel named as 'Uzbah, who always remained ahead from all others.² Muḥaddithīn also mentioned a topic as; preparation of horses for races (اضمار) (الخيل للسبق). Admār is actually a special practice in which animals are feed excessively and then their bodies are covered which results in maximum discharging of perspiration from their bodies transforming them into more smart, active, strong and swift animals.³ Similarly their travelling limitation (during races) is more i.e seven miles than those horses who are not efficient (غير مضمرة) and their length is prescribed by Prophet Muḥammad (صلى الله عليه وسلم) i.e one mile.⁴ The reason is also mentioned that by this way they will get tired and may die.⁵

So, being environment friendly we must show our concern regarding manufacturing and utilizing the vehicles without considering cost reductions. Similarly we should prefer to buy energy efficient appliances like the fluorescent bulbs and replace old refrigerators, air conditioners and vehicles. They all are less energy efficient since they are over contributor of CFC in the air.

Some other Prophetic guiding principles regarding the same issue can deduced from the following ḥadīth narrated by Ans b. Mālik,

"عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا أَوْ يَزْرَعُ زَرْعًا فَيَأْكُلُ مِنْهُ طَيْرٌ أَوْ إِنْسَانٌ أَوْ بَيْهيمَةٌ إِلاَّ كَانَ لَهُ بِهِ صَدَقَةٌ" ⁶

"There is none amongst the Muslims who plants a tree or sows seeds, and then a bird, or a person or an animal eats from it, but is regarded as a charitable gift for him."

Major Prophetic statements motivate people for cultivation of land and planting trees. So it is the major pro environmental behavior of human for

¹ Muḥammad Zakrīyā, *Ta'liqāt lāmi' al Darārī*, nd.vol.7,232.

² Al 'Asqālānī, *Fath Al Bārī*, vol.6,74.

³ Abū Al Hasan 'Alī b. Khalf Ibn Buṭal, *Sharaḥ Al Bukhārī li Ibn Buṭal*, vol.5(Riyad: Maktabah al Rushd, 1420A.H), 71.

⁴ Al 'Aynī, *Umdat ul Qāri*, vol.14, 160.

⁵ Saleem ullah Khan, *Kasf al Bāi*, vol.1(Karachi: Maktabah Faruqiya, 2006), 466.

⁶ Al Bukhārī, *Ṣaḥīḥ Al Bukhārī*, h.2222

the protection of air. Since trees absorb much of the poisonous gases that are present in atmosphere therefore we should plant maximum trees because it absorbs UV rays and protects our environment.

Climate Change and Global Warming

The global rise in temperature is called Global warming. Such high global temperature in the atmosphere may cause climate change too. All around the world, different areas are facing many specific changes in their climates that may have effect on their plants, animals and human in the form of changing in rainfall pattern, sea levels, seasons and humidity. By summing up all that is called a “Climate Change” is now a serious environmental crises faced by modern people.

Carbon dioxide levels are increasing drastically as compared to the past. The excessive quantity of carbon dioxide in the atmosphere is causing rise in the temperature. Naturally, there is a fantastic arrangement by carbon cycle, as Living organism has carbon in their bodies in the form of organic compound that may return back to the atmosphere after their death (decay). Similarly living being excrete carbon dioxide into the atmosphere that can be reused as photosynthesis.¹

It is noted that the extra quantity of carbon dioxide is reused through photosynthesis which is a natural process for the preparation of food for plants and trees, which are being cut down by human due to their desires and passion of unlimited worldly desires.

Islam emphasizes on the preventive and precautionary measures instead of cure and in this case plants and trees implanted by individuals entrust as friendly environment. On contrast, the report of ‘Intergovernmental Panel on Climate Change (IPCC)’ to UN that concluded human activities as sole responsible (about 90%) for global warming, has been endorsed in Prophet ic guidance as reported by Ans b. Mālik;

It is nothing more than a motivation for making human as habitual for pro environmental behaviors and a whole carbon cycle is described in above mentioned ḥadīth by mentioning the link of carbon with a mixture of organic compounds. Same approach is adopted by the companions of Prophet Muḥammad (صلى الله عليه وسلم) to signify plantation; they completely banned cutting green trees even in battle days. So it must be our personal practice to plant trees and sow seeds as environment friendly initiative instead of depending on governments and their plans of plantation.²

¹ See, Abdul Wadūd, Phenomena of Nature, chapter ix, 104-105.

² " عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا أَوْ يَزْرَعُ زَرْعًا فَيَأْكُلُ مِنْهُ طَيْرٌ أَوْ

إِنْسَانٌ أَوْ بَهِيمَةٌ إِلَّا كَانَ لَهُ بِهِ صَدَقَةٌ " Al Bukhārī, *Ṣaḥīḥ Al Bukhārī*, h.2222

Freshness or Fragrance of Air

Bad odour in air creates negative effects on human personality and it just disturbs the natural freshness of air. Human body and mind does not feel satisfied and comfortable in an environment where the air is not so fresh. Prophet Muḥammad (صلى الله عليه وسلم) ordered his follower not to destroy the fragrance of air in the form of following guidelines;

Bathing Regularly

Prophet Muḥammad advised to followers to take bath regularly or at least once a week. It is said that every adult must take bath every Friday. As Prophet Muḥammad (صلى الله عليه وسلم) said;

"أَبِي سَعِيدٍ قَالَ أَشْهَدُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْغُسْلُ يَوْمَ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ."
"Narrated Abū Saïd (RA): I testify that Allah's Apostle (صلى الله عليه وآله وسلم) said, "The taking of a bath on Friday is compulsory for every male Muslim who has attained the age of puberty ..."

Bathing at Friday is Mustahab according to Ḥanafī school of thought but in some specific situations i.e smelling of body due to sweat and may cause discomfort for others, it becomes obligatory (wajib) shaf'ī also consider it as Mustahab² but according to ibn al Qiyam it is wājib at all.³ Although al khitābi criticised him on this matter. According to Tufah tul Awazaī, if it is considered as Sunnat e Muwkida it is better and will cover the opinion of all scholars.⁴

As following Aḥādīth narrated by 'Āisha on asking about bathing of Friday states;

*"The people used to work (for their livelihood) and whenever they went for the Jumua prayer, they used to go to the mosque in the same shape as they had been in work. So they were asked to take a bath on Friday."*⁵

Another report from 'Āisha states;

¹ Al Bukhārī, *Ṣaḥīḥ Al Bukhārī*, Kitāb al juma, h.846

² Hidayatul mujtahid, vol.1,p.320 and Banawrī, *Mu'arif al Sunan*, vol.5,64, vol.4,p.320

³ See Shams Al Dīn Muhammad Jaūzīyah Ibn Qayyam , *Zād Al Ma'ād Fī Hadī Khyr al 'Ibād*, (Beirut: Al Risālah Publishers, 1998).

⁴ 'Abdul Reḥmān Al Mubarakpūrī, *Tuḥfat al 'Awdhī*, vol.1 (Multan: Nashr Al Sunnah, nd), 358.

⁵

Al Bukhārī, *Ṣaḥīḥ Al Bukhārī*, Kitāb al juma, h.867

" قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا كَانَ النَّاسُ مَهْتَةً أَنْفُسِهِمْ وَكَانُوا إِذَا رَأَوْا إِلَى الْجُمُعَةِ رَأَوْا فِي هَيْئَتِهِمْ قَبِيلَ لَهْمٍ لَوْ اغْتَسَلْتُمْ " ¹

"The companions of Allah's Apostle (صلى الله عليه وآله وسلم) used to practice manual labor, so their sweat used to smell, and they were advised to take a bath."

People of Madina were used to labour work, their dresses were made of wool or thick stuff and mosques were also conjoined so their smell of sweat disturbed each other. So prophet ordered to take bath compulsory. But with the passage of time people become rich they changed their garments stuff as well as mosques become broader and less chances of smell so the order of bathing as compulsion also reduced.² Clearly the objectives of bathing are mentioned as an attempt of cleanliness and removing the smell of the sweat and therefore bathing is recommended.

Removal of the Bad Smell from the Body

Prophet Muḥammad (صلى الله عليه وسلم) ordered his followers that we must remove any type of bad smell from the body due to perspiration or any other filthiness.³ It means the instruction of bathing at Friday was given due to bad affects of sweat smell and discomfort of people. So it may become obligatory in case of social problems or miseries otherwise it can be Mustahab or Masnūn.⁴

That is why it is wājib (compulsory) for every adult Muslim to take bath and use perfume even once a week at Friday and not disturb the natural freshness of air by adding his body's smell and irritating the others. As Prophet Muḥammad (صلى الله عليه وسلم) said;

"The taking of a bath on Friday is compulsory for every male Muslim who has attained the age of puberty and (also) the cleaning of his teeth with Siwak, and the using of perfume if it is available." narrator) said, "I confirm -Amr (a sub⁵ that the taking of a bath is compulsory, but as for the Siwak and the using of perfume, Allah knows better whether it is obligatory or not, but according to the ḥadīth it is as above."

Using perfume and miswak is Mustahab on Friday according to above mentioned ḥadīth and cleansing teeth (miswāk) is also the sunnah of Dīn along with the sunnah of prayer according to Abū Ḥanīfa, because it also

¹ Al Bukhārī, *Ṣaḥīḥ Al Bukhārī*, Kitāb al biyu, h.1991

² Al 'Asqalānī, *Faṭḥ Al Bārī*, vol.2, 346

³ As menstruating female should use perfume after taking bath for purity.

⁴ Al 'Asqalānī, *Faṭḥ Al Bārī*, vol.2,p.346

⁵ "أبي سعيد قال أشهد على رسول الله صلى الله عليه وسلم قال الغسل يوم الجمعة واجب على كل محتلم وأن يستن وأن يمسن طيباً إن وجد"

Bukhārī, *Ṣaḥīḥ Al Bukhārī*, Kitāb al juma, h.846

a part of nature. Therefore all followers of Dīn e Islām must adopt it in all conditions. According to Imām Shāf'ī it is sunnah to perform miswāk at the time of feeling bad smell.¹ So it is a best example of pro environmental behavior from an initial level starting from our own bodies. Another example to avoid bad smell from Prophetic guidance is his saying reported by Jābir b. 'Adullah ;

"أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَكَلَ ثُومًا أَوْ بَصَلًا فَلْيَعْتَزِلْنَا
أَوْ قَالَ فَلْيَعْتَزِلْ مَسْجِدَنَا وَلْيَقْعُدْ فِي بَيْتِهِ..."²

"Whoever eats garlic or onion should keep away from our mosque or should remain in his house."

It means eating garlic or onion especially in fresh and raw form is prohibited for the person who has to go to mosque or any other religious gathering. Because it discomforts humans as well as angels. It is also disliked by Shari'ah for the recitation of holy Qurān and other supplications. But according to Ibn e Hazam it is ḥarām to eat garlic or onion and it is also ḥarām to remain in the state in which smell occurs from the body or dress because it is ḥarām during prayer that is obligatory. However, according to majority of 'ulemā its eating is permissible but it should be avoided having it raw and uncooked while praying. According to Anwar Shāh Kāshmirī, Prophet Muḥammad prohibited all those things which were common in his period that may create smell and discomfort the people. Similarly something (Mubāḥ) can also be banned and penalized by the competent authorities e.g. smoking etc.³

It is banned on Muslim to enter into mosque after eating garlic or onion. It is mentioned by M. 'Abdulah in the footnotes of Saḥīḥ Bukhārī that its bad smell may irritate the human and Angels also dislike it.

Using Perfume

According to Shāh Waliullah Arabs used scent or scent water while bathing and its effect remain on their bodies after bathing.⁴ Similarly, It was a common practice in Arab society to take smoke of 'ud. Even Prophet Muḥammad (صلى الله عليه وسلم) and companions also practiced it constantly it is said;

"كَانَ ابْنُ عُمَرَ إِذَا اسْتَجَبَرَ اسْتَجَبَرَ بِالْأَلُوَّةِ غَيْرَ مُطْرَاقٍ وَبِكَافُورٍ يَنْظُرُ حُهُ مَعَ الْأَلُوَّةِ ثُمَّ قَالَ هَذَا
كَانَ يَسْتَجِيرُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ"⁵

¹ Al 'Aynī, 'Umdat ul Qāri, vol.3,356.

² Al Bukhārī, Saḥīḥ Al Bukhārī, Kitāb al azan, h.823

³ Kashmirī, Anwār al Bārī, vol.17, 31-32.

⁴ Shahwali ullah, Sharah Tarijim Abwab al Bukhārī, p.18

⁵ Muslim, Saḥīḥ Al Muslim, Kitāb adab, h.1387

“when Ibn ‘Umar (RA) wanted fumigation he got it from aloeswood without mixing anything with it, or he put camphor along with aloeswood and then said: This is how Allah's Messenger (صلى الله عليه وآله وسلم) fumigated.”

It was a Sunnah of Prophet Muḥammad (صلى الله عليه وسلم) that he always used best and delicate perfumes. Aswad reported from ‘Āisha that;

“I used to perfume Allah's Apostle (صلى الله عليه وآله وسلم) with the best scent available till I saw the shine of the scent on his head and shine beard.”

At another place ‘Āisha said;

“عَنْ عَائِشَةَ قَالَتْ طَيَّبْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدَيَّ بِذَرِيرَةٍ فِي حَجَّةِ الْوَدَاعِ لِلجَّلِّ وَالْإِحْرَامِ”

“During Hajjat-al-Wada', I perfumed Allah's Apostle (صلى الله عليه وسلم) with Dharira with my own hands, both on his assuming Ihram and on finishing it.”²

Zarīra is a type of perfume used by Arabs having strong fragrance. Still Arab states are still well known for the place of ‘ud in different forms. So from the above mentioned Prophetic practices, it can be said that human being must use perfume in their daily life practices to make the atmosphere fresh. Similarly while selecting perfume we must choose high quality that may not pollute the air. Another point to be focused is that in the light of Prophetic guidance, we should not use perfume only for our own body but should use good fragrances, sprays and air fresheners also for the fragrance of our surroundings.

Hence for promoting the trend of such practices, Prophet Muḥammad (صلى الله عليه وسلم) instructed to make it very common in society by giving it as gift to each other and endorsing it in his traditions. As reported by ‘Uzra bin. Thābit when he went to Thamam b. ‘Adullah he gave him a perfume and said Ans never back the gift of perfume and Ans said that;

“Anas never used to refuse (a gift of) scent and used to say that the Prophet Muḥammad (صلى الله عليه وسلم) never used to refuse (a gift of) scent.”³

¹ Al Bukhārī, *Ṣaḥīḥ Al Bukhārī*, Kitāb al libas, h.891

² Al Bukhārī, *Ṣaḥīḥ Al Bukhārī*, Kitāb al libas, h.891

³ *“عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ كَانَ لَا يَرُدُّ الطَّيِّبَ وَرَعِمَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ لَا يَرُدُّ الطَّيِّبَ”*

At another place Abū Huraira reported from Prophet Muḥammad (صلى الله عليه) that;

"عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّكَ كَانَ لَا يَرُدُّ الطَّيِّبَ وَرَعِمَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ لَا
يَرُدُّ الطَّيِّبَ"¹

"He who is presented with a flower should not reject it, for it is light to carry and pleasant in odour."

Good fragrance was always liked and appreciated by Prophet Muḥammad (صلى الله عليه وسلم) and the flower having good smell was also favorite to Prophet Muḥammad (صلى الله عليه وسلم). That is why he instructed not to give back this gift.

Never Give Up the Practice of Using Perfume

We can see the significance of sustaining the freshness of environment by using perfume, calling it as Sunnah at Friday (at least once a day). Similarly it should not be neglected even at most important rituals and celebrations. It can be seen in the following description of Prophet Muḥammad (صلى الله عليه وسلم)'s narrated 'Aisha;

*"I used to scent Allah's Apostle (صلى الله عليه وآله وسلم) when he wanted to assume Ihram and also on finishing Ihram before the Tawaf round the Ka'bah (Tawaf-al-ifada)."*²

Hajj or Ummrah is one of the tough rituals but Prophet Muḥammad (صلى الله عليه وسلم) used perfume at the time of beginning this activity.³ Same attitude was observed by the companions of Prophet Muḥammad (صلى الله عليه وسلم) for instance at the 3rd day of the death of Zaynab bint Jahsh's brother, she used perfume, narrated by Zaynab that;

"When Um Habiba bint Abī Sufyan was informed of her father's death, she asked for perfume and rubbed it over her arms and said, I am not in need of perfume, but I have heard the Prophet Muḥammad (صلى الله عليه وسلم) saying, It is not lawful for a lady who believes in Allah and the Last Day to

Al Bukhārī, *Ṣaḥīḥ Al Bukhārī*, Kitāb al hiba, h.890

¹ Muslim, *Ṣaḥīḥ Al Muslim*, h.1386

² "عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ كُنْتُ أُطِيبُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِإِحْرَامِهِ حِينَ يُجْرِمُ
وَلِحَلِّهِ قَبْلَ أَنْ يَطُوفَ بِالْبَيْتِ" Al Bukhārī, *Ṣaḥīḥ Al Bukhārī*, Kitāb al Hajj, h.1477

³ See, Al 'Aynī, *Umdat ul Qāri*, vol.2, 38-39.

mourn for more than three days except for her husband for whom the (mourning) period is four months and ten days. “¹

Usually, beautification and perfumes are not allowed for mourning ladies who are in their iddah period. It is specifically mentioned that for the removal of smell and bad feelings it is allowed even for mourning ladies.² There are four types of perfume (Qast) mentioned in Anwār ul Bārī, with the reference of Khazaīn al Adwīyah:

- Qast e Beyri which is white
- Hindi Qast which is black in colour but has good smell. It is found in the area of Kashmir, Chanab and Jehlum
- Romi Qast which is sweet.
- Shāmī Qast which has smell of alwy.³

Here, she herself mentioned that she was not having any desire and need of perfume but just acting upon the sunnah of Prophet Muḥammad (صلى الله عليه وسلم) she has done it. Similarly it is mentioned that a mourning lady is forbidden to beautify herself except to use little amount of Qast Aẓfār. However it is noted that Prophet Muḥammad (صلى الله عليه وسلم) and his companions always tried their level best to set up a trend of cleanliness and aesthetic sense in Muslim society their positive attitudes related to environment.

That’s why we should adopt such behavior of preserving the the air as our constant common behavior and never give it up even in crucial days.

Contamination of Air

The release of chemicals in the state of gas, liquid droplets or solid elements and inefficient use of energy may cause pollution in air that may have harmful impact not only on the animals’ life but create many respiratory diseases. Islam not only provides remedies for such type of issues related to health but also recommends precautionary measures as environment friendly behaviors.

Initial Steps

On initial level which starts from our own self, one of the hygienic life style is sneezing properly prescribed by Prophet Muḥammad (صلى الله عليه وسلم) as reported by Abū Huraira;

¹ "عَنْ أُمِّ حَبِيبَةَ يَدُتْ إِلَى سَفِيَّانَ لَمَّا جَاءَتْهَا نَعْيُ أَبِيهَا دَعَتْ بِطَبِيبٍ فَمَسَحَتْ ذِرَاعَيْهَا وَقَالَتْ مَا لِي بِالطَّبِيبِ مِنْ حَاجَةٍ لَوْلَا أَنِّي سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا يَجِلُّ لِامْرَأَةٍ تُوْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ تُجِدُّ عَلَى مَهَيْتٍ فَوْقَ ثَلَاثِ إِلَّا عَلَى رَوْحٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا"

Bukhārī, Sahih, h.324

² Al ‘Aynī, ‘Umdat ul Qāri, vol.2, 112.

³ Kashmīrī, Anwār al Bārī, vol.10, p.442 and Khazain al Adwiya, vol.5, p.200

حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا يَحْيَى عَنْ ابْنِ عَجَلَانَ عَنْ سَمِيِّ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
إِذَا عَطَسَ وَضَعَ يَدَهُ أَوْ ثَوْبَهُ عَلَى فِيهِ وَخَفَضَ أَوْ غَضَّ بِهَا صَوْتَهُ شَكَ يَحْيَى¹

“When the Messenger of Allah (صلى الله عليه وسلم) sneezed, he placed his hand or a garment on his mouth, and lessened the noise...”

According to Mulā ‘Alī Qārī, Sneezing refreshes our body, and mind.² Sneezing is one of the sources of pollution technically known as steznutation. If you sneeze openly, it may cause great pollution on the ground as well as on atmosphere. Here Prophetic practice guides us to be secure from spreading any type of germs into the air by covering our mouth with garment. According to Imām Nawawī, use of handkerchief is Mustahab (liked) in Islamic traditions.³ So being an environment friendly act, we should sneeze covering our faces with our hands because it would not cause any type of pollution and discomfort to others sitting or standing nearby. Moreover it has also been scientifically proved that sneezing inside the garment or hand may stop and discourage the spread of germs into the atmosphere.

By following such initial steps, we should cover all the chimneys of our factories, sewerage lines as well as the furnaces so that the harmful chemicals present in their waste do not pollute the atmosphere.

Avoid to Burn Different Kinds of Fuel

Different types of burning fuels like stationary sources, smoke of power plants, heating devices etc contaminate our air. A tradition of Prophet Muḥammad (صلى الله عليه وسلم) forbids us from such activities as reported by Abū Huraira that;

“عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ قَاتَلَ اللَّهُ يَهُودَ حَرَمَتِ عَلَيْهِمُ الشُّعُومُ فَبَاعُوهَا
وَأَكَلُوا أَثْمَانَهَا قَالَ أَبُو عَبْدِ اللَّهِ قَاتَلَهُمُ اللَّهُ لَعَنَهُمُ فُتِيلَ لِعِنِ الْخَرَّاصُونَ الْكُذَّابُونَ”⁴

“May Allah curse the Jews, because Allah made fat illegal for them but they sold it and ate its price.”

Similarly the companions, the rightly guided caliphs also followed the same pattern as it is reported by ibn ‘bbās that ‘Umar quoted statement of Prophet said;

¹ Sulymān Al Sajistānī Abū Dawūd, *Kitāb Al Sunan*, vol.2(Beirut: Al Maktabah Al Makkīyah, 1998),h.1621

² Mirqat,vol.9,p.94

³ Nawawi, *Sharah al Nawawi*, vol.2, 175.

⁴ Al Bukhārī, *Ṣaḥīḥ Al Bukhārī*,h.2133

“May Allah curse the Jews, for Allah had forbidden them to eat the fat of animals but they melted it and sold it.”¹

Here the great Muḥaddith Imām Bukhārī says that Aḥādīth in the context of prohibition of melting fats of dead ones and obviously, to melt fat of animals may cause air pollution and is environment unfriendly that’s why it is not only prohibited to use it but its business is also unlawful. So, in the light of above mentioned Prophetic guidance we must avoid all types of fuel that may cause harm to atmosphere, like burning plastic material at open places.

It is noted that on domestic level it is a common practice of people that they collect garbage and burn it including plastic shopping bags and diapers or their useless plastic utensils.

However, the pro environmental behavior advised by Prophet Muḥammad (صلى الله عليه وسلم) guides us that we must avoid using such type of plastic material as know that the favorite bowl of Prophet Muḥammad (صلى الله عليه وسلم) was made of wood. ‘Āṣim reported that he saw a bowl of holy Prophet that was in the custody of Ans b. Mālik he prescribed that bowl as;

”حَدَّثَنَا الْحَسَنُ بْنُ مُدْرِكٍ قَالَ حَدَّثَنِي يَحْيَى بْنُ حَمَّادٍ أَخْبَرَنَا أَبُو عَوَانَةَ عَنْ عَاصِمِ الْأَحْوَلِ قَالَ رَأَيْتُ قَدَحَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَ أَنَسِ بْنِ مَالِكٍ وَكَانَ قَدْ انْصَدَعَ فَسَلَّسَلَهُ بِفِضَّةٍ قَالَ وَهُوَ قَدَحٌ جَيِّدٌ عَرِيضٌ مِنْ نُضَارٍ...“²

“...That drinking bowl was quite wide and made of Nadar wood...”

Similarly most of the utensils used by Prophet Muḥammad (صلى الله عليه وسلم) were made of mud. So the Prophetic guiding principle regarding air pollution is that we must try to use paper bags or fabric bags instead of polythin bags so that we may not need to burn them as rubbish and must replace our kitchen racks with mud, stone or bone utensils instead of plastic kitchen sets and crockery.³

Avoid Throwing Ash as Cremation into Air

In some of the societies, the dead bodies are burned and their ash is blown in the air as cremation. Such types of ashes may cause excessive methane into the atmosphere that may pollute the air; hence we can get guidelines from Islam that it orders the Muslims to bury their deceased ones. After the decay of human bodies, ammonia (NH₃) may formulate by organic elements of nitrogen. It can be noted that in the nitrogen cycle, role of bacteria is very important for the production of useable nitrogen for the consumption of

¹ ”أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ قَاتَلَ اللَّهُ الْيَهُودَ حَرَمَتْ عَلَيْهِمُ الشُّحُومَ فَيَبِلُونَهَا فَيَبَاعُونَ“

Al Bukhārī, *Ṣaḥīḥ Al Bukhārī*,h.2133

² Al Bukhārī, *Ṣaḥīḥ Al Bukhārī*,h. 616

³ It is noted that bones are prohibited to use as cleaning substance after evacuation because it is a useful material and should not be wasted.

living organism. The ammonia produced by organic compounds of nitrogen, is reconverted into nitrates by nitrifying Bacteria and can be used again by the plants as raw material.¹

In the light of above interpretation we may realize the significance of burying the dead ones instead of burning them into ashes and then blowing them into the air. Here Prophet Muhammad (صلى الله عليه وسلم) endorsed the point that in case of cremation, man cannot get any moral benefit nor escape from the punishment as discussed in detail earlier along with its scientifically impact on atmosphere. Therefore it must be avoided by all societies, and should be as an adopted environment friendly behavior.

Radioactive Pollution and Concept of Mutilation

Most of the nuclear events, wars and explosions may cause radioactive pollution. Moreover military sources including nuclear weapons and rocketry material are main factors for air pollution. Nuclear technology must only be used for the benefit of human being. Regarding this, Prophet Muhammad (صلى الله عليه وسلم) advised a universal rule that is reported by ‘Adullah b. Aufi that Prophet said;

”أَيُّهَا النَّاسُ لَا تَتَمَنَّوْا لِقَاءَ الْعَدُوِّ وَسَلُّوْا اللّٰهَ الْعَاقِبَةَ فَإِذَا لَقِيْتُمْهُمْ قَاصِرُوْا وَاعْلَبُوْا أَنَّ الْجَنَّةَ تَحْتَ ظِلَالِ السُّيُوفِ”²

“O people! Do not wish to face the enemy (in a battle) and ask Allah to save you (from calamities) but if you should face the enemy, then be patient and let it be known to you that Paradise is under the shades of swords.”

So, being equal participant and responsible of the environmental crises whole nations must avoid such types of activities and actions collectively since the general rule is that the nuclear technology must be human beneficial and if such target is not achieved it must be avoided. Infact if all nations of the world decide collectively it would not be practiced by individual nations due to their self-defense.

Urbanization

It is a fact that the rapid growth of human population demands more resources and it seems that this may exceeds the planet’s capacity. Same is the case when majority of people rush towards the urban areas which increases their demands from the capacities. As a result the natural objects of environment are being vanished by such habitants’ for instance, cutting of trees, converting the forests into land pit area for residences as well as establishing industries which may effect the natural balance of our environment.

So, such industries fulfill the demands of habitants but turn out to be the main source of chemical discharges into the atmosphere. Islam already solves such

¹ See, ‘Abdul Wadūd, *Phenomena of Nature and the Qurān*, chapter ix, 105-106.

² Al Bukhārī, *Ṣaḥīḥ Al Bukhārī*, h

global issues of urbanization by motivating people to live in open and vast areas. As Prophet Muḥammads (صلى الله عليه وسلم) companion stated in his sayings;

“Would that I could stay overnight in a valley wherein I would be surrounded by Idhkhir and Jalil (two kinds of good smelling grass)...”¹

In the light of above mentioned Prophetic companions aptitude, most of people must prefer to live in country side instead of overlapping urban areas by occupying more land and extracting more chemical gases through heavy traffic and discharging a lot of waste by industries.

Results and Findings

- Prophetic guidance and environment friendly strategies about air (the most significant component of our environment) are mentioned below
- ❖ Electronic instruments must be unplugged when they are not in use.
- ❖ We should turn off the lights while leaving the room. During the Day, individuals should prefer to sit in open air or at least use sun light. In the light of Prophetic instruction it is important to turn off the lamp even at night.
- ❖ We should limit the excessive use electronic appliances to dire need. We should walk daily to the short distances instead of using vehicles, cycling or public transport etc.
- ❖ We must show our concern regarding manufacturing and utilizing the vehicle without considering cost reduction.
- ❖ Energy efficient appliance should be preferred like the fluorescent bulbs and an age old refrigerators, air conditioners and vehicles must be replaced. The less energy efficient appliances result in the contributor of CFC in the air
- ❖ For preventing global warming, there should be complete ban over cutting down a green tree even in battle days.
- ❖ Practice of planting trees and sowing seeds as an environment friendly should be encourages instead of depending on government and their plans of plantation.
- ❖ Bad smell and odour due to perspiration or any other filthiness must be removed from the body
- ❖ Perfumes, deodorants or air fresheners must be used in our daily life practices.
- ❖ High quality perfumes should be chosen which may not pollute the air.
- ❖ Perfumes should not be used for body only but air fresheners must be used for the surroundings.
- ❖ Giving perfumes as gift should be a endorsed and encouraged as common practice in society.
- ❖ Using perfume should not be neglected even at most important rituals or bitter days.

¹ "ألا ليت شِعْرِي هَلْ أَبْيَتَنَّ لَيْلَاءَ بِوَادٍ وَحَوْلِي إِذْ خِرٌّ وَجَبِيلٌ وَهَلْ". Al Bukhārī, *Ṣaḥīḥ Al Bukhārī*, h.

- ❖ All the chimneys our factories, sewerage lines as well as the furnaces should be covered so that the harmful chemicals present in their waste do not affect the atmosphere.
- ❖ All types of fuel which cause harm to atmosphere must be avoided, like burning plastic material at open places.
- ❖ On domestic level, it is a common practice of people that they collect garbage and make fire with plastic shopping bags and diapers or useless plastic utensils.
- ❖ Sing such type of plastic material must be avoided as we know the favourite bowl of Prophet Muḥammad (صلى الله عليه وسلم) was made of wood.
- ❖ Paper bags or fabric bags must be preferred instead of polythin bags (so that we do not need to burn them as rubbish).
- ❖ Kitchen racks must be replaced with mud, stone or bone utensils instead of plastic kitchen sets and crockery.¹
- ❖ For the solution of urbanization, people should prefer to live in country side instead of overlapping urban areas by occupying more land and extracting more chemical gases through heavy traffic and discharging a lot of waste by industries.

Conclusion and Recommendations

- It would be quite pro environmental approach to balance the natural order. Anyhow all above discussion on the Prophetic guiding principles regarding air can be summed up by very common saying of Prophet Muḥammad (صلى الله عليه وسلم) that it is compulsory for Muslims in their obligatory bath to clean the nostrils. This tradition endorses that Prophet Muḥammads (صلى الله عليه وسلم) focuses on the cleansing of nostrils so that it may be a source of fresh and clean air, which clearly reflects the Prophetic attitude towards keeping the air clean from any type of pollutant. Islam is followed by 1.5 million people of the total population of world. So, this Prophetic guidance can help them and keep them on the right track. It is hoped that people will adopt Prophetic guiding principles to protect environment because religion is a strong force in our region. So it is recommended that the Islamic teachings regarding nature and environment should be presented in contemporary languages and disseminated on International level. As well as a proper framework of laws and their implementation for the safety of nature by individuals must be presented on state level. Similarly a media campaign should be set up for creating awareness of environmental issues on local level for laymen as well.

¹ It is noted that bones are prohibited to use as cleaning substance after evacuation because it is a useful material and should not be wasted.