

The Importance of Conserving Natural Resources: Insights from the Seerah

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Abstract

This paper seeks to understand the importance and sustainability of natural resources using the background of the Seerah of the Holy Prophet of Islam (PBUH). On environmental aspect the Seerah has numerous lessons that focus more on the concepts of the inherent worth and moral obligation of human beings on the environment. Now, when turning to specific episodes and sayings of the Prophet and their analysis in the framework of the given research, it becomes possible to conclude that the comprehensiveness of the thinking of the Prophet was another successful strategy in solving the ecological problem. In this regard, the beliefs and practices fostered at the time of the Prophet have been normalized to provide modern environmental ethics indices. According to Seerah, the protection of natural resource entails the dos and don'ts of the consumption of natural resources where the consumption patterns is regulated, the distribution is fair as well as the protection of natural resources against excessive exploitation. Unemployment: These examples include the Prophet's response to his natural surrounding and instructions on the use of the land and sparing of water the findings of the study therefore show that these Prophetic teachings are relevant in the current world to solve ecological problems. Finally, this study concludes the need to apply theories translate from the Seerah into today's environmental initiatives and regulatory frameworks. It thus invites the global Muslim population to look to the vast Islamic tradition and return to responsible stewardship of God's creations, with the goal of promoting both environmental health and human spirituality. Conclusively, the findings provide key insights into how faith and environment relations posits the communities to practice what Prophet Muhammad directed in adherence to the preservation of the earth for the next generations.

Keywords: Natural Resources, Preservation, Seerah, Prophet's Legacy, Environmental Ethics

Introduction

The stewardship and appropriate utilization of natural resources is a concept espoused by the Islamic faith. This is one of the major principles that run throughout the Islamic culture that emphasizes on the right relationship between people and the environment. At the heart of this understanding is the Seerah and this entails understanding the conduct of the Prophet Muhammad (PBUH) in relation to his response to the environment that God has placed him in. General Outcomes: From his practices and preaching's the Prophet taught people's to embrace the need to conserve the environment and earth's resources. His life should be used as a model to increase the awareness of Muslims in protecting the environment as the earth's stewards. For example, the Prophet used to support the planting of trees and preservation of gardens which are significant for sustaining biological system and to ward off the negative impacts of environmental

deterioration (Khan, 2016). Analyzing the axiological lessons which may be drawn from the Prophet's biography, the primary conclusion can be drawn: the Islamic perspective is based on the principles of cooperation and stewardship rather than exploitation of the resources provided by the Nature.

The Seerah further shows that the teachings of the Prophet Muhammad (PBUH) are comprehensive be it religious rituals or the duty towards the environment. We can assume that the specific guidance of the Prophet regarding the management of natural resources is linked to the main Islamic concept *Khalifah* or trusteeship which implies the protection of planet's resources by people. The first principle is elaborated in the Quran as the Sunnah and Hadith in which people are considered as the stewards (*khalifah*) of the earth and thus has the responsibility of maintaining the resources for the benefit of generations to come (Hussain 2018). Prominent among the revelations concerning the Prophet's approach to the natural world is the fact that the latter is characterized by reliance on the principles of the interdependence of living organisms as well as every segment of the biosphere (Ibn Kathir, 2015). This way of focused approach to Islamic teachings prepares the Muslims to see the relationships they have with the environment not only in terms of their own actions but in terms of what affects the entire society and generations to come.

However, these aspects laid down in Seerah have significant ramifications to the modernity's environmental norms and values. The world today has resolved to some crucial environmental problems, Climate change, the depletion of the forest, and natural resources the teachings of the prophet are full of beautiful lessons on how to live sustainably. The focus on reasonable measures and proportions in the Prophet Consumption and utilization prompts the individuals and groups to lead environmentally-friendly lives (Siddiqui, 2017). This commitment to sustainability is highly significant in the modern world as many countries and their cities are rapidly industrializing and urbanizing thus downplaying environmental factors. Muslim scholars and educators should begin the integration of the Seerah in contemporary environmental practices so that ecological problems can be solved while Muslims strive for a preservationist culture that the text advocates. In this article, the focus will be on understanding the role given to natural resources as part of the Islamic faith as well as the ways to judicious use of natural resources as provided in the Seerah therefore a call for the Muslims to resume proper stewardship of Natural Resources as required by the faith.

The Significance of Natural Resources in Islam

Therefore, natural resources in Islam are regarded as the gifts from Allah and human beings are only bestowed with responsibilities in stewardship in utilizing them. The Quran also refers to the fact of fruitful created in H and E for each man, underlining the principle of dominion. This principle is fundamental as it establishes the foundation for the creation and interaction with the surrounding environment by Muslims. The Quran directly prohibits corruption and extravagance by stating,

"وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا ۚ إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ" - (الأعراف: 56)

"And do not commit abuse on the earth, spreading corruption after it has been set in order. And invoke Him (Allah) with fear and aspiration. Indeed, the mercy of Allah is near to the righteous". The relevance of this verse to Khilafah lies on the aspect of leadership where humans are made stewards of the earth. This stewardship comes with the responsibility of stewardship of ecosystem and sustainable use of resources for the upcoming generations (Rahman, 2020). Thus, the perspective toward natural resources which is unfolded within the Islamic tradition is not about the simple use of natural resources; it also takes into consideration such values as ethical reasoning and sustainability.

The words of the Holy Prophet (PEACE BE UPON HIM) strengthens the teachings regarding the importance of the natural materials and also the need of their conservation. Nakamura's life was filled with adherence to environmental ethical principles that encouraged the prudent use of resources and protection of the environment. For example, the Prophet described balance in all aspects regarding even worship. He warned against show off, which he enlightened through the procedure of Ablution (wudu) as below.

Narrated by Muhammad Ibn Ziyad:

حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، قَالَ حَدَّثَنَا شُعْبَةُ، قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ زِيَادٍ، قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ . وَكَانَ يَمُرُّ بِنَا وَالنَّاسُ يَتَوَضَّئُونَ مِنَ الْمِطْهَرَةِ . قَالَ أَسْبِغُوا

الْوُضُوءَ فَإِنَّ أَبَا الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " وَبِئْسَ لِلْأَعْقَابِ مِنَ النَّارِ " . (صحيح بخارى، كتاب الوضوء، 166ء)

I heard Abu Huraira saying as he passed by us while the people were performing ablution from a utensil containing water, "Perform ablution perfectly and thoroughly for Abul-Qasim (the Prophet) said, 'Save your heels from the Hell-fire.'

This teaching also explains why Muslims should not waste water sources, and it also brings out the general ethic of Muslim life, which is one of non-wastage (Mohammed, 2019). It is believed that in establishing these teaching and practices of the prophet, Muslims should ensure that sustainable activities form part of their daily endeavors in life.

However, the natural resources importance in Islam does not only end at what can be considered by ecological perspective but it envelops the social and economic perspectives and therefore tying the ecological consideration and the people together. Another significant principle of Islam is the rational distribution of assets where the riches of Muslim nations and assets are to be distributed among all people. The Quran also supports the correct distribution of resources noting that it is wrong for someone to monopolize resources. This principle can be specially applied when dealing with current problems which include poverty and inequality as a proper management of natural resources can improve the standard of living of needy societies (El-Ashmawy, 2018). The following social justice perspective is therefore exercised by the Islamic teachings through influencing the Muslims on their actions concerning the environment.

In conclusion, the Islamic thought regarding natural resources stresses on applying preventive measures in order to protect the environment and promote sustainable development. While the future of the valuable ecosystem and global environmental issues, including climate change, deforestation, and species extinction, has turn into an escalating concern, the principles based on the Islamic teachings are helpful to share the approaches to dealing with such conditions. Since ethics play an important role in the life of Muslims, it can be concluded that by advocating moderation and stewardship of shared resources, Muslims can assist in the achievement of the overarching goal of sustainability. The Holy Quran and the Seerah of the Prophet Muhammad (PBUH) urge a fresh pledge to help safeguard the earth's resources and to pass on a healthy and balanced environment to the next generation (Zaid, 2021). This article also aims at enhancing the understanding of these themes, by means of showing how the Islamic understanding of natural resources can enlighten the current approaches to and frameworks of environmentalism.

Preservation of Natural Resources in the Seerah

The Seerah provide abundant examples of the Prophet Muhammad's (PBUH) consciousness that bears evidence of a highly evolved understanding of environmental conservation. An example is the appointment of what he called 'Hima' that he set aside as protected areas of natural resources

that cannot be exploited in the same reckless manner as is the case with overgrazing of a piece of land and deforestation. In this regard, these areas were set aside to conserve other natural resources to enable the availability of such resources for generations to come. Through such practices, the Prophet lived the principles and put into practice protective measures towards the environment, thus, supporting Islamic teachings on environmental practice of sustainable management of resources. Thus, the creation of Hima does not only have an ecological significance but also provided a system of local communal ethical beliefs that will keep the community involved in preserving the environment surrounding the area.

The planting of trees and farming land is also another large matter in the Seerah since the Prophet Muhammad (PBUH) considered this as an important factor in relation to environmental conservation. This put the Prophet's followers in good stead with the following saying:

عن جابر رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : ما من مسلم يَغرس عَرَسا إلا كان ما أكل منه له صدقة، وما سُرِق منه له صدقة، ولا يَزْرُوهُ أحد إلا كان له صدقة۔

Hadith narrated by Jabir ibn 'Abd-Allah (may Allah be pleased with him) and attributed to Prophet Muhammad (peace be upon him). There is no Muslim who plants a tree but that what is eaten from it is considered charity for him, and what is stolen from it is considered charity for him, and no one afflicts him but that it is considered charity for him.

Through this hadith, one gains an understanding of spirituality and importance of protecting the environment and encouraging the performing of activities which are favorable for the environment and society in general. An agricultural activity of planting trees and sowing land are perceived as charitable works that positively impact the people and the environment (Siddiqui, 2018). The Prophet in these actions, encouraged the performance of charitable activities that placed the preservation of the environment as an aspect of obedience to God.

Moreover, the Seerah presents a strategy of resource management that accustoms the Muslim to the intrinsic nature of the environment. The Noble Prophet (PBUH) was careful of the involution and non-utilization and overuse of the resources of Allah Tala. He also discouraged wastage of resources and encouraged people to Balancing being prominent lessons he gave them being centered on the need to balance between the little they had and the consumption practices they engaged in. This particular principle really filters well in the current society where issues such as over-consumption and degradation of the natural resources are some of the most concerning areas of concern in the society today. Being an environmental preacher, the Prophet

set the framework of a balanced and moderation life enforcing people to think of the consequences their actions have on the environment centuries before such issues came into vogue (Hussain, 2021). Besides these preventive measures, the Seerah also envisages the communal approach in order to protect natural resources

. The Prophet Muhammad (PBUH) also helped his followers understand that people have various duties for the benefit of all. It is imperative to take a communal approach to the sustainability of the environment in countering modality because most of the ecological problems are complex, which needs collective efforts and cooperation in solving them. On this aspect, the teachings from the Seerah call for people to work together to protect the environment with little regard for the gains to be made from such undertakings. Through creating awareness on collective responsibility towards natural resources, the Seerah empowers the Muslims to carry out measures aimed at conserving their environment for the future generation (Zaid, 2022).

Contemporary Relevance and Application

The teachings of the Seerah are highly applicable in tackling today's environmental issues as it offers a strong paradigm for moral interaction with the physical world. The principles of either conservation and moderation and sustainability were articulated by the prophet Muhammad PBUH are relevant in the current society today especially when facing future challenges such as climate change, deforestation, and resource depletion. Through deliberating on the sayings of the prophet, individuals and different groups of people will develop the right attitude in protecting the environment thereby promoting the use of environmental conservation measures. This framework is fundamental for ensuring proper consumption practices and sustainment of practices that are Islamic compliant and ecological requirements of the contemporary world (Khan, 2021). Therefore, we can conclude that the Seerah also has a great relevance to the contemporary life of Muslims facing the issues of today's global environment.

Various world countries Muslim groups hence realize the necessity of religion especially Islamic teachings to embrace the acts of environmental conservation. Several environmental endeavors, like the green mosque, green belt, and education regarding the environment, are inspired by Seerah. For instance, many mosques nowadays ensure the green construction, usage of renewable power sources, and the promotion of environmentally conscious practices among the worshippers, whereby the Prophet demonstrated concern in the preservation of the environment (Ahmed, 2020). Besides offering fresh foods in the community these gardens have

emerged as places of learning and interaction hence in support of the Seerah in the direction of encouraging the growth in agricultural production and in the welfare of the entire community. Such actions show that people can adhere to the guidelines of the Islamic religion even in the moments when they need to address the topics of the modern world, which helps them maintain civility in interaction between humanity and the environment.

In addition, the Seerah applies itself to policy advocacy and community mobilization particularly on the matter of environmental degradation. There are many Islamic organizations today that are into environmentalism and those fighting for policies that are pro-environment as mandated by Islamic laws. Promises like campaigns for planting new trees, controlling wastage, and shift to clean energy sources are now slowly picking up ground in Muslim societies which prove the communities' embrace of the Seerah values (Rahman, 2022). As a result of promoting environmental matters into programs of action within the community with Islamic perspective, such organizations are instilling culture of sustainability within them base on faith and ethics. This also deals with specific environmental problems and always reminds the public of the religious importance of taking care of nature.

The Seerah in this case expands the Muslims' conceptual that of environmental justice by calling them into supporting human societies which are adversely affected by environmental degradation. The quany of justice and equity is prominent in Islam as enunciated by the Prophet Muhammad (PBUH), which is very relevant when it comes to tackling the injustice that is prevalent in unequal distribution of environmental burdens. Thus, Muslims can implement such teachings and establish effective polices that will involve all the society's members in sustainable utilization of the earth's resources (Zaid, 2023). Thus, the modern use of the Seerah not only responds to environmental concerns but also corresponds to other aspects of Islamic teachings that relate to justice and fairness, where equity would be applied even to the efforts for sustainability.

Conclusion

The Seerah of the Prophet Muhammad (PBUH) provides valuable lessons on the protection and management of natural resources, which forms the premise of environmental stewardship in a world that increasingly faces such a test. In such concepts as stewardship, a call for the moderation, and preventative conservation efforts, the teachings of the Prophet present the true course for a responsible environmental interaction. As the problems of environmental pollution

and climate change are gradually assuming catastrophic proportions, such sacred knowledge preserved in the text reflect an important message concerning the duties and responsibilities of a society in the course of preserving the natural environment. Such an approach not only fosters an increased understanding of the surroundings but also strengthens the ethical responsibility that is incumbent on Muslims as the stewards of Allah's creation. Moreover, the implementation of this knowledge elaborated by the Seerah stimulates the communities to apply the Islamic teachings within the context of sustainability, which is fully aligned with their belief systems. This is why contemporary projects, which owe their existence to the Prophet's example: the construction of ecological mosques, gardens, and programs for the protection of the environment and the dissemination of knowledge about it, are relevant today.

These efforts define the teachings of the Seerah for today's issues of sustainability in communities through the respect of the environment. The participation of Muslims in these programs not only supports the preservation of the environment but also supports the aspects of togetherness within the society, a very clear example of interconnectivity of faith in Islam, the community, and responsibility in sustaining the environment. Hence, the incorporation of the teachings of the Seerah in environmental conservation is inevitable to guarantee the provision of natural resources in future generations. By guiding the followers of the revelation to embrace an ethic of care towards the environment the Prophet Muhammad (PBUH) leads the creation of an ethic of stewardship which is not confined to the actions of the single self but it includes actions within a shared communal domain. Thus, the Seerah is not only contemporary but also develops a sustained attitude towards ecological issues to turn dream of Muslims towards the realization of the sustainable development that advocates for social justice. Thus, by these teachings, we are reminded to continue presiding over the balance that Allah has placed in the creation by creating a sustainable planet for all creatures.

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