

Conservation of Plants and Trees in the Light of Prophetic Teachings

Sumaira Nawaz

Ph.D. Research Scholar, Department of Basic Sciences & Humanities,
University of Engineering & Technology Taxila, Pakistan

Dr. Shah Moeen ud Din Hashmi

Chairman, Department of Sirah Studies,
Allama Iqbal Open University Islamabad, Pakistan

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Abstract

Article endeavors to analyze the prophetic guiding principles regarding human behaviors related to plants and trees being an important component of our environment. The discussion mainly deals with the key environmental issues emphasizing plantation and its significance for balancing the equilibrium of the environment. Additionally, it thrashes out that humans are urged to seedling the plantation even the world is to be ended in Islam. The present study is delimited to the present ecological crises faced by society and a great challenge to the globe. The current ecological problems i.e global warming and climate change are interpreted just to analyze the environmental behaviors in Hadith literature. However, a profundity descriptive study has been conducted in the most influential way to examine the prophetic rules for human behaviors related to trees and plants being environment friendly. Furthermore, the existing practices of humans related to such an environmental sphere also been aptly figure out to highlight all possible ways in the light of prophetic guidance to deal with prevailing environmental issues. Inconsistency between religious teachings and human behaviors need the keen interest of religious scholars and social scientists to carefully harmonize both for maintaining the ecological balance in nature.

Keywords: Environmental degradation, Deforestation, Global warming, Prophetic guidance, Plantation

Introduction

Environmental degradation is now becoming a global issue and a threat to the whole of humanity. Deforestation along with the pollution of the soil, contamination of water, air pollution, and the extinction of some species is the phenomenon known as environmental crises. No doubt trees are beneficial for our environment by removing pollution from the air and regulating the temperature in the globe than just beautifying the scenery being an Aesthetic element of the same. Though the entire world is not free from this danger and its hazards, this problem is more acute in third world countries like Bangladesh, Nepal, Gambia, Liberia, Yemen, Myanmar, Cambodia, etc. However, the pursuit of sustainable solutions to these environmental issues has been the focus of the UN since its inception. The paper highlights, one of the most serious transgressions of man in the environment that our dryland regions occupy about 40% of the earth whereas we are continuously increasing this ration by converting parks, gardens, forests into desert places.

Humans are to be declared morally responsible for all environmental problems in the capacity of being a part of society, and constantly in interaction with all surroundings (Biosphere, ecosystem, and climate, etc.).Islam has some ethical perspective regarding environment and nature traditionally, by putting some responsibilities on human toward other creatures and species. Unfortunately, such a type of concern for the environment is decreasing in modern society due to greed and materialistic approach. In this regard, prophetic guiding principles provide a complete sketch of environment-friendly behaviors of humans, especially about plants and trees. Whereas prophetic teachings explicitly address the ecological behaviors of humans relating to cutting of trees, polluting the green places, and wasting the natural resources of the land. Hence, it is primarily essential to describe the rules mentioned in Hadīth literature relating to plants and trees, which may assist to formulate a framework for ecological experts, autonomous bodies and communities to relate the ecological issues on global warming and climate change.

Literature Review

The topic “Prophetic Guiding Principles for Human Behavior Related to Plants and Trees being Integral Component of Our Environment” has not pinched enough concentration of the contemporary environmental experts and religious scholars to address the key issues. In general, there is lots of literature that confer the environmental issues and their solutions scientifically in detail but this text does not consider the cretin model of human behavior being the most affecting part of the environment and its crises.

Although all classical Ḥadīth literature compiled many Aḥadīth regarding the cultivation of lands, seedling the plants, cleanliness of the green place, etc at many places with diverse titles such as 'Al Jami' al Ṣaḥīḥ al Bukhārī' by Imām al-Bukhārī, 'Al Jami' al Ṣaḥīḥ Lil Muslim' by Imām Muslim, 'Al Jami' al Tirmidhī' by Imām Tirmidhī, 'Sunan Abī Dāwūd' by Imām Abū Dāwūd, 'Sunan -Al Nasā'ī by Imām Al Nisā'ī, 'Sunan Ibn e- Mājah' by Imām Ibn e Mājah, 'Maw'aṭṭa' by Imām Mālik, etc. But the environmental issues are not discussed subjectively in a single framework in these works.

Islamic environmental teachings have described briefly in a few books while interpreting the text of Aḥadīth. As Faṭḥ al Bārī by Ibn Ḥajar al 'Asqalānī, and Sharah Ṣaḥīḥ Muslim by Nawawī, etc. While the appropriate writing on the human lifestyle being environment friendly in the light of prophetic guidance is almost surprisingly non-existing. However, few writings on the subjective study of Sīrah not covering the environmental issues completely.

Similarly, the contemporary Scholars, For example, Bagader, El-Sabbagh, A.T, Al-Glayand, in *Environmental Protection in Islam*; Sardar Zia Uddīn in 'The Touch of Midas: Science, Values, and Environment in Islam and the West'; Lubis, A. 'in *Environmental ethics in Islam*'; M. Izzi Dien in 'The Environmental Dimensions of Islam'; N.I Faruqi, Biswas and J.B Murad in 'Water Management in Islam'; Chishti in 'Fitra: An Islamic Model for Humans and the Environment' discover the ecological issues and environmental ethics in Islam, where the authors analyze the environmental issues while focusing on ethics. Although it is an informational piece of work, the author does not holistically completely addresses the issue of human activities and behaviors in the light of prophetic teachings. As they have merely cited a few significant Aḥadith in general discussion without specifying the title of plants and trees.

Likewise, there are many articles, which discuss the ecological issues in the light of Islam.

1. Baharuddin (eds) in 'Islam and Ecology' in 2003
2. Ḥussain Naṣr in "Islam, the Contemporary Islamic World, and the Environmental Crisis"
3. Ozdemir in "Toward an Understanding of Environmental Ethics from a Qur'anic Perspective"
4. Al-Damkhi in "Environmental ethics in Islam: Principles, violations, and future perspectives"
5. Schwarte, C. in "Environmental protection in Islamic law: an overview on potential influences for legal developments in Iraq Local Environment"
6. Hamed in R. C. Foltz (ed.), "Environmentalism in the Muslim World"
7. Gillette in "How science can help religion benefits society"
8. Nasir in "Islam and the Protection of the Environment"

Among them, the momentous one is, in 2003 Ḥussain Naṣr in *"Islam, the Contemporary Islamic World, and the Environmental Crisis"* which briefly explain the environmental issues in the light of Islam. The article elaborates on the role of man and his impact on nature.

However, one can barely locate any description of the issue of human behavior related to plants and trees to eliminate the environmental crises especially global warming and climate change. Although, such issues are ultimately argued in various classical Ḥadīth literature, books of interpretations, and books of Fiqh al Sīrah by covering the aspect generally. Hence, it seems quite logical to assemble and explore all prophetic teachings relating to the imperative issues at one single place within an examination to analyze the different aspects of cultivation, plantation, keeping clean the green places, utilization of unused and unknown lands, etc. It would afford environmental experts further to explore the motivational tools for human behavior to find out the solutions to environmental issues.

Research Questions

1. What are the compatibilities of Islam with environmentalism in the viewpoint of Prophetic teachings?
2. What salient features of behavior have illustrated by the Ḥadīth literature?
3. What strategies and measures do the texts of Aḥadīth pose to recreate the true pro-environmental behavior of humans?

Research Methodology

The paper consists of an analytical and descriptive approach. While the study is based on the textual study of Aḥadīth, that revealed out much prophetic guidance for human behaviors related to plants and trees. That will be more environment-friendly according to modern environmental studies.

Prophetic Guiding Principles for Human Behavior Related to Plants and Trees

Plants use water in photosynthesis that comes up into oxygen and hydrogen. Use of the Hydrogen is for food manufacturing while oxygen rejoins the atmosphere. Living organisms receive free oxygen from the atmosphere through respiration. On the other side, the same oxygen released from plants forms the ozone (O₃) layer that protects the life on earth against high radiation from the sun.¹

Further, plants are the major source of nitrogenous food for animals (based on amino acids, nucleic acids, nitrogen bases, and protein, etc.). Nitrogen (N₂) present in the atmosphere cannot be transforming into chemical composition nor utilized directly to the organism being inert. However,

nitrate ions (NO_3), the main source of useable nitrogen, can easily be utilized. Here plants absorb such ion absorbed from the soil by plants may change into the nitrogenous compound.²

A study on the impact of trees, especially in the city of Toronto, was conducted by TD³ Economics recently. Craig Alexander, the Chief Economist, presented a special report on June 9, 2014, about the value of trees in the city of Toronto. He analyzed that trees are the best investment having a cost of \$7 billion and works out to \$125 of saving per annum to a single household. Furthermore, the role of trees is quite significant that it changed the whole of whether of Canada by sustaining weather flow, regarding the quality of air, saving of energy, and requesting carbon. Hence, such an Aesthetic value of trees naturalized the parks and boulevards in the form of the forest canopy.⁴

According to another study of TD friends of Environment, Mu'āz Naşir analyzed that;

*"96% of Canadian feel it is important to plant trees today to sustain a healthy environment and improve the quality of life for future generations."*⁵

TD friend of the environment has helped plant over one million trees since 1990.⁶ Such types of green ideas are not novel they are as old and well described in Islam. Green is considered the color of Islamic civilization throughout the world. The green dome of Prophet Muḥammad ﷺ is not just coincidence but clearly shows the significance of greenery in Islam. The Prophet Muḥammad ﷺ throughout his life remained concerned with the environment and its protection. His ecological Sunnahs transpire his love with living beings and nature. That provides us special motivation for protecting the environment. Many exemplary behaviors regarding the forestation of the environment may be found in the later part of Prophet Muḥammad ﷺ's life. For instance, he established a specific area called as "Zuraybut Tawed" and declared that;

"Whosoever cuts a tree have should plant a new tree instead."

In this way, the area was easily converted to forests in a short time. Prophet Muḥammad ﷺ reserved an area, called ḥarām, twelve miles away from Medina, and banned any type of deforestation and killing of animals within its border. Abū Dāwūd narrated by 'Addī bin Zayd that;

*"The Apostle of Allah ﷺ declared Medina a protected land a mail-post (three miles) from each side. Its trees are not to be beaten off or to be cut except what is taken from the Camel."*⁷

Following such exemplary practices of Prophet Muḥammad ﷺ,

throughout history, Muslims have given great importance to plantation and preservation of the trees. The first caliph Abū Bakr's instructions while sending expeditions to Maw'atta proves his environment-friendly attitude when he said that;

"عَنْ عَدِيِّ بْنِ زَيْدٍ قَالَ قَالَ حَمَى رَسُولُ اللَّهِ ﷺ كُلَّ نَاجِيَةٍ مِنَ الْمَدِينَةِ بَرِيدًا لَا يَرْيَدُ لَا يُخْبِطُ شَجَرُهُ وَلَا يُعْصَدُ إِلَّا مَا يُسَاقُ بِهِ الْجَمَلُ"

"Don't cut down trees and don't kill animals except food in the enemy's territory."

Significance of Plants and Trees

Plants and trees are not among the creations of God and without them, the survival of man or any other species is not possible. Islam depicts plants as the manifestation of God because they praise the glory of Allah all times as mentioned in Qur'an;

"أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَابُّ وَكَثِيرٌ مِّنَ النَّاسِ وَكَذَلِكَ حَقُّ عَلَيْهِ الْعَذَابُ وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ مِنْ مُّكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ"

"Hast thou not seen that unto Allah payeth adoration whosoever is in the heavens and whosoever is in the earth, and the sun, and the moon, and the stars, and the hills, and the trees, and the beasts, and many of mankind, while there are many unto whom the doom is justly due. He whom Allah scorned, there is none to give him honor. Lo! Allah doeth what He will."

It is also said that;

*"By their nature trees are worshipping Allah and praising Him as well as bowing down but men cannot perceive it."*⁹

Plants and trees also listen to Allah's praise as well as speeches of Prophet Muḥammad ﷺ. It is illustrated that Prophet Muḥammad ﷺ had a deep spiritual attachment with trees, Jābir b. 'Abdullah reported a fantastic event that;

"أَنَّ امْرَأَةً مِنَ الْأَنْصَارِ قَالَتْ لِرَسُولِ اللَّهِ ﷺ يَا رَسُولَ اللَّهِ أَلَا أُجْعَلُ لَكَ شَيْئًا تَقْعُدُ عَلَيْهِ فَإِنِّي لِي عُلَامًا نَّجَارًا قَالَ إِنْ شِئْتَ قَالَ فَعَمِلْتُ لَهُ الْمِنْبَرَ"¹⁰

"An Anṣārī woman said to Allah's Apostle, "O Allah's Apostle ﷺ Shall I make something for you to sit on, as I have a slave who is a carpenter?" He replied, "If you wish." So, she got a pulpit made for him. When it was Friday"

Sometimes Prophet Muḥammad ﷺ used trees as a metaphor while describing believer as reported by 'Abdullah bin 'Umar that;

"عَنْ ابْنِ عُمرَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ مِنْ الشَّجَرِ شَجَرَةً لَا يَسْقُطُ وَرَقُهَا وَإِنَّهَا مَثَلُ الْمُسْلِمِ..."

"Amongst the trees, there is a tree, the leaves of which do not fall, and it is like a Muslim. Tell me the name of that tree..."

In Islam, their significance does not apply to worldly benefits but they are also valued in the hereafter. The gardens in heaven are enormously mentioned in the Holy Qur'ān.

"وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسْكِنٌ طَيِّبٌ فِي جَنَّاتِ عَدْنٍ ۖ وَرِضْوَانٌ مِنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ"¹²

"Allah promised to the believers, men, and women, Gardens underneath which rivers flow, wherein they will Abi de - blessed dwellings in Gardens of Eden. And - greater (far)! - Acceptance from Allah. That is the supreme triumph."

Even green practices have greater incentives not only for worldly gain or reward but for hereafter reward. Different names of trees are mentioned particularly in holy Qur'ān endorsing the significance of trees in front of Allah himself. For instance, Palm tree as a reflection of Tawhīd, good speech,¹³ and good believer,¹⁴ the Olive tree that relishes its eaters¹⁵, Sidrah-tul-Muntaha¹⁶ showing the presence of trees even at the seventh sky, T ūba¹⁷ as the tree in paradise that's calyces are used for the clothes of the people of paradise, the tree of Zaqqūm as the cursed tree and food of the people of hell¹⁸, the tree of Bay'ah, under which Prophet Muḥammad ﷺ took oath from his companion at Hudaybiya regarding the betrayal of Mushrikīn, the tree from which Allah spoke to Mūsā¹⁹, the tree that which was forbidden for Adam and Eve²⁰, the Cedar tree affiliated with a disbeliever²¹, the tree that prostrated along with a prayer of man²², The two trees concealing Prophet Muḥammad ﷺ while calling to nature²³, the tree that will expose the Jews in the great battle of the end of time²⁴.

The glorious Qur'ān explains the different roles of plants. For instance;

"وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ"

"And the earth have We spread out, and have flung firm hills therein, and have caused every lovely kind to grow thereon"²⁵

The Aesthetic role of trees is mentioned here, by calling them as beautiful or lovely.

Means of Sustenance

Along with such Aesthetic functions, plants and trees are one of the means of substance for both humans and animals on this earth. As Qur'ān

says;

"فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ أَنَّا صَبَبْنَا الْمَاءَ صَبًّا ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا فَأَنْبَتْنَا فِيهَا حَبًّا وَعَبَا وَقَضْبًا وَرَيْنُونًا وَمَخْلًا
وَحَدَائِقَ غُلْبًا وَفَاكِهَةً وَأَبًّا" ²⁶

"Let man consider his food: How We pour water in showers. Then split the earth in clefts. And cause the grain to grow therein. And grapes and clover plants (i.e. green fodder for the cattle), and olive-trees and palm-trees. And garden-closes of thick foliage. And fruits and grasses."

Another verse shows that;

"وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ فِيهَا فَاكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ" ²⁷
"And the earth hath He appointed for (His) creatures. Wherein are fruit and sheathed palm-trees, Husked grain, and scented herb. Which is it, of the favors of your Lord, that ye deny?"

However, plants and trees have immense values that can describe in light of the following Prophetic traditions. It was the result of Prophetic motivation regarding affiliation with the environment that companions loved to remain in touch with forest areas. As 'Āisha reported that Bilāl said;

"وَقَالَتْ عَائِشَةُ قَالَ بِلَالٌ أَلَا لَيْتَ شِعْرِي هَلْ أَبِيتُ لَيْلَةً بِوَادٍ وَحَوْلِي إِذْخِرٌ وَجَلِيلٌ فَأَخْبِرْتُ النَّبِيَّ ﷺ" ²⁸
"Would that I but stayed overnight in a valley with Idhkhir and Jali l (two kinds of grass) around me (i.e., in Makkah)."

This shows the aesthetic sense of the companions as they wished to remain with nature and forest. It was the outcome result of Prophet Muḥammad ﷺ's teaching that produced in the aptitude of his companions. On the other hand, the students now a day lack keen interest in green places or forests. Even our classrooms are just confines to unnatural infrastructure and are mostly indoor. Our young students do not wish to spend their free time in any forestry area except for a few so-called recreational trips arranged by the institutions. Their major time is spent on the activities related to IT e.g. the internet, mobile, etc.

By following the above mentioned Prophetic guidance, there must be ample forest tours and outdoor classes to inculcate Aesthetic values and protective attitude toward plants and trees.

Another example of Prophet Muḥammad ﷺ's training to his companion proves that how much they changed their priorities even in the matter of investment. It is reported by Abū Qatādah that;

"عَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ عَامَ حُنَيْنٍ فَأَعْطَاهُ يَغْنَى دِرْعًا فَبِعْتُ الدِّرْعَ فَأَنْتَعْتُ بِهِ
مَخْرُفًا فِي بَنِي سَلَمَةَ فَإِنَّهُ لَأَوَّلُ مَالٍ تَأْتَلَتْهُ فِي الْإِسْلَامِ" ²⁹

"We set out with Allah's Apostle ﷺ in the year of Hunain, (the Prophet

Muhammad ﷺ gave me an armor). I sold that armor and bought a garden in the region of the tribe of Bani Salama and that was the first property I got after embracing Islam."

Although the armored dress was the common need of every Muslim in those days for securing themselves from enemies, it is noticed that Abū Qatāda preferred to purchase a garden instead of keeping that iron dress. How deep sighted was that decision adopted by the companion of Prophet Muḥammad ﷺ that instead of satisfying the temporary need, he preferred long term benefit that may also benefit his offspring's by keeping the environment more effectively. Hence instead of purchasing commercial lands for the investment, we must prefer to invest in farmhouses and such a trend will keep the people more closely with nature and will lead to more benefits to the protection of our environment (including trees and animals).

Source of Oil

Trees are one of the main sources of oil, as mentioned in Qur'ān that;

"وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنْبُتُ بِالذَّهْنِ وَصَيِّغٌ لِلْأَكْلَيْنِ"

*"And a tree that springeth forth from Mount Sinai that groweth oil and relishes for the eaters."*³⁰

It is reported by Abū Sa'īd that Prophet Muḥammad ﷺ said;

"عَنْ أَبِي أُسَيْدٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُوا الزَّيْتِ وَأَذْهَبُوا بِهِ فَإِنَّهُ مِنْ شَجَرَةٍ مُبَارَكَةٍ"³¹

"Eat olives and rub its oil. This is a blessed tree."

Hence this benefit increases the importance of planting trees and we may be self-sufficient in oil and can stabilize our economy and the same humanity being the main element of the environment from all types of health dangers.

Source of Timber and Fuel

Wood received from trees is beneficial for man in many ways in the form of fire or timber. The glorious Qur'ān described its significance as;

"أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ ؕ أَنْتُمْ أَنْشَأْتُمْ شَجَرَهَا أَمْ نَحْنُ الْمُنْشِئُونَ نَحْنُ جَعَلْنَاهَا تَذَكُّرًا وَمَتَاعًا لِلْمُقْوِينَ"

*"Have ye observed the fire which ye strike out Was it ye who made the tree thereof to grow, or were We the grower? even We, appointed it a memorial and a comfort for the dwellers in the wilderness."*³²

Timber is valued by its usage in house interior as well as roofs, doors, cabins, and windows. It has become a profitable business now a day. Prophet Muḥammad ﷺ himself suggested it as a good business for the financially unstable person. As narrated by Zubayr b. Awām that Prophet Muḥammad ﷺ said;

" عَنْ الرَّبِيعِ بْنِ الْعَوَامِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ لَأَنْ يَأْخُذَ أَحَدُكُمْ أَخْبَلًا فَيَأْخُذَ خُزْمَةً مِنْ حَطَبٍ فَيَبِيعَ فَيَكُفَّ اللَّهُ بِهِ وَجْهَهُ خَيْرٌ مِنْ أَنْ يَسْأَلَ النَّاسَ أُعْطِيَ أَمْ مُنِعَ³³

"No doubt, one had better take a rope (and cut) and tie a bundle of wood and sell it whereby Allah will keep his face away (from Hell-fire) rather than ask others who may give him or not."

Utilization of that natural resource was also among Prophetic practices as Sahal narrated that when a person came to him and asked about the pulpit of Prophet;

" فَقَالَ بَعَثَ رَسُولُ اللَّهِ ﷺ إِلَى فُلَانَةٍ امْرَأَةٍ قَدْ سَمَّاهَا سَهْلًا أَنْ تُرِيَ غُلَامَكَ التَّجَارَ يَعْمَلُ لِي أَغْوَادًا أَجْلِسُ عَلَيْهِمْ إِذَا كَلَّمْتُ النَّاسَ فَأَمَرْتُهُ يَعْمَلُهَا مِنْ طُرْفَائِ الْغَابَةِ ثُمَّ جَاءَ وَهَا فَأَرْسَلْتُ إِلَى رَسُولِ اللَّهِ ﷺ وَهَا فَأَمَرَ وَهَا فَوُضِعَتْ فَجَلَسَ عَلَيْهِ³⁴

"Allah's Apostle ﷺ sent for a woman (Sahl named her) (this message): 'Order your slave carpenter to make pieces of wood (i.e. a pulpit) for me so that I may sit on it while addressing the people.' So, she ordered him to make it from the tamarisk of the forest. He brought it to her and she sent it to Allah's Apostle ﷺ. Allah's Apostle ﷺ ordered it to be placed in the mosque: so, it was put and he sat on it. "

When Sahal b. Sa'ad inquired about the Prophetic pulpit, he said that it was from the wood (Jaha'w) of Ghāba that was a famous place in Medina. According to Allama 'Aynī, Ghāba is situated nine miles away from Medina where Prophet Muḥammad ﷺ had his she-camels and their grazes. Mostly the term Ghāba is applied to any place having thick trees.³⁵ Anyhow, the pulpit of Prophet Muḥammad ﷺ was prepared by that wood and according to Ibn Ḥajr that was prepared in the ninth year of hijrah and was brought on Friday and had three steps.³⁶ It can be said that cutting of trees for such human causes is not deforestation. Sometimes, the activities related to the cutting of all plants are considered as deforestation. The removal of trees and plants in temperate climate areas is necessary for the sustainability of forests and called a regeneration harvest.

However, it should be carefully taken care of that the cutting itself is balanced by the planting of enough new trees which was considered and managed by Prophet Muḥammad ﷺ through his motivating practices of the plantation.

Source of Other Products

Plants and trees are significant due to the production of a lot of valuable things like medicines, perfumes, waxes, fibers, etc.

"ūd" is very significant perfume liked by Prophet Muḥammad ﷺ as well as the best source of fragrance in Air. It can be achieved by ayar roots. Similarly, Lote (Biyri) is another form of antiseptic and its leaves can be used

as a detergent and even Prophet Muḥammad ﷺ advised to wash dead ones with its leaves for removing all types of impurity. The Prophet said to umm e ‘Atṭīyah to wash the dead body of his daughter with the lot tree as she narrated;

"عَنْ أُمِّ عَطِيَّةٍ قَالَتْ دَخَلَ عَلَيْنَا النَّبِيُّ ﷺ وَنَحْنُ نَغْتَسِلُ ابْنَتَهُ فَقَالَ اغْسِلْنَهَا ثَلَاثًا أَوْ خَمْسًا أَوْ أَكْثَرَ مِنْ ذَلِكَ إِنْ رَأَيْتُ ذَلِكَ بِمَاءٍ وَسِدْرٍ وَاجْعَلِي فِي الْأَخِرَةِ كَافُورًا أَوْ شَيْئًا مِنْ كَافُورٍ فَإِذَا فَرَعْتُمْ فَأَذِّنِي فَلَمَّا فَرَعْنَا أَذْنَاهُ فَأَلْقَى إِلَيْنَا حَقْوَهُ فَقَالَ أَشْعِرْنَاهَا إِيَّاهُ"³⁷

"The Apostle of Allah ﷺ came to us when we were bathing his daughter, and he told us: Wash her with water and (with the leaves of) the lote tree, three or five times, or more than that if you think fit, and put camphor or something like camphor in the last washing; then inform me when you have finished. So when we had finished, we informed him, and he gave to us his (own) under-garment saying: Put it next to her body."

Extinction of Valuable Trees

Unfortunately, plants and trees are getting exterminated day by day. Now we have two percent of forest left from the time of the creation of Pakistan. People who remained in the company of Prophet Muḥammad ﷺ were well aware of the dangers of extinction of such valuable trees and whenever they felt that the vegetation and plants were affected due to lack of rain they requested the Prophet Muḥammad ﷺ to pray for rain. As reported by Ans b. Mālik that;

"عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ كَانَ النَّبِيُّ ﷺ يَخْطُبُ يَوْمَ جُمُعَةٍ فَقَامَ النَّاسُ فَصَاحُوا فَقَالُوا يَا رَسُولَ اللَّهِ فَخَطَّ الْمَطَرُ وَاحْمَرَّتِ الشَّجَرُ وَهَلَكَتْ الْبَهَائِمُ فَأَذَغَ اللَّهُ يَسْقِينَا فَقَالَ اللَّهُمَّ اسْقِنَا مَرَّتَيْنِ وَاتِّمَّ اللَّهُ مَا نَرَى فِي السَّمَاءِ قَرَعَةً مِنْ سَحَابٍ فَتَشَاتَتْ سَحَابَةٌ وَأَمْطَرَتْ"³⁸

"Allah's Apostle ﷺ was delivering the Khutba (sermon) on a Friday when the people stood up shouted and said, O Allah's Apostle ﷺ! There is no rain (drought), the trees have dried and the livestock are destroyed; please pray to Allah for rain. So Allah's Apostle ﷺ said twice, Allah! Bless us with rain. By Allah, there was no trace of cloud in the sky and suddenly the sky became overcast with clouds and it started raining..."

Prophet Muḥammad ﷺ used prayed to Allah for rain is a source of survival of plants and trees which otherwise may disappear and get vanished. After migration to Madīna Prophet Muḥammad ﷺ allocated some special land for the preservation of plants and animals named Ḥima and Ḥarām. It was a strip of land appropriately twelve miles wide around Madīna and proclaimed as sanctuaries and declared as a conservation area. He made forests and green spaces conservation areas, where every sort of plants like date groves and others were planted: he also proclaimed them as sanctuaries and allocated a conservation area called as ḥarām, where the extinction of valuable trees was stopped by banning any activities regarding deforestation. This tradition of

allocated land was practiced by caliphs and is still found in Islamic law.

Prohibition of Cutting or Harming Trees

The rapid cutting of trees and plantation of harmful trees is like putting ourselves into a hazardous situation. Our country needs twenty-five percent of the forest in its total area, but unfortunately, most of the countries of the world are not reaching this level. Consequently, we are facing the greenhouse effect, depleting the ozone layer, global warming, and many more environmental crises.

In this regard, people all around the world must consider the situation seriously. However, Islam has encouraged believers to take proper care of trees avoiding any kind of misdeeds and cutting trees. The Prophet Muḥammad ﷺ said;

"عَنْ عَبْدِ اللَّهِ بْنِ حُبَيْشٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَنْ قَطَعَ سِدْرَةً صَوَّبَ اللَّهُ رَأْسَهُ فِي النَّارِ"³⁹

"If anyone cuts the lote-tree, Allah brings him headlong into Hell."

Prophet Muḥammad ﷺ forbade cutting down of any tree needlessly and wrongfully being beneficial to human as well as animals by providing food, fruit, and shelter. It is narrated by Ans b. Mālik that;

"عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ الْمَدِينَةُ حَرَمٌ مِنْ كَذَا إِلَى كَذَا لَا يُقْطَعُ شَجَرُهَا وَلَا يُحْدَثُ فِيهَا حَدَثٌ مَنْ أَخَذَتْ حَدَثًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ"

*"Medina is a sanctuary from that place to that. Its trees should not be cut and no heresy should be innovated nor any sin should be committed in it, and whoever innovates in it heresy or commits sins (bad deeds), then he will incur the curse of Allah, the angels, and all the people."*⁴⁰

For Madīna Prophet Muḥammad ﷺ said;

"عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ فِي هَذِهِ الْقِصَّةِ عَنِ النَّبِيِّ ﷺ قَالَ لَا يُحْتَلَى خَالَهَا وَلَا يُنْفَرُ صَبْئُهَا وَلَا تُلْقَطُ لُقَطَتُهَا إِلَّا لِمَنْ أَشَادَ بِهَا وَلَا يَصْلُحُ لِرَجُلٍ أَنْ يَحْمِلَ فِيهَا السِّبْلَاحَ لِقِتَالٍ وَلَا يَصْلُحُ أَنْ يُقْطَعَ مِنْهَا شَجَرَةٌ إِلَّا أَنْ يَغْلِفَ رَجُلٌ بَعِيرَهُ"
*"Its (Madinah's) fresh grass is not to be cut, its game is not to be driven away, and things dropped in it are to be picked up by one who publicly announces it, and it is not permissible for any man to carry weapons in it for fighting, and it is not advisable that its trees are cut except what a man cuts for the fodder of his camel."*⁴¹

It is also narrated by Sa'd b. Waqās that;

"عَنْ مُوَلَّى لِسَعْدٍ أَنَّ سَعْدًا وَجَدَ عَبِيدًا مِنْ عِبِيدِ الْمَدِينَةِ يَقْطَعُونَ مِنْ شَجَرِ الْمَدِينَةِ فَأَخَذَ مَتَاعَهُمْ وَقَالَ يَغْنِي لِمَوَالِيهِمْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَنْهَى أَنْ يُقْطَعَ مِنْ شَجَرِ الْمَدِينَةِ شَيْءٌ وَقَالَ مَنْ قَطَعَ مِنْهُ شَيْئًا فَلِمَنْ أَخَذَهُ سَلْبُهُ"

"Sa'ad found some slaves from the slaves of Madinah cutting the trees of Madinah'. So, he took away their property and said to their patrons 'I heard the Apostle of Allah ﷺ prohibiting to cut any tree of Madinah'. He

said 'If anyone cuts any one of them, what is taken from him will belong to the one who seizes him'.⁴²

It is also reported by Abī Qaṭāda that Prophet said; when a funeral was passing through him;

"عَنْ أَبِي قَتَادَةَ بْنِ رِبْعٍ أَنَّهُ كَانَ يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ عَلَيْهِ بِجَنَازَةٍ فَقَالَ مُسْتَرِيحٌ وَمُسْتَرَاحٌ مِنْهُ فَقَالُوا مَا الْمُسْتَرِيحُ وَمَا الْمُسْتَرَاحُ مِنْهُ قَالَ الْعَبْدُ الْمُؤْمِنُ يَسْتَرِيحُ مِنْ نَصَبِ الدُّنْيَا وَأَذَاهَا وَالْعَبْدُ الْفَاجِرُ يَسْتَرِيحُ مِنْهُ الْعِبَادُ وَالْبِلَادُ وَالشَّجَرُ وَالْدَّوَابُّ"

*"He is relieved and others are relieved of him. They said: 'What does relieved mean and what does relieved of him mean: He said: 'The believing slave is relieved of the hardships and troubles of this world, and the people, the land, the trees, and the animals are relieved of the immoral slave.'"*⁴³

For Tā'if, Prophet Muḥammad ﷺ said;

"عَنْ الرَّبِيعِ قَالَ لَمَّا أَقْبَلْنَا مَعَ رَسُولِ اللَّهِ ﷺ مِنْ لَيْلَةٍ حَتَّى إِذَا كُنَّا عِنْدَ السِّدْرَةِ وَقَفَ رَسُولُ اللَّهِ ﷺ فِي طَرَفِ الْفَرْنِ الْأَسْوَدِ حُدُودَهَا فَاسْتَقْبَلَ نَحْبًا بِبَصَرِهِ وَ قَالَ مَرَّةً وَادِيَهُ وَوَقَفَ حَتَّى اتَّقَفَ النَّاسُ كُلُّهُمْ ثُمَّ قَالَ إِنَّ صَيْدَ وَجٍ وَعِصَاهُ حَرَامٌ مُحَرَّمٌ لِلَّهِ وَذَلِكَ قَبْلَ نُزُولِهِ الطَّائِفَ وَحِصَارِهِ لَتَقِيفٍ"

*"When we came along with the Messenger of Allah ﷺ from Liyyah and we were beside the lote tree, the Messenger of Allah ﷺ stopped at the end of al-Qarn al-Aswad opposite to it. He then looked at Nakhb or at its valley. He stopped and all the people stopped. He then said: The game of Wajj and its thorny trees are unlawful made unlawful for Allah. This was before he alighted at at-Ta'if and its fortress for Thaqif."*⁴⁴

Such punishment shows that Islam takes such unfriendly environmental behavior of human beings very seriously. So, in the light of Prophetic teachings, there should be a high penalty for cutting any tree without any productive cause. In most countries, legislative rules are present but only for foresting areas. It cannot be denied that trees are significant for urban areas for balancing the temperature. Therefore, there must be proper legislation for cutting trees especially in urban areas in the presence of an autonomous body that may have a proper check and balance over the activities of humans regarding trees. An immediate punishment must be enforced on a person who cuts any tree even at his own home without the prior permission of that autonomous body.

Throughout Islamic history, Muslims have given importance to the protection of trees. For instance, as Abū Bakr, the first caliph, while sending an expedition for the battle of Mawṭa gave some instructions and underlines that;

"وَنَهَى أَبُو بَكْرٍ الصِّدِّيقُ أَنْ يَقْطَعَ شَجَرًا مُثْمِرًا أَوْ يُخَرِّبَ غَائِمًا وَعَمِلَ بِذَلِكَ الْمُسْلِمُونَ بَعْدَهُ"

"Don't cut down trees and don't kill animals except for food(in the enemy territory)"⁴⁵

This environment-friendly behavior practiced by Muslim caliphs even in the territory of the enemy shows that he was conscious regarding the global environment. Similarly, Prophetic guidance regarding plantation is very evident in treating trees in very respectful manners without harming them. For instance, he once said;

"عَنْ رَافِعِ بْنِ عَمْرٍو قَالَ كُنْتُ أَزْمِي نَخْلَ الْأَنْصَارِ فَأَخَذُونِي فَذَهَبُوا بِي إِلَى النَّبِيِّ ﷺ فَقَالَ يَا رَافِعُ لِمَ تَرْمِي نَخْلَهُمْ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ الْجُوعُ قَالَ لَا تَرْمِ وَكُلْ مَا وَقَعَ أَشْبِعَكَ اللَّهُ وَأُرْوَاكَ"

" I hit stones on the date trees of the Ansar went they caught me and took me to the Prophet Muḥammad ﷺ He said, "O Rafi way did you pelt stones at their palm-trees?" I said, "O Messenger of Allah, I was hungry." He said, "Do not throw stones. Eat that which is lying down. May Allah satiate you and quench your thirst."⁴⁶

It means throwing stones its branches may damage so that we should treat trees carefully. Even while benefiting them. All types of such prohibitions are aimed to preserve the valuable species of God.⁴⁷ In means, by throwing stones its branches may damage. So that we should treat trees very carefully even while taking benefits to them. All types of such prohibition are aimed to preserve the valuable species of God.

Motivation for Planting

Due to the significant role of trees for the environmental equilibrium and human survival, Prophet Muḥammad ﷺ encouraged people to plant maximum trees. As reported by Ans b. Malik(R.A) that Prophet Muḥammad ﷺ said that;

"ان قامت على أحدكم القيامة و في يده فسيلة فليغرسها"

"Even If the end of time is upon you and you have a seedling in your hand, plant it."⁴⁸

Here the prophetic statement urges us to take this sober responsibility of sharing goodness to earth by saying "plant the seedling in your hand" permanently even at your last breath. The same idea of goodness is mentioned in the holy Quran that;

"Do good to others as God has done well to you..."⁴⁹

So, plantation must be done continuously even if the world is near to be ended without considering your effort as finite. Our morality should not exist upon momentariness but linked to Allah's mercy and reward always. It means believers do not take their actions with perspective to worldly benefits and results but its outcrop in the hereafter as well. Here another point is

remarkable that Prophet Muḥammad ﷺ intended to advise the followers that without caring or having any type of worldly fruitful expectations we must do plantation for the goodness of upcoming generations. Every moment of our worldly life is going to be ended just like our breath is decreasing by every moment. So plantation should not be associated with the specific moment of the world's ending. It must be done at every moment.

Another statement as reported by Ibn e 'Umar is that;

" عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ أَعْطَى خَيْبَرَ الْيَهُودَ عَلَى أَنْ يَعْمَلُوهَا وَيَرْزُقُوهَا وَلَهُمْ شَطْرُ مَا حَرَجَ مِنْهَا"
*"Allah's Apostle ﷺ gave the land of Khaibar to the Jew's on the condition that they work on it and cultivate it, and be given half of its yield."*⁵⁰

He declared the plantation as a rewardable act here and hereafter. This trend was introduced by Prophet Muḥammad ﷺ as he never wasted burned or occupied land wrongfully at Khyber. But he considered that their owner may take care of them in the best way so, by the condition of cultivation on when the possession of that land was given to Jews, which shows a great motivation for plantation. Once 'Āisha narrated that;

" عَنْ النَّبِيِّ ﷺ قَالَ مَنْ أَعْمَرَ أَرْضًا لَيْسَتْ لِأَحَدٍ فَهُوَ أَحَقُّ قَالَ عَزُوهُ قَضَى بِهِ عُمَرُ رَضِيَ اللَّهُ عَنْهُ فِي خِلَافَتِهِ"
*"He who cultivates land that does not belong to anybody is more rightful (to own it)."*⁵¹

As discussed earlier in chapter two, nobody is allowed to occupy land (even equal to one cubit) that does not belong to him. But here it transpires that Prophet Muḥammad ﷺ himself is giving equal right of ownership for the one who cultivates the waste and unknown land, that is the clear effort for creating an aptitude of cultivations and plantation for human as environment friendly. Therefore in the light of above mentioned Prophetic guiding strategies, there must be the common practice of our citizen to cultivate or planting trees over the unknown lands surrounding them until or unless their owners appeared.

The plantation is a Reward able Job

No doubt plantation benefits men, directly and indirectly, Islam declares it as a rewardable job in here and hereafter. As reported by Ans b. Mālik that;

It is also said;

" عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْصًا أَوْ يَرْزُقُ زَرْعًا فَيَأْكُلُ مِنْهُ طَيْرٌ أَوْ إِنْسَانٌ أَوْ بَيْمَةٌ إِلَّا كَانَ لَهُ بِهِ صَدَقَةٌ"

"Allah's Apostle ﷺ said, "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."⁵²

Here plantation is rewarded as a charity in the light of above mentioned Prophetic teachings. Charity does not mean spending wealth but it implies every kind of virtue. As Prophet Muḥammad ﷺ said your smile for your brother is also a charity.

"عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ كُلُّ سُلَامَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ يَغْدِلُ بَيْنَ الْإِثْنَيْنِ صَدَقَةٌ وَيُعِينُ الرَّجُلَ عَلَى دَابَّتِهِ فِي صَدَقَةٍ وَيُمِيطُ الْأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ حِمْلُ عَلَيْهَا أَوْ يَرْفَعُ عَلَيْهَا مَنَاعَهُ صَدَقَةٌ وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ وَكُلُّ خُطْوَةٍ يَخْطُوهَا إِلَى الصَّلَاةِ"

*"There is a (compulsory) Sadaqa (charity) to be given for every joint of the human body every day the sun rises. To judge justly between two persons is regarded as Sadaqa, and to help a man concerning his riding animal by helping him to ride it or by lifting his luggage on to it, is also regarded as Sadaqa, and (saying) a good word is also Sadaqa, and every step taken on one's way to offer the compulsory prayer (in the mosque) is also Sadaqa and to remove a harmful thing from the way is also Sadaqa."*⁵³

A good speech is also a charity. Hence any task that benefits humans done by us just for the sake of Allah is charity. The only condition is that it must be beneficial to humans and it can be noted that whenever a person plants a tree people feel pleasure and satisfy their Aesthetic sense, then it can be used as a shadow as well for acquiring oxygen and elimination of pollution. By all these ways humans may get a lot of benefit from trees. That is why it is called a rewarding act.

Further, it is referred to as "Sadqa e Jāriya"⁵⁴ which means constant charity. It could be understood by the plant's cycle as in the form of a tree; it may be consumed by men, birds, and animals, in the form of timber for furniture which is all rewarding. Even after decay it will dissolve into the soil and may also be beneficial for producing new plants again in the form of fertilization. In this way, that cycle never stops and man gets its reward forever.

In the light of above mentioned Prophetic practices, it can be the recommendation that there must be nonprofits green program supported by our charity houses, which could be forests dedicated to Prophet Muḥammad ﷺ and motivate citizen to plant trees like TD, IEAF, evergreen, in Canada and other countries. The study focuses on individual human behaviors. We should create awareness for citizens that they must plant trees as charitable tasks by considering it beneficial for humanity in all aspects and on a global level. We must purchase some fruit trees and plant them from the money of charity on daily, weekly, or at least annual basis.

Contamination of Green Places

Being Aesthetic elements of the environment, trees beautify our surroundings and humans get soul satisfaction while seeing them and sitting near them. People get an easy approach to dump their rubbish into any green land or under the trees just near to them. Consequently, the green areas despite relaxing have continuously started irritating the society that is totally in contrast to their natural functions. It is noted that changing nature into any form has been a cause of curse and wrath of Allah. The glorious Qurān states;

"وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ"

"...He who altereth the grace of Allah after it hath come unto him (for him), lo! Allah is severe in punishment." ⁵⁵

The same response is noticed by the practices of Prophet that is reported by Abū Huraira that;

"عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ اتَّقُوا اللَّعَانَيْنِ قَالُوا وَمَا اللَّعَانَانِ يَا رَسُولَ اللَّهِ قَالَ الَّذِي يَتَخَلَّى فِي طَرِيقِ النَّاسِ أَوْ فِي ظِلِّهِمْ" ⁵⁶

"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)."

People constantly benefit from the trees and greenery by remaining in touch with green or shady places for many purposes (e.g. to avoid high violet rays of the sun, to get a high level of oxygen or for amusement). Applying the above mentioned Prophetic guidance, we should never throw any type of rubbish or pollutant at green places being against the environment-friendly attitude and not due to the fear of fine or any other penalty by the authorities.

Results & Conclusion

Islam declares a definite purpose behind the creation of different species, be it plant or animals. Muslims are always encouraged to uphold ecological balance on a natural basis. Environmental protection is an essential component of Islamic belief and the main responsibility of human beings. All Prophetic guiding principles related to plants and trees are very helpful for us especially in the scenario of current climatic and environmental dangers faced by our planet. Due to the significant role of trees for the environmental equilibrium and human survival in light of Prophetic guiding principles people have to change their trend of purchasing commercial lands for investment to the farmhouses. Such a trend will keep the people closer with nature and will lead to more benefits concerning the protection of the environment. Every individual has carefully managed that the cutting is balanced by the planting of enough new trees. people have to realize that by

throwing stones, branches of plants may get damaged. So that trees should be treated very carefully even while taking benefits from them or plucking the fruits. Human being presumably has to follow the common practice of cultivating and planting trees over the unknown and unoccupied lands nearby them till the owners come out. Similarly one may not throw any type of rubbish or pollutant at green places being environment friendly not by the fear of fine or any other penalty imposed by authorities.

Suggestions:

1. Environmental education in all levels of education from primary to secondary to universities should be introduced for common perception.
2. There must be maximum forestry tours and outdoor classes to inculcate Aesthetic values and protective attitude toward plants and trees.
3. Investment in farmhouses should be encouraged by the governments in the form of tax relaxation or provision of basic facilities; such a trend will keep the people closer with nature and will lead to more benefits for the protection of the environment.
4. Human-friendly environmental programs must be introduced at a grassroots level by the NGOs with the collaboration of the religious scholar having good command on Hadith.
5. The government may design the criterion for owners of land to cultivate them within the specific time-bound. Otherwise officially handed over to the farmers temporally.
6. There must be proper legislation for cutting trees (without any productive cause) especially in urban areas in the presence of an autonomous body that may have a proper check and balance over the activities of humans regarding trees.
7. An immediate punishment must be enforced whenever a person cuts any tree even at his own home without the prior permission of that autonomous body.
8. A proper strategy should be adopted while plucking fruits from trees that may not damage its branches, stem, and other parts. So that the contactors may not misuse or damage the trees while receiving fruits in the gardens.
9. The restriction may be forced on humans to pollute the green and shady places in the form of fine or other penalties.
10. There must be a non-profit green program supported by our charity houses, dedicated to Prophet Muhammad ﷺ and citizens should be encouraged to purchase some fruit trees and plant them from the money of charity on a daily or weekly basis or at least annually to plant trees like TD, IEAF, evergreen, in Canada and other countries.

11. A proper media campaign must be launched with the collaboration of religious scholars through mobilizing its powerful ways of environmental awareness.



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- ⁴ See, Craig Alexander, “Urban Forest: The Value of Trees in the City of Toronto”, (*TD Economics*, 9th June 2014)
- ⁵ www.Khaleafa.com/khaleafacon/valu-f-trees-in-islam assinate:09-08-2019
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- ¹¹ Al Bukhārī, *Ṣaḥīḥ Al Bukhārī*, Ḥadīth # 61
- ¹² Sūrah al Tawbah, 72
- ¹³ Sūrah Ibrāhīm, 24
- ¹⁴ Al Bukhārī, *Ṣaḥīḥ Al Bukhārī*, Ḥadīth # 60
- ¹⁵ Sūrah Al Mu’minūn, 20
- ¹⁶ Sūrah al Najam, 13-18. Al Bukhārī, *Ṣaḥīḥ Al Bukhārī*, Ḥadīth # 3598
- ¹⁷ Abū Hātim Muḥammad b. Ḥabān, *Ṣaḥīḥ Ibn Ḥabān*, (Beirut: Dār al Kutub al ‘Ilmiyyah, 1407)
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- ¹⁹ Sūrah al Qaṣaṣ, 30
- ²⁰ Sūrah al ‘Arāf, 19. Sūrah Ṭāha, 120
- ²¹ Muslim, *Ṣaḥīḥ Al Muslim*, Ḥadīth # 5024
- ²² Al Tirmidhī, *Jāmi’ Al Tirmidhī*, Ḥadīth # 528
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- ⁴⁸ Aḥmad bin Ḥambal, *Al Musnad*, (Beirut: Mo'assasah al Risālah, 1st Edition, 2001), Ḥadīth # 12902. It is sahih according to Albani in *Sahih al Jami'* at 1424.
- ⁴⁹ Sūrah al Qasas, 77
- ⁵⁰ Al Bukhārī, *Ṣaḥīḥ Al Bukhārī*, Kitāb al Ḥars wa Mazar'at, Ḥadīth # 2233
- ⁵¹ Al Bukhārī, *Ṣaḥīḥ Al Bukhārī*, Kitāb al Ḥars wa Mazar'at, Ḥadīth # 2237
- ⁵² Al Bukhārī, *Ṣaḥīḥ Al Bukhārī*, Ḥadīth # 2222
- ⁵³ Al Bukhārī, *Ṣaḥīḥ Al Bukhārī*, Ḥadīth # 256
- ⁵⁴ The reward of seven things continuous to person even after his death, firstly knowledge he has taught, water he was provided for public benefit, reciting Qur'ān, the well he has dug, any tree he has planted, a mosque he has built, children who pray for him after his death.
- ⁵⁵ Sūrah al Baqrah, 211
- ⁵⁶ Muslim, *Ṣaḥīḥ Al Muslim*, Ḥadīth # 618