



Islam and Wildlife Conservation

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Abstract

According to the Holy Qur'an, our position is that of Allah's vicegerent on earth, so we have been entrusted with the responsibility of protecting and caring for Allah's creatures as well as their legitimate use. When we look at the colors and mysteries of this vast universe, sometimes we see powerful and beautiful lions and leopards, and sometimes we see birds dancing in the air in different colors. Then we enjoy the fragrance and flavors that come from them, we get great joy and happiness by feeling ourselves inside them. Wildlife includes not only animals but also countless species of plants as well. This article describes the Quranic injunctions and the traditions of the Holy Prophet for the protection and care of wildlife.

Keywords: Wildlife, Qur'an, Hadith, Animals, Plants, Conservation.

INTRODUCTION:

Wildlife Conservation is the conscious effort by humans to preserve the species of wild plants and animals through which the habitats of wild animals and plants and future generations are protected. The concept of wildlife usually refers only to animals, but the fact is that this definition includes wild animals as well as plants. These wildlife conservation efforts are aimed at preserving nature and endangered species of animals and plants for future generations.

All this comes to us as a manifestation of the living verses of the Creator and Master. have been. In this situation, we should not only be ashamed and repent of our evil deeds, but we should also spare no effort in protecting these miraculous creations of the Almighty because this is what our religion Islam is teaching - about wildlife conservation. The story of Hazrat Adam narrated in Quran is very important. The Qur'an states:

"And He taught Adam the names, all of them; then he presented them to the angels, and said, "Tell Me the names of these, if you are sincere."

He said, "Glory be to You! We have no knowledge except what You have taught us. It is you who are the Knowledgeable, the Wise."¹

Under this verse, Allah, the Exalted, taught Adam all the names that he could recognize or was capable of recognizing. The angels, on the other hand, could not do that. The biological material that Adam (pbuh) was made of, that is, water and clay, was also one of the things that he was given the knowledge of. And then that after you were created, you were placed in Paradise, that is, in the Garden, and Eve was placed with you. While living here, they both ate fruits from the garden. He also drank water and other beverages. He

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continued to arrange accommodation for himself and also got clothes to wear. You both had complete freedom to do all these things, but you were warned not to go near that particular tree. The Qur'an states:

And you, Adam, inhabit the Garden, you and your wife, and eat whatever you wish; but do not approach this tree, lest you become sinners.²

He said, "This is my staff. I lean on it, and herd my sheep with it, and I have other uses for it." He said, "Throw it, O Moses."³

These biological substances, which included trees, animals, and other human necessities, were regularly placed in paradise (garden) for a purpose, and this was the first encounter between humans and biological substances (including wildlife). WasWildlife includes not only animals but also countless species of plants. According to the Saint Tlili:

"In the Qur'an, concerning both animals and plants, the names of some of the six surahs are also named after animals and plants. Such as Surah Al-Baqar (Cow), Surah Al-An'am (Cattle), Surah Al-Nahl (The Bee), Surah Al-Naml (The Ant), Surah Al-Ankabut (The Spider), Surah Al-Fil (The Elephant). Although the Qur'an mentions four such plants which belong to two families of plants. But there is only one surah of the Qur'an which is named after a plant, ie (Al-Ta'in)"⁴

The Storm of Noah and the Conservation of Wildlife:

The special mention of wildlife conservation is found in the story of Noah's storm, which is described in great detail in the Quran. The prophet who has been given a special place in the Quran after Adam is Hazrat Noah.

He is also called Adam Sani. He preached the religion of Allah for about nine hundred and fifty years, but despite their preaching, his people continued to go astray and then finally in the form of torment. A great storm destroyed them.

The Qur'an points to this:

"We sent Noah to his people, and He stayed among them for a thousand years minus fifty years. Then the Deluge swept them; for they were wrongdoers."⁵

He said, "My Lord, I have called my people night and day. But my call added only to their flight."⁶

The storm of Noah not only destroyed the people of Noah but also threatened the extinction of some species of animals and plants along with them. Ride as many pairs as possible, the Qur'an describes it this way:

"Until, when Our command came, and the volcano erupted, We said, "Board into it a pair of every kind, and your family—except those against whom the sentence has already been passed—and those who have believed." But those who believed with him were only a few".⁷

So We inspired him: "Build the Ark under Our observation and by Our inspiration. And when Our decree comes to pass, and the oven boils over, load into it two pairs of every kind, together with your family, except those of them against whom the word has already been pronounced. And do not speak to me concerning those who did wrong; for they are to be drowned."⁸

Yusuf Ali has translated the second of the above verses as follows:

"Take their on board pairs of every species, male and female."⁹

There is a very complex and interesting word in these verses, ie, "spouse". The

lexicographers have generally stated two major meanings of it. It describes a man and a woman. In addition to the word couple, the word is also used separately for each of the spouses. It is described in great detail in the Arabic language. It is used separately for men and women, except for male and female couples, ie husband and wife, because each of them comes to mind as soon as the idea of a couple comes to mind. The word is usually used for Deuteronomy as "spouse" which refers to both husband and wife but the word "spouse" can also be used collectively for both husband and wife ie there is a need to say, spouse.¹⁰

But according to Imam Tabari, when four wives are mentioned, that is, when a person has four wives, then the plural form will be used and the word "spouse" will not suffice to represent them¹¹.

According to another meaning of the word spouse, the word is used to refer to a combination of two things, even if they belong to the same type, from different types, and sometimes for a pair of two things, even though they are each other. The word "spouse" is used.

There is no distinction between masculine and feminine in such usage.

Muslim commentators including Allama Tabari and lexicographers including Allama Ibn Manzoor Africa. He also acknowledged the use of the same second meaning of "spouse"¹². Therefore, under the concept of "spouse", any couple, whether male or female or some other type of couple, must be united for genocide. I came and then such genocide is becoming a guarantor of animal protection.

The view of Imam Fakhr-ad-Din Razi regarding verse 1 of Surah Hud, 3 is that in this verse Hazrat Noah has been commanded to ride three kinds of animals.

i. Animals

ii. Noah's family and

iii. To the believers

Commenting further on this, Imam Razi (AS) raises the question as to what is the wisdom behind the fact that animals are placed first in this order and the human beings who were first and foremost in dignity and respect are later Has been mentioned.

Answering this question, he says:

"Human beings have been placed in the end because human beings only find ways to protect themselves.

Therefore, in such a situation, the safety of human beings was not more important but the protection and survival of animals were more important. That is why animals are placed first¹³".

Traditions attributed to Hazrat Ibn Abbas are narrated in which the creatures in the ark of Noah kept themselves alive and how some animals were taken out of other animals. However, there are differences of opinion as to the authenticity of these traditions. One of the interesting traditions is that people complained to Noah about the increasing filth in the ark and their waste. In the same way, he mentioned the suffering caused by rats. So Noah prayed to Allah Almighty about this and Allah Almighty commanded Noah to rub the camel's tail and rubbed the face of the lion.

So a pair of pigs came out of the camel's tail and a pair of cats came out of the lion's face. The pigs ate the dirt and put it away and the cats solved the rat problem. Regarding these

traditions, Ibn Atiyah wrote quoting Qazi Abu Muhammad:

"These traditions cannot be trusted without argument."

Only God knows what was going on inside the ark¹⁴.

However, although the above-mentioned traditions may be a word in their authenticity, as far as information is concerned, it is very easy to understand that everything has its importance in the balance of this system of power. No matter how disgusting and harmful something maybe, to the best of our knowledge, it is harmful. However, everything has a role to play in running this whole system properly which cannot be ignored.

Explanation of the Word Umm:

In addition to the story of Noah, the Qur'an uses the word "umm" for animals. "Umm" is used in the sense of a group of people and a nation. This word appears in two places in the Quran. The first time in Surah Al-An'am, 2: 1, and the second time in Surah Hud, 2: 1, it is stated in Surah Al-An'am:

"There is no animal on land, nor a bird flying with its wings, but are communities like you. We neglected nothing in the Scripture. Then to their Lord they will be gathered".¹⁵.

The fact stated in this verse is that ummah does not mean that all animals together form one ummah, but it does mean that each of these species is one ummah.

This verse also shows that these characteristics are not only found among human beings and groups of animals but also in some other verses many other characteristics of animals are described which characteristics of groups are.

The Similarities Found between Human and Animals:

The first form of the resemblance of animals to human beings is that just as Allah Almighty has taken care of the sustenance of human beings, so also the sustenance of animals is the responsibility of Allah Almighty. As stated in the Quran:

" There is no moving creature on earth but its sustenance depends on God. And He knows where it lives and where it rests. Everything is in a Clear Book".¹⁶.

Commenting on this verse, Imam Fakhr-ad-Din Razi writes that there are many types of animals. Some species are found on earth and the exact number is known only to Allah Almighty. It is Allah who knows the characteristics, nature, habits, food of these animals, their habitat and what is beneficial for them, and what is harmful according to their nature¹⁷..

Imam Razi has narrated a narration that shows that no matter how small and limited the environment of an animal may be, the mercy of Allah Almighty reaches there for it.

When Moses was worried about water for his people, he ordered them to strike their staff on a rock. When he hit his rock on the rock, the rock would burst and another rock appeared out of it. Moses struck the rod for the third time, then the third rock appeared, Moses struck the rod for the third time, from the third rock appeared a small worm with its food in its mouth. The worm was saying something in its language which was also understood by Prophet Moses. The worm was saying something like this:

"Pure is the Creator who sees and hears me. He also knows where I am. He always remembers and never forgets me ¹⁸."

This proves that animals also benefit equally from the mercy and blessings of Allah

Almighty.

The second similarity between humans and animals is that they are created by God and are guided equally.

This is expressed in the following verse of the Holy Qur'an:

"He said, "Our Lord is He who gave everything its existence, then guided it."¹⁹.

Animals also communicate and cooperate for good. The female chief of the ant population informed her other ants that Hazrat Sulaiman's army was coming so they should go on their own so that the army would not file for them.

"Then, on the Day of Resurrection, He will disgrace them, and say, "Where are My associates for whose sake you used to dispute?" Those who were given knowledge will say, "Today shame and misery are upon the disbelievers."²⁰.

Animals are also guided by Allah through revelation. They are regularly guided by Allah regarding their habitats and needs.

Bees, for example, were also instructed to build hives. Suck the flavors and juices of different fruits and make honey from them:

" And your Lord put (the idea) in the heart of the bee that you should make your home in some mountains and some trees and in some thatched roofs (which people make high (like a roof)). Suck the juice from the fruits and then follow the paths of your Lord (explained) (which go to the fruits and flowers from which you have to suck the juice, also for other bees) by providing ease, one of their bellies. A drink comes out (it is honey) which has different colors, it has healing for people, surely in it is a sign for those who reflect"²¹.

The third thing that causes similarities between human beings and animals is that their animals also worship Allah like human beings and we can easily find indications of this from Quran. Some commentators have narrated from Hazrat Sufyan ibn Uyyaina that there are some similarities between human and animal behavior.

According to the behaviors that are similar to humans and animals, some humans will be such that they will attack like lions, some will hunt like wolves. Some will bark like dogs and some will cry like peacocks and some will behave like pigs that if you give him a clean good food he will not eat it and as soon as you give him dirt and grime If you keep it, it will be swallowed immediately.

In the same way, you can see a person among human beings who, even if he hears fifty words of wisdom from you, will not accept a single word of them, but if he finds out any of your mistakes, he will accept it. Will reach out to people²².

The second place in the Qur'an where the word "umm" is used for animals is the incident of Prophet Noah being safe from the flood and then descending from the ark, about which the Qur'an says:

"It was said, "O Noah, disembark with peace from Us; and with blessings upon you, and upon communities from those with you. And other communities We will grant prosperity, and then a painful torment from Us will befall them"²³.

"Umm" is a plural form that means group or community. Several commentators think that there were only a few believers in the ark with Prophet Noah. But using the plural form has given rise to different interpretations of this complex matter.

Proponents of her case have been working to make the actual transcript of this statement

available online.

(1) The word "umm" maybe for those few believers because they were represented in the form of different groups, so they were attributed to the word "umm".

(2) "Umm" refers to the offspring of this group who were to be born in the future.

(3) "Umm" includes the generations to come till the Day of Resurrection who have to come one after the other till the Day of Resurrection.

However, some later commentators, including Rashid Raza and Shaw Ravi / Sharwi, have also mentioned a fourth possible case.

According to which "umm" can also mean the group of animals that were taken in the ark of Noah to escape and save from the flood and especially because the Quran itself is in another place. She is called "Umm"²⁴.

The Prophetic Hadith and Protection of Wildlife:

There are numerous examples from the Prophetic Hadith regarding the protection of wildlife which are sufficient to prove that the Holy Prophet (saw) laid the foundations of the measures taken for the protection of wildlife in this modern developed world for fourteen hundred and fifty years already placed. It is narrated from Hazrat Amr bin Saeed that on the second day of the conquest of Makkah, the Holy Prophet delivered a sermon in which after praising Allah Almighty he said:

"Mecca has been made a sanctuary by Allah Almighty, not by human beings. Therefore, it is not permissible for a person who believes in Allah and the Last Day to shed blood in Makkah or to cut down a tree here. If a person thinks it is permissible to fight here because of the battle of the Holy Prophet, then tell him that Allah has permitted His Messenger and He has not permitted you and He has permitted me only for one hour of the day - .And today, the sanctity of Makkah has returned as before, as it was yesterday"²⁵.

The great researcher and teacher Prof. Dr. Syed Mohammad Sultan Shah in his book "Sirat-e-Mustafa aur Asari Sainsi Tahqeeq" has elaborated on the interpretation of this hadith as follows:

1. Hunting or chasing it
2. Cutting down trees
3. Destroy the green grass
4. Cutting down any part of trees or shrubs etc.

If considered, it would be very clear that these are the things that are banned in Game Sanctuary or National Park today for the protection of wildlife²⁶..

The doctor adds:

In English, Haram is called Sanctuary. From this, it can be concluded that fourteen centuries before the present-day wildlife experts, the Holy Prophet had conceived the concept of Game Sanctuary and had the Companions implement it²⁷..

Medina was declared a sanctuary by the Holy Prophet himself.

Hazrat Jabir (SAW) narrates that the Holy Prophet (SAW) said: Hazrat Ibrahim had declared Makkah as Haram and I have declared Madinah as Haram. Will²⁸.

Pir Ghulam Dastgir commented on the pigeons and animals living in the harem in a very pleasing manner:

It is not permissible to kill any animal in Haram-e-Mukki. Thousands live enviable lives, there is no fear of hunters, no one can even look up to them. Freedom and order have removed the horrors of these savages and made them familiar to human beings. Their eyes have never seen how man kills an animal. They were born free and raised in peace²⁹..

In Naqsh-e-Rasool No. 2, the Holy Prophet (PBUH) gave special instructions to the Islamic army about a bitch which can be used to gauge the sensitivity of Islam towards animal rights.

“Once the Holy Prophet saw a bitch walking with the army whose children were drinking mother's milk. The Prophet (peace and blessings of Allaah be upon him) made a soldier stand beside the bitch³⁰..

Sayyid Amir Ali, in Rooh-i- Islam, describes another such miracle of the Holy Prophet as follows:

“Christianity may have awakened in itself a sense of duty about animal creatures over the centuries. Abou³¹..

“Once Imam Zain-ul-Abidin was sitting in the desert with his companions when a deer came and stood beside him and kicked his foot on the ground and started screaming because his baby was picked up by a Quraysh. You asked her to bring a baby. When she brought the baby, she drank deer's milk. Hazrat Zainul Abidin told this Quraysh to leave the baby deer. In this way, you set the deer and her baby free³²..

Imam Abu Hanifa narrated from Hazrat Jabir bin Abdullah that the Prophet (peace and blessings of Allaah be upon him) said: “Whoever kills a frog has a goat on it, whether it is mahram or halal³³..

When we look at the colors and mysteries of this vast universe, sometimes we see powerful and beautiful lions and leopards and sometimes we see birds dancing in the air in different colors. And then when we enjoy the fragrance and flavors that come from them, we get great joy and happiness by feeling ourselves inside them.

All this comes to us as a manifestation of the living verses of the Creator and Master. In all these circumstances, we should not only be ashamed and repent of our evil deeds, but we should also spare no effort in protecting these miraculous creations of nature because this is what our religion Islam is teaching.

The Signs of Nature in the Creation of the Universe:

The Qur'an describes the natural world as a garden and the signs of Allah are constantly appearing in all the inhabitants of this garden. The Arabic word ayat means "sign". It is also used to represent the smallest part (unit) of Majid's Surahs.

Plants and animals have become an essential means of subsistence for mankind. If plants are taken, they are also a source of basic food for animals. And so do basic human needs such as food, shelter, medicine, and the environment.

A careful estimate of plant species is estimated at 250,000 to 400,000 (400,000-250,000)³⁴..

However, research has shown that approximately 95% of our diet is derived from only 5% of plant species, and that about 6% of our diet is derived from only six species of plants³⁵..

Moreover, plants and animals have always been useful to mankind in their medicine and health-related matters from the very beginning.

According to the World Health Organization (WHO), about 80% of people in developing countries get their basic health needs from traditional medicine, of which about 85% is derived from plants³⁶.

The services and benefits that plants and animals render to mankind are described in detail in the Qur'an and are attributed to human beings by the grace and mercy of Allah Almighty.

Especially when it comes to wildlife conservation, caring for them also becomes a duty when they become a source of necessities such as food, clothing, and shelter, ranging from such useful and essential medicines to mankind.

Therefore, Allah, the Exalted, has arranged this universe after great balance and reflection, in which one part seems to be inseparable from the other part, and in the same way, it seems to depend on each other for genocide in plants. The art of making honey from artifacts or bees, whether it is the swimming of boats in the sea or the perfection of birds flying in the air, all show the highest signs of the creation of Allah, the Lord of Glory.

Every creature of nature, showing its performance, cries out in the present tense that I have been created by my Creator for a special purpose and in doing so, the Creator has placed a special sign in me.

Obtaining Honey from the Bees:

Honey and bees are mentioned in the Quran and it has been declared as a cure for humanity. Therefore, honey can be obtained from the bees, but Islamic Shari'ah has set limits for it. This is mentioned by Dr. Raza Gharebaghi in his research article as follows:

"Restrictions on collection honey, According to Islam, the amount of honey left in a honeycomb should be enough to feed honeybees and in winter it is praiseworthy to leave more honey than enough to feed the bees of a honeycomb."³⁷

No Hunting at Night:

Islamic law also gives conditional and limited permission to hunt animals. There are many detailed instructions for hunting animals, the essence of which is that animals are not allowed to hunt at night. Because the Almighty has made the night a night of rest for His creatures, the animals are also given the right to sleep peacefully at night. Similarly, hunting equipment is commanded to be kept as fast as possible so that the animals feel the least pain and suffering.

Animals are also allowed to be used in sports, but sports that do not respect animal rights are not permissible, as pre-Islamic camel races were held in which only one camel survived. This is what an Iranian researcher has said:

Prohibition of sports violates animal rights. Although Islam encourages sports such as horse and camel racing, it forbids sports that violate animal rights. Before Islam, some people run their camels as long as only one camel survived. This act was strictly forbidden by Islam. Some other made animals like dogs and roosters fight one another, and this was also prohibited by the rule of Islam."³⁸

CONCLUSION:

According to the teachings of the Qur'an and Sunnah, this universe has been created with a beautiful balance in which everything is kept in a measured quantity. Therefore, everything found here has its significance which is also important.

Under this concept, new concepts are being introduced for the protection of wildlife. Game sanctuary, game reserve, and national park are very important. It is Islam that provides the basis for these concepts, in the background of which the concept of Mecca and Medina is Haram.

The best wildlife conservation arrangements are found in the North American states. Much work has been done in Pakistan for the protection of wildlife but Pakistan is still lagging in international standards. The Qur'anic foundations of wildlife conservation are found in the story of the storm. In addition, verse 3 of Surah Al-An'am is very important in this regard.

There are countless examples from the Prophetic Hadith regarding the conservation of wildlife which proves that you laid the foundations of the measures taken for the conservation of wildlife in this modern developed world fourteen and a half years ago

Islam has given very balanced teachings regarding the hunting of animals. Although the Book of Allah and the Sunnah of the Prophet (peace and blessings of Allah be upon him) have permitted to hunt animals, in this regard, it has been given conditional permission.

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