Al-MIZAN

ALKAWARIN ZAMA A BAN ƘASA

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

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وَٱلسَّمَآءَ رَفَعَهَا وَوَضَعَ ٱلْمِيزَانَ

أَلَّا تَطْغَوْاْ فِى ٱلْمِيزَانِ

وَأَقِيمُواْ ٱلْوَزْنَ بِٱلْقِسْطِ وَلَا تُخْسِرُواْ ٱلْمِيزَانَ

وَٱلْأَرْضَ وَضَعَهَا لِلْأَنَامِ

"...Kuma Ya ɗaga sama, kuma Ya tsara ma'auni (al-mīzān) domin kada ku wuce iyakar ma'auni. Ku yi awo da adalci, kuma kada ku tauye ma'auni. Kuma ƙasa, Ya shimfiɗa ta domin dukkan halittu masu rai." (Alƙur'ani 55:7-10)

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Samar da Al-Mizan

A cikin shekarar 2019, Taron Ministocin Muhalli na Musulunci karon na Takwas (ICEM) ya amince da ƙudurin inganta gudummawar al'adu da addini wajen kare muhalli da cimma cigaba mai ɗorewa a ƙasashen Musulmi. Wannan yana nuna cewa hidimar addini da wayewar Musulunci suna da tanadi ga ƙalubalen muhalli. Don amsa wannan, an tattara ƙungiyoyin Musulmi manya da malamai masana ta hanyar Kungiyar *"Faith for Earth"* ta *UNEP***, wadda ta jagoranci tsarin tun farkonsa. Kungiyoyin da suka haɗa da: Hukumar Ilimi, Kimiyya da Al'adu ta Duniyar Musulmi (ICESCO) da Gidauniyar Musulunci don Ilimin Muhalli da Kimiyyar Halittu da Jami'ar Uskudar da ke Istanbul da Lambun Tsirrai na Alƙur'ani da Kwalejin Nazarin Musulunci ta Jami'ar Hamad Bin Khalifa a Qatar. Waɗannan ƙungiyoyi sun haɗa kai da Hukumar Kare Muhalli ta Majalisar Ɗinkin Duniya (UNEP) don ƙirƙirar Al-Mizan a matsayin dandali na duniya don haɗa al'amuran muhalli da koyarwar Musulunci, tare da ɗaukar ra'ayoyin Islama game da yanayi.

Wannan talifi, mai suna "Al-Mizan: Alkawarin Zama a ban Duniya" yana nuna yadda Musulunci zai iya zama mahanga mai ƙarfin motsa jiki don tabbatar da cigaba mai ɗorewa da kula da muhalli. Al-Mizan kuma yana jaddada muhimmancin al'adu da addini wajen kawo sauyi a halaye, tare da kimiyya da fasaha da siyasa.

An raba sashin farko na Al-Mizan tare da fiye da cibiyoyin Musulmi 300 da abokan hulɗa na duniya don jin ra'ayoyi da shawarwari. Kungiyar ta yaba wa Majalisar Dattawan Musulmi saboda gyaran da suka yi a sigar na Larabcin.

Al-Mizan takarda ce ta tarihi da ke wakiltar gagarumar muryar al'ummar Musulmi game da al'amuran muhalli. Tana kira ga dukkan Musulmi da su rungumi cigaba mai ɗorewa a rayuwarsu ta yau da kullum, kuma su haɗa kai don kare gidanmu na kowa da kowa.

Buɗaɗɗiyar dama wurin amfani da Rubutu: Duk da haƙin mallakar rubutu na mawallafi ne, mai son amfani da rubutu yana da damar ya karanata ko ya sauke ko ya kwafa ko ya rarraba ko ya buga ko ya binciko ko ɗakko sashen rubutun ko yin amfani da rubutun ta duk hanyar da doka ta aminta da ita, ba tare da neman izini daga maɗabi'a ko mawallafin ba mutuƙar an ambaci daga ina aka ciro rubutun.
Domin samun kwafi na kyauta na wannan rubutu, a ziyarci www.almizan.earth

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Babi na 1

Yabawa da Nazartar Yanayin Duniya

Tuna baya

1.1 Muna farawa da godiya ga Allah Ubangijin talikai, kwatankwacin adadin taurarin sama, da ƙwayoyin ƙasa, da igiyar ruwa, da ɗigon ruwan sama da ganyayen bishiyoyi, da dukkan abin da ke cikin sammai da ƙasa.

Katafaren girma da ɗaukaka na faɗin sararin duniya abu ne yake nuna ɗaukakar Allah, Ubangijin talikai mai ɗorewa wanda ya fi ƙarfinmu. A tsakiyarta, wannan Duniya da ke da al'ummar dangin halittu iri-iri masu rayuwa, wadda muke cikinta, tana da ban ƙaye da kyau, fiye da yadda dukkanin wasu halittu ƙararru za su iya bayyanawa, domin ita ma tana nuna alheri da rahamar Ubangijin kowa. Duk abin da Allah ya halitta alama ce ta ikonsa da hikimarsa da falalarsa, kuma muna neman kyawawan bayanai da fahimta da shiriya daga waɗannan alamomi. Ya bayyana dukkan abubuwa daidai gwargwado, kowa yana buƙatar kowa, ta fuskar taimakon juna da amfanar juna. Ba abin da aka halicce shi kawai a banza. Dukkansu an halicce su ne da gaskiya da adalci, kuma kowannensu yana da haƙƙi a kanmu: cewa mu kula da shi a cikin tsoron Ubangijinsa, da tausayin wanda ba a tsare shi, da kyawu da adalci. Bauta wa Ubangijin kowa da kowa ta hanyar yin kyakkyawan aiki shi ne maƙasudin rayuwarmu, domin Allah **"...ya halicci mutuwa da rayuwa domin ya gwada ku, wanne ne a cikinku ya fi aiki mai kyau…"** (67:2)

Abin da Aka Gadarwa Dan Adam: Abin da Hannayenmu suka aikata

1.2 Amma duniyar da muke rayuwa a cikinta yanzu ta lalace, ta gurɓata, kuma tana cikin rashin kwanciyar hankali mai haɗari. Mun sauya fuskar ƙasa, kuma muna ƙoƙarin maido da daidaitonta. Guba, daga magungunan kashe ƙwari zuwa tururin da na'urori kan fitar, sun gurɓata iska da ruwa, ga sararin samaniya yana cike da iskar gas daga amfani da makamashi, ƙasa ta lalace kuma ta ƙasƙanta, tekuna suna cike da robobi, dusar ƙanƙara tana narkewa a yankunan tsaunuka, matakin girman teku yana hauhawa, halittun ƙasan teku suna lalacewa suna mutuwa, ga fari, ga gobarar daji, ga mahaukaciyar guguwa, da ambaliya duk suna ta ƙaruwa sosai da tashin hankali. Wasu nau'ikan halittun da ba a saba gani a wasu wurare ba suna yaɗuwa a cikin yanayin da ba na asalinsu ba, kuma wasu masu nau'ikan rayuwa na asali suna mutuwa da sauri fiye da kowane lokaci da ɗan'adam ya taɓa gani. Yaƙe-yaƙe da rikice-rikicen cikin gida ba su ƙare ba. Duk waɗannan suna haifar da mutuwa da wahala mai tsanani ga waɗanda suka fi rauni – wato talakawa da marasa galihu da waɗanda ake zalunta da 'yan gudun hijira da yara da mata da tsofaffi da nakasassu: waɗanda ba su san hawa ba, ba su san sauka ba, su ne suka fi ɗanɗana kuɗarsu. Ana ci gaba da zaluntar mutane 'yan asali da ƙabilu da tsirarun addinai, wanda ke nuni ga halakar al'adu da tarihin al'ummomi da sunan wannan aƙida ko waccan, da kuma ƙaruwar adadin mutanen da aka tilasta musu gudun hijira, wanda aka kiyasta sun kai sama da miliyan 110 a yayin da ake ƙoƙarin buga wannan Alƙawari.

1.3 Mu 'yan'adam, ko da muna da bambanci ta fuskar ƙasa da addini da ƙabila da al'ada da ƙabila da dangantakar iyali ko aƙida da siyasa, amma a farko da kuma a ƙarshe, muna dadalmaya ne a kan ƙasa guda ɗaya, muna shaƙar iska iri ɗaya, kuma muna shan ruwa iri ɗaya. Gida ɗaya muke rabawa—wato Duniya—kuma ita ce kaɗai gidanmu. A cikin ɗan tarihinmu na baya-bayan nan, fasaharmu da kasuwancinmu da masana'antunmu sun sa mu fahimci cewa mu tamkar wani "ƙauyen duniya" ne, kuma tare muna fuskantar sauye-sauyen abubuwa da yawa. Annobar cutar Kwaronabairas ta nuna yadda ƙasashenmu suke da alaƙa sosai da sosai, da kuma yadda ba za a iya magance rikice-rikicen duniya ba tare da haɗin gwiwa ba. Irin waɗannan jarababbun lalurorin muhallin da muke fuskanta mu ne muka haifar da su, kodayake wasu daga cikinmu sun fi wasu laifi. Don fahimtar matsalolinmu da neman mafita, mu waɗanda muka fara rubuta wannan Yarjejeniya, muna da ra'ayoyi kamar haka:

1.4 Ana ƙiyasin cewa duniyarmu tana da shekaru biliyan 4.54. A cikin dogon tarihinta, ta kasance masaukin ɗimbin baƙi. Nau'in halittu masu yawa sun fito, sun daidaita da yanayin da suke ciki, kuma sun ɓace yayin da yanayin da ke tallafa musu ya sauya. Masana ɓurɓushin halittu sun gaya mana cewa wannan bunƙasar rayuwa mai sarkakiya a Duniya ta samu katsewa sau biyar—lokutan da aka samu fashewar tsaunuka masu aman wuta da lokutan sanyi mai tsanani, manyan tsaunuka da suka tsuke haɗuwar nahiyoyi, ko kuma faɗuwar taurari—inda fiye da kashi 75 cikin 100 na dukkan nau'ikan rayuwa suka ɓace. Amma bayan kowane bala'i, sababbin nau'ikan rayuwa sukan sake tasowa su ƙara bunƙasa. Amma duk bayan waɗannan katsewar, sai kuma wata sabuwar rayuwa ta sake fasowa. Kuma mu 'yan'adam muna cikin baƙi na ƙarshe da suka zo. Idan aka auna zamanin ɗan'adam a cikin shekarun Duniya kamar a agogon sa'a goma sha biyu, za mu koma ƙanƙana kamar wani sashe na daƙaƙa (mili-sekan). A cikin wannan ɗan lokaci, ƙarshen lokacin sanyi ya ja da baya tun kusan shekaru 12,000 da suka wuce, wanda ya ba kakanninmu damar kafa al'ummomi masu zaman kansu suka fara gina wayewar kai. Al'ummomi daban-daban waɗanda suka taso a yankuna da nahiyoyi daban-daban, sun koya—ko kuma suka kasa koya—daga junansu da kuma koyarwar annabawa da masu hikima na zamanin da, kuma sun ci gaba a bisa nasarorin juna. Lokacin da suka ruguje, a yanayin abubuwa, dazuzzuka suka rufe su ko kuma yashi ya lulluɓe alamunsu; sai duniya ta farfado, kuma daga wannan rugujewar tasu, sai wata sabuwar rayuwa ta sake tashi.

1.5 Shekaru 500 da kaɗan da suka wuce, ƙwararrun masana harkar ruwa na yankin Iberia (Andalus da Potugal) sun buɗe sabbin duniyoyi—a ganinsu, sabbin wayewar kai don mamayewa. Yayin da wannan zamanin na mamayewa da mulkin mallaka yake ƙara ƙarfi, wata ƙungiyar da aka fi sani da "Wayewa" (Enlightenment) ta ɓullo a Turai, wanda hakan ya kawo sauyi mai girma a dangantakar ɗan'adam da Allah da kuma yanayin duniya. Lokacin da ɗan'adam ya yanke alaƙar ban-gaskiya ya dogara ga iyawarsa kawai, daga nan sai yanayin duniya ya fara sauyawa ba kamar da ba. A wasu lokuta, an karkatar da addini don rushe alaƙar ruhaniyya tsakanin asalin tunanin mutane da yanayin duniya. Tun daga wannan lokacin, sai son addini da tsarkaka suka ƙara raguwa. Imani da cewa "ɗan'adam shi ne ma'aunin kowane abu" ya sa ɗan'adam na zamani ya ɗora yanayin duniya a cikin buƙatunsa marasa iyaka, wanda fasaha da cigaba da kuma yawan jama'a waɗanda ba a taɓa ganin irinsu a baya ba suka ƙara tsananta.

1.6 A halin yanzu, mu 'yan'adam mun tsinci kanmu a cikin wani tsarin da za a iya kwatanta shi da "ƙauyen duniya", amma a haƙiƙa, manyan kamfanoni—waɗanda suka fi yawancin ƙasashe ƙarfi—su ne suke sarrafa shi. A yayin da ake buga wannan Alkawari, kashi 1% na masu hannu da shuni a duniya, waɗanda suke da sama da dala miliyan ɗaya, suna da fiye da kashi 40% na dukiyar duniya, yayin da fiye da rabin al'ummar duniya suke da kashi 1.4% kacal. A cikin wannan tsarin, masu biliyoyin dala—kusan mutane 2,000—suna da dukiya fiye da mutane biliyan 4.6, waɗanda suka kai kashi 60% na al'ummar duniya. Ta yaya muka ƙyale irin wannan zalunci ya taso, wanda ya saɓa wa dukkan ƙa'idojin addini da ɗabi'u? Kusan dukkan ɗan'adam yana da hannu a cikin wannan bala'i, kuma yanzu dukkanmu muna da alhakin a cikin wannan masifar. Bugu da ƙari, tasirinmu ya yi girma

da har muna ganin kanmu a matsayin wata tsiya a yau. Ga alama dai a yanzu zamuna sun sauya, abubuwa ma sun sauya, ga alama a yanzu dai lokacin na ‘yan’adam ne.

1.7 Bayan mun canza yanayin duniya, mu ’yan’adam dole ne mu yi la’akari da yiwuwar cewa wayewarmu ta yanzu, wadda ake zaton ita ce mafi girma a tarihi, za fa ta zo ƙarshe. Da muka kai maƙura wajen nazari har a kan ƙwayar zarra, muka zana taswirar ƙwayoyin halittar ɗan’adam, muka tashi zuwa duniyar wata, daga nan kuma muka nufi duniyar Maas, muka ƙirƙiri sababbin kayan da ba sa narkewa, muka haifar da gurɓatattun sinadarai na halitta da na wucin gadi waɗanda suke mamaye jikinmu, kuma muka ƙirƙiri abubuwan sauƙaƙa rayuwarmu, yanzu muna fuskantar rugujewar yanayin muhalli, wanda yake barazana ne ga rayuwarmu. Mafi tsananin waɗannan barazanun shi ne sauyin yanayi da ƙwayoyin halitta da ɗan’adam yake haifarwa da kuma asarar bambancin halittu.

Sauyin Yanayin Duniya

1.8 Sauyin yanayi ba wani sabon abu ba ne a cikin tarihin samuwar duniya. A zamanin da, dalilinsa ya kasance saboda sauye-sauyen makamashin rana da karkatar tafiyar duniya a kusa da rana da canjin magudanar ruwan teku da aman wutar tsaunuka, da kuma sakin iskar *methane* ta hanyar narkewar ƙanƙara. Yayin da wayewar ɗan’adam ta ci gaba, sai aka samu ƙaruwar buƙatun makamashi ga dabbobi da ɗan’adam, da kuma amfani da makamashi mai sabuntuwa, kamar injinan iska, samar da makamashi ta ruwa, da amfani da ƙarfin ruwa don motsa abubuwa da samar da zafi da haske. Tasirin ɗan’adam a kan yanayin duniya ya kasance kaɗan a kimanin ƙarni biyu da rabi da suka gabata, lokacin da aka fara haƙo kwal da yawa don samar da makamashi domin juyin juya halin masana'antu.

1.9 Tun daga wannan lokacin, wayewarmu mai matuƙar mayatar amfani da tarin makamashi mai yawa tana lalata yanayin muhalli na duniya har ninki biyu: na farko, ta hanyar haƙo man fetur da kwal da iskar gas daga cikin ƙasa inda aka samo su kuma sun kasance a cikin tsaro na ƙasa na miliyoyin shekaru; na biyu kuma, ta hanyar sakin iskar *carbondioxide* (CO_2), da *methane*, da sauran iska daban-daban masu gurɓata yanayi, musamman ta hanyar ƙona makamashi. Kwanan nan ne aka gano cewa yawan CO_2 a sararin samaniya yana kara zafi, yana haifar da sauyin yanayi na duniya. Kodayake wannan iskar ba ta kai rabin kashi ɗaya cikin ɗari na yanayin duniya ba, amma duk da haka tana da muhimmanci ga rayuwa a duniya. Ta hanyar daidaita yanayin jujjuyawar iska a tsakanin ƙasa da teku da sararin samaniya, wannan yana kiyaye daidaiton yanayin duniya. Halayenmu sun yi tasiri sosai ga wannan daidaito (wato mīzāni a harshen Alƙur’ani) na tsarin duniya waɗanda suke sassarƙe da juna.

1.10 Mu—marubutan wannan Alkawari—mun fahimci cewa ƙasashe masu lura da aiki tuƙuru a duk faɗin duniya sun kasance suna yin shirye-shirye da ɗaukar matakai don rage illolin sauyin yanayi, kuma daga cikin muhimman shirye-shiryen akwai shawarar hana amfani da motocin da ke amfani da man fetur da dizel don juyawa zuwa makamashi mai tsafta. To amma shin wannan tsarin makamashin mai tsafta ya wadata? Shin zai cimma burin Yarjejeniyar Yanayi ta Paris ta 2015 na “cigaba da riƙe hauhawar yawan zafin duniya ƙasa da 2°C fiye da matakin kafin zuwan masana'antu, da kuma ƙoƙarin kafe hauhawar zafin zuwa 1.5°C”? Duk da gazawar taron duniya a kan sauyin yananyi da aka fi sani da *COP* na yin yarjejeniyar samar da kuɗin diyya ga asarar da aka samu, mun ji daɗin cewa an cimma yarjejeniya a tarihi a ranar farko ta COP28 a Dubai don taimakawa ƙasashe mafiya talauci da masu rauni don rage illolin rikicin yanayi waɗanda ba za a iya kawar da su ba. Yayin da muke ɗaukar wannan a matsayin alkawari mai muhimmanci da aka yi ta gwagwarmaya, mun lura cewa a lokacin sanarwar, an yi alƙawarin ciyar da miliyoyin daloli a cikin asusun diyya, alhali kuwa ana buƙatar biliyoyin daloli. Yayin da ƙasashe masu arziƙi suka kasa ba da tallafi mai kyau, ƙananan ƙasashe

tsibirai suna fuskantar barazanar nutsewa a cikin teku. Mun lura da tarin rikice-rikicen da ke ci gaba da tasowa. Wani rahoto da Hukumar Kula da Yanayi ta Duniya (WMO) ta shirya ya nuna cewa "Haɓakar yanayin zafi da hauhawar matakin teku da sauye-sauyen yanayin ruwan sama da ƙaruwar yanayi mai tsanani suna barazana ga lafiyar ɗan'adam da lafiyar abinci da ruwa, da cigaban tattalin arziƙi a Afirka." Ƙasashen Afirka na kudu da Sahara da ƙananan ƙasashe tsibirai suna cikin ƙasashe da ba su da alhakin fitar da CO_2, amma duk da haka suna fama da illolin CO_2 da ƙasashe masu cigaban masana'antu suke haifarwa. A ranar 9 ga Agusta, 2021, Dandalin Ƙasa da Ƙasa a kan Sauyin Yanayi (IPCC) ta fitar da rahotonta zagaye na shida, wanda ɗaruruwan masana kimiyya suka rubuta, bisa binciken dubunnan nazari, kuma wanda ya tattara ayyukan sama da shekaru takwas; duk wannan ya ƙare da saƙo ɗaya: lokaci ya ƙure mana.

1.11 Har zuwa yanzu, ƙoƙarin tunkarar sauyin yanayi ya mayar da hankali ne a kan tattaunawa game da manufofin rage hayaƙi, amma ba kan a kawar da samar da man da ke haifar da su ba. A taron COP28, duk da cewa mun yaba da ambaton farko na man fetur (tushen rikicin yanayi), muna jin cewa kiran "sauyawa daga" man fetur ba fa kamar "kawar da" man fetur gabaɗaya ba ne. Masana kimiyya sun yi gargaɗin cewa rashin kira don kawar da man fetur yana da mummunan sakamako da haɗari idan aka yi la'akari da buƙatar gaggawar magance rikicin yanayi. Gwamnatoci suna ci gaba da amincewa da tallafawa bincike da haƙowa, da kuma samar da man fetur da iskar gas da kwal, suna samar da man fetur da yawa fiye da yadda ya dace da manufar iyakance hauhawar zafin duniya zuwa 1.5°C. Saboda haka, ba mu da wani zaɓi face goyan bayan Yarjejeniyar Hana Yaɗuwar Man Fetur, wanda wannan wani tsari ne da zai bai wa ƙasashe damar amincewa a kan kawar da samar da man fetur ta hanyar da ta dace da adalci da gaskiya, da kuma sadaukar da kai ga sauya yanayi ga ma'aikatan da abin ya shafa da al'ummomin da ke cikin haɗarin sauyin yanayi a cikin adalci.

Bacewar Halittu Mabanbanta

1.12 Yayin da muke canza fuskar duniya da yanayinta, muna lalata wuraren zama na sauran halittun da suke raya ƙasa tare da mu. Lalata wuraren zamansu yana lalata rayuwarsu, kuma muna asarar bambancin tsirrai da dabbobi masu muhimmanci ga rayuwarmu a cikin sauri. Ba mu da ikon lalata duniya gabaɗaya, kuma ba za mu iya shafe dukkanin rayuwa ba. Amma a haƙiƙa, muna lalata wasu rukunoni na musamman na nau'ikan halittu waɗanda muka taso a cikinsu, kuma makomarmu tana ɗamfare da su sosai. Masana kimiyya suna cimma matsaya a kan cewa ɓarnar da ayyukan ɗan'adam take haifarwa tana iya haifar da rushewar halittu karo na shida. Kowace rushewar halittu a tarihin duniya ta haifar da sauyi mai tsanani a tsarin rayayyun halittu. Idan muka haifar da wata rushewar halittu, da alama ba za mu kasance daga cikin waɗanda za su iya tsira ba. Kuma a cikin Alƙur'ani, an yi mana gargadi akai-akai game da tsofaffin al'ummomin da suka wuce iyaka, suka lalata albarkatunsu da ni'imomin yanayi—kuma cewa Allah Yana iya maye gurbinmu da wata sabuwar halitta.

1.13 Arzikin halittu mabanbanta shi ne abu mafi sarƙaƙiya kuma mafi muhimmanci a duniya. Wani muhimmin "albarkar ƙasa" ne wanda ya ƙunshi dukkan dangogin rayayyun halittu, kuma dukkan rayayyun halittu sun dogara da shi. Idan ba tare da haɗin kai na ɗimbin nau'ikan halittu a yanayin duniya ba, to fa da ɗan'adam ya rasa makoma. Waɗannan alaƙoƙi masu sarkakiya suna tallafawa rayuwarmu ta hanyar samar da iskar da muke shaƙa da ruwan da muke sha da abincin da muke ci. Duk waɗnnan suna cikin haɗari saboda yadda muke gudanar da duniya a kan yanayin halitta. Idan aka ba da isasshen lokaci, za a iya rage illolin sauyin yanayi ko da ba a iya tarewa ba a cikin ƙarnoni masu zuwa, amma idan wani nau'in halitta ya ɓace, to fa ya ɓace kenan har abada. Dukkan nau'ikan halittu suna da muhimmiyar rawa wajen kiyaye lafiyar yanayin duniya. Ba mu san duk hanyoyin da kowane nau'in halitta yake taimakawa ga duk rayuwa ba, ko kuma waɗanne nau'ika ne suka fi

muhimmanci a gudanar duniya ba. Mun lura a cikin damuwa cewa ƙasashen da suka rattaba hannu a kan Yarjejeniyar Halittu Mabanbanta (CBD) ba su cimma ko ɗaya daga cikin manufofi 20 na "Manufofin Bambancin Halittu na Aichi" ba, waɗanda suka kasance wani ɓangare na shekarun 2011-2020 na Majalisar Ɗinkin Duniya a kan Halittu. Duk da haka, mun ji daɗin lura cewa Yarjejeniyar Majalisar Ɗinkin Duniya ta Halittu Mabanbanta (CBD) ta amince da sabon tsarin kare bambancin halittu na duniya wanda ya ƙunshi manufofi huɗu da za a cimma nan da 2050 da kuma wasu takamaiman manufofi 23 da ƙasashe masu rattaba hannu za su cimma nan da 2030. Daga cikin waɗannan manufofi akwai rage asarar wuraren da ke da muhimmin bambancin halittu, gami da yanayin muhalli mai inganci, zuwa kusan sifili nan da 2030. Hakanan suna da niyyar tabbatar da cewa aƙalla kashi 30% na ƙasa da ruwa na kan ƙasa, da na teku da bakin teku, musamman wuraren da ke da muhimmanci ga bambancin halittu da ayyukan yanayin muhalli, ana kiyaye su yadda ya kamata ta hanyar tsare-tsaren kariya, don tabbatar da cewa duk wani amfani mai ɗorewa a irin waɗannan wuraren ya yi daidai da sakamakon kiyayewa, da kuma tabbatar da cewa ana mutunta haƙƙin mutane 'yan asalin wurin, gami da ikonsu a kan muhallansu na gargajiya.

Adalcin Zamantakewa Da Na Muhalli

1.14 Matsalarmu sakamako ne kai tsaye na fifikon da muke ba wa cigaban tattalin arziki fiye da kula da Duniya da sauran dangogin rayuwa. Mun fi fifita burinmu na zama masu matsakaiciyar rayuwa, sama da yadda muke ƙoƙarin daidaita rayuwar kanta. An tsara Manufofin Cigaba mai Ɗorewa (SDGs) da kyau kuma cikin daraja don biyan buƙatun mutanen da suke fama da talauci da wahala, ba tare da lalata yanayin halittu ko kuma hana jin daɗin al'ummomi na gaba ba. Mu – marubutan wannan Yarjejeniya – mun amince da su gabaɗaya, amma ba za su magance wannan rikicin ba. Akwai buƙata cewa ƙasashe masu arziƙi su rage yadda suke amfani da albarkatu don kiyaye bambancin rayuwa tsakaninsu da ƙasashe marasa arziƙi.

1.15 Wataƙila ba a fahimci yadda lalata bambancin al'adu ya shafi lalata bambancin halittu sosai ba. Waɗannan abubuwan sun faru ne a cikin tarihin ɗan'adam na shekaru 500 da suka wuce. Wayewar da muke rayuwa a yanzu an gina ta a kan ƙaburburan al'ummomin asali da na gargajiya waɗanda suka kasance suna kula da bambancin rayuwa ta irin hanyoyinsu na tsawon shekaru dubunnai. Babban salon rayuwar duniya yana bin tsarin da ba ya bayar da muhimmanci game da bambancin halittu ko al'adu. An tilasta wa mutanen duniya wata sabuwar rayuwa ba tare da la'akari da ko hakan ya dace da su ko yanayinsu ba.

1.16 Mun shiga wani mataki mai haɗari da rashin tabbas a cikin tarihin ɗan'adam. A bayyane yake cewa wayewar da muke rayuwa a cikinta a yanzu – wadda ake ganin tana kawo fa'idojin abubuwa marasa misaltuwa – ita ce tushen wannan rikicin. A shekara ta 1992, bayanin gargaɗin da Masana Kimiyya suka yi wa 'yan'adam ya yi kashedi a kan cewa, "ana buƙatar babban canji a yadda muke kula da Duniya da rayuwa ita kanta, don gujewa wahalhalun ɗan'adam," kuma an yi bayanin cewa, "'Yan'adam da yanayin duniya suna kan hanyar yin karo… Idan ba a gyara ba, yawancin ayyukanmu na yanzu… suna iya canza duniyar rayuwa ta yadda ba za mu iya cigaba da rayuwa kamar yadda muka saba ba." An sake fitar da wannan gargaɗin bayan shekaru 25 a shekara ta 2017. An kamala bayanan da cewa a yawancin matakan, ɗan'adam ya kasa samun cigaba, kuma an yi gargaɗin cewa "lokaci yana ƙara ƙurewa."

1.17 Kodayake martanin ɗan'adam ga rikicin muhalli bai isa ba kuma ya zama a tsittsinke, muna yaba ƙoƙarin ƙungiyoyin ƙasa da ƙasa da ƙungiyoyin ƙwararru da mutane masu jajircewa wajen kare Duniya. Rikicin na iya samar da dama; ayoyin Alƙur'ani sun bayyana tsawa a matsayin tushen tsoro

da alfahari. Daga cikin hasken alfaharin da yake ratsa cikin guguwar wannan rikicin, akwai haɗuwar al'ummomin addinai da al'ummomin gargajiya da 'yan asalin ƙasa ba kamar yadda ya taɓa faruwa ba. Wannan ƙungiya ce mai girma wadda ta wakilci fiye da kashi 80% na al'ummar duniya, tare da shugabanni daga cikin al'umma waɗanda suke da ikon kawo sauyi a cikin gaggawa; domin kowace al'ummar addini da kowace al'umma ta gargajiya suna da ɗabi'un da suka samo asali daga hulɗar shekaru aru-aru da yanayin halittu da bambancin rayuwa. Wannan bambancin al'adu yana ɗauke da ɗimbin ɗabi'u da hikima waɗanda za a iya amfani da su wajen magance rikicin.

1.18 Duk da haka, muna buƙatar mu yi taka-tsan-tsan. A neman mafita, 'yan'adam sun fi mayar da hankali ga alamun rikicin fiye da tushensa. Akwai abubuwa biyu masu muhimmanci da suke kusa da mu har muka ɗauke su a matsayin abin da ba za a iya saɓawa ba. Dole ne a bincika su idan muna son maido da tsarin Duniya a cikin kwanciyar hankali. Na farko daga cikinsu shi ne ɗabi'armu game da mu'amala da duniyar ita kanta a matsayinta na albarkatun da za a iya amfana da ita. A cikin gaggawarmu na samun wadata, mun bi wani tsari na ƙarya wanda yake daidaita cigaban tattalin arziƙi, da cigaban ɗan'adam a kan yanayin ɗabi'a, a matsayin cigaba mai tsayi mara iyaka. Amma zatonmu na cewa za mu iya saɓawa ƙa'idojin da Allah ya tsara a cikin yanayin ɗabi'a yana tabbatar da lalacewarmu.

1.19 Abu na biyun kuma ba wai kawai yana da alaka ta ƙut-da- ƙut da na farko ba, yana ma ƙara ƙarfafa shi ne samar da tattalin arziki. Kuɗi sun bai wa 'yan'adam damar yin kasuwanci da musayar kayayyaki da ayyuka da kuma gina wayewar kai tun tsawon shekaru dubunnai. Da alama ba za mu iya rayuwa ba tare da su ba, amma a 'yan lokutan nan mun ƙirƙiro wani babban canji a cikin yanayinsa. A da, kuɗi suna da darajarsu ta zahiri, amma a yanzu ya zama ruwan dare a samu kalamai masu ban mamaki daga fitattun masana tattalin arziƙi, misali: "…kuɗi ya kasance wata alama mara tushe, ba su da wata daraja ta asali, kuma ba su da wata alaƙa ta kai tsaye da wani abu na musamman." A gaskiya, kuɗi kamar ƙwayar cuta ce da take cinye yanayin ɗabi'a duk lokacin da muka yi amfani da su. Tsarin cigaban tattalin arziƙi da ke tafiya tsarin duniya ya dogara ne a kan wannan ruɗani, kuma ya haifar da hasashe mai ban tsoro na rugujewar tattalin arziƙin duniya.

1.20 A matsayinmu na jinsin ɗan'adam, muna yin amfani da muhalli don amfaninmu tsawon shekaru dubunnai, amma yanzu mua wuce gona da iri a yanayin ayyukanmu. An yi mana gargaɗi a cikin Alƙur'ani cewa canza yanayin halittar Allah shaiɗanci ne (4:119). Ayyukan ɗan'adam sun haifar da babbar ɓarna da lalacewa a Duniya, *fasād fī'l-ard*, a cikin harshen Alƙur'ani: ta hanyar gurɓata iska da ruwa, da ɗumamar yanayi da sauyin yanayi da amfani da albarkatun rayuwa fiye da ƙima, lalatawa da rarraba wuraren zama na halittu ga talauta ƙasa da ƙaura da wasu nau'in halittu da shigar da ƙwayoyin halitta da aka sauyawa fasali da kawar da halittu mafarauta da nau'in da ake ɗauka a matsayin ƙwari, da tarin yawanmu, ga shi kuma mun lalata tsarin halittu wanda rayuwarmu da ta sauran halittu take dogara a gare su. Mu 'yan'adam—waɗanda aka halicce su, a bisa ga koyarwar addininmu, don zama *khalīfah* wakilai a Duniya, waɗanda aka ba su amana don kula da ita da sauran halittun da take ɗauke da su—ba wai kawai mun cika ta da ɓarna da zubar da jini ba, har ma mun fara lalata rayuwa ta shida a cikin tarihin duniya. Da wahala a iya tunanin wani laifi mafi muni wanda ba za a iya karewa ba, wanda ya fi wannan:

Ɓarna ta bayyana a cikin ƙasa da teku
Saboda abin da hannayen yan'adam suka samar,
Domin Ya ɗanɗana musu sakamakon ayyukansu,
Domin su koma (ga Allah)." (30:41)

Muna da kyakkyawan fata

1.21 A cikin wannan aya ta Alƙur'ani, mun samu dalilin da ke nuni cewa har yanzu za mu iya canza ɗabi'unmu. Kuma bisa fatan za mu koma daidai mu gyara tafarkinmu, yanzu za mu yi ƙoƙarin fahimtar yadda addininmu ya koya mana mu yi mu'amala da ƙasar da muke rayuwa a kanta. Hanyarmu ta ƙunshi ɓangarori daban-daban:

- A matsayinmu na Musulmi, muna kallon ƙasa a matsayin wata albarka ce daga Ubangijin halittu, Wanda zai yi mana hisabi game da duk abin da muka aikata a cikinta. Muna neman fahimtar yadda, ta hanyar mu'amala mara kyau a cikinta, muna wulaƙanta fahimtarmu game da ita. Wannan zai iya taimaka mana wajen sake gano ƙimar abin da muke rasawa.
- Muna ƙoƙarin bayyana fahimtar haƙiƙanin halitta da kuma tsarin duniya, dangantakar da take tsakanin Mahalicci da halittunsa, da kuma alaƙar ɗan'adam da su biyun—da kuma haƙƙin da muke da shi a kansu—domin mu iya gani a sarari yadda za mu gyara abin da muka ɓata.
- Muna ƙoƙarin fayyacewa kuma mu bayyana muhimman koyarwar kyawawan ɗabi'u na Musulunci, domin su motsa mu mu himmatu ga canje-canjen da ake buƙata, a bisa ga tafarkin Annabi (S.A.W).
- Muna kallon rikicin da ke addabar rayuwa a duniya ta fuskar tsarin siyasa da tattalin arziƙi, kuma muna neman gano abubuwan da ke cikin koyarwar Musulunci na raba albarkatun ƙasa daidai—waɗanda masana tattalin arziƙi suke kira "albarkatun ƙasa"—domin su taimaka mana mu magance rashin adalci kuma mu samu ingantaccen tsarin rayuwa mai farfaɗowa, ba tare da tauye haƙƙin al'ummomi masu zuwa nan gaba ba.
- Muna neman gano muhimman abubuwa na koyarwar addininmu game da shari'a da dokoki da ayyukan kiyayewa da manufofi, da gwagwarmaya, domin mu fara ɗaukar matakan da suka dace don dawo da ma'auni (mīzān) da muka lalata.

Babi na 2

Ayoyin Allah a Sammai da Ƙassai

Mahalicci Ɗaya, Ubangijin Kowa

2.1 Alƙur'ani yana cike da isharori zuwa ga abubuwas halitta, amma kai tsaye bai ƙunshi kalmar 'muhalli' ko abinda ya ginu daga kalmar ba. A Larabci, kalma mafi kusa da 'Muhalli' ita ce '*muhīt'*, ma'ana 'farfajiya'; Amma a yaren Alƙur'ani, tana nufin al'amarin Ubangiji da IliminSa da aka yi bayani a kalmar '*muhīt*', wanda ya kewaye dukkan komai, kamar yadda yake a 2:115 da 4:126. Koyarwar Musulunci game da duniya tana kai-komo ne a kan halitta (*al-khalq*), da dukkan ma'anoninta, wadda ta zo fiye da sau 250 a ayoyin Alƙur'ani. A nan muna bayanin tsarin Addininmu da mahangarsa game da halitta bisa duba da alaƙa tsakanin Ubangiji da ababen halitta, wanda jinsin ɗan'adam yake ɗaya daga ciki.

2.2 ***Tauhidi*; tabbatar da ɗayantakar Ubangiji**, shi ne ƙashin bayan tsarin Musulunci. Mu Musulmi, mun yi imani da cewa ɗayantakar Ubangiji shi ne tushen addininmu, da haƙiƙarsa, da tsarinsa, da dokokinsa, da ruhin Musulunci. Alƙur'ani ya fara da jinjina wa Allah a matsayin "***Ubangijin Talikai*" *(Rabb al-'ālamīn*)** (1:1). Kowacce salla cikin sallolin farilla da muke yi kullum tana farawa da waɗannan kalmomi. A ɓangare ɗaya, kalmar *rabb* tana nuni zuwa ga Ubangiji, Mafi Girma wanda kowa da komai ke bautawa, a ɗaya ɓangaren kuma, Majiɓinci wanda Ya samar da kowace halitta, kuma yake ciyar da ita, ya raya ta, ya shiryar da ita, har ta kai ga ƙaddararta. Sanin cewa Shi ne Ubangijin duk halittu yana sa mu fahimci cewa ba makawa bauta masa ta ƙunshi kyautatawa ga kowa da komai.

2.3 Dukkan abubuwan halitta, tun daga ƙasa da kwayar zarra har zuwa duniyoyi masu nisa, duk halittun Allah ne kuma suna dogara gare Shi cikin kowane ɓangare na kasantuwar su. "***Ka ce: Shi ne Allah Ɗaya. Allah abin nufa da buƙatu.***" (112:1-2). "***Shi ne Allah, Maƙagin halittu, Mai surantawa …***" (59:24). Duniya da ke kewaye da mu tana tabbatar da Zatin Allah. Wannan tushen gaskiya ne da aka nanata sau da dama a cikin Alƙur'ani ; (3:190, 30:17-27, 41:53, da sauransu), suna tunatar da mu cewa Ubangiji yana kewaye da dukkan komai: "***Kuma abin da yake cikin sammai da abinda yake cikin ƙasa duk na Allah ne. Kuma Allah Ya kasance yana kewaye da (sanin) komai*" *(4:126); "Gabas da yamma kuma na Allah ne. Duk inda aka fuskantar da ku, to can ma Allah ake fuskanta. Lallai Allah Mai yalwar falala ne, kuma Mai Yawan sani*" *(2:115). Shi ne Mai bayarwa, "…yanzu akwai wani Mahalicci ban da Allah wanda yake azurta ku daga sama da ƙasa?" (35:3);*** *Shi ne Mai rayar da abu marar rai*, kuma Ya gudanar da shi tsakanin rayuwa da mutuwa, "***Lallai Allah ne Yake tsaga ƙwaya da ƙwallon dabino, shi Yake fitar da rayayye daga matacce, kuma Mai fitar da matacce daga rayayye: Wannan shi ne Allah; to yaya ake kautar da ku?*" *(6:95).***

2.4 Yayin da Ubangiji Ya kasance cikakke kuma mara ƙarshe, su ababen halitta an ƙaddara musu tawaya da ƙarewa. An ƙididdige su, kuma Ubangijin su Ya ƙaddara iyakar su. Alƙur'ani yana faɗa mana: "***...shi ne ya halicci dukkan komai, sannan ya kididdige shi (matuƙar) ƙididdiga***" (25:2). Muna yarda da waɗannan iyakoki da godiya da farin ciki; muna gudanar da rayuwa cikin su da zuciya ɗaya, kuma ba ma neman ƙetare iyakar su, domin **"*(kuma) Ya ba ku duk abinda kuka roƙe shi, kuma da za ku ƙirga ni'imomin Ubangiji, to ba za ku iya ƙididdige su ba. Lallai mutum mai yawan zalunci ne, mai yawan butulci*"** (14:34).

Kima da Darajar Halitta

2.5 Allah – Maɗaukaki – bai sanya ko ɗaya daga halittunsa ta zama a wofi ba: kasancewar ya halicci wani abu kaɗai ya isa ya ba shi ƙima da daraja. Ware wata halitta a bisa la'akari da ɗabi'a ko ƙima ya saɓawa ƙa'idar tauhidi. Haka kuma, Allah ya halicci kowace halitta *bi 'l-haqq*, bisa gaskiya da adalci. Kuma duk halittu suna da haƙƙi. "***Ba mu halicci sammai da ƙasa da abin da yake tsakaninsu don wasa ba. Ba mu hallicce su ba sai don gaskiya…***" (44:38–39). Za mu iya ɗaukar ɗan ƙwaro a matsayin abu mara muhimmaci, amma Allah bai ƙi ba ya yi amfani da shi a matsayin misali (2:26), kuma zuma tana samun wahayi daga Allah (16:68-69). Babu wani abin halitta mara muhimmanci. Ba wanda aka halitta a banza; duk an halicce su ne bisa adalci. Don haka, bai kamata mu halakar da ko ɗaya don wulaƙantarwa ba, kuma bai kamata mu kashe rai ba sai bisa adalci. Lallai, Ubangijin dukkanin talikai Ya albarkaci duniya: "***Ya kuma kafeta (duniya) da duwatsu a cikinta, ya kuma yi albarka a cikinta, ya kuma ƙaddara dangogin abincinta…***" (41:10), kuma Ya kyautata kowanne daga halittunSa, ya cika su da kyau da ƙawa: "***Shi ne Wanda Ya kyautata kowane abu da Ya halitta…*" (32:7); "*Kuma za ka ga duwatsu, ka zaci a tsaye suke cak, alhali kuwa su suna wucewa ne irin wucewar giragizai. Aikin Allah ke nan, Wanda Ya kyautata kowane abu…***" (27:88).

2.6 **Allah: Mai Jin-ƙai**. Ubangijin duk halittu shi ne Mai rahama, Mai Jin-ƙai. Yalwar rahamarsa da falalarsa, da jin-ƙansa sun wuce yadda tunaninmu zai iya riska. "***…****kuma rahamata ta yalwaci dukkan komai…*" (7:156). "***…Ubangijinku Ya wajabta rahama ga kansa…***" (6:12). Ya cika duniya da ɗaukaka da kyau, kuma Ya ba halittu masu hankali ji daban-daban don mu da su mu gane wannan kyau da ɗaukaka. Saboda muna rayuwa a cikin duniya da rahamar Allah ke bayyane a cikinta, kuma daidaito da kyau sun shiga cikin kowane abu: "***Ya Ubangijinmu! Ka kewaye komai da rahama da sani…***" (40:7).

2.7 Dukkan halittu sun shaida da girman ɗaukakar Mahaliccinsu, Ubangiji, Mai azurtawa:

*"**Sammai bakwai da ƙasa da abinda yake cikin su suna tsarkake Shi. Babu wani abu face yana tasbihi da gode masa…**" (17:44)*
*"**Baka ka gani ba cewa Allah duk abinda yake sammai da ƙasa yana tasbihi gare shi, haka tsuntsaye kuma sun buɗe fukafukansu sun yi sahu, kowannensu (Allah) Ya san sallarsa da tasbihinsa? Allah kuwa masanin abin da suke aikatawa ne**" (24:41)*

Dukkan halittu suna miƙa wuya ga Mahalliccinsu, Ubangijinsu, kuma mai raya su, cikin biyayya da ibada, suna sunkuyar da kawunansu cikin bauta da salati – ban da 'yan'adam, wanda ko da yake ba za su iya kaucewa dokokin halitta da Ubangiji ke gudanar da komai ba, an ba su 'yancin zaɓi: za su iya yarda da miƙa wuya cikin ƙauna ko su bijire ta hanyar saɓawa umarnin Ubangijinsu, hakan ya jawo fushinSa:

"***Shin ba ka san cewa duk abin da yake cikin sammai da ƙasa suna sujjada ne ga Allah ba, (haka nan) rana da wata da taurari da duwatsu da bishiyoyi da dabbobi da kuma mutane masu yawa; da yawa kuma azaba ta tabbata a kansu?…***" (22:18)
"***…kuma duk wanda ke cikin sammai da ƙasa gare Shi ne ya miƙa wuya yana so ko yana ƙi, kuma zuwa gare Shi za a komar da su?***" (3:83)

Daga miƙa wuya na dukkan halittu ga Ubangijinsu, Mai azurta su, ake fahimtar cewa su Musulmai ne, kuma suna cikin babbar al'ummar *islām*, wadda 'yan'adam ke iya shiga idan sun ga dama.

2.8 **Alamomin Ubangiji**: Bugu da ƙari, kowace halitta wata alama ce mai ban mamaki wadda take nuni ga Mahaliccinta, hikimarsa, da rahamarsa; kowacce ƙunshe take da ma'anoni da darussa da

za a koya. Duniya, kamar wani madubi ne da ke nuni da ƙarfi, da ɗaukaka, da kyau, da hikima da kuma jin-ƙan Mahaliccinta.

***"Lalle, a cikin halittar sammai da ƙasa, da saɓawar dare da rana, tabbas akwai ayoyi ga ma'abota hankula. Su ne waɗanda suke ambaton Allah a tsaye da kuma a zaune da kuma kishingiɗe, suna kuma tunani a kan halittar sammai da ƙasa (suna cewa): "Ya Ubangijinmu, ba Ka halicci wannan a banza ba, tsarki ya tabbata gare Ka, Ka tserar da mu daga azabar wuta!"*"** (3:190–191)

Kalmar "āyah", ma'ana "alama", ita ce kuma kalmar da ake amfani da ma'anar ayoyin Ƙur'ani. Malaman Musulunci sun jaddada daidaiton ma'ana tsakanin ayoyi rubutattu da aka saukar ga 'yan'adam, ta hannun annabawa, manzannin Allah, wadanda aka fi sani da "*al-qur'ān at-tadwīnī*", da kuma rubutaccen Alƙur'ani , wato *al-kitāb al-mastūr*, da kuma ayoyin da ke cikin halittun duniya, wato "*al-qur'ān at-takwīnī*", da ayoyin sammai waɗanda ake gani, wato *al-kitāb al-manzūr*. Duka wahayi ne daga Allah, da ke ƙunshe da alamomi (*āyāt*), kuma duk daga wuri guda suke. Alamomin Allah da ke cikin halittu suna ƙara bayyana ma'anar rubutattun ayoyi, su kuma suna koya mana yadda za mu fahimci halitta.

2.9 Baya ga asalin darajarta ta halitta, kowace halitta tana da amfani na zahiri a matsayin wani ɓangare na tsarin da ke tallafawa rayuwa a duniya. Dukkan halittu suna cuɗanya da juna, suna cikawa juna da tallafawa juna bisa tsarin "*sunan*" Allah. Kamar yadda malamin ƙarni na 13, 'Izz ad-Dīn ibn 'Abd as-Salām, ya ce: *"Ka sani cewa Allah Ya halicci halittunsa ya sanya su dogara da juna, domin kowane ɓangare ya tallafa wa jin daɗin sauran ɓangarori*..
Dukkan halittu suna bautawa Allah ta hanyar bayarwa: ƙasa, da tsirrai, da dabbobi, da sama, dukkansu suna tallafar juna; suna biyayya ga Allah, ba sa ƙin bayarwa. Duk da cewa wasu nau'ukan suna cinye wasu, wannan saɓani a zahiri ne kawai, amma a haƙiƙa suna da buƙatar juna; abinda kowanne ke bayarwa ga ɗan'uwansa sadaka ce. Ta hanyar wannan tallafawar da Allah Ya ƙaddara, kowace halitta tana tallafawa walwalar sauran. Wannan yana samar da yanayi na cuɗanyar amfanar juna wanda Allah ke amfani da shi wajen tafiyar da rayuwar rayayyun abubuwa.
An rawaito cewa Manzon Allah tsira da amincin Allah su tabbata gareshi ya ce: **"***Halittu duka mabuƙata ne ga Allah, kuma mafi soyuwa a wurin Allah daga cikinsu shi ne wanda ya fi kyautata wa mabuƙata gareshi***."**

Daidaiton Halitta

2.10. Al-Mīzān: Daidaito da Sakamako. Alƙur'ani yana bayyana dukkan halittu a matsayin waɗanda aka daidaita su cikin tsarin da ke da dangantaka da juna kuma suke dogaro da juna.

Kuma ƙasa, Mun shimfiɗa ta, kuma Mun jefa duwatsu masu ƙarfi a cikinta, kuma Mun tsirar da dukkan abubuwa da daidaito a cikinta. Kuma Mun sanya a cikinta abinci gare ku da waɗanda ba ku taimka ba. *(15:19-20)*

Kuma sama, Shi (Allah) ne ya ɗaukaka ta, kuma ya kafa daidaito. Don haka kada ku karya daidaito.Ku auna da adalci, kada ku tauye awo. Kuma ƙasa, Ya shimfiɗa ta domin halittu duka *(55:7-10)*

Daidaiton halitta ko daidaituwar duniya an danganta shi a cikin Alƙur'ani da *al-qist*: adalci, gaskiya, da daidaito.

"Mun aiko da Manzanninmu da hujjoji bayyanannu. Kuma Mun saukar da Littafi da Mizani tare da su domin mutane su kafa adalci..." *(57:25)*

2.11 Alƙur'ani yana bayyana duniya da sauran sararin samaniya da zurfin ma'ana, da manufa, da tsari, da kuma kyau. Halittar duniya ba ta zo bisa haɗari ko bazata ba, ba a fasalta samuwarta da ruɗani ba, kuma ba ta rasa kima ko muhimmanci ba.

"*Tana da tsari mai ƙarfi kuma haɗe take, babu giɓi, babu yagewa, babu rushewa,*"

Musulmi suna kallon halittar Allah a matsayin wata hujja ta girma da iko na Mahalicci; Majiɓincin bayi. Bisa koyarwar Kur'ani, ana kira gare mu da mu kalli tsarin daidaituwar halitta da kuma gamawar tsari na halittar da mu kuma lura kuma da zagayen halitta:

- Daga rana a koma dare, daga dare kuma a koma rana,
- matattu suna zama masu rai
- rayayyu suna mutuwa su koma ƙasa
- iska, gajimare, ruwan sama
- taurari da duniyoyi suna shawagi a cikin sarari mai faɗi

Gamewar tsari na halittar, da albarkarta da kyawunta, da kuma kimarta da ma'anarta duk suna ɗora mana alhakin ɗabi'a na kareta da kulawa da ita.

2.12 **Umam: Al'ummai**

Alƙur'ani yana bayyana dabbobi da dukkan halittun da muke rayuwar duniya da su a matsayin al'ummai kamar mu:

***"Babu wata dabba da ke motsawa a ƙasa ko wani tsuntsu da ke tashi da fukafukansa, face al'umma ce kamar ku..."** (6:38)*

Tun da su ma halittu ne masu baiwa irin tasu kuma al'ummai ne kamar mu, wajibi ne mu girmama su da kulawa (*taqwā*) da jin ƙai (*rahmah*) da kuma ƙoƙari na kyautata musu da mafi alheri (*ihsān*). Mahimmancin ɗabi'ar da Kur'ani ya nuna ga waɗannan halittun da ba mutane ba, abu ne sananne a wajen masana tun farkon ilimin addinin Musulunci.

2.13 **Al-Fitrah: Halayyar Asali ta Ɗan'adam**

Alƙur'ani yana gaya mana cewa an halicci ɗan'adam ne cikin tsarin halitta na asali (*fitrah*), kuma tun da muna daga cikin wannan halitta, halayenmu (*fitrah*) suna bin tsarin da aka assasa wannan halitta da shi:

***"Ka fuskantar da kanka ga addini gabaɗaya cikin gaskiya – halittar da Allah Ya halicci mutane a kanta. Halittar Allah ba za a sauya ta ba. Wannan shi ne addini na gaskiya, amma mafi yawan mutane ba su sani ba**." (30:30)*

Duk da cewa wannan aya tana gargaɗin kada a canza halayyar ɗan'adam ta asali, tana kuma nuni da haramcin canza halittar Allah gaba ɗaya ma. Idan muka kalli halittar ɗan'adam daga mahangar muhalli, za mu fahimci cewa an halicce mu cikin wata takamaimiyar al'umma ta halittu da ke daidaituwa da juna da kuma sabawa da yanayin muhalli daban-daban da suka kasance tun kafin zamanin ƙanƙara ya ƙare kusan shekaru 12,000 da suka wuce. Haɗin tekuna da ƙanƙara, dazuka masu ruwan sama, dazukan Arewaci, wuraren ruwa, dazukan *Tundra (*matattarar ƙanƙara mara itatuwa) da hamada – su ne wuraren zama da mu da sauran halittu muka rayu muka bunƙasa a cikinsu.

Saboda haka, kalmar *fitrah* a nan tana iya nufin tsarin halitta na asali da ke iyakance yadda aka halicci ɗan'adam da sauran halittu. Haka kuma, akwai gargaɗi a cikin maganar "halittar Allah ba za a sauya ta ba," domin a wani wuri Kur'ani ya sanar da cewa "canza (wato ɓata ko karkatar da) halittar Allah

da mummunar manufa" aiki ne na Shaiɗan wanda shi ne ƙololuwar mai yaɗa ɓarna, domin Shaiɗan ya ce:

"Zan umarce su, har sai sun canza halittar Allah." (4:119)

2.14 Dukkan sararin samaniya da abin da ke cikinsa – ba kawai teku da duwatsu da tsirrai da kuma dabbobi ba – har da yini da dare da rana da wata, da kuma taurari – Ƙur'ani ya bayyana su a matsayin masu hidima (*musakhkhar*) ga ɗan'adam. Duk da ba za mu iya ƙirga ni'imomin Ubangijinmu ba, amma kuma bai kamace mu ba mu yi tafiya a duniya da girman kai:

***"Kada ka yi tafiya a doron ƙasa da girman kai. Ba za ka iya tsaga ƙasa ba, kuma ba za ka kai duwatsu tsaho ba."** (17:37)*

***"Lallai halittar sammai da ƙasa ta fi halittar ɗan'adam girma, amma mafi yawan mutane ba su sani ba."** (40:57)*

Babu wani wuri da Allah Ya nuna cewa sauran halittu an halicce su ne kawai – ko ma kawai tun farko an halicce su ne domin su bauta wa ɗan'adam. Wauta ce a ɗauka cewa dukkan halittun nan an halicce su ne don nishaɗi da jin daɗinmu, kuma girman kai ne mu ɗauka cewa muna da haƙƙin hallaka kowace halitta da ba mu ga amfaninta kai tsaye ba!

Mai tunani na ƙarni na 14, *Taqī ad-Dīn Ahmad ibn Taymīyah*, ya bayyana dangane da ayoyin da Allah Ya ce: Ya halicci halittunsa domin 'ya'yan adam:

"An san cewa a cikin waɗannan halittu, Allah yana da manufofi masu daraja da suka fi hidima ga ɗan'adam. A cikin waɗannan ayoyi, Allah kawai yana nuna wa 'ya'yan adam amfanin da ke cikin su da ni'imar da Ya azurta su da ita."

2.15. Ko da yake sauran halittu suna da matuƙar muhimmanci ga rayuwarmu, darajar amfaninsu gare mu ba ita ce babbar hujjar kiyaye su ba. Ba zai yiwu mu tantance darajar kowace halitta ta fuskar amfaninta gare mu ba – domin ba mu san abin da take iya amfanar da mu da shi kai tsaye ba, balle tasirin da take da shi a tsarin muhalli baki ɗaya.

Saboda haka, tushen doka na farko wajen kiyaye kowace halitta shi ne: ƙimar da take da ita a matsayin halittar Allah, wata aya da mu'ujiza, kuma wani nau'i na bayyana ɗaukakar Allah da ba za a iya maye gurbinta ba.

Manzon Allah, Annabi Muhammad (tsira da amincin Allah su tabbata a gare shi) ya ba da labari game da wani annabi da ƙuda guda ya cije shi, sai ya ƙone ramin ƙudajen gaba ɗaya. Sai Allah Ya tsawata masa yana cewa:

"Saboda ƙuda guda ya cije ka, ka halaka dukan wata al'umma (*ummah*) wadda ke tasbihi da ɗaukakata?"

2.16 Tunda Ubangijin dukan halittu "…***Ya kyautata halittar kowane abu da Ya halitta…***" *(32:7)*, kuma Ya gargaɗe mu kada mu lalata daidaiton halittar mu ta asali ko na sauran halittunsa, an yi mana gargaɗi sosai kada mu yaɗa fasād – wato lalacewa, ɓarna, hallaka da rushewa – a doron ƙasa, wadda Ya tsara da kyakkyawan tsari:

*"**Kada ku aikata ɓarna a bayan ƙasa bayan an kyautata ta da tsari. Kuma ku kira shi da tsoro da bege: lalle rahamar Allah tana kusa da masu kyautatawa**." (7:56)*

Tabbas, tsoron abin da ɗan'adam zai iya haddasawa na **fasād** a doron ƙasa da masifun da irin wannan ɓarna ke jawowa yana da muhimmanci a cikin fahimtar adalci na Ƙur'ani. Halittar duniya ba wasa ba ce ko abu marar muhimmanci ba *(38:27; cf. 3:191)*. Halittar Allah "*ta kasance haɗe da juna cikin*

tsari mai kyau, tana aiki da daidaito da tsari, har ta zama mu'ujizar Allah mafi girma: idan an yi alheri a cikinta ko a kanta, alheri zai komo; idan an aikata sharri a cikinta ko a kanta, sai masifa ta biyo baya."

Ƙur'ani yana umartar mu da mu kalli abin da ya faru a ƙarshe da *al-mufsidūna fi'l-arḍ* – wato masu ɓarna a bayan ƙasa *(7:85-86)*: mutane irin su Fir'auna, 'Ād, Thamūd, da Madyan sun kasance masu iko da dukiya amma sun lalata duniya da ɓarna, sai suka halaka kansu.

Masu ɓarna a bayan ƙasa su ne masu cin amana kuma sun saɓa da waɗanda ke da alhakin kulawa da duniya. A matsayinmu na Musulmi, ya kamata mu ji tsoro da fargaba daga mummunan sakamakon ɓarna a doron ƙasa: ɓacewar halittu da ɗumamar duniya (global warming) da gurɓacewar muhalli da fari da annoba – duka muna da alhaki na faruwar su a matsayinmu na mutane.

2.17 Saɓanin kafircewa Ubangiji da yin ɓarna a bayan ƙasa yana ɗamfare ne da yin imani da aikata kyawawan ayyuka a'māl as-ṣāliḥah (ayyuka nagari): a cikinsu ne kuma ceto da rabauta da samun dacen nasarar ɗan'adam yake.

"Lalle ne Mun halicci ɗan'adam cikin mafi kyawun sura; sa'an nan Muka mayar da shi zuwa ƙasan ƙasƙanta, sai dai waɗanda suka yi imani kuma suka aikata ayyuka nagari, gare su akwai lada marar ƙarewa." *(95:4-6)*

"Ina rantsuwa da lokaci! Lalle ne ɗan'adam yana cikin hasara! Sai dai waɗanda suka yi imani kuma suka aikata ayyuka nagari, kuma suka yi wa juna wasiyya da gaskiya, kuma suka yi wa juna wasiyya da haƙuri." *(103:1-3)*

Kamar yadda aikata ɓarna da lalata duniya ke kai mu ga halaka, haka kuma aikata nagarta da adalci da ayyuka masu amfani da gyara su ne makamin tsira da bunƙasa a doron ƙasa. Domin Allah Ya ce:

"Bayina masu kyautatawa ne za su gaji duniya." (21:105)

Ayyuka nagari suna da matuƙar muhimmanci wajen bauta wa Allah da sauke nauyin da ke kan ɗan'adam a doron ƙasa, har kalmar **masālih** (fa'idodi) a cikin shari'ar Musulunci tana fitowa ne daga kalmar *ṣāliḥ* (nagari), yayin da kalmar **mafāsid** (masifu) ta samo asali daga *fasād* (ɓarna).

Khilāfah fī 'l-Ard: Wakilcin Doron Ƙasa

2.18 Gadar duniya ta hanyar aikata nagarta ita ce ke bayyana matsayi da rawar da ɗan'adam ya dace ya taka a cikin halittun duniya, domin **Alƙur'ani** ya bayyana mutane a matsayin khalā'if fī 'l-ard – wakilan da aka ɗora wa alhakin abin da suke aikatawa a doron ƙasa:

"(Allah) Shi ne Wanda Ya sanya ku masu ɗaukar nauyi a doron ƙasa, Ya ɗaukaka wasu daga cikinku mataki fiye da wasu, domin Ya gwada ku cikin abin da Ya azurta ku da shi…" *(6:165)*

Manzon Allah, Muhammad (tsira da amincin Allah su tabbata a gare shi), ya jingina da wannan aya a cikin hadithin da ya ce:

"Duniya kyakkyawa ce kuma mai korayen tsirrai; lalle Allah Ya ɗora muku alhakin kula da ita, kuma Yana kallon yadda kuke gudanar da ayyukanku."

2.19 Mutane suna da haƙƙin mu'amala da dukan sassan muhalli ba tare da keta dokokin Allah a halittarsa (*sunan Allāh fī khalqihī*) ko dokokin Shari'a (*ahkām Allāh fī shar'ihī*) ba. Dole ne mu

ɗauka daga muhalli tare da ba shi – mu biya haƙƙinsa (*haqq*), domin ya biya mana namu. Mu'amalolinmu da duk ayyukan tattalin arziƙi dole su ginu ne bisa wannan daidaitaccen tsarin halitta (*al-mīzān*) da Allah Ya halitta kuma Ya ɗaukaka.

Aiki da **khilāfah** a doron ƙasa yana nufin gyara duniya da kafa gaskiya da adalci, da yaɗa alheri da kuma amfani, kamar yadda Allah Ya umarci Annabi Dawuda: *"**Ya Dawuda! Lalle ne Mun sanya ka khalīfah a doron ƙasa: sai ka yi hukunci da adalci tsakanin mutane, kuma kada ka bi son zuciya, har ya karkatar da kai daga hanyar Allah...**" (38:26)*

A nan, ya kamata a fahimta cewa wajen cika nauyin kare duniya daga ɓarna da rushewa, mutane suna da alhakin kare ta – daga mutane kansu. Wato, mu kare duniya daga kanmu.

Khalifancinmu a doron ƙasa ana aiwatar da shi ne ta hanyar imani da **ayyuka nagari**, da ƙoƙarin kawo kyawawan abubuwa, ƙwarewa da alheri mafi girma, tare da nisantar da hana duk wani abu da zai kawo ɓarna, rushewa da lalacewa (*fasād*) a cikinta.

2.20 Ta wannan hasken koyarwar addini namu na kyakkyawa dabi'a, sai mu yi nazari kan nauyin da ya rataya a kan ɗan'adam a doron ƙasa a matsayin masu ɗaukar wannan amana. Shin khilāfah na ɗan'adam gata ce? Gaskiya ne cewa matsayi ne mai daraja, domin an halicci mutum: "*cikin mafi kyawun sura,"* wato da babban damar aikata alheri. Amma idan mutum bai cika wannan damar ba, an ce: *"an mayar da shi ƙasƙanta."*

Khilāfah ba gata ba ce, amana ce, nauyi ne, kuma jarrabawa ce, domin Allah Ya halicci rai da mutuwa ne domin Ya jarraba mu: "*wa wanda zai fi kyautatawa a cikin ayyukansa*." *(67:2)*

Khilāfah na ɗan'adam na da nasaba da ikon da muke da shi wajen yin tasiri a kan halittun Allah – ko dai da alheri ko sharri. Da ikon nan ne ke haifar da nauyi. **Khalīfah** makiyayi ne, kuma za a tambaye shi game da garken da ke ƙarƙashinsa.

Kowane mutum makiyayi ne a kan rayuwar duk halittun da ya yi mu'amala da su – ko da da alheri ko da sharri – kuma za a ɗauki lissafi a kan kowane nauyin alheri da ya aikata, da kowane nauyin sharri da ya haddasa.

Wannan jarrabawar mai hatsari tana maimaituwa kowace rana. Kamar yadda Annabi Muhammad (tsira da amincin Allah su tabbata a gare shi) ya bayyana: *"Kowa ne yini da rana ke fitowa, mutane suna tashi suna ciniki da rayukansu; wasu suna fansar su, wasu kuma suna halakar da su."*

2.21 Ko da yake ya kamata mu kasance da tawali'u wajen fahimtar rawarmu a matsayin khalā'if fī 'l-ard (wakilan Allah a doron ƙasa), darajar ƙa'idar khilāfah abin birgewa ne matuƙa: *mu mutane* mun ɗauki wata amana (*amānah*) da sama da ƙasa da duwatsu suka ƙi ɗauka saboda tsoron nauyinta:

*"**Mun miƙa amanar nan ga sammai da ƙasa da duwatsu, suka ƙi ɗauka, kuma suka ji tsoro daga gare ta. Amma mutum ya ɗauke ta. Lalle ya kasance mai zalunci, mai yawan jahilci**." (33:72)*

Wannan amana ana fahimtarta a matsayin ɗaukar nauyin ɗabi'a (*taklīf*) – wato mutum yana da alhakin amsawa ga Allah bisa imani, niyya da ayyukansa da tasirin da ke biyo baya – tare da lada da azaba da ke tattare da hakan. Wannan amana tana da alaƙa kai tsaye da nauyin **khilāfah fī 'l-ard**: alhakin da ke kan mutum a doron ƙasa.

A matsayin mu na jinsin da ke kula da duniya, mun tabbatar da cewa mun kasance masu zalunci da jahilci. Ba za mu iya cika wannan amana ba, sai mun miƙa kulawarmu ta tsallake lokaci da wuri, sai

mun kula da dukkan halittu, mutane da dabobi, da kuma yin la'akari da tsararraki masu zuwa, daga yau har zuwa ranar tashin ƙiyama. Sai a lokacin ne za mu iya zama **khalīfafi** na gaske a doron ƙasa.

2.22 Wataƙila za a ɗauka cewa wannan yana ɗora nauyin da ba zai yiwu a ɗauka ba a kan ɗan'adam: Wane ne zai iya fahimtar dukkan sakamako da tasirin ayyukansa na yanzu– balle a abin da zai zo nan gaba? Me yake nufi mu miƙa kulawarmu zuwa wani lokaci da ba a san shi ba a nan gaba? Ta yaya tsawon lokaci na ɗumamar yanayi da ɓacewar halittu zai shafi fahimtarmu na ɗabi'a?

Mene ne nauyinmu na ɗabi'a ga tsararraki masu zuwa – na ɗan'adam da na sauran halittu – waɗanda za su iya wanzuwa a dubban shekaru masu zuwa? Ta yaya mutum ɗaya zai iya ɗaukar alhakin dukkan sakamakon ayyukansa alhali babu wanda zai iya fahimtar hakan sai Allah?

Amsarmu ita ce: Dole ne mu sanya kyautatawarmu ga Allah ta zama ita ce a sama. A cikin cikakken fahimtar iyakokin iliminmu, da ƙarfinmu da iyawarmu, da niyyarmu da kuma burinmu na bauta wa Ubangiji, dole su kasance babu iyaka. Nauyin da ke kanmu shi ne mu yi iya ƙoƙarinmu da gaskiya, sannan mu roƙi Ubangijinmu shiryarwarsa da gafara a lokacin da muka kasa – domin kuwa ba makawa sai mun kasa. Sai Allah Ya karɓi ƙoƙarinmu Ya yafe gazawarmu.

Lalle Allah ba ya ɗora wa kowa nauyi fiye da abin da zai iya ɗauka.

Ku Tafi a Hankali a Doron Kasa

2.23 An umurce mu a cikin **Alƙur'ani** da mu yi tafiya a ƙasa cikin tawali'u da takatsantsan da sauke kai. *"**Bayin Mai Rahama su ne waɗanda ke tafiya a doron ƙasa cikin tawali'u…**" (25:63)*

Ubangiji Mai Rahama, Mai mulkin dukkan halittu, Ya ajiye mu tare da sauran al'ummomin halittu masu rai a wannan duniya mai kyau da kyan gani domin mu rayu tare cikin zaman lafiya, sannan kuma Ya ɗora mana nauyin kulawa da su da ita kanta duniya.

Za mu rufe wannan sashe da wannan gagaruman nassoshin Alƙur'ani wanda ke kiran ɗan'adam da ya kalli ayoyin Allah a cikin halittarsa, ya yi tunani a kansu, ya fahimta, kuma ya koyi darasi daga gare su:

Tsarki ya tabbata ga Allah da dare da safe.

Godiya duka ta tabbata gare Shi a sammai da ƙasa, da lokacin faɗuwar rana da lokacin rana tana tsakiyar sama.

Yana fitar da mai rai daga matattu, yana kuma fitar da matattu daga mai rai, yana raya ƙasa bayan mutuwarta. Haka ne ku ma za a fitar da ku.

Kuma daga cikin ayoyinSa akwai halittarku daga turɓaya, sa'an nan ku zama mutane kuna yaɗuwa.

Kuma daga cikin ayoyinsa akwai cewa Ya halitta muku matan aure daga gare ku, domin ku samu nutsuwa a gare su, Ya sanya a tsakaninku soyayya da jin-ƙai. Lalle, a cikin wannan akwai ayoyi ga mutanen da ke yin tunani.

Kuma daga cikin ayoyinSa akwai halittar sammai da ƙasa, da bambancin harsunanku da launukanku. Lalle, a cikin wannan akwai ayoyi ga masu sani.

Kuma daga cikin ayoyinSa akwai barcinku da dare da rana, da neman falalarsa. Lalle, a cikin wannan akwai ayoyi ga waɗanda ke sauraro.

Kuma daga cikin ayoyinSa akwai nuna muku walƙiya, tana haifar da tsoro da bege, kuma Yana saukar da ruwa daga sama, da shi Yana raya ƙasa bayan mutuwarta. Lalle, a cikin wannan akwai ayoyi ga mutane masu fahimta.

Kuma daga cikin ayoyinSa akwai cewa sammai da ƙasa suna tsaye da umarninsa; sa'annan, idan Ya kira ku daga ƙasa, sai ku fito.

Gare Shi ne duk wanda ke cikin sammai da ƙasa. Dukkan su masu sallamawa ne gare Shi.

Shi ne Wanda ke fara halitta, sa'an nan Yana maimaita ta, kuma hakan ya fi sauƙi a gare Shi. Shi ne Mai darajar kamanni mafi girma a sammai da ƙasa, lalle Shi ne Mai ɗaukaka, Mai hikima. (30:17–27)

Babi na 3

Ɗabi'un zamantakewa da kyawawan ladubban Musulunci

Ƙa'idojin Kaɗaita Allah (Tauhidi)

3.1. Ƙa'idar ɗabi'a ta Tauhidi: Mafi muhimmancin ƙa'idar kaɗaita Allah Shi kaɗai wato 'Tauhīd' ita ce: bautar Allah Ɗaya – Ubangijin dukkan halittu – ta hanyar aikata mafi girman alheri da za mu iya yi ga dukkan halittunsa**.** Idan mun gane cewa Allah shi ne kaɗai Ubangijin kowace halitta, dole ne mu san cewa sadaukarwa gare Shi tana buƙatar mu yi wa dukkan halittunsa alheri da girmamawa – wato mu yi mu'amala da kowace halitta da *taqwā*, wato tsoron Allah da girmamawa ga Mahaliccinta. Allah shi ne Ubangijin kowace ƙabila, kowane zamani, da kowanne abin halitta. Saboda haka, domin fayyace nauyin ɗabi'a da ya rataya a wuyanmu, kalmar *Rabb al-'ālamīn* na nufin "Ubangijin dukkan halittu" ko "Ubangijin dukkan abin da ke wanzuwa," wato dukkan abin da ya taɓa wanzuwa da duk abin da zai wanzu nan gaba. Kowace halitta tana da ƙima da daraja sakamakon Allah ne ya halicce ta. Cire wata halitta daga jerin waɗanda suka cancanci kulawa da yin la'akari da su tamkar saɓa wa ƙa'idar Tauhidi ne.

3.2. Tasirin aiwatar da wannan ƙa'ida yana da girma ƙwarai. Wannan yana nufin cewa mutum ba zai iya ɗaukar shi kaɗai wata ƙungiya ko ɓangare na halittar Allah a matsayin waɗanda yake son su sami jin daɗi da alheri ba – sai dai idan ya yi la'akari da fatan samun jin irin wannan daɗi ga kafatanin halitta gaba ɗaya cikin hikima da girmamawa. Shin za mu iya mayar da hankali kan jin dadin ƙasarmu kaɗai mu ɗauka cewa hakan ba zai cutar da sauran ƙasashe ba? Shin za ka iya fifita jin dadin maza ka ɗauka cewa hakan ba zai wulaƙanta mata ba? Shin za ka iya fifita jin dadin masu kuɗi ka yi tunanin hakan zai amfanar da talakawa? Shin za ka iya fifita mutanen wannan zamani da ke raye yanzu, ka ɗauka cewa hakan ba zai hana 'yan'uwanmu masu zuwa tarar da gadonsu na halitta ba? Shin za ka iya fifita rayuwar ɗan'adam ka ɗauka cewa hakan ba zai hallaka dukkan sauran halittun da muke rayuwa tare da su a doron ƙasa ba? Sai dai gwamnatoci da masana tattalin arziƙi a yau yawanci suna tafiya ne bisa irin waɗannan zato da fahimta. Amma wannan bai dace da tsarin bautar Allah Mai jin ƙai, Ubangijin dukkan halittu ba. Haƙiƙa, sanya wani buri sama da na amfanin dukkan halittu a matsayin burinmu na ƙoli, cin amanar imaninmu ne. Wannan rashin ɗabi'a ta gari ne, kuma hakan bai dace ba domin yana cin karo da kuma saɓa ƙa'iadar abin da Tauhidi yake buƙatar ɗan'adam ya siffantu da shi.

Girmama Allah Ta Hanyar Girmama Halittunsa

3.3. Taqwā: Tsoron Allah: Halayyar Girmamawa, Kula, da Bi a Sannu.

Allah Shi ne Ubangijin talikai, kuma Mai cikakken iko a Ranar Sakamako, Ranar Hisabi: a wannan Rana, zai yi mana hisabi dangane da mu'amalarmu da dukkan halittunsa.

"A wannan Rana ne mutane za su fito a rukuni-rukuni, domin a nuna musu ayyukansu: To duk wanda ya aikata daidai da ƙwayar zarra na alheri, zai gan shi, kuma duk wanda ya aikata daidai da ƙwayar zarra na sharri, zai gan shi!" (Suratul Zilzal 99:6-8)

Kalmar Larabci *dharrah* a cikin waɗannan ayoyi – da ake fassarawa da "zarra," ko "ƙwaya," ko "ɗan ƙanƙanin abu" – tana nufin mafi ƙanƙantar ƙwari, ɗaya daga cikin mafi ƙanƙantar halittu da idon ɗan'adam zai iya hangowa. Dukkan fassarar na nuni da cewa Ubangijin dukkan halittu zai yi mana hisabi da shari'a bisa yadda muka mu'amalanci halittunsa komai ƙanƙantarsu. Saboda haka, wajibi ne

mu girmama Allah mu kuma ji tsoronsa a cikin yadda muke mu'amala da kowace halitta – komai ƙanƙantarta ko rashin muhimmancinta a idanuwanmu.

Babu wata halitta da ba ta da muhimmanci. Allah shi ne Ubangijin komai, kuma zai yi mana hisabi bisa yadda muka yi mu'amala da halittunsa: don haka, dole ne mu girmama Shi, mu ji tsoronsa a cikin mu'amalarmu da kowane irin abu. Dole ne mu kiyayi dokokin Allah a mu'amalarmu da kowane mutum – namiji ko mace, babba ko yaro. Dole ne mu ji tsoron Sa a mu'amalarmu da kowace dabba, kowace tsuntsuwa, kowane ƙwari, kowace shuka, kowane kogi, kowane dutse... Kowace halitta, duk da cewa za ta iya zama ba ta da muhimmanci a idanunmu, halitta ce da Allah ya halicce da kansa; kuma wata alama ce da ke nuna samuwar Allah SWT wanda ya halicce ta.

Kowace halitta duniya ce a kan kanta ta musamman da ba za ta maimaitu ba, kuma tana bayyanar da ɗaukakar mahaliccinta. Babu abin da aka halicce shi a banza; komai an halicce shi ne da wani dalili mai kyau. Don haka, kada mu cuce su ko halaka wata halitta sai bisa gaskiya.

Daga wannan mu'amala da Ubangijin dukkan halittu – wanda ke da ikon kama mu da alhaki dangane da yadda muka yi mu'amala da kowacce halitta – batun taƙawa ya shigo: wato cikakken jin tsoron Allah da girmamawa ga Ubangijin dukkan halittu, tare da kulawa mai zurfi da tsantsar bi a hankali wajen mu'amalarmu da halittunsa. Wannan hali shi ne ainihin ginshiƙin ɗabi'ar ɗaukaka.

*"**Mafi ɗaukakarku a wurin Allah su ne mafi tsoronSa (taqwa).**"* (Suratul Hujurat 49:13)

Mafi Girman Alheri ga Dukkan Halittu

3.4. Ihsān: Kyautatawa: Halayyar girmamawa a cikin bautar Allah tana cika ne ta hanyar aikata manyan ayyuka na alheri da ƙayatarwa: mafi ƙayataccen bayyanar wannan halayya a aikace shi ne yin hidima ga Ubangijin dukkan halittu ta hanyar aikata mafi girman alheri ga dukkan halittunsa. Ayyukan alheri su ne ainihin maƙasudin rayuwa da mutuwa:

*"**Shi ne Wanda Ya halicci mutuwa da rayuwa domin Ya jarraba ku: wane daga cikinku ne mafi kyawun aiki..**.."* (Suratul Mulk 67:2)

Ba wai aikata alheri kaɗai ake buƙata ba; ana buƙatar aikata mafi girman alheri (*ihsān*), tamkar muna kallon Ubangijin dukkan halittu a gabanmu – domin kuwa lalle Ubangijin dukkan halittu yana ganinmu. Annabi Muhammad (tsira da amincin Allah su tabbata a gare shi) ya ce: *"Lalle Allah Ya wajabta ihsān – mafi kyawun alheri da kyautatawa – a cikin komai."*

Waɗannan ayoyin Alƙur'ani suna nuni da cewa mafi girman ƙa'ida wajen zaɓe tsakanin ayyuka masu kyau ko hukunci da duka suka halatta, ita ce abin da yafi: wanda yafi kyau, yafi amfani, yafi ɗaukaka, yafi ƙayatarwa, yafi alheri (*ahsan*).

*"**…to ka yi wa bayina bushara – waɗanda suka saurari magana kuma suka bi mafi kyawunta: su ne Allah Ya shiryar, kuma su ne masu basira**."* (Suratuz-Zumar 39:17–18)

Ku Nuna Jin-Kai ga Ma'abotan Ƙasa

3.5 Rahmah: Jin-Ƙai. Ubangiji Majibincin talikai, Shi ne Mai jin-ƙai, Mai tausayawa. Rahamarsa da falalarsa da jin-ƙansa sun fi ƙarfin riskar tunanin abin halitta.

*"**…Rahamata ta yalwaci komai**."* (Suratu A'rāf 7:156)

Allah Ya cika duniya da ni'imomi masu kyawun gaske, kuma Ya bai wa halittun da ke raye hankali da ji da gani da sansano da ɗanɗano da sauran su domin su gane su kuma amfani waɗannan kyawawan ni'imomi maɗaukaka. Yaya ya kamata mu amshi wannan ni'ima? Ta yaya za mu nuna godiya? Shin mafi kyawun hanyar godiya ba ita bace yin hidima gare Shi? To, ta yaya za mu bauta wa Mai jin-ƙai, Mai tausayawa?

Manzon Allah Muhammad (tsira da amincin Allah su tabbata a gare shi) ya ce:

"Mai jin-ƙai ga mutane, Ana jin-ƙai a gare shi daga Mai jin-ƙai (ar-Raḥmān). Ku nuna jin-ƙai ga ma'abota ƙasa, Wanda ke sama zai nuna muku jin-ƙai."

3.6 Shukr: Godiya. Wata hanya ta amsawa ga falalar Mai jin-ƙai ita ce nuna godiya da yabawa – wato mu gode masa bisa ni'imominsa.

"Wata alama a gare su ita ce ƙasar da ta mutu: Muna raya ta, Muna fitar da daga cikinta irin da suke ci. Kuma Mun sanya a cikinta lambuna na dabino da inibi, kuma Muka fitar da magudanan ruwa daga cikinta. Domin su ci daga 'ya'yanta da daga abin da hannuwansu suka aikata. Ashe ba za su gode ba?" (Suratu Yā-Sīn 36:33–35)

Alƙur'ani yana kiranmu da mu yi farin ciki da kyan halitta a cikin duniya, da mu gina motsin zuciyarmu bisa yadda ayoyin Alƙur'ani ke bayyana kyawun halitta da ado da ƙayatarwa da ke cikin halitta, domin su tashe mu daga barci na rashin kulawa, su ja hankalinmu mu ɗanɗana daga jin daɗin kyawawan abubuwa.

Wannan kyawawan ayoyi suna jaddada kyawu da ado da ke cikin sammai (15:16, 37:6, 67:5), da cikin ƙasa: irin yadda tsirrai ke fitowa a jeji bayan ruwan sama, da yadda dabinon da ke fure ke bunƙasa (29:60; 22:5; 50:10), da lambuna da dausayi, da kuma dabbobi irin su dawaki, jakuna, raƙuma da danginsu (16:5-6; 8).

Saboda haka, Alƙur'ani yana shiryar da motsinmu da hankalinmu don gane kyawu da kamala da ke cikin halittun Allah – da kuma kyautata fahimtar cewa halittu alamu ne da ke nuni da Kyakkyawan Mahalicci da Ya fi halittun da Ya ƙirƙira.

Idan mawaƙi yana ganin kyawu cikin komai ta hanyar basirarsa ta fasaha, shi mumini yana ganin kyawu cikin komai ta hanyar basirar ruhi da imani – yana ganin kyawun Mahalicci a cikin kyautata halittunSa.

Ayoyin Mai Jin-Kai

3.7 Amsa ga Alamomin Mai Jin-Ƙai. Alƙur'ani ya bayyana ayoyin da ke cikin halitta a matsayin hanyoyin bayyana sanin Allah da manufarsa ga waɗanda ke yin tunani, masu fahimta, da masu yin tuntuntuni. Tunanin waɗannan ni'imomi yana wajabta mana nuna godiya. Mu mu'amalanci halittu cikin yin tafakkuri da godiya (*shukr*). Kamar yadda yabon Ubangiji yake, godiya ana jinta ne a zuciya kuma ana furta ta da baki. Gaɓɓai ma ya kamata su bayyana godiya ta hanyar aikata kyawawan ayyuka da kuma kyautatawa (*ihsān*) ga halittun Allah. Godiya don ni'imomin Allah na bayyana ne ta hanyar amfani da su ta hanyoyin da suka dace, tare da kulawa da su, da gyara su, da bunƙasa su.

3.8. Fahimtar Ayoyin Mai Jin-Ƙai. Sai mun fahimci ayoyin Mai Jin-Kai, Ubangijin dukkan halittu, kafin mu iya samun nasarar iya kulawa da ni'imomin da aka yi mana. Wannan fahimta tana buƙatar ilimi, basira, da hikima. Annabi Muhammad (tsira da amincin Allah su tabbata a gare shi)

ya faɗi cewa neman ilimi wajibi ne a kan kowanne Musulmi, domin sanin ayoyin Allah da halittu yana shiryarwa zuwa ga kimantawa (a gare su):

*"**Ba ka gani cewa Allah yana saukar da ruwa daga sama ba, kuma da shi Muke fitar da 'ya'yan itatuwa masu launuka iri-iri? Kuma a cikin duwatsu akwai farare da jajaye, masu launuka daban-daban, da kuma baƙaƙe sosai. Haka mutane da dabbobin daji da dabbobin ni'ima su ma masu launuka ne iri-iri. Amma mafi tsoron Allah daga cikin bayinsa su ne masu ilimi..**"* (Suratu Fāṭir 35:27–28)

3.9. A bayyane yake cewa ba kowanne irin ilimi ne ke haifar da girmamawa da taƙawa ba; ba kowanne ilimi ne yake sa son yin alheri da kyautatawa ba. Kuma makarantunmu da manhajojinmu na ilimi a yanzu da muke amfani da su, su ne suka fi taka rawa wajen gazawarmu a taka rawar kasancewa halifofi (na Allah) a ban ƙasa. Su ne suka haifar mana da abubuwan da suka haddasa matsalolin da ɗan'adam da duk halittu ke fuskanta a doron duniya. Duk da ƙoƙarin malamai masu kishin gyara, tsarin ilimi har yanzu yana riƙe da manufa mai haɗari irin ta mutumin yau – mafarkin cewa za a iya sarrafa duniya da tsarin halittarta ba tare da tambayar ko hakan zai yiwu lafiya ba. Mu maimakon haka, mu fara sarrafa kanmu: buƙatunmu da tattalin arziƙinmu da siyasarmu da kuma al'ummarmu. Za mu iya sauya kanmu domin dacewa da duniya mai iyaka, maimakon ƙoƙarin sauya duniya domin dacewa da buƙatunmu marasa iyaka.

Domin mu fara warkar da al'ummomin halittu da muka raunana kuma mu zama *khalīfah* (halifofi) masu kulawa da fahimta, muna buƙatar zurfin fahimta ta ruhaniya dangane da dangantakarmu da Mahalicci a gefe ɗaya da kuma faɗin ilimi da fahimta dangane da halittu da matsayarmu a cikinta a ɗaya gefen. Don samun na farkon, sai mu yi gyaran zuciya mu inganta ayyukan ibada kan koyarwar addininmu; don samun na biyu, sai mu inganta alaƙarmu da sauran halittun Allah SWT.

3.10 Fahimtar Halitta ta Hanyar Ƙwarewa da Gani da Ido. A shekarun baya-bayan nan, duniya ta yarda da buƙatar wayar da kan mutane dangane da muhalli da matsalolin da ke tattare da shi, tare da samun ilimi da ɗabi'a da, ƙwarewa, da ƙwazo da kuma ƙuduri na aiki kai tsaye na ɗaiɗaikun mutane da kuma na gayya wajen warware matsalolin da ake ciki da daƙile wasu matsalolin masu ɓullowa.

Kafin mutane su fuskanci matsalolin muhalli da suka tsananta, dole ne su samu damar cuɗanya da halitta ta yadda za su ɗanɗani farin ciki da kyawun duniya a yadda Allah Ya halicce ta.

Amma wannan yana da wahala saboda fiye da rabin jama'ar duniya yanzu suna zaune ne a birane, sannan kuma yawan mutane da ƙara hauhawar son kayayyakin jin daɗi yana sa ƙasashe da dazuka da ke da halittu masu yawa ke ƙara raguwa da ɓacewa cikin sauri.

A tarihin Musulunci, akwai sananniyar al'ada inda jeji ke zama wani wuri na karɓo gaskiyar ruhaniya: annabawa kamar irin su Musa, da Iliyas, da Yahayā, da Isā, da kuma Annabi Muhammad (tsira da amincin Allah su tabbata a gare su duka), sun je jeji don su haɗu da Ubangijin dukkan halittu, sannan suka dawo da hikima da gaskiyar wahayi.

Gaskiyar ruhaniya da ke cikin daji tana bayyana a cikin waƙoƙi da adabi da zanen fasaha, da kum sauran sana'o'in fasaha na al'ummomin Musulunci.

3.11 A cikin al'ummomin Musulmi na zamani kamar sauran al'ummomi ƙwarewar rayuwa da darajar daji na ɓacewa**.** Al'ummomin karkara da makiyaya a ƙasashen Musulmi har yanzu suna da alaƙa da yanayin jeji da Hamada da tsaunuka da dazuka da tafkuna, da kuma bakin teku da suke rayuwa a ciki – amma dangantakarsu da ƙasa tana rauni. Musulmi ba su manta da ilimin halitta da ke cikin addininsu

gaba ɗaya ba, kuma ba su rasa darajar tsarkakakkiyar fahimta da suke da ita game da duniya ba. Duk da haka, muna buƙatar ƙulla kykkyawar alaƙa da dazuka da halittun daji ta wajen cuɗanya da itatuwa da dabbobin daji, domin mu fahimci hikimar Allah da ɗanɗanon daɗin waɗannan halittu na duniya a yadda Allah Ya halicce su. Ba a cikin aji ake koyar ilimin muhalli mafi inganci ba – sai a cikin daji inda tatattun dokokin halitta ke gudana , kuma inda rayuwa ke gudana ba tare da sirki na ikon ɗan'adam ba.

In Allah Ya yarda, wannan zai taimaka mana mu zama masu kula da duniya ta hanya mafi dacewa – ta hanyar samun fahimtar yadda duniya ta samu tsari da bambancin halittu da ke cikinta.

3.12. Muna kira ga masana a ƙasashen Musulmi da ma duk duniya baki ɗaya da su mayar da kai wajen zaburar da su kansu da sauran al'umma da su ɗanɗani farin cikin fahimtar halittun daji. Sannan su tsara yadda za su ƙulla alaƙar ɗalibai da daji ta hanya mai ƙarfi da za ta tilasta fahimta da girmamawa, da kulawa. Su samar da ingantattun hanyoyi na koyarwa a cikin dazuka, da haɗa ilimin kimiyya da fasaha, da ɗabi'u da zurfin tunani na ruhaniya – domin shirya shugabannin gobe da ba su damar rayuwa da yaɗa ɗabi'un kirki irn na nauyin da ke rataye a wuyanmu a doron ƙasa.

Ayyukan Ruhaniya (Ibada)

3.13. Ibadun addinin Musulunci suna bayar da ginshiƙi mai ƙarfi ga ɗabi'un ruhaniya da na ɗabi'a, musamman dangane da halayyar girmamawa, kulawa da tsantsar hankali wadda ake kira *taqwā; jin tsoron Allah SWT*:

"Ya ku mutane, ku bauta wa Ubangijinku Wanda Ya halicce ku da waɗanda suka gabace ku, domin ku koyi tsoron Allah." (Suratul Baqarah 2:21)

Ganin aikace-aikacen ƙirƙirar halittu da Allah Ya yi a ko'ina cikin sammai da ƙasa da kuma sanin cewa akwai kasancewar Allah a kusa da mu da kuma cikin halitta da al'adun ɗan'adam – duk yana ƙarfafa halayen ɗabi'u na gari a cikin mutane da kwaɗaitar da su aikata alheri cikin jin tsoron Allah. Yin irin wannan tuntuntuni da tsinkaye da bauta wa Allah cikin nutsuwa da sanin ya kamata, zai iya canja yadda muke rayuwa.

3.14. Shahādah: Shaidawa Babu Abin Bautawa da Gaskiya sai Allah SWT. Lokacin da muka karbi addinin Musulunci,da lokacin da muke kiran salla, da lokacin da muke salla, da kuma a wasu lokuta masu yawa a rayuwarmu, muna bayar da shaidar cewa Allah Ɗaya ne, Ubangijin dukkan halittu – wanda muke buƙatar mu girmama da tsananin tsoro da bauta masa ta hanyar yin mafi girman alheri ga dukan halittunsa – kuma muna bayar da shaidar gaskiyar annabta da saƙon Manzon Allah Muhammad (tsira da amincin Allah su tabbata a gare shi), wanda aka aiko a matsayin rahama ga dukkan halittu.

3.15 Ṣalāh: Salla. A cikin sallolin da aka shar'anta – sau biyar a rana – muna tsunduma cikin zurfin ƙa'idoji da koyarwar addininmu. Muna bin sahun ragowar halittu na sammai da ƙasa cikin salla da tasbihi ga Allah, domin duk abin da ke wanzuwa yana da sallarsa da tasbihinsa – kuma Allah yana sane da abin da suke yi (17:44; 22:18; 24:4). Lokutan salla ana saninsu ta matsayin rana cikin yini ko tasirin rana cikin dare. Muna shirya kanmu ta hanyar yin alwala da ruwa mai tsafta ko, in babu, da ƙasa mai tsafta. Musulmi na tsayawa su yi salla a duk fadin kasa a duniya – domin Annabi Muhammad (tsira da amincin Allah su tabbata a gare shi) ya ce: *"An sanya mini ƙasa gaba ɗaya masallaci ce kuma mai tsarkakewa. Don haka duk inda wani daga cikin al'ummata ya riski lokacin salla, to ya yi salla."*

Muna fuskantar Ka'bah a Makka – ɗakin farko da aka gina domin bauta wa Ubangijin dukkan halittu – muna faɗin: *"Na fuskanci wanda ya halicci sammai da ƙassai…"* (Suratu Al-An'ām 6:79). Muna fara sallarmu da Suratul-Fātiha – wacce ke sabunta alaƙa da Mahalicci da halittarsa sau biyar a rana. Surar na farawa da yabo da godiya ga Ubangijin dukkan halittu, Mai jin-ƙai ga kowa, Mai tausayawa ga kowa, Wanda shi kaɗai ke hukunci a kan ayyukanmu. Muna bayyana bauta da biyayya gare Shi, sannan muna neman taimako: taimakon da muke nema shi ne shiryarwa zuwa hanyar waɗanda Ubangijin halittu Ya yi wa ni'ima – waɗanda cikin taqwa da jin- ƙai ga halittu ke aikata mafi girman alheri ga kowa – ba hanyar masu jawo fushin Allah ba saboda fasadi, zalunci, da hallaka; ba kuma hanyar masu ɓata lokaci da rayuwa cikin rashin sanin yakamata ba.

3.16. Zakāh: Zakka. Sau ɗaya cikin shekara, aka wajabtawa Musulmai su bayar da kashi ɗaya bisa arba'in (1/40) na dukiyarsu (idan sun kai wani ƙayyadadden yawa da shari'a ta ayyana), tare da kaso daban-daban daga amfanin gona da dabbobi – ga matalauta da mabuƙata – domin tsarkake ragowar dukiyar da suka riƙe. Ana tsarkake dukiya ta hanyar raba ta ga waɗanda ke cikin buƙata. Bayar da haƙƙoƙin matalauta daga cikin arziƙin masu kuɗi ta hanyar zakka yana taimakawa wajen yaƙi da talauci da rashin lafiya da jahilci – waɗanda su ne manyan dalilan da ke hana kulawa da muhalli.

3.17 Ṣiyām: Azumi. Tsawon wata guda a shekara, Musulmi suna azumi kowace rana daga fitowar alfijir har zuwa faɗuwar rana. Muna farawa da kuma ƙare azumi bayan ganin sabon wata. Muna barin ci da sha da kusantar iyali domin ibadar Allah a watan Ramadān – watan da Alƙur'ani ya fara sakkowa ga Annabi Muhammad (tsira da amincin Allah su tabbata a gare shi) a cikin wani kogo a Dutsen Hirā' kusa da Makka. Azumin wannan wata yana koya mana dogaro da Allah, yana sa mu godewa ni'imomin abinci, abin sha, da kusanci tsakanin ma'aurata. Ta hanyar jin yunwa da ƙishirwa, muna fahimtar yadda wahala take ga masu fama da hakan – mutane ko dabbobi. Muna koyon tausayawa, da juriya, da ƙarfin hali, da kuma kame kai daga aikata laifi. Muna azumi cikin yanayin farin ciki, sannan muna kammala azumin da bikin Idi na farin ciki da kuma bayar da abinci sadaka ga masu ƙaramin ƙarfi.

3.18. Hajj: Aikin Hajji. Sau ɗaya a rayuwa – idan mutum na da iko – Musulmi suna zuwa aikin Hajji zuwa Makka, a cikin *Haram* – wuri mai tsarki da kariya a duniya, inda ba a yarda a kashe, raunata ko tsoratar da dabbobi da tsirrai na ƙasa ba. A lokacin Hajji, muna ƙoƙari mu rayu cikin zaman lafiya da daidaito da kowa, ba tare da cutarwa ba. A nan ne muke yawo a kan waɗannan dai tsaunuka da kwari kamar yadda Annabawa Ibrāhīm, da Ismā'īl, da Muhammad (tsira da amincin Allah su tabbata a gare su), da matansu, da sahabbai da dubban muminai da suka biyo bayansu suka yi. Muna ganin dutse iri ɗaya da waɗanda suka gani, muna sha iska iri ɗaya, muna taka ƙasa iri ɗaya, muna sha daga ruwan Zamzam iri ɗaya, kuma muna kallon tsirrai da dabbobin da su ma suka gani. Muna sa tufafin hajji guda biyu masu sauƙi kamar likkafani, muna tsayawa a filin 'Arafah domin salla, muna kwana a ƙarƙashin taurari a Muzdalifah, sannan muna sauka a Mina na kwana uku. Muna jifan Shaiɗan, sannan muna yanka dabba – hadaya don ciyarwa a matsayin ibada ga Allah. Muna zagaye Ka'abah – ɗakin farko da aka keɓe domin bautar Allah – kuma idan mun samu dama, muna sumbatar ba ƙin dutse (al-ḥajar al-aswad), wanda ya rage daga cikin ginshiƙan gidan na farko, a cikin mafi tausasawa daga halayen mutum: inda laɓɓanmu ke haɗuwa da gurbin na Manzon Allah (tsira da amincin Allah su tabbata a gare shi), da na dukkan mahajjata da suka biyo bayansa, da waɗanda za su biyo bayansa har zuwa Ranar Tashin Alkiyama.

Wani Kyakkyawan Misali: Rahama ga Dukkan Halittu

3.19 A cikin Alƙur'ani, Allah ya bayyana Annabi Muhammadu (tsira da amincin Allah su tabbata a gare shi) a matsayin rahama ga duniya: rahama ga dukkan halitta, rahama ga dukkan masu rai. "***Ba Mu aiko ka ba face rahama ce ga talikai***" (21:107).

3.20 A cikin hukunce-hukuncen da ya yi, da koyarwarsa, da ayyukansa, ya aikata ladabtarwa, da nagarta marar iyaka, da tausayawa ga dukan halitta. Ya kira ɗan'adam zuwa ga kaɗaita Allah (tauhidi) da girmama ayoyin ɗaukakar Allah a cikin dukkan halittu, yana ƙaunar su kuma yana kare su. Ya ƙoƙarta ya kafa tsari cikin tafarkin Allah inda haƙƙin dukkan halittu ke samun cikakkiyar kariya. Ya koyar da kyakkyawar ɗabi'a wadda babu tamka, cike da tausayawa mara iyaka, kulawa ta musamman, da kyautatawa ta ƙarshe ga dukkan halittu — ba irin rayuwar son rai ta duniyar da dole ne a kashe don a rayu ba, inda rayuwa ke dogara da rayuwa. Ba kawai ya koyar ba; har ya yi yaƙi, kuma ya kafa dokoki don kare haƙƙi da jin daɗin dukkan abin da ke rayuwa.

3.21 Ko da yake zama mutum mafi iko a yankin Larabawa, ya yi rayuwa mai sauƙi a doron ƙasa. Ya zauna a gida na ƙasa, yana ɗinke kayansa da kansa, kuma ba koyaushe yake samun damar cin nama ba. Wata rana ya tsawatar wa matarsa A'isha saboda yadda ta mu'amalanci wani raƙumi da ba shi da horo, yana cewa: "Ya A'isha, lallai Allah Mai tausayi ne kuma yana ƙaunar tausayi. Yana ba da lada saboda tausayi fiye da yadda yake ba da lada saboda tsauri, kuma ba ya ba da lada ga wani abu kamar yadda yake bayarwa ga tausayi."

Wani lokaci, ya rarrashi wani raƙumi wanda ke cikin damuwa, sai ya ce wa mai shi: "Ba ka ji tsoron Allah game da wannan dabba da Allah Ya sa a ƙarƙashin ikonka ba? Ta koka min cewa kana hana ta abinci kuma kana galabaitar da ita da kaya." Ya hana mutane cin zarafin dabbobi, musamman don nishaɗi, kuma ya hana haddasa faɗa tsakanin dabbobi. Duk don tausayinsa, ya la'anci wanda ya ɗauki halitta mai rai a matsayin abin harbi.

Ya ba sahabbansa labari game da wata mace da wani namiji da Allah Ya gafarta musu zunubansu saboda sun bai wa kare ruwan sha kuma da wata mace da Allah Ya hukunta a wuta saboda ta kashe mage da yunwa. Ya umarci sahabbansa da su mayar da ƙwai da suka ɗauka zuwa ciyawa da uwar tsuntsu da ke ƙoƙarin kare su. Da ya tarar da wuta a kan gidan tururuwa, ya umarta: "Ku kashe ta! Ku kashe ta!"

3.22 Wanene a tarihin ɗan'adam da ya cimma irin abin da ya cimma wajen kiyaye bambancin halittu a duniya? Ya hana sare kowace bishiya a daji da ke bayar da inuwa ko abinci ga mutane ko dabbobi, ya kuma ce: "Idan wani ya shuka bishiya, ba mutum ko dabbobi da za su ci daga gare ta, face an rubuta masa wannan a matsayin sadaka."

Da ya yi hijira zuwa Madina, ya kafa wuri mai tsarki a ciki da kewaye da birnin da gonakin dabino, inda aka hana sare bishiyoyi da kamun dabbobi. A kewaye da wannan yanki, ya kafa wani yankin kariya (himā) inda aka hana sare bishiyoyi da tsirrai na daji.

3.23 Yayin tafiyarsa daga Madina zuwa Makka tare da mayaƙa dubu goma (10,000), ya hango wata karya da 'ya'yanta ƙanana, nan ya sanya masu gadi don tabbatar da cewa ba wanda ya dame ta. Da ya shiga Makka cikin nasara – birnin da aka tsananta masa da mabiyansa, aka kashe wasu daga cikinsu, kuma aka yi ƙoƙarin kawar da su gaba ɗaya – sai maimakon ramuwa, ya gafarta musu. Ya furta kalmomin gafara da annabi Yusuf ya furta wa 'yan'uwansa a Misira: "***Babu laifi a kanku a yau. Allah Ya gafarta muku – Shi ne Mai rahama mafi rahama***." (12:92)

Daga nan ya sake kafa Wuri Mai Tsarki da ke kewaye da Makka – mafificin wurin kariya a duniya – inda aka haramta sare bishiyoyi, cire tsirrai, ko farautar dabbobi. Ya sake dawowa Makka don aikin Hajji kafin rasuwarsa, inda ya tara mutane da dama don jin wa'azinsa da ake kira Huɗubar Bankwana. A ciki ya ce: "*Ya ku mutane, Ubangijinku ɗaya ne, kuma babanku ɗaya ne: dukkanku daga Annabi adam ne, shi kuma daga turɓaya ne. Mafi ɗaukakarku a gaban Allah shi ne mafi tsoronSa: Babu fifiko ga Balarabe akan wanda ba Balarabe ba, ko wanda ba Balarabe ba a kan Balarabe, ko ja akan baƙar fata, ko baƙar fata a kan ja, sai dai ta tsoron Allah*."

3.24 Saboda waɗannan dalilai, muna girmama Farin Jakada; Annabi Muhammadu a matsayin madubi na rahama, mai tarbiyyantarwa, da kyautatawa ta ƙarshe ga dukkan halitta. Tsira da amincin Allah su tabbata a gare shi, da matansa, da sahabbansa. Kyakkyawan misalinsa yana gaba kuma koyaushe muna kallonsa a matsayin abin koyi. Muna kira ga dukan 'yan uwa Musulmai, musamman malamai da suke koyar da yara, su zurfafa da fito da darussa cikin koyarwarsa, su kuma yi ƙoƙari su aiwatar da hakan a rayuwarsu. Muna kuma kira ga dukkan mutane da ba Musulmi ba su duba misalinsa su kuma yi nazari a kan irin rayuwar da ya gudanar, kamar yadda muke roƙon kowa a doron ƙasa da su girmama fiyayyen halitta, mafificin annabawa kuma fiyayyen duk manyan malamai da kowane abin halitta da masu hikima daga Gabas da Yamma, Kudu da Arewa – dangane da kula da duniya da al'ummomin da ke cikinta.

Babi na 4

Daidaito da adalci a wajen rabon abubuwan rayuwa

Samun Albarka a Mahangar Rayuwa

4.1 Duba ga yanayin yadda surar duniya take idan aka hange ta daga sararin samaniya, za a tabbatar da cewa lallai muihmmin abu ne da yake aiki a dunƙule. A iya cewa kasan dukkanin abubuwan da ake buƙata na inganta rayuwa wannan tsari ya tanadar mana su, kuma akan samar da su daga makamashin hasken rana, suna tafiya da taimakon wata, tare da tallafin wasu abubuwan sarrafawa da dama kamar; taurari da iska da ruwa da sauran wasu sinadaran da ake samar da abinci waɗanda suke zagayawa a muhallansu na asali. Wannan ya daɗa haska mana mu lura cewa, lallai sararin da ke cikin duniya da ma'adananta da sauran abubuwa da suke ɗamfare da ita haƙiƙa ƙayyadaddu ne. Haka kuma tana da iyaka, kamar yadda Alƙur'ani mai tsarki ya tunatar da mu cewa, Allah maɗaukakin Sarki ya ce: ***"Wanda yake da mulkin sammai da ƙasa, kuma bai riƙi abin haihuwa ba, kuma abokin tarayya bai kasance a gare shi ba a cikin mulkinsa, kuma ya halitta dukkan kowane abu, sa'an nan ya ƙaddara shi ƙaddarawa" (25:2).***

Haka kuma a wani wurin Allah ya ce:

"Lallai Mu, kowane abu Mun halitta shi a kan tsari". (54:49).

A ɓangaren yin hani don kaucewa aikata laifi kuwa, Allah maɗaukakin Sarki yana cewa:

"Ya diyan adam! Ku riƙi ƙawarku a wurin kowane masallaci, kuma ku ci, kuma ku sha, kada ku yi ɓarna. Lalle ne shi (Allah), bay a son masu ɓarna" (7:31).

Haka kuma a wani wurin Allah ya ce:

"***"Kuma shi ne wanda ya ƙaga halittar gonaki masu rumfuna da juna da wasun masu rumfuna, da dabinai da shuka mai saɓawa ga 'ya'yansa na ci, da zaituni da rumani mai kama da juna da wanin mai kama da juna. Ku ci daga 'ya'yan itacensa, idan ya yi 'ya'yan, kuma ku bayar da haƙƙinsa a ranar girbinsa, kuma kada ku yi ɓarna. Lalle ne shi (Allah), ba ya son maɓarnata" 6:141).***

Saboda haka kuma, ya kyautu a gare mu, mu natsu sosai kada mu ƙetare waɗannan iyakoki da aka shimfida mana.

4.2 Ana kyautata zaton cewa akwai yiwuwar a sami nuƙusani a shekarun 2020 da 2021, saboda gabaɗayan al'umma za su fuskanci ɗaya daga cikin manya-manyan ƙalubale na rayuwa. Abin da za mu lura da shi dangane da canjin yanayi da sauran annoba da suke shafar muhalli shi ne, mun yi fafutuka sosai wajen magance wasu cututtuka masu sukunin shafar kowane mutum. Annobar Kwabid-19 ta durƙusar da abubuwa da dama da suke gudana a duniyarmu ta yau. Kasashe masu arziƙi a duniya sun kashe miliyoyin kuɗi wajen samar da wasu ƙwayoyin magani don magance wannan sabuwar annoba, su kuwa ƙasashe marasa ƙarfin tattalin arziƙi sun zama koma-baya, inda hakan ya nuna akwai rashin daidaito da yake wanzuwa a duniyarmu ta yau.

4.3 A halin yanzu kuwa, muna rayuwa a bisa doron ƙasa mai yanayin ƙunci da damuwa a sakamakon yawaitar al'umma. Yawan ƙaruwar da muke samu a kullum, yana daɗa haifar mana da ƙarin buƙata daga tattalin arziƙin da yake samun koma-baya a duniyar nan. An yi ƙiyasi cewa, kimanin shekaru dubu goma sha biyu (12,000) da suka shuɗe a lokacin da ƙanƙara ta narke adadin mutane ya kai adadin mutane miliyan huɗu (4,000,000). A wajejen shekaru dubu goma sha huɗu (14,000) da suka shuɗe kuma, adadin ya kai kimanin miliyan dubu ɗaya da miliyan ɗari shida a shekarar 1900, a shekaru ɗari da ashirin da suka gabata kuma kawo yanzu akwai yawan mutane miliyan dubu takwas da miliyan ɗari ɗaya. Don haka ana hasashen cewa, yawanmu zai cimma adadin mutane miliyan dubu goma sha ɗaya nan da shekarar 2,100. Ta wace hanya adadin wannan al'umma zai ci gaba da wanzuwa ta hanyar samun abinci da sutura da muhalli? Kuma yaya yanayin wannan duniyar zai kasance nan da shekaru 2,100 idan muka ci gaba da fuskantar koma-baya sosai kamar yadda muke a yanzu?

4.4 Haƙiƙa an lura da cewa, wayayyiyar al'umma wadda ta san ciwon kanta tana taka rawa sosai wajen rage al'ummarta, musamman ta hanyar taƙaita yawan iyali. Amma hasashen cewa wayayyiyar al'umma za ta iya yin tasiri wajen rage matsalolin jama'a ta ɓangaren muhalli ba za ta karɓu ba. Don haka, ilimi yana cicciɓa matsakaitaan mutane zuwa masu galihu da haɓaka tattalin arziƙi. Sai dai kuma ta wace hanya za mu iya samun cigaba ta hanyar wannan tattalin arziƙi da yake ja-baya? Manyan ƙasashe da suka cigaba a duniya ta fuskar masana'antu tare da haɗin guiwar ƙwararrun abokan hulɗarsu su ne a matakin farko/sahun gaba wajen haifar da canjin yanayi tare da durƙushewar tattalin arziƙi ga wasu jama'a marasa galihu a doron ƙasa. Duba da cewa akwai tsare-tsare na cikin gida da na waje waɗanda suka jiɓanci tsarin cigaba mai ɗorewa, lallai akwai tazara sosai da take cigaba da faɗaɗa a tsakanin mawadata da marasa galihu, a ɗaya fuskar kuma yanayin zamantakewar muhalli yana ƙara samun taɓarɓarewa. Wannan dalili ya haifar da tambaya dangane da yanayin tsarin da al'ummarmu ta kasance a ciki. Waɗanne irin matakai za mu ɗauka don ganin mun kyautata zaman lafiya da yalwar tattalin arziƙi? Don kuwa Alƙur'ani mai tsarki ya sanar da mu cewa:

"Ya ku waɗanda suka yi Imani! Kada ku haramta abubuwa masu daɗi da Allah ya halatta muku, kuma kada ku ƙetare haddi. Lalle ne, Allah ba ya son masu ƙetare haddi".

Ta yaya za a ce ɗaukacin yawanmu da ya kai miliyan dubu takwas da ɗari ɗaya, ya kasance muna samun damar gudanar da kyakkyawan tsarin rayuwa, sannan kuma mu cire yawaitar buri a rayuwa? Kamar yadda Mohandas Gandhi ya bayyana cewa, "akwai yalwar ababen rayuwa da suke gamsar da buƙatur kowane ɗan adam gwargawadon iko, amma ba lallai ne su wadatar da tsananin buƙatarsa ba". Bayanai masu zuwa nan gaba suna nuni ga koyarwar addinin musulunci dangane da wasu muhimman darussa kamar; matakai na zamantakewar rayuwa da hanyoyin dogaro da kai da ririta ma'adai da tattalin arziƙi da suka ƙunshi kasuwanci da sha'anin kula da kuɗi da na mulki.

Tsarin Rayuwa da Cigaba

4.5 A matakin cigaban rayuwa, sauye-sauye da aka samar waɗanda suka shafi sarrafa albarkatun ƙasa don biyan buƙatun ɗan adam tare da inganta tsarin zamantakewarsa, su ne a jerin sahun gaba a mafi yawan ƙasashen Musulmi na duniya. Wasu ƙasashen daga cikinsu suka tsinci kansu a cikin halin talauci da koma-bayan tattalin arziƙi a yau. Ta haka ne jiran tsammani da harkar ilimi da yanayin kuɗin shiga suka sami koma-baya a mafi yawancin irin waɗannan ƙasashe, sannan kuma ake samun yawaitar rasa rayuka ta ɓangaren mata masu juna-biyu da ƙananan yara. Sai dai kuma ya kamata a yi duba na tsanaki a fahimci mene ne takamaimai abin da ake nufi da cigaba a mahangar addinin musulunci, kuma waɗanne irin abubuwa ne suke wanzar da shi? A dunƙule, muna kallon addinin musulunci a matsayin nagartaccen tsari da yake nuni ga samun daidaituwar al'amurran rayuwa, wato babu almubazzaranci kuma babu ƙanƙamewa (rowa). Alƙur'ani mai tsaki ya ƙwaɗaitar da mu a kan mu nemi rabauta da managartan al'amurra a rayuwa, kuma mu buƙaci samun makamantansu a gobe ƙiyama, sannan kuma mu yi addu'ar cewa:

"Kuma daga gare su akwai wanda yake cewa, "Ya Ubangijinmu! Ka ba mu mai kyau a cikin duniya da mai kyau a cikin lahira, kuma ka tsare mana azabar wuta" (2:201)

Wane irin tambihi ne wannan batu yake nuna mana dangane da yanayin tsarin rayuwa da muka kwaɗaitu da shi? Saboda haka a fafutukar neman ababen more rayuwa da muke yi a wannan duniya, ya zama tilas a gare mu kada mu shagala mu manta da neman kyakkyawan sakamako a ranar gobe (lahira) da muhimmanci. Don haka, kada mu fifita buƙatun neman duniya a kan al'amurran da suka shafi addininmu, kuma wajibi ya kasance an nuna ɗa'a ta fuskar kula da sharuɗɗan da aka gindaya mana.

4.6 Nau'in tsarin tattalin arziƙi da ake tafiyarwa a halin yanzu kuma ake daɗa cicciɓa shi ta hanyar amfani da kuɗin-ruwa (riba) wanda kuma tsari ne marar inganci da tawaya da sauran abubuwan da suka saɓa wa koyarwar addinin musulunci. Idan muka dubi yiwuwar ko ya kyautu a gare mu mu more jin daɗin rayuwa ta ƙarƙashin ƙasashen da suka cigaba a duniya, to, ya kamata mu nemi fatawa ko yin hakan ya dace da koyarwar addinin musulunci ko akasin hakan. Annabin Muhammad tsira da amincin Allah su ƙara tabbata a gare shi da sahabbansa sun ɗanɗani rayuwa mai ɗaɗi a duniyar nan, kuma matansu da 'ya'yansu suna more shan ni'imtaccen ruwa, sukan huta a cikin dausayi mai ɗaɗin yanayi, su hau dabbobi na alfarma, kuma sukan yi wanka/alwala da ruwan sama mai daraja. Idan aka yi la'akari da waɗannan bayanai a halin yanzu za a lura cewa, haƙiƙa sun gudanar da zamantakewar rayuwa a ƙarƙashin ingantaccen tsarin ririta rayuwa.

4.7 Manufar cigaba a faɗaɗe ita ce, a ba wa mutane damar amfana da tsarin kula da kiwon lafiya da zaman lafiya tare da samun ababen more rayuwa, amma ba a daƙile ko tauye haƙƙoƙin rayuwarsu ba. Tabbas abu ne mai yiwuwa a rayu cikin ƙoshin lafiya da kasancewa cikin nishaɗi ba tare da yin dogaro kacokan ga samun albarkatun kasa ba. Abu ne mai sauƙin ayyanawa, amma kuma akwai matuƙar wahala ta fuskar aiwatarwa musamman a mataki na ƙasa ko na ƙasa-da-ƙasa (duniya). Don haka, muna roƙon manyan malaman addinin musulunci da masana tattalin arziƙi da masana yanayin ƙasa, su duƙufa wajen yin aiki tare da mahukunta da sauran ɗaiɗaikun al'ummu a faɗin ƙasashensu wajen fito da matakan da za su taimaka mana wajen rage yin dogaro da albarkatun ƙasa a ƙoƙarin gudanar da rayuwa mai inganci. Muna fatan za su tabbatar da cewa lallai cigaba ya ƙunshi dukkanin buƙatun rayuwa a yau, ba tare da samun tazgaro ga cigaban al'ummu masu tasowa nan gaba da biyan buƙatunsu ba. Kuma a tabbatar da cewa yin hakan bai yi barazana ga tauye martaba ko daƙile yanayin zamantakewar wasu jinsunan ba.

4.8 Kayyade yawan al'umma: Kayyade yawan al'umma a doron ƙasa ko a rukunin wasu ƙasashen na duniya, ya dogara ne ga adadin jama'ar da suke rayuwa a wannan wuri da kuma yanayin ririta albarkatun ƙasa da kowana mutuum yake yi a inda ya tsinci kansa. Masana ilimin kimiyyar muhalli da masu ƙaramin ƙarfi da ƙasashe marasa cigaba sun nuna cewa, a sakamakon rashin tattali da ririta albarkatun ƙasa manyan ƙasashe na duniya suka haifar da bacin yanayin muhalli, fiye da yanayin yadda wasu al'ummu masu rinjaye suke waɗanda ba su bunƙasa ba a doron ƙasa. Wasu rukunin jama'a sun yi kira a sake yin kasafin albarkatun ƙasa na raba-daidai wanda shi ne kaɗai mafita a tsarin ƙayyade yawan al'umma. Sai dai kuma ko da an aiwatar da wannan tsarin raba-daidai na albarkatun ƙasa, ya ɗama tilas mu lura tare da tabbatar da cewa abin da wannan tsarin zai haifar kyakkyawa ne ga zamantakewar rayuwarmu da ɗaukacin zuriyyarmu baki ɗaya. Bai kamata mu tambayi kanmu cewa adadin mutane nawa ne za su iya rayuwa a doron ƙasa, sai dai mu ce mutane nawa ne za su iya rayuwa a cikin ƙoshin lafiya da jin daɗin rayuwa idan kyakkyawan adalci ya wanzu.

4.9 Mun yarda cewa, sa hannun wasu mahukunta a kan batun ƙayyade yawan iyali abu ne marar dacewa, kawai abu ne da waɗansu azzaluman mahukunta suka bijiro da shi don ganin sun ƙayyade yawan yaran da ake haihuwa. Haihuwar yara da neman samun albarkarsu abu ne mai matuƙar muhimmanci a addinin musulunci, sannan kuma mawuyacin abu ne a tursasa wa ɗan adam ƙayyade

iyali ta hanyar ƙaƙaba masa dokar ta saɓa wa ‘yancinsa na haihuwar yara. Domin kuwa a cikin Alƙur’ani mai tsarki an bayyana yara a matsayin ƙawa ko wani ado na wannan duniya, kuma masana sun yarda cewa kare haƙƙi da martabar yara yana ɗaya daga cikin muhimman ƙudidrorin da addinin musulunci ya tanada. Kamar sauran al’ummu na duniya, haka su ma musulamai suna fuskantar ƙalubale ta fuskar alfanun da ya ƙunshi hayayyafar iyali yara masu yawa da kuma alfanun da ake samu ta fuskar ba su wadatacen ilimi da yanayin kula da kiwon lafiya. Haƙiƙa kowane ɗan adam yana buƙatar samun ‘yancin kansa, ya samu damar cin gashin-kansa, tare da samun kyakkyawan tunani da zai haifar masa ƙaruwar ɗa’a halaye na ƙwarai waɗanda za su daɗa cicciɓa zurfin imaninsa.

Hanyoyin Dogaro da Rayuwa

4.10 Iskar da muke shaƙa da ruwan da muke sha da ƙasar da muke gudanar da noma da sauran ɗaukacin al’ummun da muke rayuwa tare da su a doron ƙasa tare da sauran ababen rayuwa da muka yi dogaro da su, to dukkaninsu albarkatun ƙasa ne. Idan muka kalli kalmar Larabci ta *mawārid* tare da duba dangantakarta sauran hanyoyin samar da ruwa, wato muhimmin sinadari daga albarkatun ƙasa wanda aka samar da rayuwar kowane ɗan adam da ke doron ƙasa a kansa, sannan kuma shi ne dukkanin zamantakewar rayuwa ta yi dogaro da shi, za mu fahimci cewa waɗannan ababe su ne muhimman hanyoyin dogaro na rayuwa. Tsarin tattalin arziƙi na zamani da ake aiwatarwa a duniyar yau, albarkatun ƙasa da sauran kayayyakin masarufi da ake samarwa daga noma su ne abubuwan da ake saye da sayarwa. Albarkatun ƙasa da sauran kayayyakin masarufi na rayuwa abubuwa masu dajara da ba sayen su ake yi ba, sai don haka ne ma ɗan adam yake ganin su da ƙima matuƙa. Kamar yadda aka ambata a baya cewa, Alƙur’ani mai tsarki ya bayyana waɗannan abubuwa da rayuwa da mutuwa a matsayin alami/alama ta wanzuwar Ubangiji maɗaukakin Sarki, kuma halittu ne na Allah masu miƙa wuya gare shi da tsarkake shi tare da yi masy bauta ko ibada. Haƙiƙa babu wani abu da Allah maɗaukakin Sarki ya halitta wanda ba ya da daraja, kuma babu wani abu da aka halitta na gangan ko marar moriya. Dukkanin halittu an samar da su bisa daidai kuma akwai haƙƙin wani a kan wani. Haka kuma, dukkanin halittu suna da matuƙar daraja (*hurmah*), da ya kamata ɗan adam ya girmama, don haka ba mu da wani hurumin da za mu tozarta su, ko wulaƙanci, ko tauye haƙƙi, ko ƙasƙantarwa ko cin zarafi ko kuma a bautar da su matuƙa. Saboda haka a duk lokacin da muke amfanar su, ya zama tilas mu nuna godiyarmu tare da girmamawa ga Allah mahaliccinsu.

4.11 A fahimtarmu ta ɗan adam muna ganin cewa, nau’o’in dabbobin gida da na dawa/jeji da muke rayuwar tare da su a doron ƙasa, su ma suna matsayin al’umma ce mai zaman kanta kamar yadda muke rayuwa a matsayin al’umma, domin kuwa Alƙur’ani mai tsarki ya bayyana haka a (6:38). A matsayinsu na al’umma, darajarsu ta wuce a misalta su da kayayyakin masarufi. Babu wani rukunin al’umma da ya dace a ƙasƙantar da ita, ya kamata a nuna girmamawa tare da yin mu’amalantar kowace al’umma a cikin kwanciyar hankali da lumana. Haka kuma, ya dace a mu’amalanci kowace al’umma a bisa kyakkyawar girmamawa da tsoron Allah (*taƙwā*) da nuna tausasawa (*rahmah*) tare da matuƙar kyautatawa (*ihsān*). Domin kuwa, “mafi kyawun al’amari shi ne abin da ya bayyana kuma ya tasirantu ga ɗaukacin rayuwar halittu har ya zuwa zuriyyarsu.

4.12 A tsarin addinin musulunci, dukkanin wasu muhimman sinadarai da sauran hanyoyin dogaro na rayuwa kamar ruwa da ire-iren shimfiɗaɗɗiyar ƙasa da wuta (kamar wutar itace da sauran hanyoyin samar da makamashi) da dazuzzuka da rukunin kifaye da sauran namun dawa, mawuyacin abu ne a sarrafa su muhallansu na asali amma za a iya alkinta su a tsakanin kowace al’umma. Kowane ɗan adam yana da damar ya amfana da su daidai gwargwadon buƙata, matuƙar yin hakan ba zai wuce gona da iri ba ta fuskar tauye haƙƙin sauran jama’a. A wajen ribatar albarkatun ƙasa kuwa, suna da damar cin-gajiyarsu tare da kiyaye martabarsu ta asali, kuma idan suka aikata akasin haka ta hanyar ɓarnatawa ko wulaƙantarwa da wofintarwa ko kuma tarwatsa, to haƙiƙa alhakin gyara dukkanin abin

da aka ɓarnata ko aka yi wa riƙon-sakainar-kashi ya rataya ne a kansu saboda sun keta alfarmar dukkanin jama'a.

4.13 Alhakin kiyayewa da ririta tsarin albarkatun ƙasa tare da tabbatuwar haɗin kan a mahangar shari'a kamar yadda Annabi Muhammad tsira da aminci su ƙara tabbata a gare shi ya tabbatar, "mafi kyauwun abu shi ne wanda aka more shi kuma aka nuna hakan a yayin da aka sauke nauyin da ya rataya, akasin hakan kuma shi ne wanda ba a mora ba saboda rashin sauke nauyin da ya rataya a kai". Ta hanyar samun damar amfani da hanyoyin dogaro na rayuwa da samun cigaba, ana daɗa samun kyautatuwar al'amurra da ƙaruwar arziƙi tare da kare martabarsu. Haka kuma, kasafta tattalin arziƙi ta hanyar adalci yana taka rawa wajen kiyaye martabar al'ummun da suka yi tsayin-daka a kan hakan. A mahangarmu muna ganin cewa, waɗannan dokoki suna nuni da cewa dukkanin hanyoyin dogaro da rayuwa waɗanda ake sabuntawa da akasin hakan, za a iya amfani da su ta hanyar da ta dace tare da kiyaye martaba da ƙa'idojinsu. Za a iya amfani da hanyoyin dogara na rayuwa waɗanda ake sabunta fasalinsu kai tsaye ba tare da an wuce gona da iri ba. Ko da yake, mawuyacin abu ne a sarrafa hanyoyin dogaro na rayuwa waɗanda ba sabunta fasalinsu kai tsaye don a rayu, za a iya tsawaita ɗorewarsu ta hanyar sake fasalinsu ta hanyar amfani da wani abu mai sauƙi a madadin wani.

4.14 **Haƙƙin Mallakar Dukiya**: Tsarin addinin musulunci ya ba da dama da haƙƙin mallakar dukiya. Sai dai kuma haƙƙin mallakar dukiya ba abu ne ake ƙarfafa wa guiwa sosai ba musamman sai an kula da yanayin da aka samuwar dukiyar da yadda ake sarrafa ta. Wani malamin addinin musulunci a ƙarni na goma sha huɗu mai suna Abū 'l-Faraj 'Abd ar-Rahmān ibn Rajab, ya faɗa cewa, dukiyar da ke hannun jama'a ba mallakinsu ba ce, lallai mafi mallakar komi na duniya shi ne Allah mahalicci mafi girma da ɗaukaka. Tabbas mutane ba za su mallaki wata dukiya sasakai ba face sai an gindaya dokar da ta jagoranci tafiyar ita. Haƙƙin mallakar dukiya abu ne mai tattare da matuƙar tsare-tsare, kuma akwai muhimman ƙa'idoji da suke ɗamfare a cikin amfani da ita. Daga cikin waɗannan muhimman dokoki da aka gindaya akwai masu alaƙa da saɓa wa haƙƙin mallaka.

4.15 **Babu Ɓarna ko Ɓaci:** Annabi Muhammad tsira da aminci su ƙara tabbata a gare shi ya ce, "Haƙiƙa babu cuta kuma babu cutarwa". Haka kuma, malaman addinin muslunci sun aminta cewa mutum yana da damar soke haƙƙinsa na yin ramuwa musamman idan ya yi nufin yin ramuwa ga wani ɗan'uwansa, ko kuma aka sami barna mai tsanani a yayin aikata ramuwar ba tare da amincewar mai dukiya ba, ko kuma an samu cewa yin ramuwar zai haifar da samun galaba ga mai dukiya, kuma aikata hakan zai haifar da cutarwa ga wani ɓangaren jama'a ko kuma ɗaukacin al'umma. Hana aikata wannan ɓarna shi ya fi alfanu a bisa aiwatar da ita don kauce wa cutar da al'umma.

4.16 Kwararrun malaman addinin musulunci suna ganin cewa akwai dama mai yawa a zamanance ta ɓangaren tantance yanayin amfani da ruwa a wuri mai tsandauri da makamanatansu wanda aka ɗauki tsawon shekaru ana yi musamman a yankunan gabas ta tsakiya saboda ƙarancin albarkatun ƙasa, tare da ƙoƙarin kiyaye hakan a mahangar addinin musulunci. Wannan muhimmiyar hanyar dogaro da rayuwa wadda aka samar rayuwar kowace halitta kuma ta yi dogaro a kanta, za a iya kallon ta a matsayin asali ko tushen da ya danganci samuwar sauran hanyoyin dogaro da rayuwa masu yalwa waɗanda a halin yanzu kuma sun yi ƙaranci matuƙa.

4.17 Yana ɗaya daga cikin muhimman nasarori da addinin musulunci ya cimma ta ɓangaren wayewar kan al'umma ita ce, samun faɗaɗar wasu kyakyawan al'adu na addinin musulunci daga ƙasashen Yamen da Oman zuwa ƙasashen Iran da Tajikistan da Afrika ta Arewa da Andalus da Indiya da Afrika ta Kudu, sannan kuma aka ƙara ɗabbaƙa su a ƙarƙashin wannan tsari na amfani da saffara ruwa don samun hanyar dogaro da rayuwa. Tsarin zamani da ya shafi sarrafa ƙasar ƙasa wajen aiwatar da noma a mahangar addinin musulunci shi aka fi sani da "*filāhah"* wato abin da ake yi don samun albarka. A faɗaɗe kuma, wani mawallafi ya ƙara fito da ma'nar noma a wani aikinsa mai suna, *hisbah* inda ya bayyana cewa, "Noma shi ne tushen cigaban kowace al'umma kuma daga gare shi ne ake

samun abinci tare da samun albarka mai yalwa da ke tabbatar da cigaban jama'a". Tsarin gudanar da noma musamman na lambu ana bunƙasa shu ne ta hanyar amfani da hanyoyin fasahar zamani da ake samarwa ta hanyar gina kuyya ko ƙananan hanyoyin da ruwa yake gudana a cikinsu don yi wa shuka ban-ruwa, tsarin da ya samu cigaba a ƙasasshen Yamen da Oman da Indonesiya da sauran wasu ƙasashen Musulmai. Haka kuma, akwai ƙarin wasu hanyoyin bayar da ruwa na sarari da ƙarƙashin ƙasa da ake amfani da su a ƙasashen Iran da Oman, waɗanda aka fi sanin su Hijāz, *'Ayn Zubaydah* da kuma ƙasar Andalusiya. Waɗannan hanyoyin ruwa su ne a makurɗaɗar (yankunan) Larabawa aka fi sani da sunan, *falaj* wato jam'in *aflāj* kenan, kuma a ƙasashen Fashiya ana kiran su da sunan *ƙanāt* ko *kārez*.

4.18 Halifan Manzon Allah tsira da aminci su tabbata a gare shi na huɗu, wato Alī ibn Abī Tālib ya rubuta takarda zuwa ga wanda ya tura ya mulki ƙasar Egypt, wato Mālik Al-Ashtar An-Nakha'ī, inda ya buƙace shi a kan ya yi kyakkyawan mulki tare da ƙarfafa masa guiwa don ya zage-damtse wajen gudanar da noma, wato (*'imārat al-ard*), inda ya bayyana masa cewa, "Ka mayar da hankali sosai a ɓangaren gudanar da noma a ƙasarka fiye da karɓar kuɗaɗen shiga, domin kuwa kuɗaɗen shiga (haraji) ba za su samu ba sai ana aiwatar da noma. Haka kuma, duk shugaban da zai buƙaci karɓar haraji daga hannun jama'a ba tare da suna yin nom aba, to haƙiƙa ya gurguntar da ƙasarsa kuma zai jefa al'ummarsa a cikin halin ƙaƙa-nika-yi, kuma wa'adin mulkinsa zai kasance na wucin-gadi ne kawai. Har wayau kuma, ya ƙara bayar da shawara a kan yadda za a daɗa farfaɗowa da bunƙasa ƙasar noma, Halifa Ali ya ƙara bayyana wasu kywawan ɗabi'u da tsare-tsare waɗanda addinin musulunci ya tanada dangane da yananin sarrafa ƙasar noma tare da bunƙasa ta kamar haka, ka yi noma kana mai farin ciki, kuma mai hannun baiwa ko kyautatawa ba mai mai cin iyaka ko yin ƙarfa-ƙarfa ba, sannan kuma mai ɗabbaƙa ƙasar noma ba mai durƙusar da ita ba.

Tsarin Bashi a Duniyar Yau: Duba Yanayin Bunƙasarsa a Matakin Karfafawa ko Taimakekeniya

4.19 Tsarin tattalin arziƙi da ake tafiyarwa a duniyar yau, an gina shi ne a bisa wata hikima wadda ta yi sanadin gurgunta wasu abubuwa da dama a doron ƙasa. Kuɗi sun zama tamkar ƙagaggun ababe 'yan tsiraru waɗanda ba su da wata muhimmiyar daraja a kankin kansu ballantana har su sami tasiri kai tsaye a kan wani al'amari. Kuɗi sun zama tamkar wata alama da ke bayyana yadda ake fafutukar sihirce-sihirce wajen samun su a yau. Wasu harkokin samar da kuɗi da ake gudanarwa ba iri ɗaya ne da wasu ba. Akan ƙara faɗaɗa yawan kuɗin da ake juyawa su hauhawa ne ta hanyar bashi, wato duk lokacin da muka karɓi bashi to za mu sami kuɗin juyawa, kuma adadin nauyin kuɗin da aka karɓa, shi ne adadin nauyin bashin da ke hawa kai. Bashi mai dogon wa'adi wanda yakan sa ƙasa ba za ta iya gina tattalin arziƙi marar ɗorewa ba, yana haifar da lalacewar yanayin ƙasa. Sai yaushe ne za mu sake tunaninmu wajen bayar da dama an akarɓar irin wannan bashi wanda yakan haifar mana da duƙushewar tattalin arziƙi a wannan rayuwar duniya ƙayyadajjiya?

4.20 **Riba (Kuɗin-Ruwa):** Addinin musulunci ya yi hani ga samun kuɗin-ruwa (*ribā*) wato kuɗin da ake samarwa ta ƙazamar hany a matsayin bashi a yayin gudanar da kasuwanci ko ta hanyar karɓar bashin banki. Ribā ta ƙunshi samun dukiya ko kuɗi ta hanyar bayar da bashin banki tare da ɗora wani kaso a matsayin ribar ƙafa ga abin da aka bayar ɗin, sannan kuma bai dace da tsarin tattalin arziƙi ba. Alƙur'ani mai tsarki ya soki lamirin mutanen da suke tatsar wasu ta hanyar samar da kuɗin-ruwa (riba), sannan kuma ya ja hankalinmu tare da yi mana kashediko gargaɗi cewa:

"Kuma abin da kuka bayar na riba domin ya ƙaru a cikin dukiyar mutane, ba zai ƙaru ba a wurin Allah. Kuma abin da kuka bayar na zakka, kuna nufin yardar Allah, to, (masu yin haka) waɗancan su ne masu ninkawa ga dukiyarsu" (30:39).

Haka kuma a wata ayar Alƙur'ani yana cewa:

“Kuma Allah yana shafe albarkar riba, kuma yana ƙara sadakoki. Kuma Allah ba ya son dukkan mai yawan kafirci, mai zunubi” (2:276).

Haƙiƙa ita Riba (kuɗin-ruwa) tana yin nuni ga yadda masu bayarwa suke matuƙar morar waɗanda suke karɓa a wajensu, ta yadda ake tursasa wa mai karɓa ya dage tuƙuru wajen nema don ganin ya mayar da abin da ya karɓa ɗin, wato wanda aka samar daga matsananciyar ribar da aka ɗora masa, wato tsarin da ya zama tamkar kashin-dankali (babba a bisa ƙarami). Ta haka mawadata sukan samar da dukiyar da ba ta halatta ba a zahirin gaskiya, suna amfani da ita don more jin daɗin rayuwarsu kuma yin hakan ya haifar da gurɓatar yanayin arziƙi a rayuwar duniya.

4.21 **Zakka:** Kuɗin-ruwa (riba) sun zama tamkar ruwan dare a tsarin tattalin arziƙi na duniya a yau, shi ya wasu masana tattalin arziƙi suke ganin cewa ƙasa ba za ta iya cin gashin kanta ba tare da samun kuɗin-ruwa ba. Ko da yake an samu cewa a wasu ƙarnuka aru-aru da suka shuɗe, an haramta karɓar kuɗin ruwa (riba) a wasu ƙasashen Turai da na Musulmai. A wata mahangar kuma da ta shafi hanyar samar da tattalin arziƙi, masana tattalin arziƙi na musulunci sun yi nuni a kan samar da arziƙi ko kyakkyawar dukiya ta hanyar tsarkake ta da yin sadaka (*tazkiyah)*, alal misali bayar da zakka (*zakāh)* wato wani kaso ko haraji na wajibi da ake fitarwa a kan dukiya wanda yake da alaƙa da ƙut-da-ƙut da sallah, Alƙur’ani mai tsarki ya yi umurni da yin zakka kamar haka,

“Kuma ku tsayar da salla, kuma ku bayar da zakka. Kuma abin da kuka gabatar domin kanku daga alheri, za ku same shi a wurin Allah. Lalle ne Allah, ga abin da kuke aikatawa mai gani ne” (2:110).

Idan aka tsarkake dukiya ta hanyar bayar da ita ga mabuƙata a cikin al’umma, haƙiƙa ɗaukacin jama’a za a sami zaman lafiya da yalwar arziƙi tsakanin mawadata da mabuƙata. Akwai wasu hanyoyin da suke ƙara taimakawa ta fuskar tsarkake dukiya sun haɗa da; yin sadaka (*sadaƙah)* da bayar da gudummuwa (*awƙāf*) da bayar da tallafi na musamman (*infāƙ,*) inda mabuƙaci da iyalansa da dabbobin da aka kiwata za su iya mallakar wani kaso da taskar mawadaci, sannan kuma akwai bashin da ake bayarwa ba tare da an yi ƙarin kuɗin-ruwa (riba) a kansa ba (*ƙard hasan*) wato irin wanda Alƙur’ani mai tsarki ya ƙarfafi guiwar mawadata su riƙa taimaka wa mabuƙata da irinsa. Ga abin da ya ce:

“Sai ku bi Allah da taƙawa gwargwadon abin da kuka sami iko. Kuma ku ciyar, ya fi zama alheri gare ku. Kuma wanda ya saɓa wa rowar ransa, to, waɗannan su ne masu babban rabo. Idan kuka bai wa Allah rance, rance mai kyau, Allah zai ninka shi a gare ku kuma ya gafarta muku. Kuma Allah mai yawan godiya ne, mai haƙuri” (64:16-17).

Haka kuma Alƙur’ani mai tsarki ya daɗa yin ƙarin haske cewa:

“Ba za ku sami kyautatawa ba, sai kun ciyar daga abin da kuke so. Kuma abin da kuka ciyar, ko mene ne, to, lalle ne Allah, gare shi, masani ne”. (3:92).

Duba Yanayi Tsakanin Riritawa da Ɓarnatarwa

4.22 Kalmomin **Riritawa da Ɓarnatarwa (*Iƙtisād* da *Isrāf*):** Wannan kalama ta larabci mai suna *iƙtisād,* tana nufin yin tsimi ko riritawa ko ƙimantawa ko kuma adanawa tana da matuƙar alfanu a ma’aunin tsarin tattalin arziƙi na musulunci. Annabi Muhammadu tsira da amincin Allah su ƙara tabbata a gare shi yana cewa, “Ku guji yin almubazzaranci da dukiya a yayin ɓatar da ita, wata aba ce da take buƙatar aririta ta, domin kuwa da yawa daga cikin mutane masu tsimi a wajen ɓatar da dukiya suna kuɓuta daga tarkon talauci”. Alƙur’ani mai tsarki ya nusar da ɗan adam a kan yadda zai yi tsimi da tanadi da kuma ririta dukiya inda ya siffanta bayin Allah nagari da cewa su ne:

“Kuma waɗanda suke, idan sun ciyar, ba su yin ɓarna, kuma ba su yi ƙwauro, kuma ciyarwarsu sai ta kasance a tsakanin wancan da tsakaitawa” (25:67).

Tsayuwa a kan ƙimantawa ko tattalawa yana haifar da rashin son kai a rayuwa (*ƙist*), tare da sauran abubuwan makusantan haka, a ɗaya ɓangare kuma rashin tattali a rayuwa yana haifar da bijirewa da rashin adalci kuma yana haddasa gurɓatar yanayin zaman lafiya wanda Allah Maɗaukakin Sarki ya gina tushen al'umma a kansa. Alƙur'ani mai tsarki ya yi hani ga yin almubazzaranci a rayuwa inda ya ce:

"Ya ɗiyan adam! Ku riƙi ƙawarku a wurin kowane masallaci, kuma ku ci, kuma ku sha; kuma kada ku yi ɓarna. Lalle ne shi (Allah), ba ya son masu ɓarna". (7:31).

Haka kuma za a iya duba wannan sura a cikin Alƙur'ani mai tsarki domin samun ƙarin bayani kamar haka:

"Kuma shi ne wanda ya ƙaga halittar lambuna masu kama da juna da wasun su a Tsaye wasu kuma ba a tsaye ba, da dabinai da shuka mai saɓawa ga 'ya'yansa na ci, da zaitun da ruman mai kama da juna da wanin mai kama da juna. Ku ci daga 'ya'yan itacensa, idan ya yi 'ya'yan, kuma ku bayar da haƙƙinsa a ranar girbinsa, kuma kada ku yi ɓarna. Lalle ne shi (Allah), ba ya son maɓarnata" 6:141).

Akwai sanannen hadisin Annabin rahama tsira da amincin su ƙara tabbata agare shi wanda ya yi nuni da cewa, haƙiƙa almubazzaranci abin ƙyama ne ko da akwai yalwa ko wadatar abin da aka yi amfani da shi. Manzon Allah tsira da amincin Allah su ƙara tabbata a gare shi ya wuce Sa'ad a lokacin da yake yin wanki don yin sallah, sai ya ce da shi, "Ya kai Sa'ad wane irin zubar da ruwa ne kake yi haka? Sai Sa'ad ya ce, Shin akwai buƙatar rashin zubar da ruwa mai yawa a yayin wanki don yin sallah? Sai Annabi tsira da amincin Allah su ƙara tabbata a gare shi y ace masa, "ƙwarai kuwa. Akwai buƙatar hakan ko da ana amfani da ruwan take mai kwaranya ne".

Saboda haka, sarrafa wasu albarkatu fiye da ƙima (ɓarnatarwa) a yayin amfani da su kamar iska da ruwan teku da wasu ma'adanai na dazuka da sauran albarkatun ƙasa, har ma da waɗanda suka shafi dabbobi duk yin hakan bai halarta ba, domin kuwa wasu abubuwa masu daraja kuma masu wahalar samu a gare mu.

4.23 **Haɗama:** Allah Maɗaukakin Sarki ya samar wa ɗan adam dukkanin abubuwan da muke buƙata a rayuwa, amma duk da buƙatan ɗan adam ba su da ƙaidi. A mahangar addinin musulunci, yin zari ko handama wata ɗabi'a ce da ken una rashin godiya ga Ubangijinmu wanda kuma shi ne ya halicci komai a duniya da lahira. Ga abin da Alƙuráni mai tsarki yake cewa:

"Lalle ne mutum mai tsananin butulci ne ga Ubangijinsa. Lalle ne shi mai sheda ne a kan laifinsa da haka. Kuma lalle ne ga dukiya shim ai tsananin so ne". (100:6-8)

Tara dukiya mai yawa ya zama tamkar wani abu mai matuƙar daraja ne a tsarin tattalin arziƙi, amma kuma ba abu ne da ake ƙarfafa wa mutum guiwa ya samu ba. Ga abin da Alƙuráni mai tsarki ya faɗa dangane da haka:

"Alfahari da yawan dukiya da dangi ya shagaltar da ku (daga ibada mai amfaninku). Har kuka ziyarci ƙaburburanku. A'aha! (Nan gaba) za ku sani. Sa'an nan, tabbas, za ku sani. Haƙiƙa, da kuna da sani, sani na yaƙini. Lalle ne da kuna ganin Jahim. Sa'an nan lalle ne za ku gan ta, da idanu, bayyane". (102:1–7).

Wannan hadisi yana nusar da mu koyarwar Annabin rahama tsira da aminci su tabbata a gare shi dangane da biyan bashi inda yake cewa, "Idan zan sami zinarin da ya kai kwatankwacin girman dutsen Uhudu, haƙiƙa ba zan yi murna a ce sun zama mallakina har sama da kwanaki uku ba, fiye da a ce in sami wasu 'yan kuɗaɗe da zan biya bashin da yake kaina".

Saboda haka ya kamata a tashi tsaye wajen yin tunani tare da sake nazari a kan halin tara dukiya mai yawan gaske, tare da riritawa da ƙimantawa a yayin amfani da ita b atare da an yi almubazzaranci ko ɓarna ba.

4.24 **Kasuwancin Kai-Tsaye mai Adalci:** Daga cikin sanannu kuma kyawawan tsare-tsare da suka jiɓanci yanayin gudanar da kasuwanci a mahangar addinin musulunci, akwai ƙarfafa guiwa wajen kyatata wa abokan hulɗa ko nema fiye da killace ribar da ake samarwa, kuma dukkanin 'yan

kasuwa suna haƙƙi ko damar saye da sayarwa, kuma za a iya ƙayyade wa dukkanin abin sayarwa farashin da ya dace, kuma akwai damar yin bibiya don tantance yadda kasuwanci yake gudana. Har wa yau kuma, ɓoye kayan sayarwa sai sun yi tsada da yin babakere a kasuwanci da yin ƙarya da saka ɗora matsananciyar riba mai yawa da ayyana farashin ƙarya a kan kaya dukkaninsu sun haramta a tsarin gudanar da kasuwanci. Aiwatar da ire-iren waɗannan tsare-tsare suna ba da damar aiwatar da kasuwanci mai kyau tare da kasafta abin da aka samu na riba a bisa gaskiya da adalci. Ta haka ne kuma aka daɗa ƙarfafa guiwa ta fuskar biyan haƙƙin ma'aikaci ko mai kula da dukiya a yayin da ya kammala aikinsa. Hadisin ya nuna cewa, "A ba wa (biya) ma'aikaci haƙƙinsa tun kafin guminsa (zufa) a bushe". Bisa yawanci, yin amfani da zinari da darhami a yayin gudanar da kasuwanci an fi samun sauƙin cimma jarjejeniyar kasuwanci fiye da yin amfani da kuɗin da aka killace a banki ana sarrafa su ta hanyar fasahar zamani. Matsayar addinin musulunci da koyarwarsa a kan yin hani da almubazzaranci ko ɓarnatar da dukiya, ya taimaka matuƙa ta fuskar juyawar tsarin tattalin arziƙi da kasuwanci tsakanin al'ummu a yau.

4.25 **Tuntuɓa da Fahimtar Juna don Shawara:** Alúmma ko jama'a suna da wata muhimmiyar dama ta hanyar tuntuɓar junansu (*shūrā*) don samun fahimta, musamman a kan dukkanin wasu harkokin da suka shafi walwala da jin daɗin rayuwarsu. Kowane ɗan'adam namiji ko mace a matsayinsa na wakilin Allah Maɗaukakin Sarki a doron ƙasa, haƙiƙa za a masa hukunci a kan dukkanin abin da ya/ta aikata a zamansa/ta na duniya. Wannan muhimmin al'amari ya ba kowane mutum damar ya yi wa kansa kyawawan tsare-tsare da suka dace dangane da zamantakewar rayuwa. Alƙur'ani mai tsarki ya tabbatar mana da cewa,

"Da waɗanda suka amsa kira daga Ubangijinsu, kuma suka tsayar da sallah, kuma al'amarinsu shawara ne a tsakaninsu, kuma daga abin da muka azurta su suna ciyarwa" (42:38)

Haƙiƙa za su rabauta da sakamako (lada) mai yawa a wajen Allah maɗaukakin Sarki. A yayin da za a tuntuɓi juna don neman shawara, yana da kyau a shawarci dukkanin rukunonin jama'a ba tare da nuna bambanci a tsakaninsu ba, musamman domin a ƙaru da yanayin fahimtarsu, masu rauni (talakawa) a ƙarfafa masu guiwa har sai sun samu gatanci, su kuwa masu ƙarfi (mawadata) a riƙe su a matsayin raunana har su yi biyayya ga dokokin da Allah Maɗaukakin Sarki ya shimfiɗa. Halifan musulunci na huɗu, wato 'Alī ibn Abī Tālib ya bayyana cewa, haƙiƙa haƙƙin raunana abin ƙwatowa ne daga hannun masu ƙarfi, hakan ne zai tabbatar da samun tsaro da kwanciyar hankali tare da kuɓuta daga tarkon abokan gaba ko azzalumai. Saboda haka ne ya shawarci gwamnansa da ke ƙasar Masar (Egypt), wato Muhammad ibn Abī Bakr, inda ya ce da shi, "Ka yi mu'amala da kowa tare da ba shi haƙƙinsa daidai wa daida, ta haka ne mawadatan cikinsu ba za su zarge ka da aikata rashin adalci ba, su kuma raunana (talakawa) ba za su gushe suna masu karaya daga tabbatar da adalcinka a gare su ba".

4.26 A wannan gaɓa, muna yin kira da ƙwaƙƙwarar murya ga hukumomin gudanarwa na ƙasashen musulunci da ɗaukacin sauran ƙasashe a duniya a yau, su aiwatar da tsare-tsare masu matuƙar muhimmanci waɗanda za su ƙarfafa wa masu ƙaramin ƙarfi (talakawa) guiwa ta hanyar sama masu hanyoyin dogaro da kai a rayuwa, tare da umartar masu rajin tallafa wa raunana su shigo a haɗa ƙarfi da su ta hanyar cin gajiyar fasahohin da Allah ya huwace masu, ba tare da an raunana masu guiwa ko yin fatali da su ba, ko da an sami bambancin jinsi ko na addini ko na ƙabila da sauran makamantansu.

Babi na 5

Dokoki da wasu ayyuka na kula da Ƙasa

Shari'a da Manufofinta

5.1 **Duniya Tamkar Jirgin Ruwa ce:** A shekarun da muke ciki yanzu, mafi yawan marubuta sun kwatanta duniya a matsayin jirgin ruwa ce, wadda take jujjuyawa ta hanyar zagaye rana a cikin sigarta mai kama da jirgin ruwa har ma da ɗaukacin sassan rayuwa tare da yin kutse a ɓangarorin rayuwa da suka shafi abkuwar ƙaddara. Annabi Muhammad tsira da amincin Allah su ƙara tabbata a gare shi ya dubi yadda yanayin hikayar jirgin ruwa, ya fasalta yadda jiɓantar al'amura suke somawa daga tsarin dogaro da juna ta hanyar taimakekeniya. Wato Fasinjojin da ke cikin jirgi zaune a wurare mabambanta kamar sama da ƙasa, kowanensu yana buƙatar taimako daga ɗan'uwansa musamman ta ɓangaren bayar da ruwan sha. A lokacin da ɗaya daga cikin wasu matafiya a jirgin ruwa ya yi rashin juriya da haƙuri a yunƙurinsa na neman ruwan da zai sha, nan take ya fara yunƙurin fasa gangar jikin wannan jirgin ta hanyar amfani da gatari, inda ya samar da ƙofa/huda a ƙasasa. Annabin rahama tsaira da aminci su ƙara tabbata a agare shi ya ƙara da cewa, "Idan suka ƙwace abin da ke hannunsa suka hana shi, to, haƙiƙa za su kuɓutar da junansu baki ɗaya. Idan kuwa suka ƙyale shi ya cigaba da buɗe kafar da ruwa zai shigo cikin jirgin, to, haƙiƙa za su haifar wa junansu halaka baki ɗaya. Misalin waɗannan mafafiya ko fasinjoji da aka ambaci labarinsu yana nuni da yanayin halaye da ɗabi'un mutane a yau, musamman yadda suke nuna rashin juriya da haƙuri ta ɓangaren samu ko mallakar albarkatun da suke buƙata, inda ta haka ne kuma wannan damar mallakar albarkatun da su tallafi rayuwarsu take kuɓuce masu a doron ƙasa. Akwai dokoki da tsare-tsare da yanayin gudanarwa da suka shafi muhalli, waɗanda suna ɗaya daga cikin muhimman batutuwan da za mu kula da su a ƙarƙashin wannan sashe.

5.2 Ɗaya daga cikin koyarwar da addinin musulunci ya yi horon riƙo da ita ita ce, ƙarfafa guiwa tare da jaddada ƙwato haƙƙi ko yancin dukkanin halittu da take a doron ƙasa, musamman 'yan adam da sauran halittu makamantansu. Tabbas! Addinin musulunci addinin ne da ya ƙunshi tsare-tsare da dokoki ta fuskar aiwatarwa. Nagartacciyar hanyar koyarwar addinin musulunci ta samo tushe ne daga littafi mai tsarki, wato Alƙur'ani kenan, tare da kyakyawar koyarwar nan ta Annanbin rahama Muhammad tsira da amincin Allah su ƙara tabbata a gare shi, wadda ita ce aka fi sani da sunan *sharī'ah* kuma a zahirance ake kwatanta ta da hanyar da ke nusarwa zuwa ga ruwa ko teku,wadda kuma ita ce hanyar yin dogaro ga rayuwar duniya. Manufar wannan hanya (shari'a) ita ce ta yi nuni tare da shiryarwa zuwa ga dokokin Allah maɗaukakin Sarki wanda shi ne mahaliccin kowa da komai tare da tsara musu yadda za su tafiyar da rayuwarsu walau a tsari na kaɗaitaka ko na tarayya domin su sami rabauta mai kyau. Haƙiƙa tsarin gudanar da ɗabi'u ko halaye na mutuntaka abu ne da ya yi kunnen-doki da dokokin da shari'a ta tanada. Dukkanin ayyuka da ake aiwatarwa za a iya ɗora su a bisa muhimman ma'aunai guda biyar kamar haka; akwai aiki na wajibi (na dole) da na bin umurni (sunna) da wanda aka yi nuni ga aikata shi da wanda aka yi hani sannan kuma akwai haramtaccen aiki. Tsarin gudanar da Shari'a bai taƙaita ga yin horo da hani kawai ba, yana ƙara yin nuni ga aikata kyawawan halaye da ɗabi'u da suka jiɓanci miƙa wuya ko biyayya ga dokokin da ake zartarwa a matakin kutunan shari'a tare da saita aƙidun rayuwa a bisa gwadabe nagari a zamantakewar ɗan adam da sauran al'ummu baki ɗaya. Ko da ya kasance kutunan da aka kafa sun gaza wajen aiwatar da hukunci, ko kuma aka sami bigiren da ba a sami kafuwa ko wanzuwar kutunan shari'ar musulunci

ba, to, *sharī'ah* ta yi tanadin wasu kyawawan tsare-tsare da suka dace da muninai su kwaɗaitu a kan kiyaye su da kuma aikata su.

5.3 Ƙa'idojin Shari'a suna tabbatar da yin aiki a bisa doron doka da take samar da sauye-sauye a lokuta da wurare mabambanta a tsarin zamantakewa, kuma ta shimfiɗa kyawawan dokoki da suka yi nuni da samun hadin kai tare da yin aiki nigari a rayuwa. Kamar yadda aka yi la'akari da tsarin musulunci da ya shafi yanayin amfani da ruwa don samar da al'umma mazauna guri ɗaya kamar unguwa, suna gudanar da tsarin *sharī'ah* ne ba tare da sahalewar hukuma ko gwamnati ba, kawai abin da aka fi buƙata a nan shi ne mutane su yi biyayya tare da nuna yarda a bisa tsarin da mahukunta suka ɗora su a kai wajen yanke hukuncin da ya dace. Kafuwar Shari'a ya haifar da samun kyakkyawar ƙwarewa ta fuskar yin mu'amala mai dacewa tun kimanin sama da shekaru dubu ɗaya da ɗari huɗu (1,400) da suka shuɗe, kuma ta yi nuni ga halastacciyar hanyar gudanar da rayuwar al'umma ta fuskar warware matsalolinsu na rayuwa. Tsarin shari'a ya shimfiɗa tsare-tsare da dokoki da hukunce-hukunce masu albarka waɗanda suka shafi yanayin muhalli da kayayyakin da ake samu a muhalli tare da yanayin tsare-tsaren amfani da su. Wannan ɓangare na ilimi shi ne aka fi sani da tsarin kula da yanayin muhalli a musulunce, wato *fiƙh al-bī'ah* kuma wannan kyakkyawan tsari yana samun farfaɗowa tare da aiwatarwa a wasu manyan ƙasashe da dama a duniyar yau.

5.4 **Tabbatattun Manufofin Shari'a:** Muhimmiyar manufar shari'ar addinin musulunci ita ce, a yi wa komai hukunci tare da adalci daidai gwargwadon yadda aka ƙimanta shi (*maƙāsid)*. Fitacciyar manufar shari'a ita ce ta bunƙasa tare da kawo cigaba ga ɗaukacin halittun da Allah ya wanzar a doron ƙasa (*masālih al-khalƙ* or *masālih al-'ibād*). Masana addinin musulunci sun yarda cewa don samun albarka tare da cigaban kowace al'umma a zamantakewar rayuwa, to ya zama wajibi a kiyaye tare da tabbatar da muhimman abubuwa guda biyar (5). Abu na farko shi ne addini (*dīn*) wanda shi ne tushen tabbatuwar imani da halaye nigari da kyakkyawar waɗanda su ne harsashin ginin kowace al'umma tagari. Abu na biyu shine rayuwa (*nafs*) domin kuwa babu wata al'umma da za ta cigaba ba tare da tsare ko kare rayukanta ba. Abu na uku shi ne hararowa ko hangen rayuwar gobe (*nasl*) wanda ya zama tilas a yi la'akari tare da kiyaye ta, musamman ga yara manyan gobe (maso tasowa) waɗanda aka haife su kuma a tabbatar da tsare masu haƙƙoinsu har zuwa tashinsu (girma). Abu na huɗu shi ne hankali (*'aƙl*) don tabbatar da yin mu'amala a cikin nutsuwa, musamman a matakin kaɗaitaka da kuma na haɗaka. Abu na biyar shi ne haƙƙin mallakar dukiya (*māl*) wadda kowane kowane ɗanadam yana buƙatar ta domin samun biyan buƙatun rayuwarsa. An danganta waɗannan abubuwa da aka lissafo da tafarkin cigaban al'ummun da ke rayuwa a yanzu har ma da masu tasowa a nan gaba, musamman dai a ɓangaren al'ummu masu tasowa nan gaba ta fuskar abun da ya shafi addininnsu da rayukansu da tsarin tunantinsu da kuma haƙƙi ko damar mallakar dukiya.

Riba da Faɗuwa

5.5 A mahangar ilimin sanin hukunce-hukunce na addinin musulunci, ana ƙimanta ayyuka tare da yi musu hukunci daidai da sakamakonsu walau mai kyau (riba) ne ko kuma mara kyau (illa ko cutarwa) ne. A wani nazari ko bincike makamancin hakan, masana ilimin shari'a na dauri sun samar da wata tsayayyun dokoki (*ƙawā'id usūlīyah fiƙhīyah*) waɗanda suka zama tamkar jagora ta fuskar waraware dukkanin wasu matsalolin da suka danganci sha'anin shari'a. Ta haka ne suka zama wasu muhimman abubuwa a fagen bunƙasa da cigaban harkar su wajen bunƙasa ilimin kula da yanayin muhalli. Malaman addinin musulunci da wakilan majalisar dokoki za su kasance masu tanadin kyawawan tsare-tsaren ga al'umma a koyaushe, tare da zage-damtse don ganin sun tsara dukkanin abubuwan da suka shafi kyautatawa da cigaban al'umma. Ko da yake, idan aka sami yanayin da ba lallai ne a iya gamsar da buƙatun kowane mutuum ba, to, akwai buƙatar aiwatar da hukunci a bisa tsarin ba da fifiko. Wani masanin ilimin hukunce-hukunce na musulunci a ƙarni na goma sha huɗu (K. 14) mai suna Ahmad ibn Taymīyah ya bayyana wata muhimmiyar ƙa'ida kamar haka:

Abin da aka fi buƙata shi ne a a yi ƙoƙarin kiyaye dukkanin ayyukan na ƙwarai kuma a tabbatar wanzuwarsu su aikace, sannan kuma a magance dukkanin abubuwan da za su haifar da illa ko cutarwa ga jama'a, ko kuma a rage adadin abkuwarsu. Idan kuwa aka tabbatar da cewa masu hamayya da juna ne, to, za a iya tsare akasarin kyawawan daga cikinsu ta hanyar ware marasa rinjaye daga cikinsu, sannan kuma a kawar da babbar illar da suka ƙunsa ta yin la'akari da amincewar marasa rinjayen nasu. Wannan shi ne haƙiƙanin abin da dokar ko tsarin ya tanada.
Bayanai masu zuwa nan gaba kaɗan, suna ɗauke da taƙaitaccen tsokaci ne a kan wasu ƙa'idoji da malamai suka gindaya musamman ta ɓangaren kiyaye kyawawan ayyuka tare da duba yanayin kyautata wa mafi rinjayen al'umma da muhimmancin samar da ababen walwalar jama'a da yin tsinkaye a kan yiwuwa ko tabbacin samun abubuna ƙwarai ko akasin haka, tare da duba yanayin waɗanda abin ya shafa don su yi wani yunƙurin samun kayatawa ko da ba tare da sahalewar mahukunta ba kamar haka:

- **Zaman Lafiya Tsakanin Game-gari da Ɗaiɗaikun Al'ummu:** An fi ba da muhimmanci sosai a kan kyautatawa ta ɗaukacin al'umma fiye da ta mutuum ɗaya ko kuma wani rukunin jama'a ƙalilan, musamman idan suka gaza wajen sulhuntawa. Daga cikin ƙa'idodjin da shari'ar musulunci ta tanada akwai cewa, "Ana bayar da fifko matuƙa a ɓangaren kiyaye walwala da kyautatawar ɗaukacin jama'a fiye da ta ɗaiɗaikun mutane". Wannan shi ne tushe ko madogara da aka samo wani hukunci da yake nuna cewa, "Babu laifi idan aka haifar da illa ko cutarwa ga wani keɓaɓɓen abu domin a kauce wa illatar da ɗaukacin abubuwa da dama". Ko da yake, dukkanin haƙƙoƙin ɗan adam ba su kasance abin yin fatali a hukumance ba.
- **Manya da Ƙananan Buƙatu:** Ana ƙimanta abubuwa na ƙwarai masu kyau da akasinsu tare ta yin la'akari da muhimmancinsu da kuma yanayin buƙatar da ake yi musu. Ana bayar da fifiko ga muhimman abubuwa idan aka tabbatar da cewa akwai ƙananan buƙatu, ko kuma a duba ƙananan buƙatu idan za a warware irin wannan cecekucen. Sanannun dokokin da suka shafi tsarin hukunce-hukunce na musulunci sun nuna cewa, "Akwai zaɓi a wajen aikata ƙananan ayyuka na ɓaci ko mugunta", "Ana kawar da ƙwaƙƙwarar ɓarna ta hanyar maye gurbi da ƙarama", "kuma idan ya kasance ba za a iya maye gurbin ɗaya daga cikin ɓarnar da aka yi ba, to, sai a kauce wa rama ƙwaƙƙwarar barna ta hanyar fitar da wani tsagi na ƙaramar illar da aka aikata".
- **Kula Wajen ba da Fifiko (*al-ahamm wa'l-muhimm)*:** Idan aka samu abkuwar abubuwa guda biyu tsakanin wanda aka yi umurni (tilas) da wanda ba a yi umurni ba (hani), to, haƙiƙa akwai zaɓi a kan cewa a ba da fifiko matuƙa ga mafi muhimmanci fiye da marar muhimmancin.
- **Tabbataccen Zaman Lafiya da na Wucin-gadi:** An fi ba da fifiko a samar da tabbataccen zaman lafiya a kan na wucin-gadi wanda ba mai ɗorewa, musamman idan aka ci karo da tarzomar da ta shafi rashin zaman lafiya ga ɓangarori biyu iri ɗaya, akan yi duba tare da ba da fifiko ga abubuwa masu nagarta da ƙaruwa a kan marasa muhimmanci.
- **Ingantaccen Zaman Lafiya da Akasinsa:** Akan nuna kulawa ta yin la'akari da ƙoƙarin da wani rukunin jama'a suke wajen kiyaye yanayin zaman lafiyarsu. Wajibi ne a kiyaye ko ba da kariya ga dukkanin manya da ƙanannan rukunonin al'umma kamar yadda masana ilimin hukunce-hukuncen shari'a suka yi nuni cewa, "A ba da fifiko a kan ƙaurace wa abin da zai cutar da talaka ko yi masa illa, shi ya fi muhimmanci a kan guje wa abin da zai illatar da mawadaci ko maikuɗi", kuma ana ba da fifiko ga kyautata jin daɗin rayuwar talaka fiye da kyautata jin daɗin rayuwar mawadaci ko maikuɗi".
- **Hana Cutarwa:** Wajibi ne a ƙaurace wa duk wani abu da zai haifar da cutarwa ko illa, ko kuma a yi ƙoƙarin rage yanayin lamarin kafin abkuwarsa musamman idan aka lura da tsarin da ken una cewa, "Babu illatarwa kuma babu yin ramuwa a yayin da aka yi cutarwa", "Ana kawar da duk wata hanyar cutarwa, idan kuma ba za a iya kawar da ita gaba ɗaya ba, to a yi ƙoƙarin kawar da abin da za a iya yi daidai gwargwadon iko". Idan aka zo fitar da alfanun daga abin da aka aikata na babba ko ƙaramar illar da ba za a yi yafiya ba, to tsarin hukunin da za a yi amfani da shi yana nuna cewa, "Kaurace wa faruwar ɓarna shi ake ba fifiko fiye da neman alfanun abin da za a ribata". Haƙiƙa wannan wani babban hukunci ne da yake nuni a kan ba da kariya, musamman ta fuskar kauce wa abubuwa masu hatsari a yayin aiwatar da ramuwa.

Aikata Daidai da yin Saɓo

5.6 **Kashe Nau'o'in Halittu**: Kamar yadda muka lura a bayanan da suka gabata cewa, haƙiƙa Allah ya halicci dukkanin komi na duniya da gaskiya, ga abin da Alƙur'ani mai tsarki ya ce:

"Kuma ba mu halitta sammai da ƙasa da abin da ke a tsakaninsu ba, alhali kuwa muna masu wasa. Ba mu halitta su ba face da manufa ta gaskiya, kuma amma mafi yawansu ba su sani ba". (44:38–39).

Saboda haka babu wani abin halitta da ya kasance mara muhimmanci, haƙiƙa komai da Allah ya halitta yana da darajarsa. Don haka, ya zama tilas mu yi kyakkyawar mu'amala da kowane a cikinsu, sannan kuma ba mu da hurumin ɗaukar wata rai ba tare da haƙƙi ko kiyaye doka ba. Amma idan ya tabbata cewa ba a ɗaukar rayuwar (kashewa) wata rai sai a bisa hujja, to haƙiƙa ba mu da ƙwaƙwarar hujja da za mu ɗauki rayuwar wata halitta da take doron ƙasa, kuma mu shafe wata alamar da Allah maɗaukakin Sarki ya wanza, mu ɓatar da wani tsari na rahamar Allah, mu ruguza al'ummar da ba za mu mayar da irin ta ba waɗanda suka kasance a bisa wannan tsari da ke nuna girma da ɗaukakar Ubangiji ta fuskar yin bauta da sauran wasu ayyuka na ibada. Aikata laifin da ya shafi rusa tsarin yanayin tattalin muhalli da na zamantakewar al'umma irin tamu a yau, abu ne da ya kamata a tuhume shi daidai ta hanyar lura da masu aikata irin wannan kisan ƙare-dangi da ruguza ƙabilu da dama tare da al'adunsu. Aikata laifin da zai yi illa a kan sauran halittu (*al-khalk, al-'ālamīn)* abu ne da ke nuna hukuncin aikata manyan laifuka ko ƙanana kwatankwacin ɗaya ga ɗan adam. Irin wannan tsari na zamantakewa a cikin zamba bai zama abin lamunta ba, abin bibiyar kadi ne, tare da kafa dokin da za su yi hukunci a matakan ƙasa da na duniya baki ɗaya.

5.7 **Kyautatawa Dabbobi da Kare Haƙƙoƙinsu:** Haƙƙoƙin dabbobi wanda aka fi sani da *hukūk al-bahā'im wa 'l-hayawān*, suna cikin rukunin haƙƙoƙin da suka keɓanta ga bayain Allah, wato ɗaukacin 'yan adam da dabbobi kenan. An bayyana afkuwar waɗannan haƙƙoƙi a hadisa da dama na Annabin rahama tsira da aminci su ƙara tabbata a gare shi, kuma malaman addinin musulunci sun yi fashin-baƙi a kansu. Bisa yawanci, ire-iren waɗannan haƙƙoƙi da malamai suka yi magana a kansu sun danganci dabbobin gida da dabbobin daji da ake farauta, sai kuma kaɗan daga haƙƙoƙin waɗanda aka alaƙanta su da dabbobin ake farautowa. Mafi kyawun abin da ya rataya a kanmu shi ne tsarin kula da halittun da yanayin kyautata masu ya rataya ne a gare mu. Mafi yawancin dabbobin daji sunfi samun tazgaro a zamanin da ya shuɗe, musamman ta ɓangaren halayyar da 'yan adam suke nunawa a kansu fiye da zamanin yau. Amma a halin yanzu, yanayin walwala da kyatatawar da ake yi wa dabbobi suna daɗa ƙaruwa matuƙar gaske, musamman ta yin duba ga kyautatawar jama'a gare su. Haƙƙin dabbobi abin kiyayewa ne a ƙarƙashin tsarin doka, haƙƙin bai taƙaita kawai a ƙarƙashin kulawar jami'in lura da aikata kyakkyawan ayyuka da kauce wa yin ɓarna ba, haka kuma a ra'ayoyin masana ilimin hukunce-hukuncen shari'a. Idan aka tabbatar da kiyaye haƙƙoƙin waɗannan dabbobi, haƙiƙa za a sami gagarumin sakamako mai inganci tare da cigaba a ɓangarorin noma da kiwon kifi. Sai dai kuma za a buƙaci aiwatar da 'yan sauye-sauye a wasu sassan da suka shafi nazarin ilimin halittu da binciken a kan aikin likitanci da tsarin kasuwancin dabbobin daji da yadda ake kula da tsarin mayanka dabbobi (mahauta) da gidajen gona da gidajen kiwon namun daji da kuma shaguna. Malaman addinin musulunci sun yi duba na tsanaki a akn hukuncin da shari'a ta tanada dangane da yanayin sarrafawa da kuma cin zarafin halittu sannan suka tabbatar da haramcin yin hakan.

Hanyar Noman Abincinmu: Halatacciya ce Kuma Tsarkakkiya

5.8 Duba da yanayin da ya shafi tsarin kiyayewa da martabar ɗabi'unmu, ya kyautu a gare mu, mu yi tsokaci na musamman dangane da abincin da muke ciki. Mu duba abin da waɗannan ayoyin Alƙur'ani mai tsarki suka ce dangane da haka:

"Kuma ku ci daga abin da Allah ya azurta ku, halal mai dadī, kuma ku bi Allah da taƙawa. Wanda yake ku masu Imani ne da shi". (5:88).

Haka kuma wata ayar tana cewa:

“Babu laifi a kan waɗanda suka yi Imani, kuma suka aikata ayyukan ƙwarai, a cikin abin da suka ci, idan sun yi taƙawa kuma suka yi iamani, kuma suka aikata ayyukan ƙwarai, sa’an nan suka yi taƙawa kuma suka yi Imani, sa’an nan kuma suka yi taƙawa kuma suka kyautata. Kuma Allah yana son masu kyautatawa”. (5:93).

Idan aka yi la’akari da bayanan da suka gabata za lura cewa akwai hukunci a kan amfani da abincin da shari’a ba ta yarda a ci ba, kuma za mu ga cewa akwai hukuncin da ya shafi amfani da abinci marar tsarki, wato wanda ba tsabtacce ba, tare da yin duba a kan yanayin amfani da dukkanin nau’o’in abin cimaka. A tsarin yanayi na mutuntaka, dukkanin masu samar da abinci (manona) da masu amfani da shi (ci) suka taimakekeniya wajen sassauta wa al’umma yanayin rayuwa tare da kassara zamantakewarsu. Yanayin cimakar abinci da muke yi a rayuwarmu walau wanda ya danganci tsirrai ko na dabbobi ba ƙaramin al’amari ba ne. Domin kuwa idan muka lura abubuwan da suka kuɓuce mana a zamantakewar rayuwa a sakamakon rashin fahimtar alfanun da ke da ke cikin harkar noma da kiwon shanu da kiwon kifi da farauta, lallai za mu yarda cewa haƙiƙa rayuwarmu ta faɗa cikin yanayi daya gagare mu saboda wani muhimmin jin daɗi da ya kuɓuce mana. Muna ƙarfafa guiwa wajen ƙare rayukansu (yankawa) ta hanyar samun ko mallakar wasu ababe masu daraja kamar da sukafi su, idan ya ksance ana ambaton suna Allah maɗaukakin Sarki don yin shukura a yayin da za a yanka su ko za mu ci, to haƙiƙa ya zama tilas mu riƙa ba su muhimmanci a rayuwarmu. Sha’anin yanka dabba ba al’amari na keta-haddi ko yin kama-karya ba ne, sai dai kawai don yin sadaukarwa. Abu mafi muhimmanci a wannan gaɓa shi ne, an kawo wani hadisi a can baya wanda ya nuna cewa, “Allah maɗaukakin Sarki ya wajabta kyautatawa da adalci a cikin dukkanin abin da za a gudanar”. Saboda haka za a ga cewa akwai buƙatar a kyautata a tsarin dukkanin aikin da za a yi, musamman abin da ya danganci sha’anin yankan dabbobi domin kuwa akwai buƙatar a duba wannan lamari na kyautatawa sosai a dukkanin al’amura.

Haƙiƙa Allah maɗaukain Sarki yana buƙatar a aiwatar da dukkanin al’amari a bisa doron adalci da kyautatawa (*ihsān*). Idan za a yi kisa, to a yi shi a bisa adalci da kyautatawa, kuma idan za a yi yanka, to a yi bisa adalci da kyautatawa, kuma wajibi ne ya kasance ɗayanku ya kaifafa (wasa) abin yankansa domin ya sauƙaƙa wa abin da za a yanka ɗin ya sami sauƙi a yayin da aka yanka shi.

5.9 Tsarin da ake gudanar da wasu nau’o’in noma da na ɓangaren kiwion shanu da na ɓangaren farauta ba su kasance masu inganci ba, face kawai rusawa da ɓarnatar da wasu albarkatun ƙasa suke haifarwa a doron ƙasa. Alal misali daga abubuwan da suka fi ɓarnatarwa da rusawa su ne masana’antu waɗanda suke tsarma sinadarin guba a cikin ƙasa da ruwa da iska a maimakon tsirrai da muke da su masu ɗauke da sinadarai na asali da suka ƙunshi riga-kafi da dama ga kuma bunƙasa harkokin noma da kiwon dabbobi da kara (wurin sayar da shanu) da mahauta ko mayanka da jiragen kamun kifi da masana’antun sarrafa kifi da sayar da shi, waɗanda idan aka yi hakan za su maye gurbin daɗaɗɗen tsarin da ake amfani da shi wanda a wasu lokutan yakan haifar da gurɓanar yanayi. Duba da sha’anin harkar noma da ake gudanarwa a yau a iya cewa, ita ce sahihiyar hanya tilo da take kawar da matsaloli da dama a sassan rayuwa, kuma ta zama muhimmiyar harka da take bunƙasawa da kawo cigaban yanayin ƙasa. Anya kuwa wannan ba shi ne tushe ko masomin abin da ya haifar da cin-hanci da lalacewa da rushewa da aikata ɓarna a duniya ba?

5.10 **Farauta da Kamun Kifi:** A cikin Alƙur’ani mai tsarki an halatta yin farauta da kamun kifi domin a ci ko kuma a gudanar da wasu buƙatu na musamman. Sai dai kuma, shari’ar musulunci ba ta lamunci yin amfani da dukkanin abin da Allah ya halitta a cikin ɓatanci ko izgili ba. Haka kuma ba ta amince da cin-hanci da sauran laifuka (*ifsād fī ’l-ard*) ko kuma ɓarnatar da dukiya (*isrāf*) a rayuwa duniya ba. Dukkanin wani aiki da zai haifar da cutarwa ko muzgunawa ga halittu da yanayin muhallin da suke zaune nau’i ne na cin-hanci a doron ƙasa. Dukkanin wani kisa da aka yi wanda ya

saɓa wa ƙa'idar da shari'a ta gindaya tamkar ɓarna ce. Koyarwar addinin musulunci ba ta amince a aikata mugunta ba ko kuma tursasawa don ta kauce wa yin ramuwa. Annabi Muhammad tsira da amincin Allah su ƙara tabbata a gare shi yana kyamar dukkanin mutumin da yake ɗaukar ran (yanka ko kisa) halitta a cikin abatawa babu adalaci". Ta haka ne ya yi gargaɗi da cewa, idan ɗayanku zai kashe gwara/gara ko kuma wata ƙaramar halitta, haƙiƙa sai wannan halitta ta kai ƙara (kokenta) a wajen Allah Maɗaukakin Sarki rana lahira cewa, "Ya Ubangiji! Haƙiƙa wannan bawa naka ya kashe ni ba bisa adalci ko kyatatawa ba, shi bai ƙaru da komai daga kisan da ya yi mani ba, haka kuma bai ƙyale ni na cigaba da rayuwa a bisa doron ƙasarka (duniya) ba". A bisa tsarin shari'ar musulunci an halasta (amince) da yin farauta, amma ban da ta wasa kamar faɗa kenan. A matsayinmu na 'yan adam, an hore mu da kiyaye aikata kisa a kan wasa ko ganganci, kuma a matsayinmu na al'umma, ya zama tilas mu ɗauki ƙwararan matakai da za a magance yin hakan.

5.11 **Mamayar Kanan Halittu ga Jikin Mutane:** Kashe dabbobi da sauran tsirrai da muke yi domin ba da kariya ga rayuwarmu abu ne da ya dace da doka. Babbar barazanar da take shafar halittu da dama ita ce, kasantuwar wasu halittu masu yi wa jiki kutse a yanayin zamantakewar rayuwar al'umma. Ya zama tilas a magance shigar kutse da irin waɗannan ƙananan halittu suke yi, wadda za ta iya zama tamkar bazarana ga yanayin muhalli ko ga rayuwar wasu halittu na asali, kuma yinƙurin kawar da su yana iya kawo barna ko hasara idan ba a yi hattara ba. Har wa yau kuma, a ƙoƙarin kiyaye aikata cin-hanci da sauran laifuka ko kuma ɓarnatar da dukiya a rayuwa, an tilasta mana yin amfani da hanyoyin dogaro da kai da suka dace (halastattu) sannan kuma aka hane mu da aikata ɓarna don kauce wa shiga halaka. Wata rana a lokacin da Annabi Muhammad tsira da aminci su ƙara tabbata a gare ya kasance tare da wasu sahabbansa cikin kogo a Mina, sai wata kububuwa (macijiya mai saurin fushi da sari) mai matuƙar dafi da cutarwa ta bayyana a gare su. Sai Annabi ya umurce su da su gaggauta kashe macijiyar, amma sai ta yi sauri ta gudu daga inda suke, sai aAnnabi ya umurci su ƙale ta tunda ta gudu. Saboda haka sai Annabin rahama ya ce, "Allah ya kubutar da ita da cutarwar (sharri) ta, haka ku ma Allah ya kuɓutar da ku daga cutarwar (sharri) ta". Don haka akwai buƙatar a yi fashin-baƙi na musamma domin a guji wuce iyaka kuma a tabbatar da cewa a ƙoƙarin ba da kariya ga rayukanmu da dabbobinmu, kuma mu tabbatar da ganin cewa ba a yi wa tsirranmu kisan gilla ba, kuma mu kiyaye haifar da irin wannan ɓarna ko cutarwa ga dukkanin wasu halittu da suke rayuwa a doron ƙasa.

5.12 **Halittu Masu Sauya Nasaba:** Ilimin da ya shafi fasahar sassauya yanayin halittu yana haifar da wasu matsaloli a zahiri. Shin tsarin sauyawar da ake yi wa halittu ya zama haramtaccen al'amari ne kai tsaye daga ruɗin Shaiɗan, "wanda yake haifar da canji ko sauya wa halittar Allah maɗaukakin Sarki kamanni", wanda kuma a ƙarshe yake zai iya haifar da abkuwar musifu a yanayi da tsarin muhalli? Ko kuwa wata dam ace da za mu yi amfani da ita wajen magance wasu cututtuka masu nasaba da ke addabar wasu tsirrai, sannan kuma a jefa wasu halittun a cikin ƙunci da yunwa, kawai domin a ƙarfafi wasu halittu tare da ƙara masu jimirin rayuwa? Dole ne mu cusa yarda da amincewa a zukatanmu cewa, tilas ne mu yi adalci ko hukunci a kan dukkanin al'amurran da suka shafi aikata munanann ayyuka kwatankwacin ribar da muke samu daga aikata su, misali idan muka ɗauki caca da shan giya za mu fahimci cewa, illolin da suke haifarwa sun fi amfaninsu yawa ga al'umma, shi ya sa shari'a ta yi hani ga aikata su baki ɗaya. Idan kuma ana ganin dacewa ko halascin amfani da ilimin sassauya tsarin halittu a wata mahangar, to, ta wace hanya za a iya samun madogara don tabbatar da yin hakan?

Kula da Hanyoyin Dogaro da Rayuwa

5.13 Haƙiƙa mun lura da cewa akwai darussa da dama da za mu kiyaye dangane da rayuwar wasu magabatanmu musulmai waɗanda suka yi gwagwarmaya don ganin sun kiyaye aikata ɓarna, amma haƙarsu ba ta cimma ruwa ba saboda tasirin zamananci da aka samu ta fuskar cuɗanyar rayuwa

hanyoyin dogaro da rayuwa. Wasu yankunan al'ummu kamar su; *Haramāin*, *himā*, *harīm* da *wakf* su ne suka haɗu samar da tushen yadda ake yin adani ko kula da albarkatun ƙasa, kuma yanayin ƙasar nomansu da ruwan da suke amfani da su da yadda suke tafiyar da tsarin tashoshin jiragen ruwansu, za a yi tsokaci dangane da hakan a bayanai masu zuwa kamar haka:

5.14 Wurare Masu-Alfarma (**Haramāin):** A bisa koyarwar addinin musulunci, garuruwan Al-Haramāin ash-Sharīfān sun kasance wasu muhimman sassa da suke zagaye kuma suka ƙunshi garuruwan Makka da Madina daɗaɗɗun garuruwa ne masu albarka da kuma kariya a duniya. Kowane gari a cikinsu ya kasance tamkar mafaka da masana'anta ga mutane da dama domin tafiyar da kiwon dabbobi da noman rani. Haka kuma, an haramta (hana) aikata duk wata ɓarna da ta shafi kisan kai ko illatar da tsirrai na asali ko kuma cutar da dabbobin daji. A ranar da ɗaukacin mutanen garin Makka suka karɓi addinin musulunci hannu biyu, sai Annabi Muhammad tsira da aminci su ƙara tabbata a gare shi ya yi magana a kan waɗannan ɓangarori (garuruwa) na garin Makka masu tsarki inda ya ce,

"Haƙiƙa tsarkakkiyar ƙasa ce musamman dangane tsarkakewar da Allah maɗaukakin Sarki ya yi mata har ya zuwa ranar Alƙiyama. Itatuwan ni'ima da Allah ya huwace mata ba za su taɓa gushewa ba. Gandun dazukanta ba za su illata ba, abubuwan da aka suka ɓace a cikinta ba za a bayar da su ga kowa ba sai ga waɗanda suka yi cigiya ko iƙirarin ɓacewarsu, sannan kuma tsirrai da ciyayinta ba za a sassare (cire) su ba".

Haka kuma, Annabi Muhammad tsira da aminci su ƙara tabbata a gare shi ya daɗa ayyana makamanciyar wannan magana mai tsarki a kan wurin da ya shafi tsakankanin duwatsun nan da filin duwatsu da suka zazzagaye garin Madina, inda ya ce:

"Haƙiƙa Annabi Ibrahim ya amintar da garin Makka, ni kuma na tabbatar da aminci ga garin Madina wanda ya wanzu a tsakanin waɗannan garuruwa, kuma *Itatuwan ni'ima da Allah ya huwace mata ba za a ciccire su ko su gushe ba, gandun dazukanta ba za su illata ba".*

Wani sahabinsa mai suna Abū Hurayrah ya bayyana cewa, "Duk wurin da na je na sami bareyi (barewa) suna kiwo a tsakanin waɗannan ɓangarori ko garuruwa, to, haƙiƙa ba na takura su ko kuma in tayar masu da hankali. Kuma Annabi tsira da aminci su ƙara tabbata a gare shi, shi ne ya tabbatar da tsawon mil goma sha biyu ga shiga garin Madina a matsayin gabdun daji na *himā.*

5.15 **Dabarun Kulawa da Waɗannan Amintattun Garuruwa:** Kamar yadda aka ambata a bayanan da suka gabata tun farko, a tsakanin waɗannan garuruwa masu tsarki an haramta (hana) aikata duk wata ɓarna da ta shafi kisan kai ko illatar da tsirrai na asali ko kuma cutar da dabbobin daji ko dawa. Saboda haka, ƙoƙarin kauce wa illatarwa ga tsirrai na asali ko da rayuwar dabbobin daji ba za ta yiwu sai an ba da kariya ga muhallin da suka kasance a ciki, A mahangarmu kuwa muna ganin cewa, wannan ya batu da aka yi ya wajabta a gare mu mu kula da dukkanin wasu shirye-shirye da tsare-tsare da gine-gine da muka samu an yi a tsakanin garuruwan Makka da Madina mu kula tare da kiyaye su matuƙa. Don tabbatar da yiwuwar hakan, za mu mayar da waɗannan amintattun garuruwa guda biyu su zama masu yanayin tsarin muhalli da kulawa da su na zamani, sannan kuma su sami kyawawan tsare-tsare na zamani waɗanda za su ƙara adonta yanayin muhalli a ɗaukacin ƙauyuka da birane. Akwai miliyoyin mutane da suke ziyartar dukkanin waɗannan garuruwa a kowace shekara babu fashi, musamman domin su gudanar da ayyukan ibada da suka shafi Hajji da Umara. Ta ɓangaren fito da martaba da muhimmancin ƙawata muhalli kuma, sannan ga martaba da ta shafi azanci iya magana da tsakanin ɗan adam da wasu sauran halittu, kuma ga bayyana sha'anin gudanar da mulki a duniya wanda shi ne ya haifar da (Tsarin halifanci a koyarwar addinin musulunci) dukkanin waɗannan abubuwa suna da ƙarfin gaske wanda ya sa wayewar kai da faɗakarwa a tsakanim musulman diuniya baki ɗaya. Haka kuma, idan ya kasance an tozarta ko ƙasƙantar da waɗannan amintattun garuruwa masu tsarki guda biyu a duniya, to, muhimmin saƙo zai riski dukkanin ƙasashen musulmai cewa ɗiɓa ko wawure albarkatun da ke sauran ƙasashe na duniya ba laifi.

5.16 Hurumi (**Himā):** A tsarin addinin musulunci, kalmar **Himā** tana nufin "ƙasa ko wuri mai kariya" Ƙasar **Himā** ta wanzu ne tun a lokacin jahiliyyar Larabawa, amma a yanayinta na yanzu, ana

gudanar da dukkanin tsare-tsaren tafiyar da ita ne a bisa ƙa'idoji da dokokin da Annabi Muhammad tsira da aminci su ƙara tabbata a gare shi ya shimfiɗa, ta haka ne kuma ta kasance a matsayin ɗaya daga cikin garuwa da suke samun kulawa kuma amintattu. Ya bayyana cewa, "babu sha'anin mallakar wani wuri ko kadara face abin da Allah da manzonsa suke da shi". Haka kuma, ya soki lamirin wasu ɗabi'un da larabawa suka yi kafin bayyanar addinin musulunci, inda suke damƙa dukiya ko kadara kacokan don amfanin kansu ko kuma ga sarakuna da sauran wasu mawadata, sannan kuma ya ba da umurnin cewa garin Himā zai kafu ne a bisa kyakkywar manufa don samar da kayayyakin amfani yau da kullum ga jama'a.

5.17 Annabi Muhammad tsira da amincin Allah su ƙara tabbata a gare shi, ya kafa garuruwan Himā har guda biyu, ta farko ita ce aka fi sani da "Himā ash-Shajar", wato Himā mai itace (itaciya) wadda take zagaye haramin da ke garin Madina. A inda Harami yake da sauran wuraren da suke zagaye da Himā tsarkakkun wurare/garuruwa ne waɗanda aka haramta (hana) gudanar da farauta da sassare tsirrai, kuma an hana sare itatuwa da ciccire ƙananan itatuwa na kurmi da suka zagaye da Himā. A wajen bambance tsari da yanayin wurin Himā mai itace wadda aka tsara ta sannan aka zaɓe ta a matsayin tsarkakken wurin da ake kula tare da kiyaye tsirrai da rayuwar namun daji, sai Annabin rahama ya ƙara kafa wata ƙaramar wadda ake kira *Himā an-Nakī'*, wadda ta kasance kimanin nisan kilomita casa'in daga shiyyar kudu ga garin Madina don farfaɗowa da yanayin muhalli da ƙasa kamar su; yin kiwo ga makiyaya da sukuwar dawaki musamman ga rundunar mayaƙa domin ba da kariya ga al'umma musulmai. Ita kuma *Himā an-Nakī'*, tana da nisan kimanin kilomita ɗari da sittin a shiyyar gabas tsakaninta da garin Madina, kuma Halifa 'Umar ibn Al-Khattāb shi ne ya tsara ta sannan kuma ya bayyana cewa, lallai ne dukkanin waɗannan Himomin a tafiyar da su a cikin nagartaccen tsarin da ba zai cutar da al'ummarta ba. Ga abin da ya yi umurni da shi kamar haka: "Ku kula da kyau ya ku mutanen garin Hunayn! Ku nuna tausasawarku ga jama'a! Ku ji tsoron addu'ar wanda aka zalunta, domin ta kasance abin amsawa (karɓa) a wajen Allah maɗaukakin Sarki. Mu shigo da waɗanda da suke kula da raƙumansu da tunkiyoyinsu (tumakai), mu fitar da masu garken dabbobi daga Ibn 'Awf and Ibn 'Affān, domin kuwa idan garken dabbobinsu suka ƙdomin kuwa iɗa ne a kan itace da sauran ciyayi, haka shi ma mabuƙaci (talaka) idan garken dabbobinsa suka ƙare, zai zo a gabana yana mai yin kuka sannan ya ce, "Ya kai shugaba mai adalci ka yi mani wani abu…." Saboda haka, mafi sauƙin al'amari a gare ni shi ne in samar masu wurin da za su riƙa yin kiwo fiye da in riƙa ba su zinari da darhami (kuɗi). Haƙiƙa ta kasance ƙasarsu ce ta asali wadda suka yi fafutikar kafuwarta tun a lokacin jahiliyya har zuwa lokacin da addinin musulunci ya bayyana suka karɓe shi hannu bibiyu".

5.18 Daga waɗannan nau'o'in Himomi guda uku masu daɗaɗɗen tarihi ne manyan malaman addinin musulunci suka samo hukunce-hukuncen da suka shafi yadda ake kula da wurare ko garuruwa a ƙarƙashin tsarin mulki na musulunci. Tsare-tsaren da waɗannan Halifofi na musulunci suka yi amfani da su wajen gudanar da mulkinsu a kai, sun zama ƙarin hanyoyin samar da dokoki a ƙarƙashin waɗannan al'ummu. Ra'ayoyin da malaman musulunci suka bayar sannan aka samu wani sanannen malami a ƙarni na goma sha biyar mai suna, Jalāl ad-Dīn 'Abd ar-Rahmān As-Suyūtī wanda ya nazarce su sannan ya dunƙule manufofinsu tare da ayyana cewa, dukkanin wata Himā da za a tabbatar da kafuwar ta dole sai ta cika waɗannan sharuɗa kamar haka:

- Dole ne ya kasance tana da tsayayyen shugaba (imām) wanda zai yi jagoranci wajen gudanar da mulki;
- Dole ne ya kasance an kafa ko samr da ita a bisa tafarkin Allah, wato a kan tsarin da zai kyautata rayuwar al'umma tare da samar musu kayayyakin buƙata nay au da kullum;
- Kuma ya kasance ba za ta haifar wa al'umma tsananin rayuwa ba musamman talakawa, kuma ba za a hana su ci gajiyar da more albarkatun ƙasarsu ba, waɗanda za su bunƙasa musu cigaban zamantakewar rayuwa ba;
- Kuma dole ya kasance ana samar wa jama'a cigaba sosai fiye da ɓarna ko illolin da ake yi musu, idan waɗannan sharuɗɗa suka gushe, to, lallai akwai buƙatar a yi gyara a tsarin gudanar da ita.

Waɗannan sharuɗa guda huɗu da aka zayyana a sama sun ƙunshi tsarin yin adalci a wajen kula da wuraren zama ko muhalli.

5.19 Ko da yake ita Hima ta kasance ɗaya daga cikin muhimman wurare na al'ada a tsarin mulki na musulunci, inda ake gudanar da tsarin kula da ƙasar noma da sauran albarkatun da suke cikinta, kuma tana ɗaya daga cikin misalan tsare-tsare da al'ummomin da suka shuɗe tun lokaci mai tsawo suke gudanarwa waɗanda suka ƙunshi ƙasashen musulmi da sauran wasu ƙasashe na duniya, domin su riƙa kula da yanayin muhallinsu da ƙasar noma wadda suka yi dogaro da ita a wajen samun hanyoyin abinci. Daga cikin misalan waɗannan hanyoyin kula da wuraren zama akwai; Minangkabau *lubuk larangan* da *hutan larangan* a ƙarƙashin tsarin *"adat"* wanda ake gudanarwa a ƙasar Indonesiya, da tsarin *agdal* na yakin Afrika ta Arewa da tsarin *hawtah* na ƙasar Oman. A ƙoƙarin farfaɗo da ire-iren waɗannan tsare-tsare na gargajiya da ake kula da wurare ko ƙasa, ya dace mu yarda a zukatanmu cewa samun cigaba da nasarar waɗannan dabaru na gargajiya ya dogara ne kacokan a kan cigaban da zamani ya zo da shi, inda za a ba dama ga ɗaiɗaikun al'ummun da suke gudanar da ire-iren waɗannan dabaru domin su riƙa aiwatar da su ka-in-da-na'in, wanda kuma ta nan ne suka yi dogaro da hanyoyin samun abincinsu.

5.20 Muna yin kira da babbar murya musamman ga hukumomin da ke kula da wurare ko muhalli da hukumomi masu zaman kansu da masu rajin kare muhalli da ƙungiyoyi masu rajin zaman lafiya da ɗaiɗaikun al'ummu da suke a ƙasashen musulunci domin kula da muhimmancin waɗannan himas ɗin da sauran wasu wurare masu kariya har ma da wuraren da yanzu haka ake ba su cikakken kulawa da kiyayewa ta musamman kamar su; *lubuk larangan* and *hutan larangan*, *agdal*, *hawtah*, da sauran makamantansu, domin su ƙara ƙarfafa masu guiwa ta hanyar ba da tallafi kasancewar suna da keɓaɓɓen ilimi na musamman da ya shafi tafiyar da wannan harka ta kulawa da wurare ko ƙasa domin su cigaba da aiwatar da irin wannan tsari. Haka kuma, muna roƙon waɗannan hukumomi da ƙungiyoyi da sauran al'ummu da suke zaune a ƙasashen musulmai da sauran ƙasashe na duniya, su yi ƙoƙari matuƙa wajen aiwatar da irin wannan tsari na kulawa ga wurare da ƙasa, sannan kuma su tabbatar da cewa an ba wat sarin tagomashi na musamman ta yadda zai cika matakan da suka dace ya amsa sunansa na asali, wato hima, kuma ya kasance yana kiyaye tattalin arziƙin ƙasa ta yadda za a inganta tsarin noma da kiwo da kuma tattalin muhalli na musamman tare da samun ɗorewar shifiɗaɗɗiya ƙasa mai inganci.

5.21 **Amfanin Dazuka da Hamada:** A cikin jerin dokoki da wasu tsare-tsaren da suka shafi kulawa da yanayin wurare, akwai buƙatar mu yi duba na tsanaki tare da mai da hankalinmu a kan kulawa ta musamman da aka ba dazuka ko hamada, waɗanda suke saurin gushewa saboda bazaranar da cigaban zamani yake haifarwa a kansu musamman a ƙasashen musulmai da sauran ƙasashe na duniya. Shin ba zu mu yi tunanin cewa ba dukkanin wani musulmi na ƙwarai da sami kyakkyawar koyarwa irin ta addinin musulunci zai yi tunanin cewa ba, dukkanin halittun da suke rayuwa a duniya sun bambanta da juna, kuma hakan shi ne ɗaya daga cikin abin da yake ƙara tabbatar da girma da buwayar Allah maɗaukakin Sarki, an halicci kowace halitta a bisa gaskiya da daidaito, kuma akwai rawa ta musamman da suke takawa ta fuskar ba da kulawa ga sahara da ke shimfiɗe a duniya?A cikin irin wannan shimfiɗaɗɗiyar ƙasa ta sahara muke yin lura tare da fahimtar cewa, haƙiƙa akwai alamomi da dama masu nuni ga wanzuwar Allah maɗaukakin Sarki kuma ga ababe na asali waɗanda Allah ya samar kuma ya umurci halittunsa su ci gajiyarsu. A tsarin musulunci, akwai kyakkyawar koyarwa da ke nunawa tare da ƙarfafa yin imani da abubuwan da suka shafi yanayin shimfiɗaɗɗiyar ƙasa kamar dazuka ko hamada. Misali idan muka dubi rayuwar wasu Annabawan Allah kamar su; Annabi Musa da Annabi Yahaya da Annabi Isah da Annabi Muhammad tsira da amincin Allah su ƙara tabbata a gare su, sun shiga cikin hamada suka zagaya a ciknta domin su ƙara samun ƙarfafuwar Imani da wanzuwar halittar Allah, sannan su dawo suna masu ƙara Imani da ban-gaskiya a kana bin da Allah ya saukar a duniya.

5.22 **Yankunan Harīm: Wuri mai Kyawun Yanayi da Sauƙin Rayuwa:** A tsarin musulunci da ya shafi kula da yanayi ƙasa ko wuri a gargajiyance akwai wani haɗaɗɗen yanki da ake kira *harīm*, wanda kuma ba a bayar da damar shigo da cigaba ba domin a ba da kariya ta musamman a kan ɓarnata dukiya da sauran ma'adanan ƙasa. Hanyoyin ruwa da yanayin ƙasa kamar su; tekuna da tabkuna da koguna da maɓuɓɓuga ruwa da waɗanda ake samarwa kamar tankuna da ma'ajiyar ruwa na fili da na ƙarƙashin ƙasa, duk an yi tanadinsu a wannan muhimmin yanki a ƙarƙashin tsari na musulunci. A waɗannan yankuna na *harīm*s, akwai sauƙin rayuwa sosai kuma an hana ɓarnar da hanyoyin samar da ruwan domin a ƙarfafa kulawa da su tare da magance matsalar ƙwari da sauran haɗarurruka da ka iya samuwa. Duba da ra'ayoyin wasu malamai cewa, kowace mazaunar al'umma da za a kafa a ƙarƙashin tsarin *harīm* to ya kasance tana da kyawun yanayin ƙasa sannan kuma an an ɗauki matakan iko ta fuskar ba da damar mallakar ƙasa da gina ta. Waɗannan wurare an aba da damar mallakar su ne kawai ga asalin al'ummu mazauna wuraren na asali domin biyan wasu buƙatunsu kamar; cin abinci da samun itacen wuta, sanna kuma su ƙara inganta yanayin kula da ƙasar ta yadda zai dace walwalar mazauna wurin.

5.23 **Waƙafi (*Awƙāf*):** Kalmar ja'in kalmar *wakf,* wadda take nufin sadaka mai gudana da ake bayarwa ta hanyar sadaukar da wani kaso na dukiya saboda Allah. A sakamakon wayewa da cigaba irin na tsarin musulunci wannan hanya tana ɗaya daga cikin muhimman hanyoyi da mutum yake samun dukiya ko kuɗi domin samun abin da zai biya buƙatunsa na rayuwa. Irin wannan sadaka ta samo asali a lokacin da Halifa Umar ibn al-Khattāb ya tambayi Annabin rahama tsira da amincin Allah su ƙara tabbata a gare shi cewa me zai yi da wasu kadarori ko dukiya da ya karba a cikin ƙasar Khaybar. Sai Annabin rahama y aba shi shawara cewa ya bayar da su ga jama'a a matsayin sadaka domin su riƙa yin noma. Haka kuma, wan ɗan halifa Umar mai suna 'Abd-Allāh ya bayyana cewa mahaifinsa yakan bayar da dukiya kyauta a matsayin sadaka, sannan kuma yakan jaddada cewa "Ba za sayar da wannan ƙasa ko a ba da ita kyauta ba, kuma ba za a yi gadonta ba, an tanade ta ne kawai domin abin da aka shuka na amfanin gona a bayar da shi saboda Allah, a matsayin tallafi ga talakawa da magidanta (masu iyali) kuma a riƙa fansar bayi (bawa ko baiwa) da shi, sannan kuma a taimaka wa matafiya da sauran baƙi.

5.24 Za a iya bayar da irin wannan waƙafi (Awƙāf) ga kowane mutuum a cikin al'umma, haka kuma za a iya bayar da ita ga kowane mutum da mai bayarwar ya sadaukar da ita a gare shi. Bisa yawanci, ta ƙunshi dukiya ko kadarori kamar ƙasa ko gine-gine wanda wani mtum zai sadaukar da su a matsayin sadaka saboda Allah. Haka kuma za ta iya kasancewa tsabar kuɗi ce zalla, ko kuma a sigar kasuwanci, ko kuma a sigar saka hannun-jari don tafiyar da kasuwanci. Har wa yau kuma, za a iya gina rijiya ko a saka tankunan ruwa a sadaukar da su don amfanin jama'a, kamar yadda muka ga misali daga Halifa Usmān ibn Affān wanda ya sayi wata rijiyar Rawmah sannan ya sadaukar da ita ga jama'a. Haka kuma, akwai cikakkiyar sadaka a wajen ciyar tsuntsaye da dabbobi, ko kuma a kawar da wani abu mai cutarwa a kan hanya don gudun cutarwarsa ga jama'a. sadaka mai gudana za ta iya kasancewa a sigar sadaukar da ƙasa ko wani wuri kula da yanayin ƙasa ko muhalli da yin bincike mai alfanu ga rayuwar jama'a da sabunta yanayin dazuka da ginawa da gyaran muhalli kamar makiyayar dabbobi, ko kuma a samar da kayayyakin koyo da koyarwa a cikin al'umma. A maimakon haka kuma, za a iya amfani da wannan sadaka a ɗauki nauyin gudanar da wani nau'in bincike da zai taimaki jama'a, ko kuma a mallaki ƙasa wadda za a riƙa kulawa da ita don jin daɗin jama'a, ko kuma a ɗauki nayin ginawa da gyaran muhalli a ciki ko a wajen wuraren da ake kulawa da su. Za a iya lura da amfanin sadaka mai gudana tun a zamanin sanannen mai mulkin nan na ƙasar Sham (Syria), wato Nūr ad-Dīn Mahmūd Zangī, wanda ya yi zamani a ƙarni na goma sha shida, inda ya gina wani wuri ya sadaukar da shi domin a riƙa kulawa da gajiyayyun dabbobin waɗanda suka manyanta (tsofaffi) a ƙasar Damascus, tsarin da aka cigaba da gudanarwa har zuwa cikin tsakiyar ƙarni na ashirin.

5.25 A manyan ƙasashe na duniya da dama, irin wannan sadaka mai gudana da ake bayarwa ta kasance babbar hanayr da suke samun kuɗin shiga don kulawa da yanayin ƙasashensu. Gwamnati ba

za ta iya ɗaukar nauyin kulawa da dukkanin wurare da ke cikin ƙasa ba musamman a ƙasashe marasa ƙarfin tattalin arziƙi. Ta hanyar irin wannan sadace mutane suke samun damar tafiyar da harkokin rayuwarsu a matsayin halifofi a bayan ƙasa, kuma sukan iya gudanar da wasu muhimman ayyuka waɗanda suka tabbatar cewa al'umma za su ci gajiyarsu. A nan, muna kira ga ƙasashen musulmai har ma da sauran ƙasashen duniya baki ɗaya su ƙara ƙarfafa guiwa wajen aiwatar da irin wannan sadaka, tare da dangoginta domin a riƙa samun abin kulawa da ƙasashe tare da kyautata rayuwar ƙananan al'umma.

5.26 **Mu'amalar Ƙasashen Waje da Ɗambarwarsu:** Muhimmin tsarin tafiyar da mulki na musulunci da ya shafi gudanar da gwamnati ya yi lamuni cewa, wata ƙasab a ta da hurumin da za ta tauye haƙƙin wata ƙasa don neman faɗaɗar ƙasa, sai dai kawai ya kasance duk wani nau'in cigaba da wata ƙasa za ta samu, to, kada ya zamanto silar dankwafe wata ƙasar ko ruguza tattalin arziƙinta. Ya kamata ƙasahe da shugabanninsu su yi biris (kaucewa) tsarin nan na yiwuwar yin ramuwa ko karɓar ta a sigar kuɗi idan an aikata ɓarna ko illa ko cutarwa, saboda Annabi Muhammad tsira da amincin Allah su ƙara tabbata a gare shi ya faɗa mana cewa, "Haƙiƙa babu cuta kuma babu cutarwa". Haka kuma ya koyar da mu cewa, "Kada mu kasance a jerin sahun mutanen da suke da rajin cewa idan wasu sun yi mana mai kyau, mu ma za mu yi masu mai kyau, haka kuma idan wasu sun yi mana marar kyau, mu ma za mu yi musu marar kyau". A madadin haka, ya kamata mu ɗauka wa zukatanmu cewa, za mu aikata kyakkyawa ga duk wanda ya yi mana mai kyau, sannan kuma za mu yi kyakkyawa ga duk wanda ya yi mana ba daidai (cutar da mu) ba. Malaman Shari'ar musulunci sun yi hani ga ruguzawa ko wargaza al'umma, domin yin hakan yana daga cikin dabarun mulki irin na sojoji, sannan suka bayyana cewa ba za a kassara amincin da Allah ya saukar wa halittunsa ta hanyar yaƙi ba. Tsarin ƙone-ƙone da ake yi wa wurare ya kasance ɗaya daga cikin wasu dabarun yaƙi da ake amfani da su a zamanin da ya shuɗe, kuma akan yi su ne ba tare da an kula da iyaka ba. Muna yin kira ga gwamnatoci da malamai da suke a ƙasashen musulmi da sauran ƙasashe na duniya, su yi fatali da irin wannan tsari na one ke yi wa wurare, ko amfani da makamin-ƙare-dangi da sauran manya-manyan makamai masu guba da ke tarwatsa rayuwar al'umma, kuma gwamnatoci su yi ƙaƙarin gaske wajen kauce wa irin wannan tsari, sannan kuma su yi aiki kafaɗa-da-kafaɗa don ganin su kawar da yin hakan.

5.27 **Kyawawan Tsare-Tsaren Siyasa a Mahangar Shari'a (*As-Siyāsat ash-Shar'īyah*):** Malaman addinin musulunci sun bayar da ma'anar haƙƙin gudanar da mulki da cewa, "tafiyar da shugabancin al'umma yana da alaƙa da kyautata jin daɗin rayuwarsu". Haka kuma, a duk lokacin da aka samu yawaitar al'umma a ƙasa, to dole ne a ƙara yin kyakkyawan tanadi da za a kyautata yanayin jin daɗin rayuwarsu, daidai gwargwadon abin da ake samu na daga tattalin arziƙin ƙasa ta yin la'akari da yawan wuraren da ake da su da jama'ar da suke cin gajiyar wuraren. A yayin gudanar da tsarin da zai kawo cigaba ga ƙasa, ana yin la'akari da abin da tsarin zai iya haifarwa ga yanayin muhalli domin a rage yawan illar da zai harfar ga muhallin jama'a, sannan kuma a kauce wa ɓarnata ko lalacewar albarkatun ƙasa. Haka kuma, mahukunta suna da ikon su gana da junansu don tattaunwa (*shūrā*) da yadda za a tuntuɓi jama'ar da abin ya shafa. A matakin farko, wannan shi ne tsari mafi dacewa da kamata masu- ruwa-da- tsaki su yi ta hanyar kula da yanayin da al'umma za su kasance.

5.28 **Trsarin Yanayin Muhalli: Tsari na Karkara:** Muna fatan mahukunta da masu tsare-tsare da masu zanen gine-gine a ƙasashen musulmai har ma da sauran ƙasashe na duniya, su yarda da cewa ya kamata kowane ɗan adam ya riƙa yin tsara da zana taswira wanda ya dace da tsari irin na shari'a, tare da bin ƙa'idojin da Allah maɗaukakin Sarki ya yi umurni da su, waɗanda suke tamkar alamu ne da ke bayyana wanzuwa da dawwamarsa a doron ƙasa, don haka kada mutuum ya kasance mai handama ko kuma ɗan-ba-ruwanmu. Mu fahimci cewa kasantattun abubuwan da al'ummun da suka wanzu a duniya suka samar da wani matsugini, haƙiƙa alamu ne na Allah, saboda haka tafiyar da harkokinsu ta fuskar mu'amala abu ne mai matuƙar muhimmanci a yi la'akari da shi domin a nuna sadaukarwa saboda da Allah. Ire-iren waɗannann alamu da suka bayyana a duniya tamkar

shimfiɗa ce kawai, akwai buƙatar a yi ƙoƙarin gani tare da fayyace wasu sauran abubuwan da inda suke a zahirance. Manufar a nan ita ce, a riƙa yin duba tare da yin la'akari ga yanayin faɗaɗar wuri da iyakokinsa domin a ƙara ƙarafa ƙwarin guiwar hanyoyin samun abinci da amfani da kayayyakin na asali da yin noman tsirrai na asali da kulawa da yanayin dazuka ko sahara da muke da su.

5.29 **Trsarin Yanayin Muhalli: Tsarin Gudanar da Lambu a Musulunce:** Tsarin gudanar da noman lambu irin na musulunci yana ba da damar farfaɗo da yanayin ƙasa da samun amfani mai kyau da yake fito da sigar kyakkyawar rayuwar musulai a faɗiin duniya. Asalin wannan fasaha ya tuzbo ne daga tsarin noman da ake yi irin na garka da gidajen gona a wurare masu faƙo da waɗanda bas u da faƙo sosai, wato wuraren nan da ruwa yake da matuƙar ƙaranci sosai. A ƙoƙarin neman mafita wajen samun abinci, sai aka riƙa noma abubuwa kamar 'ya' yan itatuwa da ganyaye da abinci dabbobi da gidajen tsuntsaye kamar sheƙa tare da samar da ruwa ga kowane domin a daɗa inganta kiwonsu. Wannan yana nuni da yadda ake ƙara samun ƙwarin guiwa wajen samun abubuwa masu kyau da za su inganta rayuwarsa ta duniya. Kuma wannan yana ƙara nuna yadda ake ɗaukar nauyi gudanar da sguhabanci a rayuwa. A ƙoƙarin samun cigaban ƙasa da samun jin daɗin rayuwa, ya kyautu a gare mu 'yan adam mu riƙa aiki da tunani da yin la'akari da dangantakar da ke tsakaninmu ta hanyar duba ƙa' idojin da shari'a ta gindaya mana. Wane irin kyakkyawan noman lambu ne ya kamata a riƙa gudanarwa wanda zai dace da yanayin tsarin ƙasa kuma ya farfaɗo da tallain arziƙinta? Kamar yadda Annabi Muhammad tsira da amincin Allah su ƙara tabbata a gare shi yake cewa, "Duk wanda ya farfaɗo da tattalin arziƙin ƙasar da take danƙwafe, to yana da lar abin da ya aikata a gare ta, kuma dukkanin wata halittar da neman abinci idan ta zo ta ci daga gare ta, to, haƙiƙa yana da ladar sadaka da za a ba shi".

Kare Haƙƙi da Kauce wa Ɓarna

5.30 **Hisbah:** Ɗaya daga cikin muhimmin abin da ya keɓanta ga koyarwar addinin musulunci shi ne, yin umurni da aikata aiki mai kyau da yin hani ga mummunan aiki (saɓo) tare da yin bibiya a kan wannan umurnin. Kalmar *"Amr"* tana nufin *"ba da umurni"* da ya shafi ɗaukacin maza da matakamar haka:

"Kuma wata jama' a daga cikinku, su kasance suna kira zuwa ga alheri, kuma suna umurni da alheri, kuma suna hani daga abin da ake ƙi. Kuma waɗannan, su ne masu cin nasara". (3:104).

"Kun kasance mafi alherin al' umma wadda aka fitar ga mutane, kuna umurni ga alheri, kuma kuna hani daga abin da ake ƙi, kuma kuna Imani da Allah. Kuma da Mutanen Littafi sun yi Imani, lalle ne, da haka ya kasance mafi alheri a gare su. Daga cikinsu akwai muminai, kuma mafi yawansu fasiƙai ne". (3:110).

"Suna Imani da Allah da Yinin ranar Lahira, kuma suna umurni da abin da aka sani kuma sun ahani da abin da ba a sani ba, kuma suna gaugawa a cikin alherai. Kuma waɗannan suna cikin salihai". (3:114).

"Kuma muminai maza da muminai mata sashensu mataimaka ne ga sashe, suna umurni da alheri kuma suna hani daga abin da ba a so, kuma suna tsayar da salla, kuma suna bayar da zakka, kuma suna ɗa' a ga Allah da manzonsa. Waɗannan Allah zai yi musu rahama. Lalle Allah ne Mabuwayi, Mai hikima". (9:71).

"Waɗanda suke idan muka ba su iko a cikin ƙasa, sai su tsai da salla, kuma su bayar da zakka kuma su yi umurni da kyakkyawa, kuma su hana daga mummuna. Kuma ƙarshen lamuru daga Allah suke" (22:41).

Annabi Muhammad tsira da amincin Allah su ƙara tabbataa gare shi ya bayyana cewa, "Idan ɗayanku ya ga ana aikata ba mummunan aiki (ɓarna ko kuskure) to ya gyara da hannunsa, idan ba zai iya ba, to, ya gyara da harshensa ta hanyar yin magana, idan kuma ba zai iya hakan ba, to, ya ƙyamaci abin a zuciyarsa, wanda yin haka shi ne mafi raunin imanin mutum".

5.31 Wannan muhimmin aiki na yin umurni da aikata kyakkyawan aiki da yin hani ga mummuna shi ne aka fi sani da "*hisbah*" a tsarin shari'ar musulunci. Halaye na ƙwarai suna da matuƙar ƙima wajen koyar ɗabi'u na ƙwarai ga masu aikata su, kuma suna saka su a yanayin na kiyaye kai daga aikata ɓarna, saɓanin waɗanda ba su da halaye na ƙwarai sukan jefa kansu a cikin son zuciya da wuce iyakokin da shari'a ta shimfiɗa masu, kuma sukan cutar da al'umma ta hanyar tauye haƙƙoƙinsu. Saboda haka, manufofin ƙarfafa bin doka sun shafi yin hukunci a bisa adalci a tsakanin al'umma. Halifa 'Uthmān ibn 'Affān ya lura da cewa, "Haƙiƙa ta hanyar hukumomin gudanarwa (sultan) ne Allah maɗaukakin Sarki yake ƙara fito da wasu ayyuka marasa kyau waɗanda bai ambace su a cikin Alƙur' ani mai tsarki ba."

5.32 **Muhtasib**: Ɗaya daga cikin muhimman hukumomin da suke da iko wajen kiyaye haƙƙoƙin al' umma idan ya kasance an kasa samun daidaitar al' amura (sulhu) shi ne ake kira *"Muhtasib"*, wanda aka ɗora wa haƙƙin yin umurni da aikata kyakkyawan aiki da yin hani ga mummuna. Shi *Muhtasib* ya kasance ƙwararren malamin addini ne wanda ya tara ilimin sanin hukunce-hukunce da daman a shari'a waɗanda suka shafi fannoni mabambanta kamar; sha'anin kula da kasuwanni da hanyoyi da gine-gine da hanyoyin samr da ruwa da sauran makamantansu. Bisa yawanci, ayyukan da suka shafi kiyaye da yanayin muhalli da na kula da ƙasa ko wurare sun ƙarƙashin kulawar *Muhtasib* ne, kuma akwai ayyukan da suka shafi kiyaye dokin tsabtace ruwan sha a cikin al'umma da kawar da matsalar gurɓatar yanayi da kawar da afkuwar masifu da suka danganci ƙwari kula da hanyoyin samar da ruwa da sauran hanyoyin da ake amfani da su tare da tabbatar da tsare haƙƙin dabbobi a yayin kiwonsu. Muhtasib yana da ikon da zai yanke hukunci nan take ta hanyar bin ƙa'idojin Shari'a da yin la'akari da bin wasu tsare-tsare na al'ada (*'urf wa-'ādah*) musamman waɗanda bas u saɓa wa shari'a ba, kuma zai iya yanke hukuncin saka tara ko biyan haraji da sauran wasu dokokin domin ya tabbatar da kare dukiyoyin jama'a. Haka kuma, ofishin *Muhtasib* yana aiki ne a matsayin mataimaki na musamman ga kutuna shari'ar musulunci, wanda yake da cikakken ikon zartar da hukunci nan take. An ruwaito cewa wanda aka naɗa a matsayin muƙamin *Muhtasib* na farko a zamanin Halifa 'Umar ibn Al-Khattāb, wata mace ce mai suna, Ash-Shifā' bint 'Abd-Allāh.

5.33 A matsayinmu na ɗaiɗaikun mutune, kowane mutum mace ko naji yana da alhaki a kan jiɓantar ayyukan da yake gudanarwa, kuma yana da damar da zai iya yin tasiri ga iyalansa da maƙotansa har ma da sauran al'ummar da yake mu'amala tare da su ta hanyar nuni ga sanin ya kamata. Sanin ya kamata da rarrabewa tsakanin aikata daidai da akasin haka kuwa, abu ne mai matuƙar tasiri a zmantakewar al'umma, wanda kuma idan yin sa, lallai babu buƙatar shigowar hukuma dumu-dumu a cikin al'amuran jama'a. Annabi Muhammad tsira da amincin Allah su ƙara tabbata a gare shi ya bayyana cewa, "Cikakken mumini na ƙwarai shi ne mafi soyuwa a gurin Allah, fiye da mumini wanda yake da rauni". Saboda haka, kowane ɗan'adam namiji ko mace yana matsayin wakili (*khalīfah)* ne a duniya, kuma za a yi masa hukunci ranar Alƙiyama shi kaɗai musamman a kan abin da ya aikata a lokacin rayuwarsa ta duniya.

5.34 **Fafutukar Kare Muhalli:** Haƙƙin ɗaiɗaikun mutane na tabbatar da aikata kyakkyawa da kauce wa aikata ɓarna yana yin matuƙar tasiri ne a lokacin da hukumomin kula da mulki suka gaza a kan yin hukuncin da ya shafi yin daidai da akasin hakan, ko dai ta hanyar rashin cancanta, ko rashin sani (jahilci) ko cin hanci da rashawa, ko kuma ta hanyar mulkin kama-karya na zalunci. Haka kuma, irin wannan yanayi yana daɗa yawaita a lokacin da matsi da ƙuncin rayuwa ya addabi jama'ar da ake mulka. An tunatar da musulmai cewa, koyaushe su kare haƙƙoƙinsu da na 'yan'uwansu da rayukansu da na ƙananan yara da marasa lafiya da dukiyoyinsu. Za a iya cimma hakan ne ta hanyar yin fafutukar rayuwa da faɗi-tashi ta hanyar gwagwarmayar yau da kullum idan matakin da aka ambata na farko bai yi nasara ba. Ɗaukar irin wannan mataki da aka ambata a yanzu shi ya fi dacewa, fiye da a ce an bayar da damar aikata laifukan da aka ga dama, ko samun wani 'yanci na musamman da za a kare rayukan jama'a da dukiyoyinsu ta hanyar ta da tarzoma da tashin

hankali kamar yadda muka gani a kundayen tarihi da dama da suka shuɗe. Wane irin gado kenan za mu ce mun samu daga magabatanmu wanda har za mu bar wa 'ya'yanmu da jikokinmu a nan gaba? Ƙaramin misali da za a iya yin nuni da shi a nan, shi ne rashin zaman lumana da ta da ƙayar-baya da rashin adalci da suka dabaibaye wannan gurɓataccen gado namu. Ya zamanto ba su da wani zaɓi face su yi amfani da duk wara dama da suka samu don su ɗauki ƙwaƙwaran hukunci da ya dace don su kare rayuwarsu da ta sauran jama'ar da suke rayuwa a doron ƙasa. Kamar yadda aka sami alƙaluman lissafi da bayanai waɗanda suka yi nuni da yawan kashe-kashen rayuka wanda shi ne yi kawo ƙarshen lokacin rikicin ma'adanai wanda ya haifar da ruguza rayuwa dasauran sassan zamantakewar rayuwa kamar cin zarafin jama'a da kisan-gilla waɗanda tarihi ya tabbatar da abkuwarsu.

5.35 Waɗanne irin haƙƙoƙi ne suka dace kowane mutuum da sauran al'ummu su yi dangane da wannan mataki ko yanayi? Yin gwagawarmaya ga faɗi-tashi don hare haƙƙi da rayuwar halittun Allah maɗaukakin Sarki wani muhimmin tafarki ne na hawa tudun-mun-tsira a wajen Allah maɗaukakin Sarki, kuma sadaukar da rayuwa ce kacokam a bisa neman dacewa da yardarm Allah, kamar yadda Annabi Muhammad tsira da amincin Allah su ƙara tabbata a gare shi ya yi mana umurni kamar haka:

"Ka ce: Lalle ne sallata, baikona, da rayuwata, da mutuwata, na Allah ne Ubangijin talikai" (6:162).

Ya kamata musulmai su ƙara zage-damtse wajen sadaukar da rayuwarsu a kan yaƙar aikata cin hanci da sauran laifuka a duniya, sannan kuma su nusar da ɗaukacin al'ummar da suke rayuwa da su a duniya a kan illolin da ke tattare da aikata hakan. Ayunƙurin aiwatar da irin wannan aiki, za a yi ƙoƙarin faɗakar da su ta hanyar zalaƙar magana mai gamsarwa ba tare da cuzgunawa ko tsoratarwa ba. Haka kuma, akwai hanyoyin ilmantarwa da wayar da kai da sauran hanyoyin da ake amfani da su don kare halittun da Allah maɗaukakin Sarki ya yi a duniya, sun rataya (dole) a kan kowane cikakken musulmi mai hankali namiji da mace. Idan waɗannan hanyoyi ko dabaru suka sami tazgaro, to, mene ne abin da ya dace a yi? To, ya zama tilas a yi zanga-zangar lumana, kuma a tabbatar ta kasance a cikin kwanciyar hankali ba da tarzoma ba. Idan kuma zanga-zangar luma ba ta yi tasiri ba fa? Sai musulmi su fito sun una hamayya ƙarara amma a cikin kyakkyawan tsari, kamar yadda Annabi Muhammadu tsira da amincin Allah su ƙara tabbata a gare shi ya bayyana cewa, "Haƙiƙa Allah maɗaukakin Sarki ya wajabta yin kyautatawa da aikata daidai a cikin dukkanin abin da za a yi, kuma babu cuta babu cutarwa". Sannan kuma akwai iyakokin da shari'a ta shinfiɗa wa kowane mutuum waɗanda bai kamata ya ƙetare su ba, kamar yadda malaman addinin musulunci da malaman wasu addinai da wasu shugabannin jama'a da sauran jama'a masu zalaƙa da hikimar zance suka yarda cewa, ba za a cimma nasarar gyara kyawawan ɗabi'u ta hanyar amfani da munanan ɗabi'u ba. Mafi dacewar koyarwa da musulunci ya yi dangane da fuskantar annoba, ita ce misalin umurnin abin da Annabi Muhammad tsira da amincin Allah su ƙara tabbata a gare shi ya yi nuni kamar haka, "Lokacin da ranar alƙiyama ta riski ɗaya daga cikinku, idan akwai ko da tsiron itaciya ne a hannunsa, to ya yi ƙoƙarin shuka ta don kare fuskantar musiba".

Ƙarin Haske

Mafita

A halin yanzu, a yayin da Musulmi suka kai kashi ɗaya bisa huɗu na yawan al'umma a doron ƙasa, ya kamata mu riƙa bayar da gudummawar aƙalla kashi ɗaya bisa huɗu wajen magance matsalolin duniya. A zahiri, muna ganin wasu fannoni na musamman na addininmu da ke nuna cewa ya kamata mu bayar da gudummawar da ta fi haka:

- Tsarin halittar duniya a cikin addininmu ya ta'allaƙa ne ga gane cewa duk abin da yake cikin sammai da ƙasa yana taimakawa juna domin ɗaukaka Ubangijin halitta, wanda ya ɗora wa ɗan'adam alhakin yin alheri a cikin ƙasa da kaucewa ɓarna a cikinta.
- Halin kirki da ƙa'idodin ɗabi'a na addininmu sun ginu ne a kan girmama Ubangijin halitta wajen ta mu'amala da kowace halitta da tsantsar bauta ta hanyar aikata mafi girman alheri da kyawu a duk abin da muke yi, da amsa ni'imar Mai rahamar da ta mamaye komai, ta hanyar jin ƙai mara iyaka.
- Ka'idojin tattalin arziƙi na addininmu sun ƙunshi yin aiki cikin nutsuwa da daidaito, tare da jin daɗin albarkatun rayuwa ga ɗan'adam da sauran halittu, ta hanyar girmama iyakokinsu da barin almubazzaranci don rabon gaskiya da adalci, da kuma barin cin zalin ƙasa da mazaunanta don yin alheri da ingantawa.
- Shari'ar addininmu da manufofi da aikace-aikacen da suka samo asali daga gare ta suna nufin tabbatar da haƙƙoƙi da walwalar dukkan halittu, tabbatar da alheri da kauce wa sharri, da aiwatar da nauyin *khilāfah* ta ɗan'adam a doron ƙasa.

Aƙalla abubuwa biyu suna iya hana mu cimma nasara. Na farko shi ne, idan muka kasa aiwatar da waɗannan koyarwar a rayuwarmu: muka bar son zuciya da kasala, ko ƙarancin tunani suka karkatar da mu daga girman koyarwarmu. Na biyu shi ne tsarin tattalin arziƙin duniya na cigaba mara iyaka da yawan amfani da albarkatu. Kalilan ne suke fahimtar tattalin arziƙin game duniya, kuma ƙalilan ne suke sarrafa shi da cin gajiyarsa. Amma rashin fuskantar wannan matsalar tana iya kai mu ga rushewar wannan ɗan ƙauyen namu na duniya.

Girman hatsarin da ke tunkarar mu ta fannin halittu (matsalar muhalli) yana iya gagarar duk wata matsala da ta faru a tarihin ɗan'adam. Illolinsa ba sa bambanta tsakanin ƙabila ko addini ko al'ada ko iyakokin da muka zana a taswira ba. Ya kamata ya tunatar da mu cewa muna da alaƙa ta har abada da Ubangijin halitta a cikin duniyar yanayi. ***"Ga Allah ne mallakar komai da ke cikin sammai da ƙasa, kuma Allah ya mamaye komai"*** (4:126). Bisa wannan fahimta, mun yi waɗannan alƙawuran:

- A nemi malamai su ɗanɗani daɗi da farin cikin koyo game da halittun asali har ma na daji, sannan su shirya hulɗa kai tsaye da yanayin daji ta yadda mahalarta za su dinga girmamawa da kula da su. (duba sakin layi na 3.11).
- Kira ga dukkan 'yan'uwa Musulmi, musamman masu koyar da yara, su yi zurfin nazari a kan misalin Annabi Muhammad (tsira da amincin Allah su tabbata a gare shi) dangane da kula da ƙasa da halittunta, su kuma yi ƙoƙarin aiwatar da wannan misali a rayuwarsu (duba sakin layi na 3.23).
- A yi kira ga masana shari'a na Musulmi da masana tattalin arziƙi da masana muhalli Musulmi su yi aiki tare da gwamnatocinsu da al'ummomin ƙasa wajen tsara matakan da ba za su tauye

damar al'ummomin gaba wajen biyan buƙatunsu ba, kuma da ba za su cutar da yanayin halitta ko ƙarewar wasu jinsunan halittu ba (duba sakin layi na 4.7).

- A tunatar da shugabanni da mahukunta cewa dole ne a tuntuɓi mutane daga dukkan rukunan al'umma da ƙabilu ɗa 'yan gargajiya da sauran mutanen gari ba tare da wariya ba, tare da ɗaukar marasa ƙarfi a matsayin masu ƙarfi har sai an tabbatar da haƙƙoƙinsu, da ɗaukar masu ƙarfi a matsayin marasa ƙarfi har sai sun bi doka bakiɗaya (duba sakin layi na 4.26).
- Kira ga hukumomin gwamnati da kamfanoni a ƙasashen Musulmi da na waje da su ɗauki matakan da suka wajaba don sauya tsarin dogaro da man fetur zuwa tattalin arziƙin duniya mai dogaro da rana da iska da ruwa, tare da rage illolin muhalli ga waɗannan hanyoyin makamashin "kore" a hankali (duba sakin layi na 1.11).
- Kira ga hukumomin gwamnati da kamfanoni a ƙasashen Musulmi da na waje su sauya tsarin samar da abinci da ke tauye muhalli da ɗabi'a zuwa nagartattun hanyoyi masu ɗorewa (duba sakin layi na 5.8).
- Kira ga hukumomin kiyaye muhalli da ƙungiyoyin farar hula, masu fafutukar kiyaye muhalli da ƙungiyoyin addini da sauran al'umma a ƙasashen Musulmi da su gane darajar *himas* da sauran wuraren da aka tanadar na gargajiya da kuma sauran wuraren da ake kula da su yadda ya kamata, tare da ƙarfafa masu kula da su na gargajiya waɗanda suke da zurfin ilimin al'ada da aka gada, domin su ci gaba da gudanar da su (duba sakin layi na 5.20).
- Kira ga hukumomin kiyaye muhalli da ƙungiyoyin farar hula da masu fafutukar kiyaye muhalli da ƙungiyoyin addini da sauran al'umma a dukkanin ƙasashe da su kafa wuraren kariya da aka tsara da adalci, waɗanda suka ginu bisa ingantattun ƙa'idojin *hima*, da suke kare wuraren da suke da matuƙar muhimmanci ga bambancin halittu da ayyukan muhalli, da kuma haɗa su da sauran yankunan ƙasa da teku (duba sakin layi na 5.20).
- Kira ga al'ummomin Musulmi a duniya da su farfaɗo da tsarin *waqf* (kyautar sadaka ta dindindin) hanyar da ta jagoranci kafa kyawawan misalan kula da muhalli a baya (duba sakin layi na 5.24).
- Kira ga dukkan gwamnatoci da masana shari'a a ƙasashen Musulmi da su yi kakkausar suka ga dabarun ƙona ƙasa da amfani da makaman nukiliya da sauran makaman ƙare dangi, kuma su yi ƙoƙari don tabbatar da cewa gwamnatocinsu sun guje musu, su kuma yi aiki tare da sauran ƙasashe don kawar da su (duba sakin layi na 5.26).
- Kira ga masu tsara manufofi da shirya ƙasa da ƙwararrun zane a ƙasashen Musulmi da sauran duniya a kan su rungumi hangen nesa game da sanin ya kamata ɗan'adam ya yi tsari kuma ya ginu a hanyar da ta dace da yanayin halitta, wato mizani na duniya da Allah Ya halitta (duba sakin layi na 5.28).

Haka kuma mun yi alƙawarin:

- Kafa makarantar koyar da ilimin muhalli daga mahangar addinin Musulunci.
- Kirƙirar ƙungiyar fafutuka mai alaƙa da addini domin jagorantar aiwatar da ƙa'idoji da shawarwarin Al-Mizan.
- Aiwatar da Shekaru Goma na Ayyukan Al-Mizan tare da shirye-shirye da kamfe a birane da jami'o'i da makarantu da cibiyoyi da ƙungiyoyin fafutukar al'umma.
- Kirƙirar Majalisar Matasa ta Al-Mizan da Taron Matasa domin ƙarfafa shugabannin matasa na addini su jagoranci ayyukan kula da muhalli.
- Kirƙirar Kyautar Ƙasa da Ƙasa ta Al-Mizan don ƙarfafa guiwar aiw atar da gagarumin aiki wajen kula da muhalli.
- Kirƙirar Asusun Tallafi na Al-Mizan domin tallafawa ayyuka a matakin ƙasa da ke da alaƙa da shawarwarin wannan shiri.
- Kirƙirar Hanyar Sadarwa ta Al-Mizan don haɗa Musulmi a duniya da musayar ilimi da ƙwarewa.
- Kirƙirar Ranar Al-Mizan ta Duniya; ta zama rana ta musamman don wayar da kai da murnar ayyukan Al-Mizan.
- Samar da Taron Duniya na Al-Mizan sau biyu a shekara, inda masana da cibiyoyi da masu fafutuka za su tattauna a kan batutuwa masu muhimmanci masu alaƙa da shirin.
- Aiwatar da Shirin Masallatai na Al-Mizan, wanda yake da manufar kowane masallaci ya shiga shiri inda za a koyar da darussa masu dangantaka da addini da muhalli.
- Ƙarfafa matasa Musulmi su zama jagororin *Al-Mizan* na gaba, su kuma cigaba da ɗaukar shirin a matsayin alƙiblar da suka ga ta dace.

Addu'a

Muna rokon Ubangiji talikai gaba daya ya shiryardamy dukanmu – bani Adama – ya gyara mana duniyar mu, a matsayin mu na halitta ka daidaikudon mu tsaya da bata hallitunSa, mukoma hnaya ta asali da ya haliccemu akanta, kuma mu lura da cewar "***Bayin ubangiji Mai Rahama suna suke tafiya a aban kasa a cikin tawali'u…***" (25:63).

Muna rokon Ubangijin talikai ya zuwa ga daidai don mu kula da wannan kyakkyawar kasa daya shimfidata – kuma ya taimaka mana mu dinga tunawa muna kuma nuna godiya, kuma muna maida al'amarin mu zuwa gare Shi Shi kyakkyawa.

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INTRODUCTORY NOTES

Although we have chosen not to write an Introduction to Al-Mīzān, we have included as annexes two of the elements that would normally belong in it, namely an explanation of the system that we use to reference classical sources and a note on our approach to the translation of Qur'anic passages.

Among the other elements that should be included is an explanation of the Standard Transliteration system and the diacritical marks that we intend to use.

The System Used to Reference Primary Arabic Source Materials

One of the challenges that we have faced in drafting this Covenant is that the primary Arabic sources that we have used, such as collections of ahādīth, tafsīrs, and books of fiqh and usūl al-fiqh, have been published in a wide array of publishers, based in many countries, from Egypt to Lebanon, the Gulf Countries, Iraq, Iran, Morocco, and others. The pagination of these sources differs from edition to edition, and many readers do not have access to more than one edition, or two at most. Although many of these sources are now available on the Internet, not all of them are, and some traditional scholars continue to rely exclusively on the physical copies of these books. For this reason, we have chosen, in our references, to refer to the chapter titles of our primary sources, which are usually identical in all editions, instead of referring to the page numbers of specific editions. This has the disadvantage of taking up more space, but we believe that it is outweighed by the benefit of making the references more easily available to scholars and other readers throughout the Islamic world.

At the same time, we have endeavoured to include reliable digital references to these sources in our endnotes, and digital versions, such as PDF documents under Works Cited and Suggested Readings, so that readers who have computers and access to the Internet can see them instantly.

Our Approach to the Translation of Qur'anic Passages

In this document, we have not held to a single translation of the Qur'an. Many good translations are available, but each one has its weaknesses, and limiting ourselves to one translation would cut us off from the deep insights of other translators. Like any author who strives for the truest possible approximation of the Arabic text, we treat each passage on its own, seeking to convey it as comprehensively as we are able, with emphasis on its most important implications and its most apposite nuances with respect to the subjects at hand. In doing so, we make use of nearly all the well-known and widely accepted English translations available online and in our libraries. Among the translations we have relied on most extensively are those by Muhammad Asad (1980), Abdal Hakim Murad, et al. / the Nawawi Foundation (2002), Muhammad Marmaduke Pickthall (1930), and Abdullah Yusuf Ali (1934). Among the less well-known translations that we have used are those by A. J. Arberry (1955), Syed Abdul Latif (1969/1993), Muhammad Abdel-Haleem (2004), and Tarif Khalidi (2009). We have also referred to the newer translations by Mustafa Khattab (2015) and The Study Qur'an by Seyyed Hossein Nasr et al. (2015). We have found the Islam Awakened website https://www.islamawakened.com/quran/ very useful to compare translations. We have also made use of several of the widely respected tafsīrs, especially the early, encyclopaedic tafsīr of At-Tabarī and the balanced, elegant tafsīr of Al-Qurtubī, distinguished by its emphasis on legal rulings.

KEY ARABIC TERMS (GLOSSARY)

In defining the key Arabic terms that will help readers understand the message of this Covenant, we have made use of the comprehensive lexicon Lisan al-'Arab, completed by Ibn Manzur in 1290 G., the Arabic-English Lexicon by Edward William Lane, and A Dictionary of Modern Written Arabic by Hans Wehr (1974). For each term, we first consider the Arabic root and its meanings, and then the term as used in Al-Mīzān.

Allāh (See paragraphs 1.1, 2.1-2.9, 2.23, 3.1-3.8, 4.10, 5.28, 5.35; endnotes 32, 35, 37-39, 40-43, 46, 47, 71-73, 76-82, 95, 96, 189; Key Arabic Terms: Rabb al-'ālamīn, tawhīd, 'ibadah, islām.)
The main word for God in the Arabic language, Allāh is held by most philologists to be a contraction of the Arabic definite article al- "the" and ilāh "deity, god" to al-lāh meaning "the deity", or "the God". It is linguistically related to the Aramaic word Elah and the Hebrew word El (Elohim) for God. Allāh refers to the same God worshipped by

Muslims, Jews, and Christians alike, and Arabic speaking Christians and Jews speak of God as Allāh, just as do Muslims. Muslims regard "Allāh" as the foremost and preeminent of God's most beautiful names, for unlike the other names, each of which focuses on a particular divine attribute, the name "Allāh" is all-comprehensive and supreme.

Al-Amānah (See paragraphs 2.16, 2.20, 2.21; endnote 67; Key Arabic Terms: khalīfah fī 'l-ard / khilāfah fī 'l-ard, islāh fī 'l-ard, fasād fī 'l-ard / ifsād fi 'l-ard, ibadah, īmān.)
Derived from the Arabic root a–m–n, which means to be faithful, reliable, trustworthy, as well as safety and security, the word amānah signifies trustworthiness and trusteeship. Al-Amānah is the trust that, according to Qur'anic teaching, God offered to the Heavens, the Earth, and the mountains, but they feared it and declined to bear it, whereas humanity foolhardily undertook to bear it (33:72). The Amānah is usually understood to be the assumption of responsibility of moral accountability (taklīf) to God for one's beliefs, intentions, and actions and their repercussions – with the reward and punishment that this entails. It is closely associated with the concept of khilāfah fī 'l-ard, responsibility and accountability on the Earth (see below), and like that concept, the amānah stands in opposition to the wreaking of corruption, devastation, and ruin in the Earth (ifsād fi'l-ard).

Al-Amr bi 'l-Ma'rūf (See paragraphs 4.17, 5.7, 5.30-5.34; A Way Forward; endnote 252; Key Arabic Terms: an-nahy 'an al-munkar, hisbah, muhtasib)
Derived from the Arabic root a–m–r, signifying authority, the word amr means to command, order, instruct, and influence; it concerns power, authority, and influence. The word ma'rūf is derived from the Arabic root '–r–f, which signifies to know by experience, to recognise, to approve, and to acknowledge as right and good, and means that which is known to be good, right, and honourable. Al-amr bi 'l-ma'rūf thus means to command and establish what is well known to be good and right. A distinctive aspect of Islamic teaching is that all individuals, both male and female, are empowered with the responsibility to command the good and avert evil to the full extent that they are able (3:104; also see 3:110, 114; 9:71, and 22:41). This obligation to establish good and avert wrongdoing is also known in Islamic law and ethics as the hisbah (see below).

An-Nahy 'an al-Munkar (See paragraphs 4.17, 5.30-5.34; A Way Forward; endnote 252; Key Arabic Terms: al-amr bi 'l-ma'rūf, hisbah, muhtasib)
Derived from the Arabic root n–h–w, signifying prohibition and prevention, the word nahy means to forbid, prohibit, prevent, avert, and restrain. The word munkar is derived from the Arabic root n–k–r, which signifies not to know, to abjure, reprehend, disapprove, disavow, blame, rebuke, reproach, detest, loathe, and reject, and means that which is abjured as evil, wrong, reprehensible, detestable, abominable, or dishonourable. An-nahy 'an al-munkar thus means to forbid and avert what is well known to be evil and wrong. A distinctive aspect of Islamic teaching is that all individuals, both male and female, are empowered with the responsibility to command the good and avert evil to the full extent that they are able (3:104; also see 3:110, 114; 9:71, and 22:41). This obligation to establish good and avert wrongdoing is also known in Islamic law and ethics as the hisbah (see below).

Āyah / āyāt (See paragraphs 1.1, 2.8, 2.10, 2.15, 2.23, 3.7, 3.8, 3.20, 4.10, 5.6, 5.21, 5.28; endnotes 42, 43, 83, 233; Key Arabic Terms: khalq, īmān, Rabb al-'ālamīn, Allāh.)
The word "āyah", plural "āyāt" means a sign, a wonder, a marvel, a masterpiece, or a miracle. In Islamic teaching, each created being is a wondrous sign that points beyond itself to its Maker, His wisdom, and His mercy; each is a portent filled with meaning and lessons to be learned. The same word "āyah" is used also for the verses of the Qur'an. Muslim scholars have stressed the parallels between the revelations of the written texts revealed to humankind through the prophets, the messengers of God, and God's revelations in the world of nature. Each are revelations composed of signs, āyāt, and they come from the same source. The signs of the divine in nature clarify the meanings of those in the texts and the written texts guide us to understand the signs in the creation.

'Ahd (See Title, paragraphs 1.2, 1.3, 1.6, 1.10, 1.14; Introductory Note; endnotes 29, 176.)
The Arabic word 'ahd derives from the root '–h–d, which signifies to observe closely, to heed, adhere to, attend to, to look after, take care of, or stand up for something, to advocate, to entreat, to authorise, charge, vest in, empower, or entrust someone with, to enjoin, obligate, to pledge, commit, or bind oneself to do something, to promise, and to fulfil or keep one's promise. The word 'ahd means a covenant, especially in the sense of a solemn agreement or accord, a pledge, or a promise, and the keeping or fulfilment of a promise. In the case of Al-Mīzān: A Covenant for the Earth, we have chosen the word 'ahd rather than the word mīthāq, which tends to signify a covenant in the more formal sense of a binding contract, treaty, pact, or charter, because we, the authors of this Covenant, do not have the authority to make such a treaty on behalf of our community of faith.

Fasād fī 'l-ard / Ifsād fi 'l-ard (See paragraphs 1.20, 2.16, 2.17, 2.19, 5.9, 5.10, 5.11; endnotes 59, 63, 232; Key Arabic Terms: islāh fi 'l-ard, khalīfah fī 'l-ard / khilāfah fī 'l-ard, mafāsid / mafsadah)
The Arabic word fasād derives from the root f–s–d, which signifies corruption, degradation, desecration, devastation, destruction, and ruin. Accordingly, fasād fī 'l-ard means corruption, degradation, devastation, desecration, destruction, and ruin in or on the Earth, and ifsād fi'l-ard means wreaking corruption, degradation, desecration, devastation,

destruction, and ruin in the Earth. The dread of humankind wreaking fasād in the Earth and the catastrophes that such transgression unleashes loom large in the Qur'anic cosmology of justice: if good is done to it or in it, good will return; if evil is wrought to it or in it, what accrues is sheer terror. The Qur'an instructs us to behold what has happened in the end to the mufsidūn fī 'l-ard, those who wrought corruption, devastation, and ruin in the Earth (7:85-86, etc.): the peoples of Pharaoh, 'Ād, Thamūd, and Madyan were all powerful and wealthy but wrought corruption in the Earth and thus destroyed themselves. The corrupters on the Earth abuse the trust of the amānah and are in clear contrast to those who are responsible as khalīfahs on the Earth.
Filāhah (See paragraphs 4.17, 5.29; endnotes 137-139; Key Arabic Terms: ibādah.)
The farming heritage of Islamic civilisation is generally known by the Arabic word filāhah, meaning "cultivation," and by extension "agriculture, farming, husbandry", and fallāh, "husbandman, tiller of the soil, peasant, farmer", are derived from the verbal form of the root f–l–h meaning "to cleave, split", and in particular, "to plough, till, cultivate the land". but also meaning "to thrive, to prosper. be successful, fortunate, or happy. " See Fitzwilliam Hall, Filāha. Husbandry, well-being (in this world and the next) and worship are thus intimately linked in the Arabic language." The Islamic garden tradition is rooted in the heritage of filāhah in oases, orchards, and agricultural terraces of arid and semiarid lands, where water is scarce and precious.

Fiqh (See paragraphs 5.3, 5.5; endnotes 133, 172, 177, 236; Key Arabic Terms: sharī'ah, haqq / huqūq, masālih / maslahah, mafāsid / mafsadah.)
Derived from the Arabic root f–q–h, which signifies understanding and comprehension, fiqh is the term for the science of law and ethics, the human endeavour to understand the sharī'ah (see below). It is also used for the branches of law and ethics, such as fiqh al-bī'ah – environmental law and ethics and fiqh al-'umrān, law and ethics pertaining to development. The term ūsul al-fiqh, meaning the "roots of fiqh" means jurisprudence, legal theory, and legal methodology, covering the sources and methods of deriving rulings from the study of textual sources as well as various methods of legal reasoning. Fiqh also applies to certain disciplines, such as fiqh al-muwāzanāt, the science of measuring benefits and detriments, and fiqh al-awlawīyāt, the science of stablishing priorities, as well as fiqh al-'umrān, architectural planning and design that accords with Islamic values.

Fitrah (See paragraphs 2.13, 5.28; endnote 189; Key Arabic Terms: khalq, islām.)
Derived from the Arabic root f–t–r, which signifies to cleave, rift, split, break apart, to bring forth, and to bring into being, the word fitrah means the primordial pattern or natural disposition of a thing or a person. The Qur'an tells us that humankind are created within the primordial pattern (fitrah) of the natural creation and that our inherent disposition (fitrah) is defined by that patterning. Human beings are ordered not to alter or distort their own inherent disposition (fitrah) or the inherent disposition (fitrah) of the natural creation. The Qur'an teaches that that "God's creation shall not be altered" (30:30) and informs us that altering (in the sense of distorting or perverting) God's creation is satanic – the epitome of evil, for in the Qur'an, Satan declares, "I will command them so that they will alter God's creation" (4:119).

Haqq / Huqūq (See paragraphs 2.5, 2.17, 2.19, 5.6, 5.7; endnotes 35, 160, 184, 189; Key Arabic Terms: khalq: sharī'ah, fiqh.)
The Arabic word haqq, derived from the root h–q–q, which means at once truth, reality, right, law, and due, denotes truth, reality, and right. From this word comes the sense of the due that we owe to each created being, expressed as rights (huqūq). According to Islamic teaching, each being exists by virtue of the truth (haqq) and is also owed its due (haqq) according to its nature; human beings must respect and pay what is due to each creature, and each creature has its rights accordingly. We cannot take away the haqq of various creatures given to them by God. See S. H. Nasr, "Islam, the Contemporary World, and the Environmental Crisis," p. 97. In Islamic teaching, God has created each thing bi 'l-haqq, in truth and for right, and all created beings have rights (44:38–39). The rights of animals, huqūq al-bahā'im wa 'l-hayawān, are enshrined as one of the categories of huqūq al-'ibād, the rights of God's servants, e.g., human beings and animals. These rights are detailed in numerous ahādīth and are summarised in rulings by Muslim jurists.

Haram (See paragraphs 3.18, 5.13, 5.14, 5.17; endnotes 72, 211-219, 221-223; Key Arabic Terms: hurmah.)
The term haram is derived from the Arabic root h–r–m, signifying that which is forbidden, prohibited, sacred, sacrosanct, inviolate, or inviolable, and denotes a place that is sacred, sacrosanct, holy, inviolate, or inviolable – in short, a sanctuary. In Islamic teaching, Al-Haramān ash-Sharīfān, the two inviolable sanctuaries that surround and encompass Makkah and Al-Madinah, are the primordial protected areas on Earth. Each of them is an inviolable sanctuary for human beings, for wildlife, and for native vegetation. Within them, the destruction of native plants and the killing, injury, and disturbance of wild animals is forbidden.

Himā (See paragraphs 3.22, 5.13, 5.14, 5.16-5.20, 5.32; A Way Forward; endnotes 217, 220-228, 231, 232; Key Arabic Terms: muhtasib.)
The word himā is derived from the Arabic root h–m–y, which signifies protection, defence, cover, shelter, shielding, guarding, and standing up for someone or something. It has sometimes been transliterated as "hema," but "himā" better reflects its pronunciation in the dialects of the Arabian Peninsula and accords with the transliterations of both classical

and modern standard Arabic, neither of which employs the letter "e", as the vowel it represents does not exist in the Arabic language.

Hisbah (See paragraphs 4.17, 5.30-5.34; endnotes 251-255; Key Arabic Terms: al-amr bi 'l-ma'rūf, an-nahy 'an al-munkar, muhtasib.)
A distinctive aspect of Islamic teaching is that all individuals are responsible to command the good and avert evil, to the full extent that they are able (3:104; also see 3:110, 114; 9:71, and 22:41). This obligation to establish good and avert wrong doing is known in Islamic law as the hisbah, a term derived from the Arabic root h–s–b, which signifies accounting, reckoning, calculation, estimation, appraisal, and valuation, as well as to consider, deem, regard, esteem, and value, and in its various forms, to be careful, to take precautions, to take into account, to render account, to call to account, to hold someone accountable, and to examine one's conscience. On the individual level, each man and woman is a khalīfah on the Earth and will be judged alone on the Day of Judgment for what he or she did with respect to influencing family, neighbours, and the society at large to do good and desist from evil. On the collective level, intervention by the governing authorities is also needed, for appeals to conscience without positive inducement and enforcement are ineffective. The force of law is indispensable to bring about justice and equity; hence the office of the muhtasib (see below).
Hurmah (See paragraphs, 4.10, 5.26; endnotes 243, 244; Key Arabic Terms: haqq / huqūq, haram.)
Derived, like the word haram, from the Arabic root h–r–m, signifying that which is forbidden, prohibited, sacred, sacrosanct, inviolate, or inviolable, the word hurmah denotes a legal status of inviolability and sanctity, and the respect, regard, reverence, deference, and honour. Muslim jurists and theologians have recognised that all created things have a basic inviolability, which human beings are obliged to respect. We are not free to make light of them or to disregard them, much less to squander, exhaust, degrade, or defile them, to treat them wantonly or excessively. We are obliged to regard and revere their Creator in using them. Muslim legal scholars have ruled that the inviolability of God's creatures is not nullified by war and prohibited environmental destruction as a military tactic. The scorched-earth tactics commonly employed in modern warfare are the antithesis of such restraint and the embodiment of the destruction of tilth and fertility (halāk al-harth wa 'n-nasl).

Ihsān (See paragraphs 1.1, 2.5, 2.12, 2.16, 2.19, 3.1, 3.4, 3.7, 3.9, 3.14, 3.15, 3.20, 3.24, 4.11, 4.21, 5.8, 5.28, 5.29, 5.35; endnotes 36, 69, 77, 97; A Way Forward; Key Arabic Terms: 'ibadah, taqwā, rahmah, Rabb al-'ālamīn, Allāh, tawhīd, khalq, islāh fi'l-ard,)
Derived from the root h–s–n, which signifies good, beauty, loveliness, excellence, and perfection, the word ihsān means to do works of utmost good, beauty, and excellence. It expresses the highest degree of goodness as explained in the saying of the prophet Muhammad, upon him be blessings and peace, as though we see the Lord of all beings before us, for surely the Lord of all sees us. "To worship God as if you see Him, and if you cannot see Him, He sees you." In Islamic teaching, it is not enough to do good; we are required to do the utmost good. Works of goodness and beauty are the very purpose of life and death (67:2). The prophet Muhammad, upon him be peace and the blessing of God, declared that "God has prescribed utmost goodness, beauty, and excellence (ihsān) with regard to all things". This includes utmost goodness in our conduct toward every created being and utmost goodness or excellence in every act. its highest manifestation in our deeds is to serve the Lord of all beings by doing utmost good to all His creatures.

Īmān (See paragraphs 2.17, 2.19, 3.6, 5.8, 5.30; endnote 92; Key Arabic Terms: islām, ihsān, al-amānah, islāh fi 'l-ard,)
Derived from the root a–m–n, which means to be faithful, reliable, trustworthy, loyal, upright, and honest, as well as reliability, trustworthiness, faithfulness, fidelity, fealty, loyalty, safety, security, and peace, the word īmān signifies faith and belief. It is used in two senses, one being the beliefs, the articles of faith in the Islamic creed, and the other being the state of faith, faithfulness, commitment, and dedication that is intermediate between islām (see below), the state of submission to the will of God and ihsān (see above), the state of utmost goodness, beauty, and excellence (49:14). The Qur'an pairs faith and beneficial works (īmān and al-a'māl as-sālihah, as-sālihāt), as the converse of rejection of faith and corruption on the Earth (kufr and ifsād fi'l-ard). Just as the wreaking of corruption and devastation on the Earth leads to our perdition, in faith and good, right, wholesome, beneficial works lies the redemption and ultimate prosperity of humankind (95:4-6, 103:1-3).

Iqtisād (See paragraph 4.22, endnotes 149-153; Key Arabic Terms: mīzān, tazkiyah, zakāh, isrāf.)
The Arabic word iqtisād, is derived from the root q–s–d, which means to intend, to aim, to aspire, to resolve, and to head straight toward an objective, to proceed straightaway to achieve an end, a purpose, an aim, or a goal. Iqtisād means frugality, thriftiness, prudence, moderation, and conservation, and is, significantly, the term used for economics in Islamic teaching, dealing with finance, banking, trade, commerce, and industry. The Qur'an guides humankind to moderation, balance and preservation. It describes the true servants of the All-Merciful as "those who, when they spend, are neither wasteful nor miserly, but keep to the mean between these two" (25:67). Moderation tends toward fairness (qist) and the balance (mīzān) associated with it, whereas immoderation (isrāf) feeds transgression and injustice and disturbs the balance that God has set in the creation.

Islāh fī'l-ard (See paragraphs 2.16-2.19, 3.6, 3.7; endnotes 61, 63, 68, 83; Key Arabic Terms: khalīfah fī 'l-ard / khilāfah fī 'l-ard, fasād fī 'l-ard / ifsād fi 'l-ard, masālih / maslahah)
The Arabic word islāh derives from the root s–l–h, as does the word sālih, and like it, signifies what is good, beneficial, healthy, wholesome, and right. From the same root are derived the words al-a'māl as-sālihah and as-sālihāt meaning good, beneficial works. Faith and beneficial works are the converse of rejection and corruption in the Earth; in them lies the redemption and ultimate prosperity of humankind (95:4-6, 103:1-3). Just as the wreaking of corruption and devastation in the Earth leads to our perdition, the doing of good, right, wholesome, beneficial works is key to our survival and prosperity on the Earth, for God declares, "My servants, the right-doing, shall inherit the Earth" (21:105). Good work is so essential to the service of God and the fulfilment of human responsibility on the Earth beneficial works, by striving to bring about beauty, excellence and utmost good, and by avoiding and averting all that leads to corruption, devastation, and ruin (fasād) in it, as we are told in the Qur'an (7:56).
Islām (See paragraph 2.7; endnotes 40, 41; Key Arabic Terms: īmān, ihsān, 'Ibādah, khalq, fitrah.)
Derived from the Arabic root s–l–m, meaning to be safe, sound, secure, unharmed, uninjured, unimpaired, intact, whole, integral, complete, healthy, at peace, in harmony, and in a state of integrity, as well as to submit, surrender, consent, accept, reconcile, and hand over. The word islām means willing, whole-hearted submission to God, the Lord of all beings. According to Islamic teaching, all beings submit to their Creator, Lord and Sustainer, in willing obedience and devotion (3:83) all bow down to Him in worshipful service and prayer – all, that is, except for humankind, who, although they cannot avoid submitting to the natural laws by which their Lord sustains all things, are endowed with free will: they may opt to serve in willing devotion or to resist by refusing their Lord's commandments, by which they incur His wrath and retribution: (22:18). From the willing submission of all things to their Lord comes the recognition of their being muslim and making up a vast community of islām, which human beings may willingly embrace and become part of that community.

Isrāf (4.22 5.10, 5.11; endnotes 149-153, 206, 208; Key Arabic Terms: fasād fī 'l-ard / ifsād fī 'l-ard, mafāsid / mafsadah.)
Derived from the Arabic root s–r–f, which means exceed all bounds or limits, isrāf means wasteful excess, squandering, and overuse. The Qur'an forbids wasteful excess (isrāf). "… Eat and drink, and do not waste by excess: God does not love those who waste by excess" (7:31; also see 6:141) A well-known hadīth shows clearly how even in the use of copious resource, waste is detested:
… the Messenger of God, upon him be blessings and peace, passed by Sa'd while he was washing for prayer, and said: "What is this excess, O Sa'd?" He replied: "Is there excess in washing for prayer?" The Prophet said: "Yes, even if you are beside a flowing river."
The wasteful use of even such abundant sources of life as the air, the soil, the oceans, and the once-vast forests is forbidden, to say nothing of other, scarcer, mineral and biological resources. Taking life without legitimate justification is likewise prohibited as isrāf.
'Ibādah (See paragraphs 1.1, 2.2, 2.7, 2.9, 2.17, 2.22, 2.23, 3.1, 3.2, 3.4, 3.5, 3.13-3.18, 4.10, 4.22, 5.6, 5.7, 5.28; A Way forward, A Prayer; endnotes 40, 41, 44-47, 61, 63, 84, 139, 175, 233, 260; Key Arabic Terms: ihsān, islām, islāh fi 'l-ard, khalīfah fī 'l-ard / khilāfah fī 'l-ard, Allāh, Rabb al-'ālamīn, tawhīd, taqwā, rahmah, shukr, khalq, filāhah.)
Derived from the Arabic root '–b–d, which signifies service, devotion, worship, adoration, veneration, and enthrallment, as well as compliance, the term 'ibādah means the devoted service and worship of God, the Lord of all beings. All beings submit to their Creator, Lord and Sustainer in willing obedience and devotion, all bow down to Him in worshipful service and prayer – all, that is, except for humankind, who, although they cannot avoid submitting to the natural laws by which their Lord sustains all things, are endowed with free will: they may opt to serve in willing devotion or to refuse and resist their Lord's commandments and thereby incur His wrath and retribution (22:18, 3:83). The ultimate aim of human life is to serve and worship God, the Lord of all beings. Service and worship include all that is loved by God by way of words and works, in all spheres of life.

'Ilm (See paragraphs 2.22, 2.23, 3.7-3.9, 3.12; endnotes 84-87; Key Arabic Terms: khalq, āyah / āyāt.)
Derived from the Arabic root '–l–m, signifying to know, have knowledge, be aware, be to perceive, to learn, and to discern, hence factual knowledge, learning, cognition, intellection, perception, as well as that which is demarcated, delineated, and distinguished. 'Ilm is the overall word for factual knowledge and science. It is also used for specific disciplines of science and art, such as 'ilm al-hisāb, mathematics, 'ilm al-ahyā', biology, 'ilm an-nafs, psychology, and 'ilm al-akhlāq, ethics.

Khalīfah fī 'l-ard / khilāfah fī 'l-ard (See paragraphs 1.20, 2.16-2.22, 3.9, 4.25, 5.15, 5.25, 5.29, 5.33; endnotes 85, 159, 176, 193; Key Arabic Terms: al-amānah, ihsān, islāh fī 'l-ard, fasād fī 'l-ard / ifsād fi 'l-ard, 'ibādah, Allāh, Rabb al-'ālamīn, khalq, taqwā, rahmah)
In Qur'anic teaching, the concept of khilāfah fī 'l-ard – khilāfah on the Earth – is central to the understanding of the role of humankind on Earth and in particular, the responsibility and accountability of human beings:

And lo! Your Lord said to the angels: “Behold, I am placing a khalīfah on the Earth,” They said: “Will you place on it one who will wreak corruption therein and shed blood – whereas we extol Your limitless glory, and praise You, and hallow Your name?” He answered: “Verily, I know what you know not. (2:30)

What, then, is a khalīfah? The word has widely differing interpretations, which are highly contentious and fiercely debated. In drafting this Covenant, we have therefore set out to understand the meaning of khilāfah fī ’l-ard within the limits of its usage in the Qur’anic āyāt and Prophetic ahādīth, and not to stray outside those boundaries.

The word khalīfah is derived from the root kh–l–f, which signifies to come after, follow, succeed, remain after, or replace another one who has perished or passed away, or is not present; it can also mean to act on behalf of another, as in the prayer of the prophet Muhammad, upon him be peace and the blessing of God, “O God, You are the khalīfah over my family”. A secondary meaning of this root is to cultivate, to husband, to thrive, and cause to thrive; yet another meaning is to be at variance with, offend against, violate or break a rule, command or promise – a significant connotation in the light of the angels’ premonition. Khilāfah is an ethical mandate assigned to human beings individually and to humankind collectively by the All-Merciful, All-Compassionate Lord and Sustainer of the worlds. This is especially clear the related form of the word istikhlāf, which occurs in the Qur’anic verses 6:133, 7:129, 11:57, and 24:55. It takes place on the Earth, implying a relationship with the Earth, and it is inherited by one individual after another, by one generation after another, and by one people after another. It is a test and a trial (ibtilā’) by which the Lord of all examines what we do. It is associated with the knowledge of right and wrong and empowerment to act and to affect created beings and the Earth itself for good or ill, for ability entails responsibility, and it varies in scope according to the degree of the khalīfah’s empowerment. Yet even the highest degrees of empowerment entail judging justly with respect to human actions, not ruling over or managing the Earth.

The All-Merciful, All-Compassionate Lord and Sustainer of the worlds is Master of the judgment day and holds the khalīfah responsible for faith (īmān) and devoted service (‘ibādah) by way of good works (al-a‘māl as-sālihah, as-sālihāt) toward all created things on Earth, whether humans, living beings, lifeless beings, and indeed the Earth itself. He has made the Earth good and wholesome, and He holds the khalīfah accountable and warns specifically against wreaking corruption, devastation, and ruin (fasād) on the Earth – the very evil that the angels feared that humans would commit; He threatens those who wreak fasād in the Earth that He may remove them and replace them with other peoples, who in turn will receive the ethical mandate of khilāfah. Hence, khilāfah in the Earth entails avoidance and averting of ifsād in it and maintaining its islāh by way of sālihāt, that we humans might continue to inherit it. It is closely associated with the divine covenant or trust of moral accountability – al-amānah (see above). Accordingly, khilāfah is the careful and responsible tending of something entrusted to one's care, and a khalīfah is one who inherits or is entrusted with a position of responsibility and is held to account for careful and responsible fulfilment of that trust.

Following the adoption of the title khalīfah (caliph) by political leaders of the Islamic nation, the concept became complicated by the idea of the khalīfah representing God on Earth, but that is not among the original meanings, and it is important to note that nowhere does the Qur’an speak of khalīfat Allah – a khalīfah of God. The notion that a khalīfah is God’s viceroy, viceregent, or vicegerent, who is charged with dominion over the Earth or its management is a false and dangerous misreading of the term. The concepts of ‘steward’ and ‘stewardship’ are much closer to the meanings of khalīfah and khilāfah; as these terms convey the sense of responsibility that is inherent in the Arabic. However, ‘stewardship’ is burdened with connotations of representing an absent landlord and managing his property, whereas khilāfah is in large part realised through avoiding and averting interference in the natural processes by which God has set the Earth aright and made it flourish. For authenticity, accuracy, and clarity, we have therefore left off using ‘steward’ and ‘stewardship’ and have translated khilāfah fi ’l-ard as ‘responsibility,’ ‘accountability,’ or ‘trusteeship’ on the Earth and khalīfah fi ’l-ard as ‘one entrusted,’ ‘made responsible,’ or ‘held accountable’ on the Earth. We thank Dr. Sarra Tlili and Dr. David Solomon Jalajel for their critiques and advice regarding the interpretation of khilāfah.

Khalq / khalīqah / khalā’iq / makhlūqāt (See paragraphs 1.1, 2.1, 2.8, 2.9, 2.13-2.16, 2.19, 2.23, 3.1-3.3, 3.9, 3.10, 4.15, 5.4, 5.6; 5.12, 5.21, 5.28, 5.35; A Way Forward, A Prayer; endnotes 30, 33, 34, 37, 47, 77, 174, 233; Key Arabic Terms: haqq / huqūq, hurmah, ihsān, islāh fi ’l-ard, āyah / āyāt, Rabb al-‘ālamīn, taqwā, rahmah, ‘ibādah, islām,)
The Arabic word khalq, meaning “creation,” is derived from the root kh–l–q, which includes the meanings of forming, shaping, estimation, calculation, and measurement, implying that the creation is an intricate system, interconnected with detail and accuracy. The Qur’an contains over 250 verses where this word is used in its various grammatical forms. The word khalq is sometimes used to refer to humankind, but unlike words such as insān or bashar, khalq is not restricted or exclusive to humanity; it is open, extending to all created beings. The word khalīqah tends to refer to the creation in the sense of the cosmos or universe, and the plurals khalā’iq and makhlūqāt refer to created beings.

Mafāsid / Mafsadah (See paragraphs 2.17, 5.5; endnotes 176, 178, 184, 185, 188, 189; Key Arabic Terms: fasād fī ’l-ard / ifsād fi ’l-ard; masālih / maslahah, sharī‘ah, fiqh.)
The term for detriments in Islamic law and ethics is mafāsid (singular mafsadah). It derives from the root f–s–d, as does the term fasād, and like it, signifies corruption, degradation, desecration, devastation, destruction, and ruin. In Islamic

jurisprudence, all acts are assessed with regard to their consequences as benefits and detriments. The concept of masālih and mafāsid is similar to secular ideas of costs and benefits, but not identical. Muslim individuals, administrators, legislators, and jurists are obliged to avert detriments resulting from human actions to all created beings; in doing so, they seek to identify the detriments that are preponderant and weigh the urgency and importance of the various injuries involved, the certainty or probability of injury and benefit, and the ability of those affected to ward off injury without assistance. In cases where acquiring a benefit brings about an unavoidable detriment of similar or greater magnitude, averting the detriment takes priority; this corresponds to the precautionary principle, namely, that activities which involve a risk of grievous or irreversible harm should be prevented.

Masālih / Maslahah (See paragraphs 2.17, 5.4, 5.5; endnotes 45, 166, 174, 176, 178-185, 189, 236; Key Arabic Terms: islāh fi ’l-ard, mafāsid / mafsadah, sharī‘ah, fiqh.)
The term for benefits in Islamic law and ethics is masālih (singular maslahah). It derives from the root s–l–h, as does the word sālih, and like it, signifies what is good, beneficial, healthy, wholesome, and right. This is the same concept of good works that embodies responsible khilāfah on the Earth and is rewarded with inheriting the Earth (see 2.18-2.19 of this Covenant): it is the opposite of mafāsid. Good work is essential to the service of God and the fulfilment of human responsibility on the Earth. In Islamic jurisprudence, all acts are assessed with regard to their consequences as benefits (masālih) and detriments (mafāsid). The concept of masālih and mafāsid is similar to secular ideas of costs and benefits, but not identical: the welfare of God’s creatures encompasses both our immediate welfare in the present and our ultimate welfare in the hereafter, for not everything that gives material benefit to human beings is allowed. It also encompasses the welfare of the entire creation (masālih al-khalqi kāffah). No species or generation may be excluded from consideration. Muslim individuals, administrators, legislators, and jurists are obliged to aim at the common good of all created beings; they should strive to harmonise and fulfil all interests. When they are unable to satisfy all interests, they are to weigh the urgency and importance of the various interests involved and seek to identify those that are preponderant, the certainty or probability of benefit or injury, and the ability of those affected to secure their interests without assistance.

Mīzān (See Title, paragraphs 1.1, 1.2, 1.9, 1.21, 2.10, 2.11, 2.19, 4.22; A Way Forward; endnotes 48, 151, 152; Key Arabic Terms: khalq, āyah / āyāt, fitrah, haqq / huqūq, islāh fi ’l-ard, iqtisād.)
The Arabic word mīzān, meaning equilibrium and balance, is derived from the root w–z–n, which signifies weighing, balance, equilibrium, proportion, harmony, reciprocity, equity, fairness, and justice, The Qur’an describes a cosmic equilibrium (Al-Mīzān) in which all interconnected and interdependent beings are integrated in harmony (15:19-20, 55:7-10). The cosmic balance or equilibrium is associated in the Qur’an with al-qist: equity, fairness, and justice (57:25, 6:152). Our interactions and all economic activities must be based on this primordial cosmic balance (al-mīzān) as it has been created and sustained by God.
Muhtasib (See paragraphs 5.7, 5.32; endnotes 253-255; Key Arabic Terms: al-amr bi ’l-ma‘rūf, an-nahy ‘an al-munkar, hisbah, haqq / huqūq.)
Derived from the term hisbah (see above), the word muhtasib refers to the official charged with implementing the hisbah. The muhtasib was a jurist who had to be thoroughly familiar with the rulings of Islamic law that pertained to his or her position as inspector of markets, roads, buildings, watercourses, himās, and the like. Many of the responsibilities of environmental protection and conservation came under the muhtasib’s jurisdiction, such as implementation of regulations and standards pertaining to safety and hygiene, removal of pollutants; elimination of hazards and nuisances; protection of himās from violation and trespass; and upholding of animal rights and welfare. Functioning as an adjunct to the Islamic courts, the muhtasib held wide discretionary authority to make and enforce 4immediate judgements based on the sharī‘ah together with local customs and practices (‘urf wa-‘ādah) that did not violate its aims and values, to assess damages, and to impose fines and other penalties to secure the public welfare.

Rabb al-‘ālamīn (See paragraphs 1.1, 1.21, 2.2, 2.5, 2.6, 2.16, 2.22, 2.23, 3.1-3.5, 3.8, 3.10, 3.14, 3.15, 4.23. 5.2, 5.6, 5.21, 5.28, 5.35; A Way Forward, A Prayer, endnotes 32, 73, 80, 95, 96, 165, 193, 206, 233; Key Arabic Terms: Allāh, tawhīd, islām, ‘ibādah, taqwā, ihsān, rahmah, shukr, khalīfah fī ’l-ard / khilāfah fī ’l-ard, khalq.)
The Qur’ān opens with the praise of God as “Lord of the worlds” (rabb al-‘ālamīn) (1:1). This expression is made up of two words. The word rabb, derived from the Arabic root r–b–b, denotes, on the one hand, the Lord and Master Whom we serve and, on the other, the Sustainer Who brings each being into existence, then provides for it, Who nurtures, develops, and guides it until its destiny is fulfilled. The second word is al-‘ālamīn, which is derived from the Arabic root ‘–l–m, signifying to know, have knowledge, be aware, to perceive, to learn, and to discern; hence the noun ‘ālam means the things that can potentially be known, that exist: the world of being. The plural noun ‘ālamīn means all the worlds of being. In defining al-‘ālamīn, At-Tabarī’s tafsīr quotes Ibn ‘Abbās, “Say, All praise be to God, to Whom belongs all creation – all the heavens and the beings therein, and all the earths and all things therein, that which is known and that which is unknown.” It notes further that the word ‘ālam (world), signifies a type of ummah or community: there is the world of humans, and the world of jinns, and each other kind or species of created beings is a world; further, each age or generation of humans, of jinns, and of every other kind of created beings is a world. Hence, the term al-‘ālamīn encompasses all created beings. An important dimension of this word ‘ālamīn (worlds) is that it expands the horizons of our awareness to consider the myriad dimensions of reality that are unknown to us. In many

instances, we have translated Rabb al-‘ālamīn as ‘Lord of all beings’ to focus in the term’s moral and ethical implications. God is the Lord of every species, every generation, and every individual created being. If we recognise that God is the one and only Lord of all created beings, then we know that devotion to Him requires utmost goodness toward His entire creation – for all created beings have inherent worth and value by virtue of being created by God.

Rahmah (See paragraphs 1.1, 2.6, 2.8, 2.12, 2.16, 2.23, 3.5, 3.14, 3.15, 3.17, 3.19, 3.20, 3.24, 4.11, 5.2; A Way Forward; endnotes 37-39, 47, 69, 78, 79, 103, 189; Key Arabic Terms: ihsān, taqwā, shukr, khalq, āyah / āyāt, Rabb al-‘ālamīn, ‘ibādah,)
The Arabic word rahmah derives from the root r–h–m, which signifies mercy, compassion, and the female womb. It means compassion and mercy, encompassing divine grace, mercy, and compassion to the compassion and mercy of humans and other created beings. The Lord and Sustainer of all beings is All Merciful, All Compassionate. The extent of His overwhelming mercy, grace, and compassion is greater than we can ever grasp (7:156). God has filled the universe with glory, with beauty, and given living beings all the varied senses by which they, and we, can perceive this glory and beauty. The best way to give thanks to serve Him. How shall we serve the All-Merciful, the All-Compassionate? The prophet Muhammad, upon him be blessings and peace, said, “The compassionate are shown compassion by the All-Compassionate. Show compassion to those on Earth, and He Who is in Heaven will show compassion to you.” see Umar Abd-Allah, “Mercy.”
Ribā (See paragraphs 4.6, 4.20, 4.21; endnote 146; Key Arabic Terms: fasād fī ’l-ard / ifsād fī ’l-ard; isrāf, tazkiyah, zakāh.)
The word ribā, derived from the Arabic root r–b–w, which means to increase, grow, or exceed, refers to usury and interest. Islam prohibits ribā, that is usury or unjust, exploitative gains made in trade or business, including the taking of interest. Ribā also applies to creating money from nothing in the form of a debt and charging interest on it, and to economic injustice in general. The Qur’an condemns those who exploit others through ribā and warns them of punishment in this world and the hereafter (2:275-281). Ribā manifests a power relationship whereby the wealthy exploit the needy; whereby the borrower is forced to work harder to repay the capital created from nothing, which grows with compounding interest; whereby the powerful manipulate the defenceless. The wealthy use money that does not exist to enable them to live their exaggerated lifestyles, which ultimately degrade ecosystems worldwide. The contemporary economic order, based on continual economic growth stoked by ribā is by nature insatiably consumptive, unsustainable, and antithetical to the principles of Islam.
Sharī‘ah (See paragraphs 5.2-5.7, 5.12, 5.27-5.29; 5.32; endnotes 165-175, 186, 189, 191, 192; Key Arabic Terms: fiqh, haqq / huqūq, masālih / maslahah, mafāsid / mafsadah.)
In its etymology, the term sharī‘ah , derived from the root sh–r–‘, means a broad way or trodden path that leads to water, the source of life, as well as a tributary stream that leads to the main water source – the river or the sea. The importance and value of all life forms is implied in both symbolic connotations of this term. The sharī‘ah is also concerned with death and the hereafter, as human beings are passengers travelling between the two worlds, with the sharī‘ah as the map to which they refer to find the surest way to spiritual bliss in the hereafter. Its aim is to chart how to do the will of the Merciful, Compassionate Lord of all beings; to live life – individually and collectively – in the most moral and ethical way. Indeed, the science of ethics and that of law are essentially one and the same.
The sharī‘ah is often translated as “Islamic law”; however, to people from secular societies, the idea of religious law might be confusing. Law is widely considered to be dry and somewhat distasteful, even if it is recognised as essential for the functioning of civilised society and the defence of individual freedoms. It is viewed almost as a necessary evil. After all, why does a person seek a lawyer? To press a lawsuit, perhaps, or to defend oneself against one; to find out how to pay the minimum amount in taxes; or to secure the most advantageous terms in a business contract or a divorce. How far from the spiritual and ethical values of faith! In Islamic civilisation, however, the sharī‘ah is perceived quite differently. The most common reason that one seeks out a muftī, or expert in Islamic law, is to ask what is the most ethical, moral course of action in a given situation, the act most pleasing to the Lord of all beings and leading most surely to eternal spiritual bliss.
The Qur’an and the sunnah – the normative practice of the prophet Muhammad, God’s blessing and peace be upon him, form the foundation of the sharī'ah, which embraces in its scope every human act, including religious devotions and purely ethical issues, as well as the various fields of law, such as constitutional and international law, family law, penal law, law of contracts, property law, and environmental law. Each act is examined to determine how much good and harm it may lead to, not only in the material realm of the present world, but also in the spiritual realm of the hereafter. Acts are evaluated according to a five-tiered scale; an act may be obligatory, recommended, permitted, disfavoured, or prohibited. The sharī‘ah is thus not only prohibitive and injunctive, but also prescriptive, charting the ethical course of what “ought” to be: in addition to the essential legal imperatives that fall within the jurisdiction of the courts, it sets forth ideal standards of behaviour that can be implemented only by individual and social conscience. Even when the courts fail, or where Islamic courts do not exist, the sharī‘ah sets out the norms toward which believers are always to aspire. The ultimate aim of the sharī‘ah is to promote the welfare of God’s creatures (masālih al-khalq or masālih al-‘ibād). Unlike fiqh (see above), which refers to the science of law and ethics, the human endeavour to understand the sharī‘ah and the objective body of humanly crafted “Islamic law” in the sense of the Muslim scholars’ legal rulings, which are the outcome of that endeavour, the sharī‘ah refers to the divinely prescribed Way, unaffected by the shortcomings of fallible human beings. Hence the 14th century jurist Ibn Qayyim Al-Jawzīyah’s declaration:

The foundation and basis of the sharīʻah is wisdom and the welfare of God's worshippers (humans and other created beings) in this life and in the hereafter. It is entirely justice, entirely mercy, entirely benefit, and entirely wisdom. Hence, any case that deviates from justice to oppression, from mercy to its opposite, from benefit to harm, or from wisdom to frivolity does not belong to the sharīʻah, though it may be introduced therein by way of interpretation. For the sharīʻah is God's justice among His worshippers, His mercy among His creatures, His shade upon His Earth (Iʻlām al-Muwaqqaʻīn ʻan Rabb al-ʻĀlamīn, fasl fi taghyīr al-fatwā wa ikhtilāfihā).

Shukr (See paragraphs 2.4, 3.5, 3.6, 3.7, 5.8; A Prayer; endnotes 80-83, 196, 259; Key Arabic Terms: Rabb al-ʻālamīn, ihsān, khalq, islāh fi 'l-ard.)

Derived from the root sh-k-r, which signifies appreciation, gratitude and thanksgiving, the word shukr means to show gratitude, to give thanks, to acknowledge, recognise, and display a blessing from God, the Lord of all beings. Its opposite is kufr – literally, ingratitude: to conceal, cover, forget, ignore, or deny a blessing. Hence, kufr is the word for unbelief and disbelief in Islam. Our response to the grace of the All-Merciful is to show gratitude and appreciation, to give thanks for His blessings (36:33-35). The Qur'an awakens us to rejoice in the beauty in the universe, to nourish our emotions as well as our bodies, as shown in the Qur'anic verses that describe the beauty, adornment, and splendour in the creation and awaken us to savour and take delight in it. Like the praise of God, shukr is felt in the heart and expressed by the lips, but it needs also to be expressed by the limbs, in doing good works (al-aʻmāl as-sālihah, as-sālihāt) and in deeds of utmost good (ihsān) toward God's creatures. Gratitude for God's blessings is shown by maintaining and increasing them, and by using them well, according to the ends for which they are created.

Shūrā (See paragraphs 4.25, 5.27; endnotes 158-163; Key Arabic Terms: haqq / huqūq, masālih / maslahah, mafāsid / mafsadah.)

Deriving from the Arabic root sh-w-r, which signifies signalling, signing, indicating, pointing out, and beckoning, shūrā means mutual consultation and counselling. A fundamental right of people is consultation in all matters that affect their welfare. Each individual man and woman, as a khalīfah on the Earth, will be judged alone on the Day of Judgment for what he or she did with his or her life. This enormous responsibility requires the freedom to participate effectively in planning and decision-making processes. The Qur'an promises that "those who conduct their affairs by mutual consultation" (42:38) will receive a better, more lasting reward from God. People of all social and ethnic groups be consulted without discrimination; the weakest be held as strongest until their rights are fully secured, and the strongest held as weakest until they comply fully with the law. The governing authorities also have an obligation to act in consultation (shūrā) with the people who are affected by their plans. At the local level, this may best be realised through participatory planning and collaborative management in which key stakeholders, or their representatives, take part.

Taqwā (See paragraphs 1.1, 2.12, 2.21, 2.22, 3.1, 3.3, 3.4, 3.8, 3.9, 3.13-3.15, 3.20, 3.21, 3.23, 3.24, 4.10, 4.11, 4.21, 5.8; endnotes 69, 73, 103, 118; Key Arabic Terms: Allāh, Rabb al-ʻālamīn, khalq, hurmah, ihsān, rahmah, tawhīd.)

Derived from the root t–q–y, the Arabic word taqwā means reverence and awe, to be aware of God and to revere Him – and to beware offending Him in the treatment of His creatures. The caliph ʻUmar ibn Al-Khattāb compared taqwā to passing through a thicket of lote trees (sidr) while wearing fine clothing; anyone who is familiar with their sharp, hooked thorns and how painful they are will understand the extreme care and carefulness required to move through them. The philologist Randa Hamwi Duwaji has coined the word "bewareness" to translate taqwā. The adjective taqīy is often translated as "Godfearing" and "God-conscious"; on the Islam4u website, it is nicely translated as "Godwary". In this Covenant, we have generally translated the noun taqwā as "reverence" "reverential care," or "reverential awe" depending on the context, the verb ittaqi as "revere" or "care", and the adjective taqīy as "reverent", "caring", or "careful". As God is the Lord of all things, we are to revere Him in our conduct toward each thing. The attitude of taqwā: profound awareness and reverence toward the Lord of all beings, coupled with utmost care and carefulness in our treatment of His creation. This attitude is the essence of nobility. "Most noble of you in the sight of God are they who are most reverent." (49:13)

Taskhīr (See paragraphs 2.14, 2.15; endnotes 52-55; Key Arabic Terms: khalq, shukr.)

The Arabic word taskhīr, derived from the root s–kh–r, signifies serviceability. The Qur'an describes the universe and all things in it, the seas, the mountains, the plants, and the animals, even the day, the night, the sun, the moon, and the stars as being of service (musakhkhar) to humankind. Being musakhkhar means that these things are of benefit to humankind; it does not mean that they are subjected to the dominion or authority of human beings. Nor does it preclude their being of service to other species as well as to humankind; indeed, it is evident that the day, the night, the sun, the moon, and the stars serve the living beings on Earth in general. Nowhere has God indicated that other creatures are created only – or even primarily – to serve human beings. It would be preposterous to imagine that these things were created merely for our enjoyment. As noted in para. 2.15, it is well known that in these creatures God has exalted purposes other than and greater than the service of humankind, and the Qur'an states that the creation of heaven and Earth is greater than the creation of humankind (40:57). For more comprehensive examinations of the concept of taskhīr, see Tlili, Sarra, Animals in the Qur'an, Cambridge University Press, 2012, 92-115 and Izzi Dien, Environmental Dimensions of Islam, 78, 128. Also see Riʻāyat al-Bīʼah, 34-35. Likewise, with respect to the Qur'anic phrase, "He it is Who created for you all that there is on Earth" (2:29), Izzi Dien argues that "The word 'you' here refers to all those creatures, who inhabit the earth with no limit as to time or place. This conclusion does not stretch the

meaning beyond its original intent, as some might assert, since Muslim scholars accept the principle of generality in textual interpretation, providing there is no reason that opposes this principle" (pp. 87-88).

Tawhīd (See paragraphs 2.2, 2.5, 3.1, 3.2; endnotes 34, 35, 71, 72; Key Arabic Terms: Allāh, Rabb al-'ālamīn, taqwā, ihsān, khalq, ibādah, islām, islām,)
Tawhīd, the affirmation of God's oneness, is derived from the Arabic root w–h–d, which signifies oneness, unity, uniqueness, singularity, matchlessness, and incomparability. Tawhīd is the bedrock of the Islamic ethos. Muslims hold that the oneness of God is the basis of our faith, its metaphysics, its ethics, its Law, and its spirituality. God – be He glorified and exalted – has not made any of His creatures worthless: the very fact that He has created a being gives it inherent worth and value. The most essential ethical implication of God's oneness is to serve the one God – the Lord of all beings – by doing the greatest good we can to all His creatures. If we recognise that God is the one and only Lord of every created being, then we must know that devotion to Him requires utmost goodness toward His entire creation – and that we must treat every single creature with taqwā, or reverence toward its Creator. All created beings have inherent worth and value by virtue of being created by God. To exclude any created being from moral consideration violates the principle of tawhīd. Indeed, to make our ultimate aim less than the good of all beings is unethical and immoral: it violates the principal ethical demand of tawhīd.

Tazkiyah (See paragraphs 4.20, 4.21; endnotes 147, 148; Key Arabic Terms: zakāh, islāh fī 'l-ard, khalq, iqtisād. ribā.)
Derived, like the word zakāh (see below), from the root z–k–w, which signifies moral purity, purification, justification, guiltlessness, and blamelessness, together with thriving, growth, and increase, the word tazkiyah means both purification and growth. The term is used to signify economic growth through purifying charitable acts, a concept developed by the Pakistani economist Khurshid Ahmad, who calls to the vision of an economy exemplified by purifying charity (zakāh and tazkiyah), in sharp contrast to economic growth based on exploitation of those in need, exemplified in usury (ribā – see above). Just as wealth is purified by sharing its surplus with those who are in need, societies are purified by the circulation of wealth from the wealthy to the needy. Izzi Dien, Environmental Dimensions of Islam, 132-133. Growth through purifying charity, unlike exploitation, leads to ecological, economic, social, and spiritual prosperity (falāh).

Zakāh (See paragraphs 2.9, 3.16, 4.20, 4.21; endnotes 46, 97, 147,148; Key Arabic Terms: tazkiyah, haqq / huqūq, khalq, ibādah, iqtisād. ribā)
The Arabic word zakāh, derived from the root z–k–w, signifying moral purity, purification, justification, guiltlessness, and blamelessness, together with thriving, growth, and increase has both general and specific meanings, both of which connote this underlying dual implication, the specific meaning is the obligatory charity or alms tax that Muslims who possess more savings than a certain minimum are required to give once each year. This is 2½ percent of their surplus monetary savings and various proportions of other surplus capital, such as their crops and livestock to the poor and the needy, to purify the remainder that is kept. Wealth is purified by sharing its surplus with those who are in need. In its general sense, zakāh means acts of charity by which people and indeed other creatures contribute to the well-being and growth of the wider community of life. Through zakāh, we participate in social solidarity and it purifies the soul by targeting human greed (Izzi Dien, Environmental Dimensions of Islam, 48) and teaching us that money and wealth are not the objectives of life (Izzi Dien,17). Also see Ri'āyat al-Bī'ah, 241-245.

Notes
Section 1

https://www.unhcr.org/refugee-statistics/ Accessed 27.01.2024
https://inequality.org/facts/global-inequality/ Retrieved 12.08.2021
https://www.oxfam.org/en/press-releases/worlds-billionaires-have-more-wealth-46-billion-people Retrieved 12.08.2021
"Physical and human causes of climate change" (BBC Bitesize, undated). Available at: http://www.bbc.co.uk/education/guides/z3bbb9q/revision/6.
This has resulted in the drastic increase of atmospheric CO_2 from estimated levels of 280 parts per million (ppm) during pre-industrial times and possibly for millions of years before that, to over 400 ppm today.
"Climate change widespread, rapid and intensifying". See report by the Intergovernmental Panel on Climate Change (IPCC) – https://www.ipcc.ch/2021/08/09/ar6-wg1-20210809-pr/
https://unfccc.int/process-and-meetings/the-paris-agreement/the-paris-agreement
https://unfccc.int/sites/default/files/resource/cp2023_L1_cma2023_L1.pdf
https://library.wmo.int/index.php?lvl=notice_display&id=21778#.X7YSlS-l3s2 Retrieved 12.08.2021
https://unfccc.int/news/climate-change-is-an-increasing-threat-to-africa Retrieved 12.08.2021
https://www.wri.org/blog/2020/02/greenhouse-gas-emissions-by-country-sector Retrieved 12.08.2021
https://unfccc.int/sites/default/files/resource/cma2023_L17_adv.pdf ; https://unfccc.int/news/cop28-agreement-signals-beginning-of-the-end-of-the-fossil-fuel-era ; https://www.theguardian.com/environment/2023/dec/14/failure-cop28-

fossil-fuel-phase-out-devastating-say-scientists#:~:text=The%20UN%20climate%20summit%20ended,by%20petrostates%20including%20Saudi%20Arabia

https://fossilfueltreaty.org Retrieved 03.08.2022 ; https://www.ted.com/talks/tzeporah_berman_the_bad_math_of_the_fossil_fuel_industry Retrieved 10.08.2022 Climate policy has been designed on the premise that reduced demand and the rising price of fossil fuels, together with the availability of cheaper clean energy sources will lead the markets to constrain supply. But that is not happening fast enough; the markets are distorted by tax breaks and subsidies, so the extraction of fossil fuels continues apace, fuels that our governments have promised not to burn! This extraction continues to degrade and fragment major remaining habitats of the communities of wild plants and animals with whom we share the Earth.

Even in the most apocalyptic of nuclear holocausts that are hypothesised, many bacteria and other microbiota are expected to survive, and perhaps some complex forms of life as well.

Richard Leakey and Roger Lewin, The Sixth Extinction: Biodiversity and its Survival (London: Widenfeld and Nicolson, 1996), 245.

Most of the life forms that survived previous mass extinctions were microorganisms and invertebrates; few complex forms of life remained. As large, warm-blooded mammals with fast metabolism, human beings are vulnerable to food chain disruptions; our comparatively slow reproduction time and small number of offspring – the population crisis notwithstanding – slows our rate of biological adaptation. Our wide geographic range, spanning diverse habitats in all the continents, our abundance, greater by far than that of wild vertebrate species, our ability, as omnivores, to consume a vast array of food sources, and above all, our cultural adaptivity, might enable our species to survive a mass extinction. Mere survival, however, seems a poor aim to aspire to, and the disruptions and devastations resulting from the loss of more than three quarters of the forms of life on Earth would be hard to imagine.

See Qur'an 6:133, 56:61, 46:20, etc. Although the Qur'anic commentators have understood the Qur'anic verses that describe God's ability to replace human beings with a new creation in terms of replacing nations or generations of humans with others – and that meaning is well established, we maintain that additional understandings involving the replacement of humans with other species may warrant consideration in light of the scientific evidence that this is likely to occur – and God is indeed capable of doing whatever He wills; we humans cannot place limits on what the Lord of all can do.

Fossil fuels and mineral resources, important as they are, are supplementary to biological diversity, which is the basis of our lives. We have built our modern economies upon them, but ultimately, our lives do not depend on the on them as they do on the web of life: humanity prospered before they were harnessed to our use and can surely prosper if they are gone.

"Abandoning the normally sober tone of scientific papers, researchers call the massive loss of wildlife a 'biological annihilation' representing a 'frightening assault on the foundations of human civilisation'" https://www.theguardian.com/news/2018/mar/12/what-is-biodiversity-and-why-does-it-matter-to-us Retrieved 12.08.2021

The multilateral treaty known as the Convention on Biological Diversity (CBD), which was launched in 1992, has not received the attention it merits. The Convention produced 20 objectives known as the "Aichi Biodiversity Targets" during the United Nations 2011-2020 Decade on Biodiversity. In its September 2020 report, Global Biodiversity Outlook 5 observed that "…none of the 20 targets have been fully achieved…" and added alarmingly, "…the world is not on track to achieve most of the current globally agreed targets for biodiversity, or for land degradation or climate change, nor the other Sustainable Development Goals." See p. 131 of https://www.cbd.int/gbo/gbo5/publication/gbo-5-en.pdf . Yet another cause of frustration is the latest failure in August 2022 of the parties to the UN High Seas Treaty to agree on addressing the impacts of overfishing, deep sea mining, and shipping traffic through measures that would raise the conservation of the Earth's international waters from 1.6 percent to 30 percent in marine protected areas, subject commercial activities to environmental impact assessments, provide finance and capacity building to developing countries, and give developing and landlocked nations more equitable access to marine genetic resources.

https://www.cbd.int/gbf/goals/

We note that there is a scarcity of research papers linking biological diversity with cultural diversity. Further scholarly activity is needed in this field. For a rare study of this subject see https://www.jstor.org/stable/26392968?seq=1#metadata_info_tab_contents.

Fazlun Khalid, Signs on the Earth: Islam, Modernity and the Climate Crisis (Leicester, UK: Kube, 2019), p. 23.

We note that prestigious international organisations and the scientific and academic communities voice their concerns over the consequences of the unprecedented human assault on sensitive earth systems. The Organisation for Economic Co-operation and Development (OECD) finds that the consequences of inaction without new policies on (a) Climate change will be to raise global average temperature between 3 degrees Celsius to 6 degrees Celsius above pre-industrial levels by the end of the century, exceeding the internationally agreed goal of limiting it to 2 degrees Celsius and (b) Further biodiversity loss will result from the expansion of commercial forestry, infrastructure development, human encroachment and fragmentation of natural habitats, as well as pollution and climate change. OECD Environmental Outlook to 2050: The Consequences of Inaction - Key Facts and Figures. https://www.oecd.org/env/indicators-modelling-outlooks/oecdenvironmentaloutlookto2050theconsequencesofinaction-keyfactsandfigures.htm .

World Scientists' Warning to Humanity: A Second Notice. BioScience, Volume 67, Issue 12, 1 December 2017, Pages 1026–1028. American Institute of Biological Sciences, 13.11.17. HTML https://academic.oup.com/bioscience/article/67/12/1026/4605229. Accessed January 2018.

In December 2020, the Secretary General of the United Nations declared that, "the state of our planet is broken." https://www.un.org/sites/un2.un.org/files/sgspeech-the-state-of-planet.pdf Retrieved 12.08.2021

13:12, 30:24

Our world today looks to be grander, more powerful, more knowledgeable and more prosperous than previous civilisations, enjoying an unprecedented degree of technological sophistication, when in reality it has no more stability than the great civilisations of past ages. The environmental historian Clive Ponting observes that, "it was not until the end of the seventeenth century that the continuing increase in scientific knowledge and the steady advance of technology…began to convince some thinkers that history might be a chronicle of progress rather than decay." It came to be accepted by European intellectuals "that history was a series of irreversible changes in only one direction – continual improvement" and marked in the eighteenth century "by a wave of optimism about the future and the inevitability of progress in every field." See Clive Ponting, A New Green History of the World: The Environment and Collapse of Great Civilisations (London: Vintage Books, 2007), 1, 56, 57, 69-72, 125.

Joel Kurtzman, The Death of Money: How the Electronic Economy Has Destabilised the World's Markets and Created Financial Chaos (Toronto: Little Brown & Co., 1993), 71. Kurtzman is a prolific American economist, and former Editor-in-Chief of the Harvard Business Review.

See para. 2.14 of this Covenant. Altering the nature of God's creation and wreaking corruption in the Earth refer explicitly to anthropogenic impacts – "what the hands of humankind have wrought" (30:41).

Khalid, Signs on the Earth, 149, 150.

Section 2

The Qur'an does not contain the words 'environment', 'environmental', or 'environmentalism'. The closest term to 'environment' in classical Arabic is muhīt, meaning surrounding; in Qur'anic usage, however, it is the divine presence and knowledge that is described as muhīt, encompassing all things, as in 2:115 and 4:126. The word for 'environment' in modern Arabic usage is bī'ah, which describes a habitat to which one naturally gravitates or returns, whether by intent or instinct (See Ri'āyat al-Bī'ah fī Sharī'ati 'l-Islām (Cairo: Dār ash-Shurūq, 2006), pp. 12-14); several words derived from its root letters occur in the Qur'an (29:58, 59:9, 10:87, 2:187), but not the word bī'ah, itself. The ideological movement known as "environmentalism" dates only to the second half of the last century. At this point, humankind were jolted to take notice that the outcome of our endeavours to create the modern world has brought us to the brink of environmental collapse. Traditional and indigenous societies did not have a word for "environmentalism" in their vocabulary. Neither did they have a word for "holistic" as their lifestyles were naturally so. This same could be said for the major faiths before their adherents were subverted by modernity, and Islam is no exception to this. Nor does the Qur'an use the Arabic word tabī'ah, meaning 'nature', an abstraction derived from Greek and Roman philosophy.

On the Arabic word khalq, meaning "creation," see Key Arabic Terms. Also see Mawil Izzi Dien, The Environmental Dimensions of Islam (Cambridge: The Lutterworth Press, 2000) 50-51. In addition to over 250 Qur'anic verses that use this word in its various forms, about 500 other verses in the Qur'an make direct references to the creation.

In defining al-'ālamīn, At-Tabarī's tafsīr quotes Ibn 'Abbās, "Say, All praise be to God, to Whom belongs all creation – all the heavens and the beings therein, and all the earths and all things therein, that which is known and that which is unknown." It notes further that the word 'ālam (world), means a type of ummah or community: there is the world of humans, and the world of jinns, and each other kind or species of created beings is a world; further, each age and each generation of humans, of jinns, and of every other kind of created beings is a world. An important dimension of this word 'ālamīn (worlds) is that it expands the horizons of our awareness and ethics to consider the myriad worlds of reality that are unknowable to us.

From this very word haqq, which denotes truth, reality, and right, comes the sense of the due that we owe to each created being, expressed as rights (huqūq). All created beings have rights. In his paper, "Islam, the Contemporary World, and the Environmental Crisis," in Richard C Foltz, Frederick M Denny and Azizan Baharuddin (Eds), Islam and Ecology: A Bestowed Trust (Cambridge, MA: Harvard University Press, 2003), Seyyed Hossein Nasr reflects on the interrelated meanings of haqq:

A central concept of Islam cited often in the Qur'an is haqq (plural huquq), which means at once truth, reality, right, law, and due. The term al-Haqq is also a Name of God as well as of the Qur'an. It is also of the utmost importance for understanding the Islamic view of human beings in relation to the natural environment when it is used in the case of creatures. According to Islam, each being exists by virtue of the truth (haqq) and is also owed its due (haqq) according to its nature. The trees have their due, as do animals or even rivers and mountains. In dealing with nature, human beings must respect and pay what is due to each creature, and each creature has its rights accordingly. Islam stands totally against the idea that we human beings have all the rights and other creatures have none except what we decide to give them. The rights of creatures were given by God and not by us, to be taken away when we decide to do so….We cannot take away the haqq of various creatures given to them by God, but must pay each being its due (haqq) in accordance with the nature of that creature. (p. 97)

The verb ahsana in the Qur'anic verse 32:7 brings together the meanings of utmost good, utmost beauty, excellence, and perfection. The verb atqana in verse 27:88 means to perfect a thing by way of precision, exactitude, and consummate skill.

In the Islamic tradition, the All-Merciful (Ar-Rahman) and the All-Compassionate (Ar-Rahim) are said to be the greatest names of God after Allah, and of all His names, the most expressive of His relation to the creation. All chapters of the Qur'an but one begin with the short, poetic phrase "In the Name of God, All Merciful, All Compassionate" which contains the true essence of the Qur'an and repeated 114 times, as the phrase occurs also in the text of Surat an-Naml. The scriptural sources of Islam indicate that above all other divine attributes, it is grace – divine mercy – that marks God's creation and frames His primary relation to it from its inception through eternity, here and hereafter. See Umar Abd-Allah, "Mercy" 2004.

All that transpires – even pain, suffering, harm, death, and evil – will, in due course, fall under the rubric of cosmic mercy. The verse that reads: "God ordained mercy upon himself" (6:12) emphasises that mercy is a universal law (sunnah), the dominant theme of the cosmos, and the fundamental purpose of the creative act. See Umar Faruq Abd-Allah, "Mercy: The Stamp of Creation" (Nawawi Foundation, 2004); Mohammed Rustom, The Triumph of Mercy: Philosophy and Scripture in Mullā Ṣadrā, SUNY Press, 2015.

"In [verse 40:7], mercy – technically an attribute of act – is given priority over knowledge – an attribute of essence – again emphasizing mercy's predominance in the universal plan." Umar Abd-Allah, "Mercy" 2004).

Human beings are endowed with the free choice of obeying or disobeying the command of God. The difference is that "while every other creature follows its nature automatically, humans ought to follow their natures; this transformation of the is into ought is both the unique privilege and unique risk of being human." (Ibrahim Özdemir, "Towards an Understanding of Environmental Ethics from a Qur'anic Perspective," in Foltz, Denny and Baharuddin (Eds), Islam and Ecology, 2003), 17) The ability to choose to serve in willing devotion or to refuse their Lord's commandments and resist or attempt to subvert them applies to jinns as well as humankind (51:56).

Although beings other than humans do not have the ability to disobey their Lord, in Qur'anic teaching, they do submit willingly: "Then He comprehended in His design the Heaven as it was smoke and said to it and to the Earth, Come both of you willingly or unwillingly. They answered, We come willingly. (41:11). "The Qur'an therefore applies the term islām ("submission") to the entire universe insofar as it (ineluctably) obeys God's law. Working according to God's laws, nature submits itself to God's will…. Since every thing in the universe behaves in accordance with laws enacted by God, the whole universe is therefore muslim, surrendering to the will of God" (Ibrahim Özdemir, "Towards an Understanding of Environmental Ethics…" 16-17).

See Ri'āyat al-Bī'ah fī Sharī'ati 'l-Islām (Cairo: Dār ash-Shurūq, 2006), 31 and Seyyed Hossein Nasr, Islam and the Environmental Crisis, 95-96, and in The Need for a Sacred Science (Albany, NY: State University of New York Press, 1993), 130-133.

On the signs of God in the creation, see Ri'āyat al-Bī'ah, 31, 33-34, 155; Nasr in "Islam and the Environmental Crisis," 95-96, and in Sacred Science,130-133; Izzi Dien, Environmental Dimensions of Islam, 27, 98, 100; Özdemir, "Environmental Ethics," 10-11, 19-22; Nomanul Haq, "Islam and Ecology: Toward Retrieval and Reconstruction" in Foltz, Denny and Baharuddin (Eds), Islam and Ecology, 2003) 126, 130; and 'Ali Gomaa, Al-Bī'ah wa'l-Hifāz 'alayhā min Manzūr Islāmī (Cairo: Al-Wābil As-Sayyib, 2009), 33-34. Said Nursi, The Supreme Sign (trans. Hamid Algar), Berkeley, California, 1979.

Ri'āyat al-Bī'ah, 12-14.

'Izz ad-Dīn ibn 'Abd as-Salām (d. 660 H. / 1262 G.), Qawā'id al-Ahkām fī Masālih al-Anām, fasl fī bayān masālih al-mu'āmalāt wa't-tasarrufāt. This observation regarding human society pertains equally to the creation as a whole. It applies even to predators and prey, for although they are outwardly in conflict as individuals, yet as species, they are ultimately dependent on one another.

'Abd ar-Ra'ūf Muhammad Al-Munāwī (952-1031 H. / 1545-1621 G.) in Fayd al-Qadīr Sharh al-Jāmi' as-Saghīr quoted in Ri'āyat al-Bī'ah, 18.

Hadīth of unsubstantiated authenticity related by Abū Bakr Ahmad ibn Husayn Al-Bayhaqī (d. 458 H. / 1066 G.) from Anas ibn Mālik and 'Abd-Allāh ibn Mas'ūd, in Shu'ab al-Īmān, chapter 49 (bāb fī tā'at ulī 'l-amr): fasl fī nasīhat al-wilāt wa wa'zihim, hadīth nos. 7444–7449, and by Walī ad-Dīn Muhammad ibn 'Abd-Allāh Al-Khatīb at-Tabrīzī in Mishkāt al-Masābīh, compiled 737 H. / 1337 G., kitāb al-ādāb, bāb ash-shafaqah wa 'r-rahmah 'alā 'l-khalq, hadīth nos. 4998, 4999. See Othman Abd-ar-Rahman Llewellyn, "The Basis for a Discipline of Islamic Environmental Law" in Foltz, Denny and Baharuddin (Eds), Islam and Ecology, 2003), 185-247. Also see Abubakr A. Bagader, Abdullatif T. E. El-Sabbagh, Mohamed A. Al-Glayand, and Mawil Y. I. Samarrai, in collaboration with Othman A. Llewellyn, Environmental Protection in Islam, 2d rev. ed., IUCN Environmental Policy and Law paper no. 20 Rev, World Conservation Union / Meteorology and Environmental Protection Administration of the Kingdom of Saudi Arabia (Gland, Switzerland and Cambridge: IUCN, 1994), 1–2. http://cmsdata.iucn.org/downloads/eplp_020reven.pdf. Also see Othman A. Llewellyn, "Islamic Jurisprudence and Environmental Planning," Journal of Research in Islamic Economics (Jeddah) 1, no. 2 (1984): 29; and Othman Llewellyn, "Shari'ah-Values Pertaining to Landscape Planning and Design," in Islamic Architecture and Urbanism (Dammam, Saudi Arabia: King Faisal University, 1983), 32.

This same powerful combination of the terms mīzān and qist is used in the Qur'an in relation to the care of orphans – And that you do not go near the property of orphans before they reach maturity – except in a good way; that you give full measure and full weight with equity. (6:152)

Fazlur Rahman, Themes of the Qur'an. Chicago: Bibliotheca Islamica, 1980, p. 45.

'Abd-Allāh ibn Ziyādah Al-Bakrī asked the sons of Bishr Al-Māzinī whether they knew of any ruling from the Prophet about beating one's riding animal with a quirt and controlling it roughly with the bridle. They said no, and a woman answered him from within the house, "O questioner, God has declared, 'There is no animal on the Earth, nor any bird that wings its flight, but is an ummah (community, society, people) like yourselves' " (6:38). They told him that she was their older sister, who had known the Prophet. Rigorously authenticated report related by Al-Bayhaqī in Shu'ab al-Īmān and the Imām Ahmad from 'Abd-Allāh ibn Ziyādah. https://quranpedia.net/ar/surah/1/6/book/273

In the Qur'anic account, Satan declares that he will command human beings to cut the ears of cattle (4:119). Hence the mutilation of animals, such as the trimming of dogs' ears and the breaking of horses' tails for show is abjured in Islamic civilisations. How much more grievous and satanic an abomination, then, is the vivisection that takes place in animal experimentation, let alone the corruption, devastation, and desecration of entire ecosystems that occurs with the use of defoliants and other pesticides with radiation, and, for that matter the other impacts that our species has wreaked upon the Earth?

For a comprehensive examination of the concept of taskhīr, see Tlili, Sarra, Animals in the Qur'an, Cambridge University Press, 2012, 92-115. Being musakhkhar (of service) means that the day, night, sun, moon, stars, seas, mountains, plants, and animals are of benefit to humankind; it does not mean that they are subjected to the dominion or authority of human beings. Nor does it preclude their being of service to other species as well as humankind; indeed, it is evident that they serve the living beings on Earth in general. See Tlili, 92, 100, 111-115; Izzi Dien, Environmental Dimensions of Islam, 128; Also see Ri'āyat al-Bī'ah, 34-35.

Human beings and the rest of creation are alike and equal in being created. Making the claim that human beings are superior to other created beings seems disobedient to God in the same way as was Satan's refusal to obey God's order to bow to Adam on the grounds of superiority: "He said: 'I am better than he: You have created me from fire, and him from clay'" (7:12). See Izzi Dien, Environmental Dimensions of Islam, 78.

Izzi Dien, Environmental Dimensions of Islam, 128:

Although some interpreters of the Qur'an consider this service, taskhīr, to be restricted to human benefit, the examination of the various verses reveals that there is no apparent evidence to substantiate such a claim. Although human beings benefit from the service of other creatures, it is not necessarily a one-way process. Taskhīr might lead to this meaning if the examination is confined solely to verses dealing with animals serving humans. However, the meaning becomes clearer when we consider other elements of the environment such as day, night, sun, moon and the stars. Although these elements are described… [as] for the service of humans, it is evident that they are also serving other creatures, and the Qur'an does not indicate otherwise…

Likewise, with respect to the Qur'anic phrase, "He it is Who created for you all that there is on Earth" (2:29), Izzi Dien suggests that "The word 'you' here refers to all those creatures, who inhabit the earth with no limit as to time or place. This conclusion does not stretch the meaning beyond its original intent, as some might assert, since Muslim scholars accept the principle of generality in textual interpretation, providing there is no reason that opposes this principle" (pp. 87-88).

Taqī ad-Dīn Ahmad ibn Taymīyah, Majmū' al-Fatāwā, 11:96–97. For discussion of this edict, see Samarrai, "Environmental Protection and Islam," 37–38; Izzi Dien, Environmental Dimensions of Islam, 99-100; Llewellyn, "Islamic Environmental Law," 36-37; Bagader et al., Environmental Protection in Islam, 5.

Samarrai, "Environmental Protection and Islam," 37; Izzi Dien, Environmental Dimensions of Islam, 27, 97-100. Also see Bagader et al., Environmental Protection in Islam, 5–6, 33–34 and Llewellyn, "Islamic Environmental Law," 37.

Rigorously authenticated hadīth related by Al-Bukhārī and Muslim and others from Abū Hurayrah. Ants feature in several illustrations of Islamic ethics, perhaps because they are among the smallest living beings perceived by human eyes. Some of the rulings that apply to them might apply to still smaller creatures, such as the archaea, bacteria, and other micro-organisms. These species are among the most abundant and diverse forms of life on Earth and may account for over half Earth's biomass. Moreover, 27th chapter of the Qur'an named as the Ant (An-Naml).

Nomanul Haq, "Islam and Ecology," 132. The Qur'an teaches that when God announced to the angels, "I am setting a responsible agent on the Earth (khalīfah fī 'l-ard)," the angels asked, "Will you put therein one who will wreak corruption in the Earth and shed blood?" (2:30). This indicates that the angels could foresee that the children of Adam would have the freedom and the power to do evil as well as good.

Abdal Hamid [Fitzwilliam-Hall], "Exploring the Islamic Environmental Ethics" In A.R. Agwan, (Ed.), Islam and the Environment, (New Delhi, India: Institute of Objective Studies, 1997), 55. The Qur'an makes it clear that fasād is connected to the destruction of tilth and fertility (2:205; 7:85), and that fasād has appeared on land and at sea (30:41).

Özdemir, "Environmental Ethics," 203.

See para. 5.5. The Qur'anic verse, "My servants, the right-doing, shall inherit the Earth" (21:105) closely echoes the 29th verse of Psalm 37 in the Masoretic numbering of the Hebrew Bible (Psalm 36 in the Greek Septuagint and Latin Vulgate translations): "The righteous shall inherit the land, and dwell therein for ever."

Rigorously authenticated hadīth related by Muslim from Abū Sa'īd Al-Khudrī. This hadīth closely echoes the Qur'anic āyah: "Thus We have made you to succeed one another as responsible agents on the Earth (khalā'if fī 'l-ard), that We might behold how you conduct yourselves." (10:14).

The 11th century thinker Ar-Rāghib Al-Isfahānī considered the ultimate aims of God with regard to humankind as responsible, accountable beings to be exemplified in three functions: The first of these is to serve and worship God.

Service and worship include all that is loved by God by way of words and works, in all spheres of life. The second is to practice khilāfah on the Earth by tending it, upholding right and justice; and spreading good and utility on Earth, as shown in God's command to the prophet David "O David! We have made you a khalīfah on the Earth: judge, therefore, with justice between humankind, and do not follow passions that may divert you from the way of God" (38:26). The third is to cultivate and cause the land to thrive and flourish ('imārat al-ard), as in the āyah, "…He has brought you forth from the earth and made you husband it to thrive therein…" (11:61). The land is made to thrive by way of planting trees, sowing plants, and construction, by restoration and cultivation, by revitalising it, and by keeping away from its corruption and devastation (fasād) and its impairment (ikhlāl). Ar-Rāghib Al-Isfahānī (d. 502 H. / 1108/1109 G.), quoted in Ri'āyat al-Bī'ah, 23.

95:4–8.

Llewellyn, "Letter to Aishah"; The Qur'an, 99:7–8; rigorously authenticated hadīth related by Al-Bukhārī and Muslim from 'Abd-Allāh ibn 'Umar. Also see Abū 'Ubayd Al-Qāsim ibn Sallām (d. 224 H.) Kitāb al-Amwāl: bāb haqq al-imām 'alā 'r-ra'īyah wa haqq ar-ra'īyah 'alā 'l-imām.

Rigorously authenticated hadīth related by Muslim from Abū Mālik Al-Ash'arī.

33:72.

Llewellyn, "Letter to Aishah"; Llewellyn, "Islamic Environmental Law," 6; Bagader et al., Environmental Protection in Islam, 30.

The Qur'an, (2:286). The prophet Muhammad himself, God's blessing and peace be upon him, the paragon of reverential care, compassion, and utmost good, he who was sent as a mercy to all beings, and who was shielded from committing sins, said, "Do good deeds properly, sincerely and moderately, and receive good news because one's good deeds will not make him enter Paradise." They asked, "Even you, O Messenger of God?" He said, "Even I, unless and until God bestows His pardon and mercy on me." (rigorously authenticated hadīth related by Al-Bukhārī from 'Ā'ishah. Book 76 (Ar-Riqāq), no. 474).

Treading gently on the Earth implies that we should reduce all our harmful impacts on it as far as we possibly can, by taking no more than we need to live our lives in a manner that is good and beautiful for us and our fellow creatures: taking no more than our fair share in the sources of life, without impinging on the shares of our species and others, of the present and future generations. It implies that we should live our lives in a manner that averts corruption and devastation in the Earth, from befoulment of its air and waters to impoverishment of its soils and extirpation of the diversity of life forms that share it with us. It implies that we live our lives frugally, abjuring wasteful excess in our food and travel, reducing our contribution to global warming and to the loss of biodiversity. It implies that we should heal these wounds in every way we can.

Section 3

Llewellyn, "Reverence and Utmost Good: Merciful Harvests" delivered at conference: Halal and Tayyib: Rethinking the Ethical, Zaytuna College Center for Ethical Living and Learning, 2019.

Othman Llewellyn, unpublished statement prepared on behalf of the Drafting Team, Islamic Declaration on Global Climate Change, 2015; variations appear in Llewellyn, "Reverence and Utmost Good," 2019 and in Othman A. Llewellyn and Abdallah R. Altlasat, "The Haraman and the Hima: Inviolable Sanctuaries and Protected Areas in Islam" Proceedings of Delos4 Workshop, 23-27 April 2017, Malta (IUCN/WCPA Specialist Group on Cultural and Spiritual Values of Protected Areas, in press). With respect to the evils of nationalism and racism, the caliph 'Alī ibn Abī Tālib is reputed to have declared in this regard that, "Justice is the shield of nations." See Ghurar al-Hikam wa Durar al-Kalim, ʿAbd al-Wāhid b. Muhammad al-Āmidī, Hadīth no. 1873.

Llewellyn, "Letter to Aishah"; Samarrai, "Environmental Protection and Islam," 37–39; Bagader et al., Environmental Protection in Islam, 5–6, 9–10. Yet another aspect of taqwā is to be aware that the Lord of all beings will try us and judge us in our use of the smallest particles of the creation, such as molecules and genes, for none are without worth and significance.

Llewellyn, "Letter to Aishah"; The Qur'an, 44:38–39, 21:16–18, 38:26–28, 3:190–191, 14:19, 16:3, 25:68, 29:44, 45:22, 64:3, etc.

See Ibrāhīm ibn Mūsā Ash-Shātibī (d. 790 H. / 1388 G.), Al-Muwāfaqāt fī Usūl ash-Sharī'ah: kitāb al-maqāsid: preface.

Rigorously authenticated hadīth related by Al-Bukhārī, Muslim, and Ibn Mājah from 'Umar ibn al-Khattāb and Abū Hurayrah (Sahīh al-Bukhārī no.4777, etc.).

Rigorously authenticated hadīth related by Muslim and Abū Dāwūd from Shaddād ibn Aws. Here, "utmost goodness with regard to every thing" includes utmost goodness in our conduct toward every created being and utmost goodness or excellence in every act. The prophet Muhammad, upon him be blessings and peace, is also reported to have said that, "Created beings are the dependents of God, and the creatures dearest unto God are they who do most good to His dependents" (For the source of this hadīth, see endnote 47).

Also see Umar Abd-Allah, "Mercy."

Hadīth related by Abū Dāwūd and At-Tirmidhī from 'Abd-Allāh ibn 'Amr (Mishkāt al-Masābīh, hadīth no. 4969).

Shukr is to show gratitude, to give thanks, to acknowledge, recognise, and display a blessing from God, the Lord of all beings. Its opposite is kufr – literally ingratitude: to conceal, cover, forget, ignore, or deny a blessing, and the word for unbelief and disbelief in Islam. Among the many āyahs that call us to show gratitude, these two are prominent:
"He it is Who brought you forth from the wombs of your mothers when you knew nothing – and He gave you hearing and sight and hearts, that you might give thanks. (16:78)
Have you seen the water that you drink? Is it you who bring it down from the raincloud or We? If We had willed, We could have made it bitter – why then do you not give thanks? (56:68-70)

Ri'āyat al-Bī'ah, 35-37.

Ri'āyat al-Bī'ah, 33-34.

Ri'āyat al-Bī'ah, 34-35. Furthermore, every masterpiece of art deserves not only our attention, appreciation, and admiration, but also our care and protection. How much more does the Earth, which is full of the signs of God and a masterwork of His making, and which includes all the living beings we know of in the cosmos, deserve our care and conservation. See Özdemir, "Environmental Ethics," 20-22.

Rigorously authenticated hadīth, related by Ibn Mājah from Anas ibn Mālik (no. 224). The full text reads. "Seeking knowledge is an individual obligation upon every Muslim, and all things ask forgiveness for the seeker of knowledge, even the fishes (or whales) in the sea." Numerous textual sources show the importance of learning. The very first verse of the Qur'an that was revealed to the prophet Muhammad, upon him be blessings and peace, commanded him to "Read! in the name of your Lord Who has created" (96:1) and he was instructed to pray, "My Lord, increase me in knowledge" (20:114). He declared that the superiority of the learned over the mere worshiper is as that of the full moon over the stars (well authenticated hadīth related by Abū Dāwūd and At-Tirmidhī from Abū 'd-Dardā') and that one who treads a path in search of knowledge has his or her path to paradise smoothed thereby, and over him or her the angels spread their wings (rigorously authenticated hadīth related by Muslim from Abū Hurayrah). That the aim of knowledge is to teach goodness is shown in the hadīth, "God and His angels and those who dwell in the Heavens and the Earth – even the ant in its burrow, bless the one who teaches people goodness" (hadīth related by At-Tirmidhī from Abū Umāmah Al-Bāhilī).

It seems evident that the same educational system of Muslim countries which was shaped by nation-state mentality of the 20th century is not capable of preparing us to return to better ways of living on the Earth. Therefore, the current educational systems may be adequate to offer technical solutions, which treat symptoms, but technical solutions cannot remove the root causes of the crisis. We are in dire need of a radically new kind of education that prioritises ecological values and provides us and the coming generations with the ecological literacy to address and resolve the crisis and become caring, competent khalīfahs on the Earth. See David Orr, Earth in Mind: On Education, Environment, and the Human Prospect (Washington, DC: Island Press, 2004), 5-25.

Orr, Earth in Mind, 9. With regard to the question of whether the Earth and its systems, in all their complexity, can ever be safely managed, see Jack Turner, The Abstract Wild (Tucson, AZ: U. of Arizona Press, 1996), 107-125.

Orr, Earth in Mind, 9.

UNESCO, Tbilisi Declaration, 1978. In the forty years since the Tbilisi Declaration, the five original objectives of environmental education have been further developed and refined as a continuum from Awareness to Action. See Joel Barnes, "Awareness to Action: The Journey toward a Deeper Ecological Literacy," in The Journal of Sustainability Education, 2013. Available from Barnes.2013.TheAwarenesstoActionContinuum.JournalofSustainabilityEducation.pdf

We are deeply troubled by the paradox that, even though we have better books, films, images, and interactive computer games than ever before to learn about the Earth and its communities of life, each generation has progressively less contact with wild nature. Books, films, images, and interactive games, however excellent they might be, are no substitute for actual contact with the natural creation. See Aishah Abdallah, "Islamic Values relating to Wildlands and Wildlife, and Wilderness Leadership" (presentation delivered at Zawiyah Rosales, Spain, 2017). Also see Jack Turner, The Abstract Wild, 89-90.

Aishah Abdallah, "Wildlands and Wildlife."

Wildland values shaped the culture and society into which the prophet Muhammad, upon him be blessings and peace, and his Companions were born. A common custom was to send young children to be raised for a time by Bedouins in the healthy wildlands, and he lived some four years in the mountains of the Banū Sa'd near At-Tā'if with his foster-mother Halīmah bint Abī Dhu'ayb.

Aishah Abdallah, "Wildlands and Wildlife." In poetry, the lover Majnūn, mad with suffering from unrequited love, finds refuge in the desert where its wild creatures are his companions. In the literature of philosophy, Hayy ibn Yaqzān, a child of nature, is raised by a gazelle on an island without people. Immersed in nature, he lives a life of observation, reflection, and experimentation on the natural world and learns to treat it with reverence and care. Decades later, a scholar named Absal comes to the island to contemplate, meets Hayy, and teaches him to speak. They discover that Hayy has arrived at the same essential truths of faith, ethics, and wisdom that Absal has reached through the study of scriptural revelation, philosophy, and mysticism.

Aishah Abdallah, "Wildlands and Wildlife." Even two or three generations ago, urban people were attuned to the seasons, the rainwater they harvested, the groundwater they drew, and the farms that grew their food. Many people love to camp in wildlands. But now, more and more people are detached and alienated from the land, from the communities of living beings, and even, in some ways, from one another. Girls especially are isolated from the natural world by communities that imagine it as dangerous or unfit for ladies.

Nasr, Sacred Science (1993), 142. Also see Reza Shah-Kazemi, "Seeing God Everywhere Qur'anic Perspectives on the Sanctity of Virgin Nature", (Cambridge Central Mosque, 2019).

Rigorously authenticated hadīth related by Al-Bukhārī from Jābir ibn 'Abd-Allāh.

Othman Llewellyn, "Surat al-Fatihah" (presentation delivered at Zawiyah Rosales, Spain, 2017) After these verses we recite whatever other verses of the Qur'an we choose, and we bow, as the stars and the trees bow down (55:6), then place our faces on the Earth, from the dust of which we are made. We pray with our whole being, heart and mind, tongue, and limbs. If we are in a group, we pray together, shoulder to shoulder.

Ri'āyat al-Bī'ah, 241-245.

Izzi Dien, Environmental Dimensions of Islam, 48. Said Nursi, On Fasting: Meanings and Messages from the Month of Ramadan, (Translated by Colin Turner), Nursi Society, Windsor, CT, 2021.

Muhammad Asad and other scholars have noted that our circling round the Ka'bah echoes the orbits of the Earth around the sun, and the moon around the Earth. See Muhammad Asad, The Road to Mecca (Gibraltar: Dar al-Andalus, 1980), 370.

Muhammad Asad, The Road to Mecca, 368-369. The Black Stone has been worn hollow by the lips of unnumbered pilgrims who have kissed it over more than fourteen hundred years.

See tafsīrs of this Qur'anic verse (1:1) by At-Tabarī and Ibn Kathīr.

It is for the prophet Muhammad's dual role, upon him be blessings and peace, both as a spiritual leader, and as a ruler and reformer of society that the writer Michael H. Hart ranked him as the most influential human being in the history of humanity. A self-described white separatist, Hart is neither a Muslim nor a supporter of Islamic values. The influence of Islamic teachings on the treatment of animals in Muslim countries was noted by visitors from Europe. The French poet, traveller, and diplomat Alphonse de Lamartine (1790-1869), who made a pilgrimage in 1832-1833 to Jerusalem by way of Istanbul and Turkey, made the following observation:

Muslims have good relations with all creatures, animate and inanimate: trees, birds, dogs, in short, they respect all the things God has created. They extend their compassion and kindness to all the species of wretched animals which in our countries are abandoned or ill-treated. In all the streets at specific intervals, they leave bowls of water for the dogs of the district. Some Muslims found pious foundations at their deaths for the pigeons they have fed throughout their lives, thus ensuring that grain will be scattered for [the birds] after they have departed. (Alphonse de. Lamartine, Travels in the East, 1850, p. 160.)

Edward William Lane (1801-1876) likewise remarked in Manners and Customs of the Modern Egyptians (1836) "I was much pleased at observing their humanity to dumb animals." On observing a decline in this sensitivity to animals, he noted that he believed it to be an effect of the conduct of Europeans: "I do not remember to have seen acts of cruelty to dumb animals except in places where Franks either reside or are frequent visitors." See Nomanul Haq, "Islam and Ecology," 148).

Orphaned as a child, the prophet Muhammad, upon him be blessings and peace, experienced first-hand the cruelty and harshness of a society, known to Muslims as the Days of Jāhiliyah, Ignorance, in which the weak were at the mercy of the powerful. Orphans such as he, widows, slaves, women, strangers, ethnic and racial minorities, domestic and wild animals enjoyed no rights and few safeguards beyond the fickle protection of tribal leaders. Steadfast, stern, and strong in his struggle against evil and injustice, his gentleness in dealing with the weak, both humans and other created beings, was breath-taking. He exemplified the bonds of love and compassion that God put between husbands and wives, in the Qur'anic prayer, "Our Lord, grant us, in our mates and our children, the comfort and joy of our eyes, and make us foremost among the reverential caring" (25:74). He greeted brides and bridegrooms with the words, "May God's blessings dwell in you, may He shower blessings upon you, and join you together in good." He showed kindly good humour and playfulness in interacting with his family, Companions, neighbours, and domestic animals. He would race his wife 'A'ishah, sometimes losing, sometimes winning, and when he won, said, "This makes up for that." He would prolong his prostration in prayer when children climbed upon his back. When a woman earnestly entreated him for a camel, he offered her "a camel's child," and when she burst out in frustration, he said, "Isn't every camel the child of a camel?" One of his mounts was uncomfortable to ride, so he named it Duldul: "Porcupine." Also see Ibrahim Özdemir, "Muhammed", in Encyclopedia of Religion and Nature, ed. Bron Taylor and Jeffrey Kaplan (New York: Continuum, 2003), pp. 1124-1125.

Rigorously authenticated hadīth related by Muslim (No. 2593) from 'Ā'ishah; also see Al-Bukhārī No. 6528.

Sunan Abī Dāwūd; See Abdal Hamid [Fitzwilliam-Hall], "Islamic Environmental Ethics," 62.

Hadīth related by At-Tirmidhī from 'Abd-Allāh ibn 'Abbās.

Rigorously authenticated hadīth related by Al-Bukhārī and Muslim from 'Abd-Allāh ibn 'Umar.

Rigorously authenticated hadīth related by Al-Bukhārī and Muslim from Abū Hurayrah.

Rigorously authenticated hadīth related by Al-Bukhārī from 'Abd-Allāh ibn 'Umar (Sahīh al-Bukhārī 2365).

Hadīth related by Abū Dāwūd from 'Āmir Ar-Rām.

Hadīth of unsubstantiated authenticity, related by the Imām Ahmad from 'Abd-Allāh ibn Mas'ūd (See Majma' az-Zawā'id: kitāb as-sayd wa 'dh-dhabā'ih, bāb ma nahā 'an qatlihī min an-naml…); Llewellyn, "Islamic Jurisprudence and Environmental Planning," 35.

Hadīth related by Abū Dāwūd and At-Tabarānī from 'Abd-Allāh ibn Hubshī (Mishkāt al-Masābīh, hadīth no. 2970); also see ahādīth in Nūr ad-Dīn 'Alī ibn Abī Bakr Al-Haythamī (d. 807 H.), Majma' az-Zawā'id wa Manba' al-Fawā'id: kitāb al-buyū', bāb fīman qata'a as-sidr and kitāb al-adab, bāb fīman qata'a as-sidr.

Hadīth related by Ahmad ibn Hanbal and At-Tabarānī from Abū ’d-Dardā’.
See paras. 5.14-5.17.
Muhammad ibn ‘Umar Al-Wāqidī, Kitāb al-Maghāzī. See Abdal Hamid [Fitzwilliam-Hall], “Islamic Environmental Ethics” 63.
Hadīth related by Abu ash-Shaykh in Akhlaq an-Nabi (80) from ‘Umar ibn al-Khattab,
See paras. 5.14-5.15.
See Musnad of Imām Ahmad (hadīth no.19774), also Sahīh Muslim and Al-Bayhaqī, Shu‘ab al-Īmān. In his Farewell Sermons, he also proclaimed, “Fear God with regard to women! Verily you have taken them as a trust from God, and you enjoy them lawfully by the word of God… You have rights over your women and your women have rights over you, So fear God in regard to women, and concern yourselves with their welfare. Have I conveyed the message? – O God, be my witness.”

Section 4

See Carl Sagan, “The Pale Blue Dot” “Look again at that dot. That's here. That's home. That's us…. every saint and sinner in the history of our species lived there-on a mote of dust suspended in a sunbeam….” by replicating the Earth’s self-contained survival system to enable astronauts to live in space, scientists have paradoxically given us a deeper appreciation of the Earth.
https://ourworldindata.org/world-population-growth
Mohandas K. Gandhi, quoted by E. F. Schumacher in Small Is Beautiful: A Study of Economics as if People Mattered (London: Blond and Briggs, 1973), p. 29.
Khalid, Signs on the Earth, p. 159. On sustainable development in the Islamic context, see Safei-Eldin A. Hamed, “Capacity Building for Sustainable Development: The Dilemma of Islamisation of Environmental Institutions,” in Foltz, Denny and Baharuddin (Eds), Islam and Ecology, 2003).
In accordance with this vision, development is linked to other central concepts in this context, such as sustainable development and its spiritual and ethical aspects necessary to resolve the dilemmas of dealing with resources in the long term. We find these rooted in the acts of the Companions, such as the suspending of the division of conquered lands by ‘Umar ibn Al-Khattāb, may God be pleased with him, considering the right of future generations.
There are some exceptions to the rule that the industrialised nations cause most of the environmental devastation on the Earth, such as the immense amounts of plastic that enter the oceans from non-industrialised countries, the felling and burning of rainforests, and the desertification of drylands.
Moderation in using the sources of life on Earth, combined with equitable distribution of access to them and preservation of wild ecosystems might allow humanity to increase in number without causing great damage to the biosphere, but that possibility will remain academic until we make radical changes to the way we live. Except for the few of us who live by permaculture, each life we bring into the world will be a burden on it. Meanwhile, the Earth’s wildlands and the habitats of many endangered species are shrinking fast.
The prophet Muhammad, upon him be peace and the blessing of God, encouraged Muslim men to “marry loving, fertile women, for I would outnumber the peoples by you.” Rigorously authenticated hadīth related by Abū Dāwūd, An-Nasā’ī, and Ahmad from Ma‘qal ibn Yasār (Mishkāt al-Masābīh, hadīth no. 3091). He is also reported to have said: “Marry, bear children, and I will take pride in you among the peoples on the day of resurrection.
Indeed, within the coming decades, Islam will have a larger number of adherents than any other faith, if population projections are to be believed; and this is due largely to our birth rate. But should this hadīth be construed as a commandment or a license to multiply ad infinitum? We think not, in view of the trade-off of values discussed in the text. In planning to bear children, every Muslim couple should consider how to reduce their family’s footprint on the Earth, its living inhabitants, and future generations, and commit themselves to ensure that the new lives they bring into the world will not add burdens to the biosphere.
Relevant principles include this, quoted in Llewellyn, “Islamic Environmental Law”: “If two good things prove mutually exclusive, “the greater good is to be secured by exclusion of the lesser good.” “If two obligations come into conflict, that which is more fundamental is to be fulfilled.” If a benefit unavoidably brings with it a detriment, “the averting of harm takes precedence over the securing of benefits.” See 5.5 of this document for elaboration of such principles.
Bagader et al., Environmental Protection in Islam, 19; Llewellyn, “Islamic Jurisprudence and Environmental Planning,” 42.
Hadīth related by Abū Dāwūd, At-Tirmidhī and An-Nasā’ī from ‘Ā’ishah. Also see Majallat al-Ahkām al-‘Adlīyah, articles nos. 85, 87, and 88; Mahmassani, Falsafat al-Tashrī‘ fī al Islām: The Philosophy of Jurisprudence in Islam, 203–204; Bagader et al., Environmental Protection in Islam, 19; Llewellyn, “Islamic Environmental Law,” 14.
Llewellyn “Islamic Environmental Law,” 14.
Bagader et al., Environmental Protection in Islam, 30–31.
Topsoil, surface waters and wetlands, fisheries, forests and woodlands, rangelands and farmlands, as well as wild and domesticated species and the ecosystems to which they belong are renewable. This means that they can be used sustainably, provided that they are harvested at rates that do not exceed their capacity for regeneration. The processes by which most minerals, including fossil fuels and fossil groundwater, are produced, stored, and cycled in the Earth

occur over spans of time so vast that they are effectively non-renewable as far as human beings are concerned. Hence, it is not possible to use them sustainably. The lives of these resources can be extended, however, by recycling, using less, and using renewable substitutes. See Caring for the Earth: A Strategy for Sustainable Living (Gland, Switzerland: IUCN, UNEP, and WWF, 1991), 9–10. Also see Llewellyn, "Islamic Environmental Law," 15.

Abū 'l-Faraj 'Abd ar-Rahmān ibn Rajab (d. 795 H. / 1393 G.), Al-Qawā'id: qā'idah no. 86, with reference to Al-Wādih fi Usūl al-Fiqh by Ibn 'Aqīl. Here, usufruct is understood as the right to the benefits of another's (God's) property without degrading it.

Bagader et al., Environmental Protection in Islam, 18; Llewellyn, "Islamic Jurisprudence and Environmental Planning" 39, 43.

Well authenticated hadīth related by Ibn Mājah, Ad-Dāraqutnī, and others from Abū Sa'īd al-Khudrī and by the Imām Mālik in Al-Muwatta'.

"Water is to some extent a fugitive resource and therefore a particularly appropriate precedent for other resources such as wildlife and even grazing, with their fugitive properties in arid lands. Conceptually there are striking parallels between the benefits to be derived from the best possible allocation and use of a flow of water and those that can be harvested from the flow of energy in natural ecosystems." Graham Child and John Grainger, A System Plan for Protected Areas for Wildlife Conservation and Sustainable Rural Development in Saudi Arabia (Gland, Switzerland: National Commission for Wildlife Conservation and Development and IUCN, 1990), 107. A fugitive resource is not fixed in time or space; it may move from place to place and be fleeting, transient, or ephemeral.

The Arabs may be better known as pastoralists than cultivators, and the Islamic civilisation they engendered may be renowned more for its achievements in architecture and its learning in philosophy, mathematics, medicine and the sciences, than for proficiency in agriculture. Yet they were heirs to venerable traditions of terrace farming and spate irrigation in Yemen and of intensive oasis agriculture irrigated by means of subterranean and surficial aqueducts known as aflāj in Oman. See Abdal Hamid Fitzwilliam Hall, An Introductory Survey of the Arabic Books of Filāha and Farming Almanacs, (2010). http://www.filaha.org/introduction.html

The Arabic words filāhah, 'cultivation, tillage', and by extension 'agriculture, farming, husbandry', and fallāh, 'husbandman, tiller of the soil, peasant, farmer', are derived from the verbal form falaha meaning 'to cleave, split', and in particular, 'to plough, till, cultivate the land'. It also means 'to thrive, prosper, be successful, lucky, or happy'. See Fitzwilliam Hall, Filāha.

Moreover, the word falāh is sung out from the minarets of every mosque throughout the Muslim world five times each day during the call to prayer - hayya 'ala 'l-falāh : "Come to success, come to salvation." Husbandry, well-being (in this world and the next) and worship are thus inextricably linked in the Arabic language." "Islamic husbandry as applied in Al-Andalus shows that it was an intensive, organic, mixed-farming system that supported a large population and flourishing civilisation for some four hundred years (and up to seven hundred years in the case of Granada) without the aid of agrochemical fertilisers or pesticides." Fitzwilliam Hall, Filāha.

See M. K. Suleiman, et al, Towards an Implementation Strategy for the Human Integrated Management Approach Governance System: Theories, Concepts, Methodologies, Case Studies and Action Plans, https://manualzz.com/doc/18375749/proceedings-towards-an-implementation-strategy-for-the-hu... [Retrieved: 12.08.2022] .

(Ar-Radhī, Muhammad ibn al-Husayn ash-Sharīf, Nahj al-Balāghah, Letter no. 53). The caliph 'Alī also stated, "Verily the livelihood of God's creatures is found in five matters: good leadership, sound cultivation, fair commerce, leasing and charity. With regard to cultivation, God's declaring, "He produced you from the Earth and established you therein" (11:61) He teaches us, be He glorified, that He commanded them to cultivate, that it would be a means of livelihood by what comes forth from the Earth of grain and fruits and the like thereof, of what God has made sources of life for His creatures" Muhammad ibn al-Ḥasan Al-Ḥurr al-'Āmilī, Wasā'il ash-Shī'ah, vol. 13, Kitāb al-Muzāra'ah, Ch 2, Hadīth no.10.

Athar related by Yahyā ibn Ādam Al-Qurashī (d. 203 H.) in his Kitāb al-Kharāj, from Sa'īd ad-Dabbī. Also see Bagader et al., Environmental Protection in Islam, 3; Llewellyn, "Islamic Jurisprudence and Environmental Planning," 36.

Kurtzman, The Death of Money, 71.

Kurtzman, The Death of Money, 85.

Looked at from this perspective, money, as the modern world has contrived it, is assuming the characteristics of a virus eating into the fabric of the planet. See Khalid, Signs on the Earth, 29-30.

https://www.economist.com/content/global_debt_clock

Global debt is now rapidly approaching the $100 trillion mark. The Global Footprint Network reports that we now need 1.6 planets to "support humanity's demand on Earth's ecosystems" and calculates that, "world overshoot day fell on the 22nd of August, 2020." That is, we will have consumed in less than eight months what it takes the planet to generate in twelve.

Zakāh is the 2½ per cent of surplus monetary savings and various proportions of other surplus capital, such as crops and livestock, that Muslims who have more savings than the set minimum, are required to give to the poor and the needy every year to purify the remainder of their wealth.

Izzi Dien, Environmental Dimensions of Islam, 132-133. Through zakāh, we participate in social solidarity and it purifies the soul by targeting human greed (Izzi Dien, Environmental Dimensions of Islam, 48) and teaching us that money and wealth are not the objectives of life (Izzi Dien,17).

Iqtisād deals with Islamic teachings on finance, banking, economics, trade, commerce, and industry.

Hadīth related by Jalāl ad-Dīn As-Suyūtī in Al-Jāmi‘ al-Kabīr and arranged by ‘Alī ibn ‘Abd al-Malik Al-Hindī in Kanz al-‘Ummāl, hadīth no. 5454.

Abdal Hamid [Fitzwilliam-Hall], "Islamic Environmental Ethics," 57.

Abdal Hamid [Fitzwilliam-Hall], "Islamic Environmental Ethics," 58.

Hadīth of unsubstantiated authenticity related by the Imām Ahmad in the Musnad and by Ibn Mājah from ‘Abd-Allāh ibn ‘Amr (Mishkāt al-Masābīh, hadīth no. 427). Sunan Ibn Mājah 425: Sahīh (rigorously authenticated) according to Ahmad Shākir. For a comprehensive explanation of this hadīth see Õzdemir, Environmental Ethics pp. 14-15.

Sahīh al-Bukhārī 2389 - https://sunnah.com/bukhari/43/5

Trade: Some examples of fair contractual obligations permitted in Islam are: shirkah, a partnership in which the lender shares the risk; mudārabah, an agreement between the provider of capital and labour; bay‘ as-salam, an advance payment based on the weight of produce and delivery time; futures trading as practised today is prohibited).

Concepts like socio-financing and poverty alleviation currently in use are articulated in the Qur'an and exemplified by the practice of the Prophet, upon him be peace and the blessing of God. Asutay, Mehmet. 2013. "Islamic Moral Economy as the Foundation of Islamic Finance." Pp. 55–68 in Valentino Cattelan, Islamic Finance in Europe: Towards a Plural Financial System. Cheltenham: Edward Elgar Publishing.

Sunan Ibn Mājah, Book 16, Hadīth 2537 (Sunnah.com, undated). Available at: https://sunnah.com/urn/1267610 (accessed 9 May 2018).

Islamic law recognises that the governing authorities should consult the experts (ahl al-hall wa ’l-‘aqd) in their various fields of expertise, where others may not have all the facts to form an informed opinion; nonetheless, safeguards are required to ensure that this does not lead to the marginalisation of any community or group of people. No matter how conscientious people may be, they know their own needs and interests and their associates’ needs and interests far better than they can know the competing needs and interests of other people and other social groups; thus, even moral impulses can work against the common good. That is one reason why all groups of people and all individuals, especially the most vulnerable, need empowerment. See Llewellyn, "Islamic Environmental Law," 29.

Llewellyn, "Islamic Environmental Law," 30-31: Among the worst aspects of totalitarian rule is that it leads human beings to abdicate their role as khalīfahs on the Earth: it reduces them to something less than fully human.

Abū ‘Ubayd Al-Qāsim ibn Sallām, Kitāb al-Amwāl: bāb haqq al-imām ‘alā ’r-ra‘īyah wa haqq ar-ra‘īyah ‘alā ’l-imām; Llewellyn, "Islamic Jurisprudence and Environmental Planning," 45. Women as well as men took oaths of allegiance to the prophet Muhammad, upon him be peace and the blessing of God. Upon the death of the caliph ‘Umar ibn al-Khattāb, the committee whom he appointed to select his successor hastened to consult not only the people of knowledge and the leaders of the tribes, but also the ordinary people, including the women in their homes, the youths in the schools, and visiting travellers. See Ibn Kathīr, Al-Bidāyah wa ’n-Nihāyah: khilāfat ‘Uthmān, ed. ‘Abd al-Hamīd Hindāwī (Sidon; Beirut: Al-Maktabat al-‘Asrīyah, 2001) 5:373. See Llewellyn, "Islamic Environmental Law," 30.

(Ar-Radhī, Nahj al-Balāghah, Sermon no. 40).

(Ar-Radhī, Nahj al-Balāghah, Letter 27, Instructions to Muhammad ibn Abī Bakr).

Equitable and effective consultation requires that women as well as men, rural as well as urban, unlettered as well as literate people have standing in judicial and administrative processes, so that they may contribute their views and seek remedy for environmental damage. It requires public access to information, so that people may make enlightened decisions. It requires that the agencies responsible for implementation and enforcement of environmental legislation be held accountable for their actions and inactions. And it requires that local communities be enabled to take care of the resources on which their livelihoods depend.

Section 5

Rigorously authenticated hadīth related by Muhammad ibn Ismā‘īl Al-Bukhārī (194–256 H.) from An-Nu‘mān ibn Bashīr.

See Llewellyn, "Islamic Environmental Law," 2-3: However, the very idea of "Islamic law" may be confusing, especially to people from secular societies. In many parts of the world, law is considered rather dry and somewhat distasteful at best, even if it is essential for the functioning of civilised society and the defense of individual freedoms. It is viewed almost as a necessary evil. After all, why does a person seek a lawyer? To press a lawsuit, perhaps, or to defend oneself against one; to find out how to pay the minimum amount in taxes; or to secure the most advantageous terms in a business contract, a divorce, or the like. How far from the spiritual and ethical values of faith! In the context of Islamic civilisation, however, the Law, or sharī‘ah, is perceived altogether differently. The most common reason that one seeks out a muftī, or expert in Islamic law, is to ask what the most ethical, moral course of action is in a given situation, the act most pleasing to the Lord of all beings, and leading most surely to eternal spiritual bliss.

The Qur’an and sunnah form the foundation of Islamic law and ethics, broadly recognised as the sharī'ah. As the Islamic civilisation grew, the scholarly community introduced the concept of consensus (ijmā‘) and various methods of reasoning (ijtihād) to deal with emerging issues. The primary method in most schools of law being deduction by

analogy (qiyās). In various schools of law, however, analogical rulings may give way to considerations deriving from stronger or more fundamental values, which are given preference (istihsān) over them; where no suitable precedent is to be found, judgments may be made on the basis of public welfare (al-masālih al-mursalah), those unrestricted benefits which are not bound directly to texts of the Qur'an and sunnah, and cannot be deduced from them by analogical reasoning. Other methods of ijtihād include sadd adh-dharā'i', by which outwardly legitimate means may be prevented from being used as pretexts for illegitimate ends, and istishāb al-'urf as-sālih, by which customary practices and definitions ('ādah and 'urf) may acquire legal force when they accord with the aims of the sharī'ah. See Llewellyn, "Islamic Environmental Law," 6-7.

In its etymology, the sharī'ah means a broad way or path to water, the source of life. The importance and value of all life forms is implied in the symbolic connotation of the term shari'ah, meaning the path to water (see 'Izzi Dien, Environmental Dimensions of Islam, 101). The shari'ah is also concerned with death and the hereafter, as human beings are passengers travelling between the two worlds, with the shari'ah as the map to which they refer to find the surest way to spiritual bliss in the hereafter (see 'Izzi Dien, Environmental Dimensions of Islam, 79). Also see Asutay, Islamic Moral Economy.

Llewellyn "Islamic Environmental Law," 2-3.

The sharī'ah embraces in its scope every human act, including religious devotions and purely ethical issues, as well as the various fields of law known to the modern world, such as constitutional and international law, family law, penal law, law of contracts, property law, and indeed, environmental law. Each act is examined to determine how much good and harm it may lead to, not only in the material realm of the present world, but also in the spiritual realm of the hereafter. See Llewellyn, "Islamic Environmental Law," 3. Also see Asutay, Islamic Moral Economy.

See Llewellyn, "Islamic Environmental Law," 3.

J. C. Wilkinson, "Islamic Water Law with special Reference to Oasis Settlement," Journal of Arid Environments (London) 1 (1978): 95. The passage quoted in the text continues: "It is for this reason that isolated societies inhabiting a wide range of arid and semi-arid environments from the Sahara to central Asia recognize and apply a code which regulates the very basis of their economic life without any central government intervention."

See, for example, Mawil Izzi Dien, The Environmental Dimensions of Islam (Cambridge: The Lutterworth Press, 2000) and Othman Llewellyn, "The Basis for a Discipline of Islamic Environmental Law." Islam and Ecology: A Bestowed Trust, edited by Richard C. Foltz et al. (Cambridge, Mass.: Center for the Study of World Religions, Harvard Divinity School, 2003).

Maqāsid ash-sharī'ah, the ultimate aims of Islamic law, is a distinctive branch of knowledge within, and in some ways, above, Islamic jurisprudence (usūl al-fiqh); the importance of the maqāsid is receiving ever greater attention by contemporary Muslim jurists. For information on maqāsid ash-sharī'ah, see Jasser Auda, Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach (Washington, DC: International Institute of Islamic Thought, 2008) and Jasser Auda, Maqasid Al-Shariah: A Beginner's Guide (Washington, DC: International Institute of Islamic Thought, 2008).

The welfare of God's creatures encompasses both our immediate welfare in the present and our ultimate welfare in the hereafter, for not everything that gives material benefit to human beings is allowed. It also encompasses the welfare of the entire creation (masālih al-khalqi kāffah). No species or generation may be excluded from consideration, for every atom's weight of good and every atom's weight of harm that has resulted from our actions will be weighed on the Day of Judgment (99:7-8); also 45:15, 53:31, etc.). See Llewellyn, "Islamic Environmental Law," 7-8; "Islamic Jurisprudence and Environmental Planning," 27-28; Bagader et al., Environmental Protection in Islam, 17, 20, 30.

It is worth noting the extent to which the sharī'ah safeguards these necessities for species other than human beings. In the Qur'an, God declares that "There is no animal on the Earth, nor any bird that wings its flight, but it is an ummah (community, society) like yourselves" (6:38). All species are recognised as participating in the glorification, service, and worship of their common Lord. The sharī'ah safeguards not only species, but also the lives of individual animals from wanton destruction. Islamic teachings likewise promote the conservation of biodiversity. The posterity of animals is protected by the ruling that captive animals should be allowed to breed in season and the position of many fuqahā' against surgical sterilisation. The sanity and psychological well-being of animals is regarded in the prohibition on imprisoning them in cramped or unsuitable conditions and in the limitations on keeping wild animals in captivity, as well as in the prohibition on slaughtering a young animal within view of its mother and the prohibition of holding fights between animals for entertainment. While animals do not have rights to property, their rights to adequate maintenance are safeguarded. Llewellyn, "Islamic Environmental Law," 8. For a thorough examination of Islamic teachings with respect to animals, see Sarra Tlili, Animals in the Qur'an. (Cambridge Studies in Islamic Civilization). Cambridge: Cambridge University Press, 2012.

The terms masālih and mafāsid are derived from the root s-l-h, describing what is good, beneficial, healthy, wholesome, and right, and the root f-s-d, describing corruption and devastation: the same contrasting concepts of good works that embody responsible khilāfah on the Earth and are rewarded with inheriting the Earth and its opposite, corruption, devastation in the Earth, which is rewarded with perdition (see paragraphs 2.18-2.19 of this Covenant). The concepts of masālih and mafāsid are not identical to secular ideas of benefits and costs, but there is much common ground.

These methodological legislative principles are central to the sciences of measuring benefits and detriments, and of establishing priorities, fiqh al-muwāzanāt, and fiqh al-awlawīyāt, respectively. Three of the jurists who pioneered their

development were As-Subkī, As-Suyūtī, and Ibn Nujaym. See Tāj ad-Dīn ‘Abd al-Wahhāb ibn ‘Alī As-Subkī (d. 771 H.); Al-Ashbāh wa ’n-Nazā’ir; Jalāl ad-Dīn ‘Abd ar-Rahmān As-Suyūtī (d. 911 H.), Al-Ashbāh wa ’n-Nazā’ir; Zayn al-‘Ābidīn ibn Nujaym (d. 970 H.), Al-Ashbāh wa ’n-Nazā’ir; Majallat al-Ahkām al-‘Adlīyah; Subhi Mahmassani, Falsafat al-Tashrī‘ fī al Islām: The Philosophy of Jurisprudence in Islam, tr. Farhat J. Ziadeh (Leiden: E. J. Brill, 1961), 149–159. On applying these legislative principles to environmental issues, see Bagader et al., Environmental Protection in Islam, 13, 18–23 and S. Waqar Ahmed Husaini, Islamic Environmental Systems Engineering (London: Macmillan, 1980), 76–79.

Taqī ad-Dīn Ahmad ibn ‘Abd al-Halīm ibn Taymīyah (d. 728 H. / 1328 G.), As-Siyāsat ash-Shar‘īyah: al-bāb ath-thānī: al-amwāl, al-fasl al-khāmis: az-zulm al-wāqi‘ min al-wilāt wa ’r-ra‘īyah; Bagader et al., Environmental Protection in Islam, 20.

The universal public interest is too often confused with private and national interests. The national community should not be given priority over the global community. See Izzi Dien, Environmental Dimensions of Islam, 144.

Ash-Shātibī, Al-I‘tisām: al-bāb ath-thāmin fī ’l-farq bayn al-bida‘ wa ’l-masālih al-mursalah wa ’l-Istihsān; As-Suyūtī, quoted in ‘Uthmān ibn Fūdī (d. 1817 G.), Bayān Wujūb al-Hijrah ‘alā ’l-‘Ibād, ed. and trans. F. H. El-Masri (Khartoum: Khartoum University Press; New York: Oxford University Press, 1978), Arabic text, p. 82, English translation, p. 104; Bagader et al., Environmental Protection in Islam, 20.

Sacrificing a private interest for the purpose of achieving and protecting the common interest of the public is surely accepted in one way or another by every society and legal system, except the most extreme libertarian ideologies. The problem lies in working out the details and defining the limits so that individual rights are not eclipsed in the name of the public interest.

There are necessities (darūrīyāt), which are indispensable to preserve religion, life, posterity, reason, and property; then needs (hājīyāt), which if unfulfilled will lead to real hardship and distress; and finally supplementary benefits or refinements (tahsīnīyāt), which involve the perfection of ethics and the enhancement of life.

This ensures the protection of priorities, for in their abandonment lies damage or disdain for what is fundamental in the public welfare. Choosing what is of lesser importance may even invalidate the action, for the choice itself is wrong.

‘Izz ad-Dīn ibn ‘Abd as-Salām, Qawā‘id al-Ahkām fī Masālih al-Anām: fasl fī tanfīdh tasarrufāt al-bughāh wa a’immat al-jūr limā wāfaq al-haqq li-darūrat al-‘āmmah. Also see Bagader et al., Environmental Protection in Islam, 21.

In line with this principle, a factory that fails to meet environmental standards may be closed down, mineral extraction permits may be denied, or housing may be prevented in environmentally sensitive locations. See Bagader et al., Environmental Protection in Islam, 21; Husaini, Islamic Environmental Systems Engineering, 80–81, ref. to Majallah, article 30.

Bagader et al., Environmental Protection in Islam, 6, 10, 23–24, 29; Llewellyn, “Islamic Environmental Law,” 3-4, 36; Izzi Dien, Environmental Dimensions of Islam, 98. Nasr, Islam and the Environmental Crisis, 95-96.

Llewelyn, “Reverence and Utmost Good.”

Llewelyn, “Reverence and Utmost Good.” An absence of malicious intent should not be easily accepted as a defence against prosecution for ecocide or for genocide and similar atrocities. Nor should a presumption or plea of ignorance be accepted from Muslims, when the value of all created beings is proclaimed in the Qur’an.

‘Izz ad-Dīn ibn ‘Abd as-Salām, Qawā‘id al-Ahkām fī Masālih al-Anām: al-qism ath-thālith min aqsām ad-darb ath-thānī min jalb al-masālih wa dar’ al-mafāsid; Llewellyn, “Islamic Jurisprudence and Environmental Planning,” 27-30; Othman A. Llewellyn, rejoinder in Journal of Research in Islamic Economics (Jeddah) 3, no. 1 (1985): 90; Bagader et al., Environmental Protection in Islam, 11, 35.

Llewellyn, “Islamic Environmental Law,” 39. It would appear that we should treat wild animals in the wild naturally – according to their fitrah and their haqq. Essentially, this means that we should not impede their thriving. We are morally obliged to conserve their habitats in good health and integrity, and to respect them and their ways of living as individuals, as representatives of their species, and as members of their ecological communities. This implies that we should not intervene or interfere in the divinely ordained natural processes – sunan-Allah – that govern their lives. These sunan involve not only cooperation and symbiosis, but also competition, predation, even starvation and disease. From a human perspective, these processes might appear to be harsh or cruel, but in the greater picture, they are aspects of divine mercy, for they hone creatures to be fleeter, stronger, smarter, fitter over time. Muslim jurists have long recognised that keeping wildlife in captivity is problematic, and should only be allowed for valid purposes, which do not degrade their integrity, insult their fitrah, and their haqq. See Holmes Rolston, “Challenges in Environmental Ethics” in Zimmerman, M. E., Callicott, J. B., Warren, K. J., et al., (Eds.). Environmental Philosophy: From Animal Rights to Radical Ecology, 2nd ed. Upper Saddle River, NJ: Pearson / Prentice Hall, 1998, pp. 124-144.

Whenever we remove wild animals from the wild and put them under our control, we reduce their integrity as autonomous creatures of God; we also become directly responsible for their welfare. We are obliged to provide them the conditions that enable them to thrive; at the very least, to live lives worth living: nutrition, water, comfortable living, a social life with their own kind; when needed, veterinary care, and in the view of many jurists, the right to mate and breed. See Llewellyn, “Reverence and Utmost Good.” The caliph 'Alī ibn Abī Tālib told his daughter, "These birds cannot speak so take care to feed them! If you cannot do that, then you must free them so they can find their food by going around the earth" Ja'far Husayn, Seerah Ameer al-Mo'mineen (Ansariyan Publications, 2006), 707.

Whereas the predominant position in the Hanafi school of law, much like contemporary Western law, held that it is not possible for animals to be represented in court because they are analogous to crops, Muwaffaq ad-Dīn ibn Qudāmah (d.

620 H.) argued in line with the majority of Sunni schools that animals are in reality analogous to slaves, and that their rights are to be safeguarded by the courts. See Ibn Qudāmah, Al-Mughnī: kitāb an-nafaqah: fasl wa man malaka bahīmah… In 1972, Christopher Stone argued that, like various inanimate objects such as corporations, ships at sea, and municipalities, natural objects should have the right to legal representation in United States law. See Christopher D. Stone, Should Trees Have Standing? Toward Legal Rights for Natural Objects (New York: Avon Books, 1975). Also see Llewellyn, "Islamic Environmental Law," 39. Also see Bagader, et al., Environmental Protection in Islam, 39, The governing authorities are obliged to intervene for the protection of animals whenever they are abused; to prohibit their killing by illicit methods or for illicit purposes, and to protect them from cruelty and wanton destruction. If an animal's owner mistreats it or fails to provide it adequate maintenance (nafaqah: food, water, shelter, and the like), the governing authorities are to compel him to provide for its needs.

Llewellyn, "Islamic Environmental Law," 40; Llewellyn, "Reverence and Utmost Good."

Llewellyn, "Islamic Environmental Law," 38; Llewellyn, "Reverence and Utmost Good." Being pure, tayyib, we believe, implies that food is ethically and regeneratively grown and harvested, whether it comes from plants, fungi, vertebrates, or invertebrates, and whether it is farmed, gathered, or hunted. Sentient beings should have the opportunity for healthy, natural lives and quick deaths with suffering averted as far as possible. Ecological impacts from pesticides, fertilisers, feeds, and bycatch should be avoided, as should exploitation of farmers and workers. In general, raising animals for food comes at far higher environmental and ecological costs than do cultivating plants and fungi, although the world's rangelands are largely in semiarid ecosystems that are marginal for farming. Invertebrates such as locusts require far less land, feed, water, and energy than do ungulates and poultry, and are far easier to farm sustainably. The prophet Muhammad, upon him be blessings and peace, ate meat but rarely, and we would do well to follow his example in this regard. Unethical and unsustainable practices should be averted by means of legislation, regulations, and policies. Pricing should reflect the full environmental costs of production. Transparent labelling should enable individual consumers to make informed ethical choices in accordance with the values they hold dear and in awareness of their accountability before the Lord of all beings. Ultimately, each individual is responsible and accountable as a khalīfah on the Earth to make the choices he or she believes are best, asking the Lord of all beings for guidance, and for forgiveness in falling short.

We must take into account not only animals that are slaughtered and hunted, but also the parasites that live upon them or within them, the bycatch of fishing, all the insect, bird, and mammal pests that must be killed to raise a viable crop, all the minute and microscopic creatures in the soil that are crushed by ploughing or trampling, all the lives affected by the biological controls and chemicals we use… Llewellyn, "Reverence and Utmost Good."; Llewellyn, "Islamic Environmental Law," 38.

We do not mean to slight parasitic organisms, which have their divinely ordained roles in the web of life; however, we believe that the role of humankind should not be defined by parasitism.

See Llewellyn, "Letter to Aishah"; Llewellyn, "Islamic Environmental Law," 38; Llewellyn, "Reverence and Utmost Good." "The daily bread and meat from which we draw our strength and build our flesh is at the cost of a myriad lives. How shall we redeem their killing? If we do not use this strength to give back more than we have taken, then what are we ourselves but parasites? But if, in slaughtering and eating, we take God's name in gratitude and render thanks by building beauty, teaching truth, bringing new life to the land, or striving in His cause, we may transmute their lives into yet more life, and give meaning to their deaths, and sanctify them. Then the self-same act of slaughter will no longer be an act of desecration, but an offering of sacrifice." To participate ethically in the cycles of life and death demands that we not close our eyes. Ghaflah – heedlessness, carelessness, negligence – is not a quality deemed praiseworthy. The harvest of plants and animals may be best performed by skilled professionals, but might it be noblest, from an experiential point of view, to take full responsibility for the meat we eat by raising and caring for it and by slaughtering or hunting it ourselves, and by planting and tending our own crops or gathering them with our own hands from the wild?

Llewellyn, "Reverence and Utmost Good"; for deeper explorations of this hadīth, see Patrick Bensen, "The Meaning of Ihsan: Excellence in All Things" https://beyondhalal.org/meaning-of-ihsan/ and Friedlander, Nuri. 2020. "Sharpen Your Blade and Put Your Animal at Ease": Islamic Ethics and Rituals of Killing Non-Human Animals. Doctoral dissertation, Harvard University, Graduate School of Arts & Sciences, pp. 5-7. https://nrs.harvard.edu/URN-3:HUL.INSTREPOS:37365851

Rigorously authenticated hadīth related by Muslim and Abū Dāwūd from Shaddād ibn Aws.

Llewellyn, "Reverence and Utmost Good." We can be noble or ignoble as predators, and noble or ignoble as consumers of plants. It is not a simple matter of choosing to eat – or grow – plants rather than animals. We must recognize that cultivating crops can be at least as costly by way of suffering and loss of life – and environmental impact – as can the raising and harvesting of farm animals. See Llewellyn, "Reverence and Utmost Good."

Source; Llewellyn, "Reverence and Utmost Good." We do not contend that all industrial farms and fisheries are unavoidably antithetical to Islamic ethical teachings, but that most of them, as currently practiced, are.

Rigorously authenticated hadīth related by Al-Bukhārī and Muslim from ʻAbd-Allāh ibn ʻUmar.

Hadīth related by At-Tabarānī in Al-Muʻjam al-Kabīr, from ʻUmar ibn Yazīd. See Majmaʻ az Zawā'id: kitāb as-sayd wa 'dh-dhabā'ih, bāb fīman qatala hayawānan bi-ghayri manfaʻah.

Ibn Nujaym, Al-Ashbāh wa 'n-Nazā'ir: al-fawā'id: kitāb as-sayd wa 'dh-dhabā'ih wa 'l-udhīyah.

This is largely a matter of the hunter's intent, and it is not easy to regulate. At what point does the hunter's legitimate pleasure in his tracking and stalking skills, or the excitement of the chase, become blameworthy killing for sport? See Llewellyn, "Islamic Environmental Law," 40; Llewellyn, "Reverence and Utmost Good." Özdemir, "Muhammed".

Ecosystems are not static, and every species, anywhere on Earth, was at one time not there – but in nature, introductions normally occur gradually over long periods of time, so that ecosystems are able to adjust and adapt. Introductions brought about by the activities of human beings have resulted in a significant reduction of the Earth's biological diversity. It is neither possible nor desirable to prevent every introduction – introduced species of crops and farm animals can be essential to our survival, although there are many good reasons to favour native crops and animals. See Llewellyn, "Islamic Environmental Law," 37; Llewellyn, "Reverence and Utmost Good."

Llewellyn, "Reverence and Utmost Good." Pesticides are essentially bound up with corruption in the Earth; as poisons, they are among the most toxic of pollutants. Among their unintended consequences have been the death and disease brought to uncounted individual lives of farm workers and local communities, not to mention the untold devastation brought to species not targeted and to the fabric of life on Earth. Even the intended consequences of their use are hardly free of evil. Insecticides, herbicides, and other pesticides should be avoided as far as possible; if they cannot be avoided, biodegradable substances and narrow-spectrum toxins are better than their more destructive alternatives. And whenever we deem the use of such poisons unavoidable, let us use them with restraint and ask the Lord of all beings for forgiveness. Also see Llewellyn, "Islamic Environmental Law," 12, 37.

Rigorously authenticated ahādīth related by Al-Bukhārī and Muslim from 'Abd-Allāh and Al-A'mash (Sahīh Al-Bukhārī, abwāb al-muhsar wa jazā' as-sayd, etc.; Sahīh Muslim, kitāb as-salām, hadīth nos. 5553, 5554, 5556).

Llewellyn, "Islamic Environmental Law," 12, 37; Llewellyn, "Reverence and Utmost Good." For example, Integrated Pest Management schemes – which use a combination of cultural controls (such as crop diversification and rotation, and the timing of planting and harvesting to avoid peak pest periods), resistant or tolerant cultivars, appropriate biological controls, and selective and nonpersistent chemical controls – are surely mandated by the principles of Islamic ethics, which forbid needless killing.

Seyyed Hossein Nasr, personal communication (at the conference on Islam and ecology, Harvard University), with reference to the Qur'an, 2:219.

Llewellyn, "Islamic Environmental Law," 37-38.

The term haram is derived from the Arabic root h-r-m and signifies a place that is sacred, sacrosanct, holy, forbidden, inviolate, or inviolable – in short, a sanctuary. See Key Arabic Terms.

The prohibition on killing and injury pertains to wild animals and plants but not to farm animals or cultivated crops, which may be slaughtered and harvested (although waste and cruelty are in all cases forbidden). Some 560 km2 in area, the haram of Makkah extends roughly thirty-five kilometres east to west at its widest, and twenty-two kilometres north to south. In addition to the city of Makkah with its population of over one million, it includes some perennial and ephemeral wetlands in Wādī 'Uranah and relatively undisturbed granitic mountain peaks, of which the most renowned are Jabal Thawr and Jabal Hirā' (also known as Jabal an-Nūr). The Haram harbours a remarkable diversity of native wildlife, including some 157 species of flowering plants, at least 172 species of birds, 20 species of reptiles, 2 species of amphibians, and 13 species of mammals, among them the Arabian wolf, striped hyaena, hamadryas baboon, honey badger, and rock hyrax. See Llewellyn and Altlasat, "The Haraman and the Hima." Also see Llewellyn, "Islamic Environmental Law," 19-20 and Bagader, et al., Environmental Protection in Islam, 26.

Rigorously authenticated hadīth related by Al-Bukhārī and Muslim from 'Abd-Allāh ibn 'Abbās. The hadīth goes on to relate that at the Prophet's proclamation that green herbage within the Haram should not be cut, his uncle and Companion Al-'Abbās requested an exemption with respect to the medicinal, fragrant, insect-repelling native lemongrass Cymbopogon schoenanthus, called idhkhir in Arabic, because the people needed it for their homes and graves, and in some transmission, their blacksmiths or goldsmiths. The Prophet then granted that exception.

The Haram of Al-Madinah is some 230 km2 in area and occupies the lands between Jabal 'Ayr, southwest of the city and Jabal Thawr to its northeast (not the Jabal Thawr of Makkah). In recent decades, it has become mainly urban, but it still supports groves of date palms, which harbour a diverse array of resident and migratory birds, and it contains some rocky outcrops with native Acacia-dominant plant communities; the largest of these is Jabal Uhud, a rugged red rhyolite mountain of which the prophet Muhammad, God's blessing and peace be upon him, said, "Uhud is a mountain that loves us, and we love it." Vertebrate wildlife species recently recorded in the Haram of Al-Madinah include Arabian wolf, red fox, rock hyrax, desert hedgehog, Egyptian fruit bat, Arabian toad, and a wide variety of birds and reptiles. See Llewellyn and Altlasat, "The Haraman and the Hima" (in press).

Rigorously authenticated hadīth related by Muslim from Jābir ibn 'Abd-Allāh; Bagader et al., Environmental Protection in Islam, 26.

The Arabic mīl, or mile is nearly identical to the international nautical mile, which is derived from it.

Rigorously authenticated hadīth related by Muslim from Abū Hurayrah; Bagader et al., Environmental Protection in Islam, 26.

Llewellyn and Altlasat, "The Haraman and the Hima" (in press); also see Llewellyn, "Islamic Environmental Law," 19-20; Bagader, et al., Environmental Protection in Islam, 26.

Llewellyn and Altlasat, "The Haraman and the Hima" (in press); also see Llewellyn, "Islamic Environmental Law," 19-20.

Llewellyn and Altlasat, in Press; also see Llewellyn, "Islamic Environmental Law," 2003.

The word himā is derived from the Arabic root h-m-y, which signifies protection, defence, cover, shelter, shielding, guarding, and standing up for someone or something. It has sometimes been transliterated as “hema,” but “himā” better reflects its pronunciation in the dialects of the Arabian Peninsula and accords with the transliterations of both classical and modern standard Arabic, neither of which employs the letter “e”, as the vowel it represents does not exist in the Arabic language.

Abū Yūsuf (d. 182 H. / 798 G.), Kitāb al-Kharāj: fasl fī ’l-kala’ wa ’l-murūj; Ibn Qudāmah, Al-Mughnī: kitāb ihyā’ al-mawāt: fasl fī ’l-himā; see also Llewellyn, “Islamic Environmental Law,” 22; Llewellyn and Altlasat, “The Haraman and the Hima” (in press). For more information on the himā, see John Grainger and Othman Llewellyn, “Sustainable Use: Lessons from a Cultural Tradition in Saudi Arabia,” Parks: The International Journal for Protected Area Managers (Gland, Switzerland) 4, no. 3 (1994); Hala Kilani, Assad Serhal, and Othman Llewellyn, Al-Hima: A Way of Life (Amman, Jordan: IUCN West Asia Regional Office and Beirut, Lebanon: SPNL, 2007); Lutfullah Gari, “A History of the Hima Conservation System,” Environment and History 12(3) (2006), 213-228. [DOI:10.3197/096734006776680236]; Mohammed A. Eben Saleh, “Land Management Systems in the Highlands of the Southwestern Saudi Arabia: Indigenous vs. State Experiences” (Riyadh, Saudi Arabia: King Saud University, 1997); and Hala Kilani, Al-Hima: A Way of Being (London: University College of London, Master’s thesis, 2009).

On Hima ash-Shajar, see Abdullah M. Al-Shanqiti, Ahma’ al-Madinah al-Munawwarah: Hima ash-Shajar, Hima an-Naqi‘, Hima ar-Rabadhah (Al-Madinah: Almahmoudia Press, 2013), 21-99 and Llewellyn and Altlasat, “The Haraman and the Hima” (in press).

Together with the 230 km2 Haram of Al-Madinah, which it surrounds, Hima ash-Shajar makes up an area of some 1,300 km2, more than twice as large as the Haram of Makkah. Hima ash-Shajar is a biologically diverse and scenic greenbelt, encompassing rugged volcanic lava terrain, volcanic and granitic hills and mountain peaks, well-vegetated canyons, and ephemeral wetlands. The ecosystems of Jibāl Tiyam and the adjacent Wādī al-Khanaq are relatively intact, while Jabal al-Malsā’ and adjacent volcanic cones of Harrat Rahat in the south-eastern parts of the himā remain in remarkably natural condition, protected from overgrazing by rugged lava fields. Hima ash-Shajar significantly strengthens the Haram of Al-Madinah as a haven for plants, birds, mammals, reptiles, amphibians, and invertebrates, making it similar to the Haram of Makkah in the spectrum of biodiversity that it harbours. See Llewellyn and Altlasat, “The Haraman and the Hima” (in press).

The caliphs ‘Umar ibn al-Khattāb and ‘Uthmān ibn ‘Affān pastured camels of the cavalry there as well. Over time, Hima an-Naqi‘ was expanded further to sustain larger numbers of grazing animals; boundary markers, placed by a committee of governmental agencies, delineate the widest extent of the himā, an area of some 90 km2 (See Al-Shanqiti, Ahma’ al-Madinah, 101-185). The site receives abundant runoff and following rains, it is green with ephemeral herbaceous vegetation. See Llewellyn and Altlasat, “The Haraman and the Hima” (in press).

Llewellyn and Altlasat, “The Haraman and the Hima” (in press).

Abū Yūsuf, Kitāb al-Kharāj: fasl fī ’l-kala’ wa ’l-murūj; Ibn Qudāmah, Al-Mughnī: kitāb ihyā’ al-mawāt: fasl fī ’l-himā. Hima ar-Rabadhah was expanded by the caliph ‘Uthmān ibn ‘Affān, and the Companion Abū Dharr Al-Ghifārī spent the latter part of his life at Ar-Rabadhah. Under later rulers, Hima ar-Rabadhah was expanded to cover an area of some 4,000 square kilometres (See Al-Shanqiti, Ahmā’ al-Madīnah, 187-313).

Over the centuries that followed the prophetic era and that of the early caliphs, later governments – such as the Umayyads, ‘Abbasids, and Ottomans, the Ashraf, and Al Sa‘ud – established and managed himās. Some himas were designated and managed directly by central governments, but most of them were managed by villages and tribes. Rulers often delegated authority to tribal leaders to establish and manage himās. Until the middle of the 20th century, nearly every village in the southwestern mountains of the Arabian Peninsula was associated with one or more himās. Other himās were found scattered in the northern and central regions. Himās varied from 10 to well over 1,000 hectares. Most himās were small, but together they made up a vast area of land that was effectively conserved and used sustainably by local communities (Eben Saleh, “Land Management Systems,” pp.; Gari, “History of the Hima,” pp.: Kilani, A Way of Being, pp.). In recent decades, however, under nationalisation of land, population increase, and changing land uses, most of these himās have been lost. Perhaps a dozen himās continue to be conserved effectively by their traditional managers. The himā is an important cultural precedent for protecting and managing public lands over which individuals enjoy usufructuary rights, such as rights to grazing, harvesting, and beekeeping. This is especially significant in countries where there are few private landholdings and most of the land is given over to communal grazing (Grainger and Llewellyn, “Sustainable Use,” pp.; Kilani, et al., Al-Hima pp.; Llewellyn, “Islamic Environmental Law,” 22-26; Llewellyn and Altlasat, “The Haraman and the Hima” (in press).

Jalāl ad-Dīn ‘Abd ar-Rahmān As-Suyūtī (1445-1505 G.), quoted in ‘Uthmān ibn Fūdī, d. 1817; The himā was one of the sharī‘ah practices applied by the 19th Century Sokoto Caliphate in what is now northern Nigeria.

See M. K. Suleiman, et al, Towards an Implementation Strategy for the Human Integrated Management Approach Governance System: Theories, Concepts, Methodologies, Case Studies and Action Plans, https://manualzz.com/doc/18375749/proceedings-towards-an-implementation-strategy-for-the-hu... [Retrieved: 12.08.2022]

The Adat system of customary laws in Indonesia is called after the Arabic term ‘ādāt, meaning cultural precedents that are compatible with the aims of Islamic law and ethics.

Llewellyn, “Islamic Environmental Law”; also see Aishah Abdallah, “A Process to Establish Traditional Himas as Community Conserved Areas: Essential Skills Required,” in M. K. Suleiman, et al. (Eds), Human Integrated Management Approach.

Llewellyn and Altlasat, “The Haraman and the Hima” (in press); also see targets 1 and 3 of the Global Biodiversity Framework at https://www.cbd.int/gbf/goals/.

We find it deeply troubling that so few leaders and thinkers in the Islamic countries show significant concern for the vanishing wildlands of the Earth. Perhaps they have not had the experience of immersion in wild nature and do not know what they are missing. Or perhaps, in their enthusiasm to tend the Earth and care for it, they imagine that human beings, as khalā’if on the Earth, can be trusted to manage it; can they not see that human attempts to manage the Earth are precisely what has led to its corruption (fasād, ifsād) and threatens to bring about the extinction of the communities of life of which we are a part? (See Jack Turner, The Abstract Wild). If, as we are told in the Qur’an, the natural creation is a revelation of God’s signs and attributes, a manifestation of the glory of God, and worships and praises the Lord of all being; if corruption in the Earth is so enormous an evil, for which God’s punishment is so terrifying that it must be avoided at all costs; then the value of untrammelled wilderness should loom large and the preservation of its rapidly diminishing remnants should be a high priority. See Aishah Abdallah, “Wildlands and Wildlife.”

Aishah Abdallah, “Wildlands and Wildlife.” Ibn Qayyim Al-Jawzīyah (1292–1350 G / 691–751 H) discussed the value of wildlands and deserts as wildlife habitat in his book Miftāh Dār as-Sa‘ādah (Riyadh, n.d., vol. 1, p. 223). He observed the need of wild animals for open space on the land and sea, as well as their need for distinct seasonal habitats, and he extolled God’s grace in providing for their needs. See Izzi Dien, Environmental Dimensions of Islam, pp 25-26. Also see Reza Shah-Kazemi, “Seeing God Everywhere”.

On harīm zones, see Bagader et al., Environmental Protection in Islam, 26–27; Llewellyn, “Conservation in Islamic Law,” 51–52; Abū Yūsuf, Kitāb al-Kharāj; Ibn Qudāmah, Al-Mughnī: kitāb ihyā’ al-mawāt: fasl fī ahkām al-miyāh; ‘Uthmān ibn Fūdī, Bayān Wujūb al-Hijrah ‘alā ‘l-‘Ibād, Arabic text, pp. 40–41, English translation, pp. 72–73.

In the fiqh literature – depending on the school of law – the harīm for a river may cover half the width of the river on both banks; for a well, a radius of forty cubits from the centre of the well with variations depending on local conditions; and for a spring there are variations depending on local conditions. See, for example, Ibn Qudāmah, Al-Mughnī: kitāb ihyā’ al-mawāt: fasl wa mā qaruba min al-‘āmir wa ta‘allaqa bi-masālihihī… A tree providing shade considered to be of public benefit can be part of a harīm.

Historically, the role of charitable gifts has been enormous; awqāf have been the primary source of funding for mosques, schools, hospitals, and other public works in the Muslim world. Even now, after governments have assumed the primary responsibility of financing public welfare, charitable contributions are underestimated, including, notably, the contributions of women, whose financial assets may be less bound up in family maintenance. Nowadays, awqāf are largely administered by the governing authorities in many Muslim countries, but originally, this was not the case.

Rigorously authenticated hadīth related by Al-Bukhārī and Muslim from ‘Abd-Allāh ibn ‘Umar. See Llewellyn, “Conservation in Islamic Law,” 26–27; Bagader, et al., Environmental Protection in Islam, 27.

Bagader, et al., Environmental Protection in Islam, 27; Llewellyn, “Conservation in Islamic Law,” 52–53.

Bagader et al., Environmental Protection in Islam, 11, 31. The natural elements and processes that support life on Earth do not recognise the political boundaries imposed by humankind. This is particularly clear with regard to migratory species, international river basins, marine ecosystems, and air pollution, including global warming, and acid rain. Creative approaches to conflict resolution are needed to settle international disputes over environmental impacts and the use of shared natural resources. Graver still is the need to secure the natural environment and the sources of life on Earth from severe or irreparable damage caused by military actions, See Llewellyn, “Islamic Environmental Law,” 40-41.

Well authenticated hadīth related by Ibn Mājah, Ad-Dāralqutnī, and others from Abū Sa‘īd al-Khudrī and by the Imām Mālik in Al-Muwatta’.

Hadīth of unsubstantiated authenticity, related by At-Tirmidhī from Hudhayfah (Mishkāt al-Masābīh, hadīth no. 5129); a rigorously authenticated isnād goes back to ‘Abd-Allāh ibn Mas‘ūd (mawqūf).

The caliph Abū Bakr exhorted his generals Zayd ibn Thābit and Abū Sufyān, as related in the Muwatta’: “I adjure you ten things: Do not kill a child or a woman or an old infirm person; do not cut fruit-bearing trees or devastate thriving lands (‘āmir); do not wound a sheep or a camel except to eat it; do not drown bees or burn them, do not steal booty, and do not be cowardly” (Al-Muwatta’ 965). Also see Ri‘āyat al-Bī’ah, p. 149; Gomaa, Al-Bī’ah wa’l-Hifāz ‘alayhā, pp. 78-79.

Muslim legal scholars ruled that the inviolability (hurmah) of God’s creatures pertains even in war; see paragraph 2.13. Ibn Qudāmah notes that hurmah gives animals non-combatant status, as it does to women and children. See Ibn Qudāmah, Al-Mughnī: kitāb al-jihād: mas’alah: qāla wa lā yughriq an-nahl; also see Izzi Dien, Environmental Dimensions of Islam, pp 90-91; Bagader et al., Environmental Protection in Islam, 11; Samarrai, “Environmental Protection and Islam,” 39; and Tlili, Animals in the Qur’an. The use of animals as weapons to spread diseases or to deliver and detonate explosives is particularly abhorrent.

Majallat al-Ahkām al-‘Adlīyah, article no. 58; Bagader et al., Environmental Protection in Islam, 19.

This accords with the precedent established in the prohibition of building and settlement in flood-prone areas, unsuitable land use practices and activities should not be permitted in areas that are inherently or potentially hazardous to life, nor should they be permitted in areas that are vulnerable to disruption of natural processes. See Ibn Qudāmah,

Al-Mughnī: kitāb ihyā’ al-mawāt: fasl wa mā nadiba ‘anhū al-mā’ min al-jazā’ir… Bagader et al., Environmental Protection in Islam, 24, 31; Llewellyn, “Islamic Jurisprudence and Environmental Planning,” 44–46. A comprehensive approach to environmental planning is known as bioregional planning; see the Global Biodiversity Strategy (n. p., WRI, IUCN, UNEP, 1992), 97-100.

This grounding may be realised in the vision and strategy for sustainable, regenerative living and governance known as Bioregionalism. It asserts that administrative units should be defined by boundaries of landforms, watersheds, and biotic communities, together with the cultures shaped by and adapted to those entities. In the methodologies of design with nature and bioregional planning, bioregions (also called ecoregions) are defined by mapping and overlaying natural factors such as the geology, topography, climate, hydrology, soils, plant communities, and wildlife of a place, and the maps are overlain to find the sites that are inherently suitable and unsuitable for each land use. Classic references on ecological planning and design include: Ian L. McHarg, Design with Nature (New York: John Wiley & Sons, 1967); Kirkpatrick Sale, Dwellers in the Land: The Bioregional Vision, Athens, GA: U. of Georgia Press, 2000; Bill Mollison, Permaculture: A Designer’s Manual, Tyalgum, Australia: Tagari Publications.

Conceptually, the Islamic garden tradition reflects divinely ordained patterns in nature, focused on geometric patterns of irrigation “in which water is shown symbolically and physically as the source of life.” This geometry is interlaced and overlain by the rampant freedom of plant growth, and where it runs up against the bold or jagged rockforms typical of dry lands, the rocks prevail. Aesthetically, it reflects the Qur’anic imagery of earthly gardens and especially of the archetypal gardens of Paradise depicted in the Qur’an. Islamic gardens abound in beauty for all the senses, the utmost intensification of lushness and abundance. Llewellyn, “Shari‘ah-Values Pertaining to Landscape Planning and Design,” 1983. Also see Safei El-Deen Hamed, Paradise on Earth: Historical Gardens of the Arid Middle East, Arid Lands Newsletter No. 36 Fall/Winter 1994. https://cals.arizona.edu/OALS/ALN/aln36/Hamed.html Retrieved 12.08.2021

Related by Ibn Hibbān in his Sahīh, from Jābir ibn ‘Abd-Allāh.

Rigorously authenticated hadīth related by Muslim from Abū Sa‘īd al-Khudrī.

Bagader et al., Environmental Protection in Islam, 30; Llewellyn, “Islamic Environmental Law,” 29.

Athar related by Ibn al-Qāsim from the Imām Mālik. See Yūsuf ibn ‘Abd-Allāh ibn ‘Abd al-Barr, Tajrīd at-Tamhīd limā fī ’l-Muwatta’ min al-Asānīd, 1:118; ‘Uthmān ibn Fūdī, Bayān Wujūb al-Hijrah ‘alā ’l-‘Ibād, Arabic text, p. 143, English translation, p. 163. Jurists have maintained that government is required because the fundamental obligation to command the right and forbid the wrong cannot be discharged without power and authority. See Ibn Taymīyah, As-Siyāsat ash-Shar‘īyah. Also see Erwin I. J. Rosenthal, Political Thought in Medieval Islam (Cambridge: Cambridge University Press, 1958), 51–61; Husaini, Islamic Environmental Systems Engineering, 92.

Bagader et al., Environmental Protection in Islam, 21; On the hisbah and the muhtasib, see Tāj ad-Dīn As-Subkī, Mu‘īd an-Ni‘am wa Mubīd an-Niqam, ‘Abd ar-Rahmān ibn Nāsir Ash-Shayzarī (d. 589 H. / 1193 G.), Nihāyat ar-Rutbah fī Talab al-Hisbah, and Diyā’ ad-Dīn Muhammad ibn Muhammad ibn Al-Ukhūwah (d. 729 H. / 1329 G.), Ma‘ālim al-Qurbah fī Ahkām al-Hisbah. In the larger cities, the muhtasib would be assisted by a staff of experts in pertinent fields. He or she had wide discretionary authority to take the measures necessary to ensure the public welfare. Some jurists held that the muhtasib should have expertise in ijtihād beyond that required of a judge.

Abū’l Hassan al-Māwardī (Translation by Assadullah Yate), Al-Ahkam As Sultaniyyah: The Laws of Islamic Governance (London: Ta-Ha, 1996), 337–362.

Laylā bint ‘Abd-Allāh, better known as Ash-Shifā’ for her medical expertise, was one of the most educated Companions of the prophet Muhammad, upon him be blessings and peace. She taught others to read and write, among them his wife Hafsah, daughter of ‘Umar ibn Al-Khattāb. Her being charged with the responsibility of the hisbah is disputed. See Ibn Hajar Al-‘Asqalāni (1372-1449 G. / 773-852 H.), Al-Isābah fī Tamyīz as-Sahābah.

Rigorously authenticated hadīth related by Muslim from Abū Hurayrah

The Cretaceous Period, notable for the later dinosaurs and pterosaurs and the appearance of flowering plants, lasted from about 145 to 66 million years ago. Its abrupt end is believed to have been caused by an asteroid impact in which some 76 percent of the Earth’s life forms vanished, this being the fifth and most recent mass extinction in the history of complex life on Earth.

In no way do we intend to diminish the horror of war crimes, crimes against humanity, and genocides. The suffering of the victims should never be belittled in any way; they are utterly appalling atrocities. Yet we feel compelled to point out that a mass extinction would be likely to erase nearly all vertebrate life forms, a great portion of invertebrates and plants, and unleash unimaginable suffering upon human beings and other life forms alike – on a scale never before witnessed by humankind. International legal bodies have rightly condemned war crimes, crimes against humanity, and genocides, and have introduced procedures for litigation and sanction, imperfect as they are. And yet, no such institution has recognised that to bring about mass extinction is a crime!

Rigorously authenticated hadīth related by Ahmad from Anas ibn Mālik (no. 12902); also by Al-Bukhārī in Al-Adab al-Mufrad (no. 479), and Al-Bazzār (no. 7408).

See the supplication that the prophet Muhammad, upon him be peace and the blessing of God, advised us to ask our Lord after each of the formal daily prayers: O God, help me to remember You, show gratitude to You, and serve You most beautifully (rigorously authenticated hadīth related by Abū Dāwūd (no. 1522) and An-Nasā’ī (no. 9937) from Mu‘ādh ibn Jabal).

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Exploring the Islamic Environmental Ethics by Abdal Hamid Fitzwilliam-Hall. From A.R. Agwan, (Ed.), Islam and the Environment, (1997). New Delhi, India: Institute of Objective Studies. A little-known but well-informed and articulate examination of the concept of the trust of stewardship in Islam, with a critique of unsustainable economic growth and of the current model of development, as well as a warning of divine retribution against those who cause corruption in the earth. View or Download PDF.

The Basis for a Discipline of Islamic Environmental Law by Othman Llewellyn. From R. Foltz, et al. (Eds.). Islam and Ecology: A Bestowed Trust. (2003). Cambridge, MA: Harvard Divinity School Center for the Study of World Religions. An overview of the sharī'ah (Islamic ethics and law, including its philosophy and aims) as it pertains to the environment, raising questions and issues to stimulate Muslim thinkers and practitioners to address environmental problems in all their complexities and paradoxes. View or Download PDF.

Reverence and Utmost Good: Merciful Harvests by Othman Llewellyn. A paper delivered at the Zaytuna College Center for Ethical Living and Learning conference on Halal and Tayyib: Rethinking the Ethical, in 2019. Ethical teachings and issues that pertain to the growing, raising, and harvesting of the foods we eat. View or Download PDF.

Letter to Aishah by Othman Llewellyn. Exhortations on living well. View or Download PDF.

Seeing God Everywhere: Qur'anic Perspectives on the Sanctity of Virgin Nature by Reza Shah-Kazemi. Cambridge Central Mosque. Reflections on the sacredness of the natural environment, the spiritual roots of the environmental crisis, deepening the sense of personal responsibility, and practical ethics. View or Download PDF.

Mercy: The Stamp of Creation by Umar Faruq Abd-Allah. (2004). Chicago, IL: Nawawi Foundation. View or Download PDF.

Restoring the Amanah through Earth Repair: Islam, Permaculture, & Ecosystem Restoration Work by Rhamis Kent. An introduction to the practical actions that we as individuals can do toward healing our lifestyles and the land we live on. View or Download PDF.

Recommended Readings in Arabic

Ri'āyat al-Bī'ah fī Sharī'ati 'l-Islām (Care for the Environment in the Shari'ah of Islam) (2006). Cairo, Egypt: Dār ash-Shurūq. A comprehensive overview of Islamic theology, ethics, tasawwuf, fiqh, usūl al-fiqh, and maqāsid ash-Sharī'ah as they pertain to the environment. View or Download PDF.

Al-Bī'ah wa'l-Hifāz 'alayhā min Manzūr Islāmī (The Environment and its Conservation from an Islamic Perspective) by Ali Gomaa. (2009). Cairo, Egypt: Al-Wābil As-Sayyib. A treatise that focuses on the metaphysics and philosophical concepts that underpin Islamic theology and jurisprudence pertaining to the environment. View or Download PDF.

Additional Readings on General Environmental Ethics, Philosophy, & Husbandry:

Revolution and American Indians: "Marxism is as Alien to My Culture as Capitalism" by Russel Means: an indictment of the Eurocentric civilization that has given rise to the global environmental crisis. View or Download PDF.

The Land Ethic, from A Sand County Almanac and Sketches Here and There by Aldo Leopold: The classic essay articulating ecological ethics. View or Download PDF.

Challenges in Environmental Ethics by Holmes Rolston III. From Zimmerman, M. E., Callicott, J. B., Warren, K. J., Klaver, I., and Clark, J., (Eds.). Environmental Philosophy: From Animal Rights to Radical Ecology (4th ed.). (2005). Upper Saddle River, NJ: Pearson.: a theory of value in nature, by one of the foremost contemporary environmental ethicists, whose approaches resonate well with the Abrahamic traditions. View or Download PDF.

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Al-Mizan: Alkawari Don Kulawa da Muhalli a Ban Kasa wani muhimmin aikin ne na fito da koyarwar Musulunci game da alakar dan-adam da halittun doron kasa. Ya kunshi halayen kirki da suke yin jagoranci da dokoki da kuma al'adun da aka gada sakamakon alakar mutum da muhallinsa ta mahangar Islama. Ya kawo bayanai daga ayoyin Kur'ani da hadisai da kuma ayyukan Annabi Muhammad (SAW), inda ya tabbatar da kima da darajar dukkanin halittu da kuma hukuncin da tatatare da barna biyo bayan kaskantar da su. Aikin yayi kokarin fito da nauyi da hakkin dake kan dan adam don cin moriyar albarkatu da kuma samun waraka.

Wannan Alkawarin ya tattare ka'idojin Musulunci akan alakar mutum da muhallinsa: Halittar sammai da kasa na nuna daukakar mahalicci, Ubangijin duk duniyar halittu. Duk wata halitta alama ce ta hikimarSa da baiwarSa da kuma shiriyarSa. Kyawun ababen halitta da bacewarsu da rauninsu na bayyana ne a cikin alakarsu da take amfanar junansu, inda suke taimakekeniya da amfanar da junansu. Babu wata halitta da ba ta kima ko daraja; dukkaninsu an halicce su ne bisa gaskiya da 'yanci, sannan kowacce tana da 'yanci: inda muke ba ta kulawa cikin girmamawa da matukar tausayawa da kuma ayyukan kirki. Bauta wa Ubangijin kowa ta hanyar kyautata wa kowa ita ce babbar manufar rayuwarmu.

Wannan Alqawarin yana nuni zuwa shawo kan matsalolin da suke yi wa rayuwa a doron kasa barazana hadi dada sauyin yanayi da batan jinsin halittu da gurbatar yanayi a mahangar Musulunci – addinin kwatar mutanen duniya da kuma samar da hanyoyi na bai-daya da ayyukan daidaiku a matakin kasa da duniya. Haka kuma, ya yi kira ga Musulmai da sauran al'umma su rayu bisa wannan mahanga, ta hanyar karfafar ayyuka nagari da gudun ayyuka masu cutarwa da yin taka-tsantsan da kuma kaskantar da kai a doron kasa.

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