

**The Concept of (*Good - Al Khair*),
(*Kindness - Al Ihsan*), (*Justice - Al 'Adl*)
in the Holy Qur'an
And it's Relationship to the Preservation of Environment**

by
Dr.Hajredin Hoxha
Ph.D. in Qur'anic Exegesis and its Sciences
Faculty of Usuluddin
Sultan Sharif Ali Islamic University
Brunei Darussalam

Contents

Preface.....	2
Why this Study.....	4
Part One: The Concept of (<i>Good- Al Khair</i>).....	10
Firstly: Its Virtues.....	10
Secondly: The notion of (<i>Good deeds- Al Salihat</i>) and its significance.....	12
Thirdly: The relation of (<i>Al Khair-Good</i>) and (<i>Good deeds-Al Salihat</i>) to the preservation of environment.....	15
Part Two: (<i>Kindness-Al Ihsan</i>); Its virtues, its reward and relation to the preservation of environment.....	17
Firstly: its virtues.....	17
Secondly:The reward of (<i>Kindness- Al Ihsan</i>) and its significance.....	22
Part Three: (<i>Justice- Al Adl</i>), its virtues, its reward and relation to the preservation of environment.....	26
Firstly: Its virtues and rewards	26
Secondly: Its relation to the preservation of environment.....	32
Conclusion.....	34
Bibliography.....	35

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Beneficent

Preface

All praises and thanks are for Allah. We praise Him and seek His help. We seek His forgiveness and we seek refuge in Him from the evil of our own souls and from the wickedness of our deeds. Whomever He guides shall never go astray, and whomever He allows to stray shall never find guidance. I bear witness that none has the right to be worshipped but Allah alone, Who has no partner, and I bear witness that Muhammad is His slave and His Messenger. May the peace and blessings of Allah be upon him and upon his family and his Companions and upon those who follow them in piety until the Day of Judgment. Dear respected readers!

The Holy Qur'an, is the last revealed word of the Almighty God, is the primary source of every Muslim's faith and practice. It deals with all the subjects which concern human beings: wisdom, doctrine, worship, transactions, law, ethics, moral, social and international relations etc., but its basic theme is the relationship between God and His creatures. At the same time, it provides guidelines and detailed teachings for a just society, proper human conduct, and an equitable economic system.

Prof Sayid Qutb says: " The Shari'ah includes the Islamic beliefs and concepts and their implications concerning the attributes of God, the nature of life, what is apparent and what is hidden in it, the nature of man, and the interrelationships among these. Similarly, it includes political, social and economic affairs and their principles, with the intent that they reflect complete submission to God alone. It also includes legal matters (this is what today is referred to as the 'Shari'ah', while the true meaning of the 'Shari'ah in Islam is entirely different). It deals with the morals, manners, values and standards of the society, according to which persons, actions and events are measured. It also deals with all aspects of knowledge and principles of art and science. In all these guidance from God is needed, just as it is needed in legal matters..."¹.

¹ Qutb, Sayid; *Milestones-Meá'lim fi Al Tariq*, Edited by: A.B. El Mehri, Maktabah Booksellers and Publishers 2009, Birmigham-United Kingdom, pg: 56

Islam is a systematic way of life and expects human beings to conserve the environment for several reasons. The Almighty Allah says in the Holy Qur'an:

﴿هُوَ أَنشَأَكُم مِّنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا﴾ [هود:61]

"It is He Who hath produced you from the earth and settled² you therein" (Hud:61)

The environment is God's creation. The creation of this earth and all its natural resources is a sign of His wisdom, mercy and power. Therefore this understanding serves to develop human awareness and understanding the Creator of the universe. Muslims are commanded to protect and preserve the environment and all what belongs to Allah, the Almighty. By doing so they protect God's creatures which everything in this universe praises and glorifies Him. The Almighty Allah says:

﴿تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَن فِيهِنَّ وَإِن مِّن شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِن لَّا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا﴾ [الإسراء: 44]

"The seven heavens and the earth, and all beings therein, declare His glory: there is not a thing but celebrates His praise; And yet ye understand not how they declare His glory! Verily He is Oft-Forbear, Most Forgiving!", (Al Isra:44)

The system of our life in Islam is established on the concept of Good (*Al Khair*). Therefore it is expected that Islam will protect the environment once it is understood that such protection is good by itself. The Quran states that:

﴿فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾ [الزلزلة: 7-8]

"He who so do well An atom's weight Will see it. And whoso do ill An atom's weight Will see it", (Al Zalzalah: 7- 8).

Another important issue is that, all human's relationships in Islam have to be based on the concept of justice (*Al'Adl*) and kindness (*Al Ihsan*), and not on the material or economical gain. The Quran strongly emphasizes this

² Prof. Sayid Qutb in his Tafsir says: "...This refers to the origin of the human race as well as to the fact that every human being depends on the nourishment that he receives from the earth, or from the elements which are available in it, for his growth. Despite this origin they are put in charge of the earth and given the task of building it...", **In the Shade of The Qur'an**, Maktabah Booksellers and Publishers, Birmingham-United Kingdom, 2009, Vol: 9, pg:224

concept in the following verse:

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ﴾ [النحل:90]

“*God enjoins justice and kindness*”, (**Al Nahl: 90**)

In Islam, humans are expected to protect the environment since no other creature is able to perform this task. Humans are the only being that God has "entrusted" with the responsibility of looking after the earth. The Almighty says:

﴿إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا﴾ [الأحزاب: 72]

" *We did indeed offer the Trust to the Heavens and the Earth and the Mountains; but they refused to undertake it, being afraid thereof: but man undertook it;- He was indeed unjust and foolish;-*", (**Al Ahzab:72**)

This trusteeship is seen by Islam to be so burdensome that no other creature would `accept' it. This paper will shed some light on the preservation of environment from the Qur'anic point of view, by referring on the above Qur'anic principles which have direct relation to the preservation of God's creation.

Why this study

Scholars have observed that over the years, our environment has been facing a severe threat. The rivers are polluted with undesirable chemicals and toxicants, forests are being lost at an alarming rate resulting in environmental degradation. The balance in oxygen and water in the environment is being lost, which is so important to sustain and preserve the human civilization on the planet earth. Hundreds of millions of dollars have been spent on different international and local conferences and seminars, as we have seen last year in 2009, capital of Belgium, Brussels. After long discussions, the participants came out with zero conclusions. They were not able to find common ways and methods how to protect people from the global warming consequences on our common environment.

Prof. Sayid Qutb mentions that:"...The Islamic concept of the universe defines man's relationship to the rest of the universe and to his Creator. Its basic subject is the nature of man and his position in the universe, the purpose of his life, his function, and the true value of his life. These are all included in the Islamic concept, which is not merely an abstract idea but is a

living, active motivating force which influences man's emotions and actions.."3

So Before I refer to the Qur'anic verses and its sacred teachings and concepts to find the proper solutions and guidelines regarding the preservation of the environment, I would like to touch some current philosophical and scientific secular issues which have brought desperate life to the mankind by their human made theories who separated the Islamic teachings from our life. The separation between the religion and human life is called: *Deism*. It is defined by the scholars:

“..Deism, the view that true religion is natural religion... Most deists dismissed revealed religion as a fiction. God wants his creatures to be happy and has ordained virtue as the means to it...Salvation cannot, then, depend on special revelation. True religion is an expression of a universal human nature whose essence is reason and is the same in all times and places. Religious traditions such as Christianity and Islam originate in credulity, political tyranny and priest craft, which corrupt reason and overlay natural religion with impurities. Deism is largely a seventeenth and eighteenth-century phenomenon and was most prominent in England. Among the more English deists were **John Toland** (1670-1722), **Anthony Collins** (1676-1729), **Mathew Tindal** (1657-1733) etc...By the late eighteenth century, the term came to mean belief in an “absentee God ” who creates the world, ordains its laws, and then leaves it to its own devices..” 4.

Waves of the modern time in Europe at the beginning of 18th century as well as the pioneers of the philosophical enlightenment movement have separated the Divine teachings from our life, and depended on the rational concepts⁵. This movement had its negative impact on human socio-religious life. They brought the idea of Secularism which separates the Divine teachings of religion from all aspects of our life. This wrong understanding of the philosophy of life in this universe without Divine teachings, led to develop human made systems with its shortcomings.

The scholars pointed out that “The dominant, medieval, European, pre-Enlightenment approach to politics and religion emphasized the hierarchical supremacy of supernatural religious authority. It upheld divine revelation, religious scripture and tradition, the church and clerical authority. The

³ Qutb, Sayid; *Milestones-Meá'lim fi Al Tariq*, Edited by: A.B. El Mehri, Maktabah Booksellers and Publishers 2009, Birmigham-United Kingdom, pg: 56

⁴ Audi, Robert; *The Cambridge Dictionary of Philosophy*, Cambridge University Press, 1995, 188.

⁵ See: The Slogan: *Back to the Qur'an and Sunnah- A Comparative study of the responses of Hasan Hanafi – Abid Al Jabiri and Nurcholish Madjid*, - A Ph.D. dissertation written by: Yudia Wahyudi, The Institute of Islamic Studies, McGill University, Montreal, Canada, 2002, pg: 20-50

monarchy and political institutions were derivative, receiving their legitimacy by appeals to supernatural and religious authority. Proponents of the Enlightenment rejected this approach to politics and religion and upheld reason and nature, not the supernatural realm as the primary source...They emphasized critical reasoning, laws of nature, objectivity, and universality; a scientific outlook; progress; natural rights, liberty, and equality; utility; toleration; and freedom from superstition, irrationality, and dependence on religious and other forms of external authority..”⁶.

Also the Muslim analysts have indicated that: " The schism between the spiritual and the "scientific" was imported into the Muslim mind and land when the material, industrial culture was introduced. This had a devastating effect on the indigenous culture and the environment. Both Islamic values and industrial values need to be re-examined to extract from them a new value system that fits modern human beings, without rejecting the bedrock of Islam, i.e (*Qur'an and Sunnah*), and the environmental elements that it supports...The mass of people in the Muslim world is experiencing the world-wide phenomena of "**searching for the religious roots**" which can be utilized to solve rather than to create problem.

The proposed solution is to go back⁷ to the traditional Islamic relationship between humans and the earth, and between humans and the other elements of the eco-system and perhaps most essentially between humans themselves" ⁸.

Other Muslim analysts see that: "...Many modern scholars put the blame on the philosophical foundation of modern thinking. For example, **Sterling** (1990) maintains that: the world problem started because of the eclipse of the earlier world view of medieval Christendom. This eclipse took place when the church was no longer seen to offer a parallel intellectual view for scholars like **Galileo, Bacon, Descartes** and **Newton**. The new secular world view became inherently materialistic with no recognition for concepts such as value, spirit, feeling, emotions, intuition and intrinsic goals ⁹...The Islamic attitude towards the environment that surrounds humanity is not merely

⁶ Wuthnow, Robert; *The Encyclopedia of Politics and Religion*, Rutledge, United Kingdom, London, 1998, pg. 233-234

⁷ See also: The Slogan: *Back to the Qur'an and Sunnah- A Comparative study of the responses of Hasan Hanafi – Abid Al Jabiri and Nurcholish Madjid*, - A Ph.D. thesis written by: Yudia Wahyudi, The Institut of Islamic Studies, McGill University, Montreal, Canada, 2002, pg: 20-50

⁸ Refer to: Nasr, S.H. (1978), *Islamic Cosmological Doctrine*, (London, Thames and Hudson). Also see: http://www.lamp.ac.uk/trs/staffgallery/mawil_paper.html, browsed:25.12.2009

⁹ See also: *Juan de Segovia and Western Perspectives on Islam in the Fifteenth Century*, A Ph.D, dissertation, written by: Anne Marie Wolf, University of Minnesota, 2003, pg:36-80

restricted to the presence of God everywhere but also to the following dimensions. By submitting to God, Islam establishes the bedrock of the relationship between finite, mortal human beings and the infinite Divine, the secular and the sacred¹⁰.

During my research about this topic, I came across an important essay of prof. *Dr. Kareem Ghoneim*, in fact I have found it very useful from the Islamic point of view, and therefore, I'll refer to some excerpts of that study shortly. He said:

” According to scientists and philosophers,¹¹ man is considered as the major factor in disturbing the natural balance of the universe. Man interferes intentionally or unintentionally in the earth's ecosystems by impairing its perfect order and precise sequence...Grave dangers are manifested in pollution of the air, water, soil, outer space and others, as well as the irrational exploitation of the environment's resources, and inconsistent distribution of human settlements. All these factors have lead to different problems...The corrupters of the earth, whether those who deny God, practice injustice or go against the universal laws, are referred to by the following Qur'anic verses.

﴿وَمِنَ النَّاسِ مَن يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهَ عَلَىٰ مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ وَإِذَا تَوَلَّىٰ سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ﴾ [البقرة: 204- ٢٠٥]

“There is a type of man whose speech about this world's life may dazzle thee, and he calls The God (Allah) to witness about what is in his heart: yet is he the most contentious of enemies? When he turns his back, his aim everywhere is to spread mischief through the earth and destroy crops and cattle. But Allah loves not mischief”, (Al-Baqarah: 204 -205)

Selfishness and aggression has overcome mankind¹², as they have become corrupters of earth, the surrounding atmosphere and neighboring outer space. Allah the Almighty says:

﴿ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُم بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ﴾ [الروم: ٤١]

“Mischief has appeared on the land and sea, because of (the need) that the hands of man have earned, that (Allah) may give them a taste of some of

¹⁰ Dr. Mawil Izzi Dien, *Journal of Beliefs & Values* No 1, 1997, Car fax University of Wales Lampeter, pp:70-85

¹¹ See also: Beaumont, P., Blake, G.H. & Wag staff, J.M. (1978) *The Middle East, A Geographical study* (London, Wiley). Pg.130-145

¹² Izzdien Dien, M. (1990) *Islamic environmental ethics, law and society*, in: J.R. Engel & J.G. Engel (eds) *Ethics of Environment and Development* pp.189-198 (London, Belhaven). For more details about these issues refer also to: <http://www.captiveminds.org/env/ecom>, browsed: 20.10.2010

their deeds: in order that they may turn back (from evil)”, (Al Rum: 41).

What is mentioned above are true and no doubt about it. This world has become for many people an excellent opportunity in increasing their wealth, pleasure and luxury, by misusing the God's creation and destroying its wisdom for which this universe was created. The protection of the environment has lost its credibility and significance by useless seminars and international conferences. People still do not get aware and there is no hope of improvement. It seems that people regardless their religion; race and ethnicity need to refer to their spiritual call in order to stop their mischief and negative exploitations of the environment¹³.

Prof. Muhammad Abdullah Suhaim in his book about the importance of environment and Islamic concepts of this live says: " When you look at the earth and how it was created, you will see that it is one of the greatest signs of its Creator. Allah makes it a resting place and as a bed, and subjected it to His slaves. He makes their sustenance, provision and sources of livelihood there and created therein for them ways and paths so that they can move about to meet their needs. He fixed it firmly with mountains and makes them as pillars in order to protect it against shaking. He flattens it, extends it and spreads it, makes it a receptacle for the living that brings them together on its surface and makes it a receptacle for the dead that bring them together in its interior after their death. Its surface is a place of dwelling for the living and its interior is the place of abode for the dead.

Then look at its revolving orbit, with its sun, moon, stars and zodiacs and behold how it continuously revolves around this world till the end of time in this order and proper succession and see the differences in the night, day, seasons, heat and cold which are results of these wonderful movements; and the benefits they give to all kinds of animals and plants and all that exists on the earth. Then reflect over the creation of the heaven and take another look at it; you will see that it is one of the greatest signs of Allah in altitude, expansiveness and stability. There is no pillar underneath it and there is no suspender over it but held by the infinite power of Allaah which holds the heaven and the earth lest they fall asunder.

When you also look at this universe, the composition of its parts and its best arrangement – that show the perfect omnipotence of their Creator and His perfect knowledge, wisdom and grace – you will find that it is like a constructed edifice in which all its tools and requirements are provided. The

¹³ See: *Islamism and the Quest for Alternative Modernities*, a Ph.D. dissertation written by: Bahrooz Ghamari- Tabrizi, Santa Cruz -University of California, June 1998, pg: 21-36

heaven was erected with its roof raised above it; the earth made like a place of rest and a carpet for its dwellers; the sun and moon which are like lamps illuminate the earth; and the stars which are its lanterns and adornment give directions to the traveler in the paths of the universe. The jewels and minerals that are hidden in the earth like prepared treasures are all made for the purpose that best suits them. All kinds of plants and animals are also prepared for what they are good for. Some animals are good for riding, some are good for milking; some are good for food and some are better used as guards. And He made man their controller and like an authorized king above all of them "¹⁴.

Since the topic of this paper is dealing with the Divine Qur'anic principles how to preserve this beautiful environment, the Almighty God has called us and the whole mankind to refer to His glorious book, the Holy Qur'an and the Sunnah of His messenger to seek actual solutions for our current social, local and global environmental crises. The Almighty Allah says:

﴿ إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ﴾ [الإسراء: 9].

" *Verily this Qur'an doth guide to that which is most right (or stable), and giveth the Glad Tidings to the Believers who work deeds of righteousness, that they shall have a magnificent reward* " (**Al Isra:9**)

In the following chapters we will shade some light on some Qur'anic verses in order to see its spiritual, social and ethical values.

¹⁴ As-Suhaym, Muhammad bin Abdullaah: *Islam:Its Foundations And Concepts*, , Translated by, Abdur-Raafi Adewale Imaam, Under The Supervision of Translation and Publication Division, Islaamic Propagation And Education Committee, Muslim World League, Al-Madinah Al-Munawwarah

Part One: The concept of (Good - Al Kahir) in the Qur'an

Firstly: Its virtues

The following Qur'anic verses show us clearly the significance, impact and the virtues of good deeds and actions of the mankind towards each other in the society, regardless their religious, ethnic and racial backgrounds. In these Divine verses clearly is demonstrated the call of our Creator, the Almighty Allah, to hasten in every good deed and action and to forbid what is bad or prohibited. The Merciful God in many places in His Noble book describes to the mankind the characteristics of His messengers and calls the believers to follow their footsteps:

1- ﴿أُولَئِكَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ﴾ ، [المؤمنون:61]

"It is these who hasten in every good work and these who are foremost in them ", (Al Mu'minun:61)

2- ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ﴾ [الحج:77]

"O ye who believe! Bow down, prostrate yourselves, and adore your Lord; and do good; that ye may prosper ", (Al Hajj:77)

3- ﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾

﴿ ، [آل عمران:104]

" Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: They are the ones to attain felicity ", (Ali Imran:104)

4- ﴿ فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾ [البقرة:148]

"... then strive together (as in a race) towards all that is good. Where so ever ye are, Allah will bring you together. For Allah Hath power over all things", (Al Baqarah;148)

5- ﴿ وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا عَابِدِينَ﴾ [الأنبياء:73]

"...and We sent them inspiration to do good deeds, to establish regular prayers, and to practice regular charity; and they constantly served Us (and Us only)", (Al Anbiya:73)

-6 ﴿ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسَارِعُونَ فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ ﴾ [آل عمران:114]

"...they enjoin what is right, and forbid what is wrong; and they hasten (in emulation) in (all) good works: They are in the ranks of the righteous", (**Ali Imran: 114**)

-7 ﴿ إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رِعَبًا وَرَهَبًا وَكَانُوا لَنَا خَاشِعِينَ ﴾، [الأنبياء:90]

"These (three) were ever quick in emulation in good works; they used to call on Us with love and reverence, and humble themselves before Us "(**Al Anbiya:90**)

-8 ﴿ ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بإِذْنِ اللَّهِ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴾ [فاطر:32]

" Then We have given the Book for inheritance to such of Our Servants as We have chosen: but there are among them some who wrong their own souls; some who follow a middle course; and some who are, by Allah's leave, foremost in good deeds; that is the highest Grace ", (**Fatir:32**)

-9 ﴿ وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِنَبِّئُكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴾ [المائدة:48]

" If Allah had so willed, He would have made you a single people, but (His plan is) to test you in what He hath given you: so strive as in a race in all virtues. The goal of you all is to Allah; it is He that will show you the truth of the matters in which ye dispute", (**Al Maidah:48**)

As we have seen, the Almighty Allah called us to strive and compete in good deeds and actions, in order to achieve and reach high moral values. In this regard the scholars of Qur'anic exegesis-Tafsir have pointed out that the term of, (**Righteousness - Al Salihat**) is another notion which has a strong connection and direct relation with the notion of (**Good - Al Kahir, or: Al Khairat**) in the Holy Qur'an. Therefore it is reasonable in this case to refer to some other Qur'anic verses related to (**Good deeds -Al Salihat**) to see its direct relation and its impact on our life.

Secondly: The notion of (good deeds - Al Salihat) and its significance

Prof. Ahmad Shauki Al Fangari, holds this view that:

"Islam differs from other religions in that it concerns itself with both this life as well as the hereafter. It is the only religion, which has built on earth a state and a society. Hence, all the instructions for administrating such a society descended directly from heaven. Some concern the ruling system, others social and economic dealings in addition to the hygienic regime. The purpose of the hygienic regime in Islam is to create a community, which is healthy and immune against infectious diseases, and the healthy individual (in body and mind) who is capable of understanding and applying God's message and carrying it away to the whole world... " ¹⁵.

The following verses from the Noble Qur'an demonstrate clearly the great reward which the Almighty Allah has prepared for His servants if they fulfill His commands and commit (*Al Salihat* - *righteous deeds*). There is a strong relation and connection between the (*Al Khair* - *good*). Both terminologies are to be understood as a whole concept, as one body, they complete each other. For such will be a Bliss, Blessings, Never failed Reward, Forgiveness, Sustenance, Mead of Delight...They are the best of all creatures...etc. The Merciful God says:

1- ﴿الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَىٰ لَهُمْ وَحُسْنُ مَآبٍ﴾ [الرعد:29]

"For those who believe and work righteousness, is (every) blessedness, and a beautiful place of (final) return", (*Al Ra'd:29*)

2- ﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتُ النَّعِيمِ﴾ [لقمان:8]

" For those who believe and work righteous deeds, there will be Gardens of Bliss..", (*Lukman:8*)

3- ﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ﴾ [فصلت:8]

" For those who believe and work deeds of righteousness is a reward that will never fail", (*Fussilet:8*)

4- ﴿الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ﴾ [الحج:50]

" Those who believe and work righteousness, for them is forgiveness and a sustenance most generous", (*Al Hajj:50*)

¹⁵See: Sterling, S.R. (1990), *Towards an Ecological World view in: J.R.Engel & J.G. Engel, (eds) Ethics of Environment and Development* pp. 77-96 (London, Belhaven).

5- ﴿فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَهُمْ فِي رَوْضَةٍ يُحْبَرُونَ﴾ [الروم:15]

" Then those who have believed and worked righteous deeds, shall be made happy in a Mead of Delight ", (**Al Rum:15**)

6- ﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ﴾ [البينة:7]

" Those who have faith and do righteous deeds,- they are the best of creatures ", (**Al Bayinah:7**)

7- ﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا﴾ [مريم:96]

" On those who believe and work deeds of righteousness, will (Allah) Most Gracious bestow love ", (**Maryam:96**)

8- ﴿وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَى﴾ [طه:75]

" But such as come to Him as Believers who have worked righteous deeds,- for them are ranks exalted ", (**Taha:75**)

9- ﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا﴾ [الكهف:107]

"As to those who believe and work righteous deeds, they have, for their entertainment, the Gardens of Paradise", (**Al Kahf:107**)

10- ﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا﴾ [الكهف:30]

"As to those who believe and work righteousness, verily We shall not suffer to perish the reward of any who do a (single) righteous deed ", (**Al Kahf:30**)

11- ﴿وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ﴾، [البقرة:82]

"But those who have faith and work righteousness, they are companions of the Garden: Therein shall they abide (For ever)", (**Al Baqarah:82**)

12- ﴿فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعْيِهِ وَإِنَّا لَهُ كَاتِبُونَ﴾ ، [الأنبياء: 94]

" Who ever works any act of righteousness and has faith,- His Endeavour will not be rejected: We shall record it in his favor ", (**Al Anbiya:94**)

13- ﴿وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمُ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ﴾، [آل عمران: 57]

"As to those who believe and work righteousness, Allah will pay them (in full) their reward; but Allah loveth not those who do wrong ", (**Ali-Imran:57**)

14- ﴿أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ﴾
[ص:28]

" Shall We treat those who believe and work deeds of righteousness, the same as those who do mischief on earth? Shall We treat those who guard against evil, the same as those who turn aside from the right ",
(Sad:28)

15- ﴿الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا ۗ وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمْلًا﴾
[الكهف:46]

" Wealth and sons are allurements of the life of this world: But the things that endure, good deeds, are best in the sight of thy Lord, as rewards, and best as (the foundation for)" , (Al Kahf:46)

16- ﴿إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا﴾، [الإسراء:9]

" Verily this Qur'an doth guide to that which is most right (or stable), and giveth the Glad Tidings to the Believers who work deeds of righteousness, that they shall have a magnificent reward ", (Al Isra':9)

Thirdly: The relation of (Al Khair – Good) and (Al Salihat-Righteous deeds), to the preservation of environment

What has been said earlier, some important lessons and instructions are to be learned. The Exalted Allah clearly calls upon Muslim believers, as well as the whole mankind, due to the Qur'anic universal message, regardless their ethnicity that all of those who do good, who do righteous deeds, who offer qualified work to the society, who find the best ways of the protection of environment, of people, of country, as well as those who fight the moral, natural, economical corruption by all means...all of those shall (... have a magnificent reward), (... Allah will pay them (in full) their reward), (...Who ever works any act of righteousness and has faith,- His Endeavour will not be rejected: We shall record it in his favor), (... As to those who believe and work righteousness, verily We shall not suffer to perish the reward of any who do a (single) righteous deed), (... On those who believe and work deeds of righteousness, will (Allah) Most Gracious bestow love), (... Those who have faith and do righteous deeds,- they are the best of creatures)...etc

In other words, in the previous Qur'anic Noble verses there is a Divine wakeup call to the international community, to the Muslims, to hasten in good deeds and to protect this environment by all means.

The prosperity and the bliss of mankind in this life and the hereafter will be achieved by following Qur'anic sacred concepts.

In this conjunction we may see clearly the relationship between the concept of (*Good -Al Khair*), (*Righteous Deeds -Al Salihat*), and the preservation of Environment. The whole mankind must have strong and solid believe in the Qur'anic commands and its instructions. They must be pushed to the protection of environment based on these sacred concepts. The power, the love, the passion of protection must come out from the bottom of their hearts, not from the materialistic basis. Anyone who puts these Divine principles into implementation, into practice, the positive effects can be observed immediately in a very short time of period, and the people will restrain or at least reduce their environment pollution.

So, polluting the rivers with undesirable chemicals; is it considered an act of (*good-Al Kahir*)? Absolutely not.

Destroying and burning the forests is it considered an act of (*righteous deeds-Al Salihat*)? Absolutely not, as we are witnessing nowadays burning of forests in Russia, Portugal, Spain etc.

Unbalancing the balance of oxygen and water, is it considered act of (*good-Al Khair*)? Absolutely not.

Placing the garbage not in its proper recycling bin cannot be considered an act of (*good-al khair*).

Keeping not yourself clean, your sleeping room, your office, your company, your university, your street, your home, your national park...etc, not clean; can this act be considered an act of (*good-Khair*), (*righteous deeds-Al Salihat*)?

The answer is very clear and simple: no !

﴿إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَن كَانَ لَهُ قَلْبٌ أَوْ أَلْفَى السَّمْعَ وَهُوَ شَهِيدٌ﴾، [ق:37]

" Verily in this is a Message for any that has a heart and understanding or who gives ear and earnestly witnesses (the truth)" .(Kaf:37)



Part Two: (Kindness - Al Ihsan), its virtues, its reward and relation to the preservation of environment

Firstly: Its Virtues

Islam commends kindness and calls for spreading virtues among people. It lays down, the foundations for a healthy moral environment. The Messenger of Allah, Muhammad Ibn Abdullah (*peace be upon him*) is the epitome of this code. The Quran describes him in many ways. The Prophet was enjoined to observe good manners and behavior. The Qur'anic order applies to all Muslims. The Almighty Allah says:

﴿ وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴾ [فصلت: ٣٤]

“ Nor can goodness and Evil be equal. Repel (Evil) with what is better: Then will he between whom and thee was hatred become as it were thy friend and intimate! ”, (Fussilat: 34).

Our beloved prophet Muhammad (*peace be upon him*) has been sent to perfect the virtuous morals. This means that the previous heavenly messengers came to call for the worship of Allah alone and then for the virtues. However, Muhammad (*peace be upon him*) came to complete the framework of virtues.

He (*peace and blessings be upon him*) said: (The believers, in their love, mercy, and kindness to one another are like a body: if any part of it is ill, the whole body shares its sleeplessness and fever) ¹⁶.

He (*peace and blessings be upon him*) also said: (The most perfect of the believers in faith are the best of them in morals. And the best among them are those who are best to their wives)¹⁷.

He (*peace and blessings be upon him*) stressed that: (None of you believes (completely) until he loves for his brother what he loves for himself)¹⁸.

He (*peace and blessings be upon him*) said: (The merciful are shown mercy by the All-Merciful. Show mercy to those on earth, and God will show mercy to you)¹⁹

¹⁶ Narrated in *Saheeh Muslim*, Hadith Number: 2586, and *Saheeh Al-Bukhari*, Hadith Number : 6011

¹⁷ Narrated in *Mosnad Ahmad*, Hadith Number: 7354, and *Al-Tirmizi*, Hadith Number:1162

¹⁸ Narrated in *Saheeh Al-Bukhari*, Hadith Number:13, and *Saheeh Muslim*, Hadith Number: 45

¹⁹ Narrated in *Al-Tirmizi*, Hadith Number: 1924, and *Abu-Dawood*, Hadith Number: 4941.

Also our beloved prophet Muhammad (*peace and blessings be upon him*) said : (God does not judge you according to your appearance and your wealth, but He looks at your hearts and looks into your deeds)²⁰.

The character of Prophet Muhammad was mentioned also in the previous revealed scriptures. Al Imam Bukhari narrated from Ata bin Yasar:

I met Abdullah bin 'Amr bin Al-'As and asked him, "Tell me about the description of Allah's Apostle which is mentioned in Torah (i.e. Old Testament.)" He replied, 'Yes. By Allah, he is described in Torah with some of the qualities attributed to him in the Quran as follows: "*O Prophet ! We have sent you as a witness (for Allah's True religion) And a giver of glad tidings (to the faithful believers), And a warner (to the unbelievers) And guardian of the illiterates. You are My slave and My messenger (i.e. Apostle). I have named you "Al-Mutawakkil" (who depends upon Allah). You are neither discourteous, harsh Nor a noise-maker in the markets And you do not do evil to those Who do evil to you, but you deal With them with forgiveness and kindness. Allah will not let him (the Prophet) Die till he makes straight the crooked people by making them say: "None has the right to be worshipped but Allah," With which will be opened blind eyes And deaf ears and enveloped hearts.*"²¹

Kindness facilitates human understanding and reduces the chances of friction and conflict, which abound in practically every walk of life. Islam enjoins kindness towards all individuals, but more so towards certain categories, such as orphans. Kindness must never be forgotten towards parents even when they attain old age and become a liability for a person.

Al Imam Al Bukhari narrated the hadith of Asma the daughter of Abi Bakr Al Siddik, she said:

(My mother came to me, hoping (for my favor) during the lifetime of the Prophet asked the Prophet, "May I treat her kindly?" He replied, "Yes." Ibn 'Uyaina said,²² "Then Allah revealed:

﴿ لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِّنْ دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴾ [المتحنة: ٨]

"Allah forbids you not with regards to those who fought not against you because of religion, and drove you not out from your homes, that you

²⁰ Narrated in *Saheeh Muslim*, Hadith Number: 2564.

²¹ *Sahih Al Bukhari*, Volume: 3, Book Number: 34, Hadith Number: 335

²² *Ibid*, Volume: 8, Book Number: 73, Hadith Number: 9

should show them kindness and deal justly with them", (**Al Mumtahinah:8**). The Almighty Allah also says:

﴿ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا
أُفٌ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴾، [الإسراء: 23]

“Thy Lord hath decreed that ye worship none but Him, and that ye be kind to parents. Whether one or both of them attain old age in thy life, say not to them a word of contempt, nor repel them, but address them in terms of honor”, (**Al Isra’:23**)

The Holy Qur'an enjoins Muslims to speak kindly at all times, to everybody. Allah the Almighty Says:

﴿ وَقُولُوا لِلنَّاسِ حُسْنًا ﴾، [البقرة: 83]

“speak fair to the people “, (**Al Baqarah: 83**)

In a marital relationship, man has been given the responsibility to protect and to provide for his wife, and to some degree, be responsible for her actions. He is to discharge his duties towards the woman with kindness. Allah also urges the Prophet of Islam- Peace be Upon Him- to stress on kindness among believers in their daily actions:

﴿ خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴾، [الأعراف: 199]

“Keep to forgiveness (Mohammad), and enjoin kindness, and turn away from the ignorant.”(**Al A’raf:199**).

All those in a position of authority are not only to embody kindness in their own conduct, but they must also enjoin it to others. Authority must never be abused in positions of government and administration. If government officials are not sympathetic to the needs of the people, politics remains unstable, giving rise to despotism or anarchy:

﴿ الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَبِاللَّهِ
عَاقِبَةُ الْأُمُورِ ﴾، [الحج: 41]

“ Those who, if We give them power in the land, establish worship and pay the poor-due and enjoin kindness and forbid inequity. And Allah’s is the sequel of events”, (**Al Hajj:41**)

Towards people of other faiths, the Holy Qur'an suggests tolerance and kindness as the preferred line of action to be adopted by Muslims. The Almighty Allah says:

﴿وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا آمَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِهْنَأ وَإِهْنَأ وَإِهْنَأ وَإِهْنَأ وَإِهْنَأ وَإِهْنَأ وَإِهْنَأ وَإِهْنَأ وَإِهْنَأ وَإِهْنَأ﴾ [العنكبوت:46]

"And dispute ye not with the People of the Book, except with means better (than mere disputation), unless it be with those of them who inflict wrong (and injury): but say, "We believe in the revelation which has come down to us and in that which came down to you; Our Allah and your Allah is one; and it is to Him we bow (in Islam)", (Al Ankabut:46),

Islam strives to maintain a healthy balance in society in each and every facet of human dealing. Its injunctions are aimed at creating healthy relationships and close ties of kinship among people. Islam teaches that our relationships must be built on a foundation of kindness and compassion. Our beloved prophet Muhammad (*peace be upon him*) was the best example in this matter. The Almighty Allah says:

﴿فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ﴾ [آل عمران: ١٥٩]

"It is part of the Mercy of Allah that thou dost deal gently with them Wert thou severe or harsh-hearted, they would have broken away from about thee: so pass over (Their faults), and ask for (Allah's) forgiveness for them; and consult them in affairs (of moment). Then, when thou hast Taken a decision put thy trust in Allah. For Allah loves those who put their trust (in Him)", (Ali Imran:159).

Let us reject influences that urge us to focus on materialism, and let us return to the Divine teachings of Islam which are based on the human values of love and forgiveness. In the following verses the concept of kindness and its impact on the preservation of (*unity, peace, brotherhood, solidarity, love, passion*) and also the preservation of environment from mischief and wrongdoers can be seen clearly. The Almighty Allah says in the Holy Qur'an:

-1 ﴿وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ﴾ [البقرة:195]

" And spend of your substance in the cause of Allah, and make not your own hands contribute to (your) destruction; but do good; for Allah loveth those who do good ", (Al Baqarah:195)

2- ﴿وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى﴾، [النجم:31]

" Yea, to Allah belongs all that is in the heavens and on earth: so that He rewards those who do evil, according to their deeds, and He rewards those who do good, with what is best ", (Al Najm:31)

3- ﴿لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَلَدَارُ الْآخِرَةِ خَيْرٌ وَلَنِعْمَ دَارُ الْمُتَّقِينَ﴾ ، [النحل:30]

"To those who do good, there is good in this world, and the Home of the Hereafter is even better and excellent indeed is the Home of the righteous", (Al Nahl:30)

4- ﴿إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ﴾ ، [النحل:128]

" For Allah is with those who restrain themselves, and those who do good", (Al Nahl: 128)

5- ﴿وَالَّذِينَ جَاهَدُوا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ﴾ ، [العنكبوت: 69]

"And those who strive in Our (cause),- We will certainly guide them to our Paths: For verily Allah is with those who do right ".(Al Ankabut:69)

6- ﴿الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ﴾ ، [الملك:67]

" He Who created Death and Life, that He may try which of you is best in deed: and He is the Exalted in Might, Oft-Forgiving", (Al Mulk:67)

7- ﴿إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا﴾ ، [الإسراء: 7]

" If ye did well, ye did well for yourselves; if ye did evil, (ye did it) against yourselves..", (Al Isra':7)

Secondly: The reward of Kindness (Al Ihsan)

In the Noble Qur'an there is special emphasis on(Kindness Al Ihsan), as it's a powerful instrument that makes interaction among humans gainful, and imparts richness and ethical beauty to social dealings. Also the humans are pushed to the noble actions based on the encouragement and amount of rewards to be given, in protecting themselves, their families, their societies, their country, their environment by all means from the mischief or wrongdoers or secular, or materialistic people, who

do not show any kind of respect to the Divine Qur'anic teachings and its sacred concepts. It was narrated from Aisha (r.a):

عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ -صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ- أَنَّ رَسُولَ اللهِ -صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ- قَالَ « يَا عَائِشَةُ إِنَّ اللهَ رَفِيقٌ يُجِبُّ الرَّفْقَ وَيُعْطِي عَلَى الرَّفْقِ مَا لَا يُعْطَى عَلَى الْعُنْفِ وَمَا لَا يُعْطَى عَلَى مَا سِوَاهُ ».

" Allah's Apostle (*peace be upon him*) said: verily Allah is kind and He loves kindness and confers upon kindness which he does not confer upon severity and does not confer upon anything else besides it (kindness) " ²³.

Also Aisha (r.a.) narrated on the authority of prophet Muhammad (*peace be upon him*), said:

عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ -صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ- عَنِ النَّبِيِّ -صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ- قَالَ « إِنَّ الرَّفْقَ لَا يَكُونُ فِي شَيْءٍ إِلَّا زَانَهُ وَلَا يُنْزَعُ مِنْ شَيْءٍ إِلَّا شَانَهُ »

" Kindness is not to be found in anything but that it adds to its beauty and it is not withdrawn from anything but it makes it defective " ²⁴.

Al Imam Malik bin Anas in his Muwatta mentions that Yahya narrated to him that he had heard that the Messenger of Allah, may Allah bless him and grant him peace, said:

عن مالك أنه قد بلغه ان رسول الله صلى الله عليه و سلم قال: ((بعثت لأتمم حسن الأخلاق))

"I was sent to perfect good character " ²⁵ .

Also Al Imam Malik narrated from Yahya ibn Said:

عن أم الدرداء عن أبي الدرداء قال : سمعت النبي صلى الله عليه و سلم يقول: ((ما من شيء يوضع في الميزان أقل من حسن الخلق وإن صاحب حسن الخلق ليبلغ به درجة صاحب الصوم والصلاة))

"I have heard that by his good character a man can reach the degree of someone who stands in prayer at night and who is thirsty from fasting in the heat of the day" ²⁶.

In the coming following verses we may see the significance of such rewards prepared by The Almighty Allah to His servants if they implement His commands. Allah the Exalted says in His Noble Book:

-1 ﴿ هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ ﴾ ، [الرحمن:60]

" *Is there any Reward for Good - other than Good* ", (**Al Rahman: 60**)

²³ *Sahih Muslim*, Book Number: 31, Hadith Number: 6273

²⁴ *Ibid*, Book Number: 31, Hadith Number: 6274

²⁵ *Muwatta' of Imam Malik ibn Anas*, 1st edi. 2003, Beirut, Lebanon, Translated by: Ustadha Aisha Bewley, hadith Number: 47.0 Good Character

²⁶ *Ibid*, 48.0, Good Character

- 2- ﴿لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ﴾ ، [يونس:26]
- "To those who do right is a goodly (reward)- Yea, more ²⁷ (than in measure)", (Yunus:26)
- 3- ﴿قُلْ يَا عِبَادِ الَّذِينَ آمَنُوا اتَّقُوا رَبَّكُمْ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ﴾ ، [الزمر:10]
- " Say: "O ye my servants who believe! Fear your Lord, good is (the reward) for those who do good in this world", (Al Zumar:10)
- 4- ﴿لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَلَدَارُ الْآخِرَةِ خَيْرٌ وَلَنِعْمَ دَارُ الْمُتَّقِينَ﴾ ، [النحل:30]
- " To those who do good, there is good in this world, and the Home of the Hereafter is even better and excellent indeed is the Home of the righteous", (Al Nahl:30)
- 5- ﴿لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَىٰ﴾ ، [النجم:31]
- " so that He rewards those who do evil, according to their deeds, and He rewards those who do good, with what is best", (Al Najm:31)
- 6- ﴿هُم مَّا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ جِزَاءُ الْمُحْسِنِينَ﴾ ، [الزمر:34]
- "They shall have all that they wish for, in the presence of their Lord: such is the reward of those who do good ", (Al Zumar:34)
- 7- ﴿إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ﴾ ، [المرسلات:44]
- "Thus do We certainly reward the Doers of Good , (Al Mursalat: 44)
- 8- ﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا﴾ ، [الكهف:30]
- "As to those who believe and work righteousness, verily We shall not suffer to perish the reward of any who do a (single) righteous deed", (Al Kahf:30)
- 9- ﴿وَاصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ﴾ ، [هود:115]
- "And be steadfast in patience; for verily Allah will not suffer the reward of the righteous to perish", (Hud:115)
- 10- ﴿وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ﴾
[الأعراف:56]
- "Do no mischief on the earth, after it hath been set in order, but call on Him with fear and longing (in your hearts): for the Mercy of Allah is (always) near to those who do good ", (Al A'Raf:56)
- 11- ﴿فَأَنبَأَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ جِزَاءُ الْمُحْسِنِينَ﴾
[المائدة:85]

²⁷ The meaning of the above mentioned Qur'anic verse (Yea more...) is the opportunity given by Allah to some of His servants to look at His Noble Face in Paradise, in sha Allah. This meaning was narrated from the prophet Muhammad, peace be upon him.

" And for this their prayer hath Allah rewarded them with gardens, with rivers flowing underneath,- their eternal home. Such is the recompense of those who do good ", (Al Maidah:85)

-12 ﴿ وَبَشِّرِ الْمُحْسِنِينَ ﴾، [الحج:37]

"...and proclaim the good news to all who do right", (Al Haj:37)

-13 ﴿ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴾، [آل عمران:134]

"Those who spend (freely), whether in prosperity, or in adversity; who restrain anger, and pardon (all) men;- for Allah loves those who do good", (Al Imran:134)

-14 ﴿ فَاعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴾، [المائدة:13]

"...but forgive them, and overlook (their misdeeds): for Allah loveth those who are kind", (Al Maidah:13)

-15 ﴿ إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴾، [يوسف:120]

"...for Allah suffereth not the reward to be lost of those who do good"(Yusuf:120)

So, polluting the rivers with undesirable chemicals; is it considered an act of (Al Ihsan-Kindness)? Absolutely not.

Destroying and burning the forests is it considered an act of (Al Ihsan-Kindness)? Absolutely not.

Unbalancing the balance of oxygen and water, is it considered act of (Al Ihsan-Kindness)? Absolutely not.

Throwing the rubbish anywhere, not into its proper recycling bin cannot be considered an act of (Al Ihsan-Kindness)

Keeping not yourself clean, your sleeping room, your office, your company, your university, your street, your home, your national park...etc, not clean; can this act be considered an act of (Al Ihsan-Kindness)?

The answer is very clear and simple: no !

﴿ إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ ﴾، [ق:37]

" Verily in this is a Message for any that has a heart and understanding or who gives ear and earnestly witnesses (the truth)" .(Kaf:37)



Part Three: (*Justice - Al Adl*), its virtues, its reward and its relation to the preservation of environment

Firstly: Its virtues and reward

Islam provides many human rights for the individual. The following are some of the human rights that Islam protects.

The life and property of all citizens in an Islamic state are considered sacred, whether a person is Muslim or not. Islam also protects honor. So, in Islam, insulting others or making fun of them is not allowed. The Prophet Muhammad (*peace be upon him*) said: (*Truly your blood, your property, and your honor are inviolable*)- Racism is not allowed in Islam, for the Quran speaks of human equality in the following terms. Islam rejects certain individuals or nations being favored because of their wealth, power, or race.

God created human beings as equals who are to be distinguished from each other only on the basis of their faith and piety. The Prophet Muhammad (*peace be upon him*) said: (*O people! Your God is one and your forefather (Adam) is one. An Arab is not better than a non-Arab and a non-Arab is not better than an Arab, and a red (i.e. white tinged with red) person is not better than a black person and a black person is not better than a red person except in piety*)

One of the major problems facing mankind today is racism. The developed world can send a man to the moon but cannot stop man from hating and fighting his fellow man. Ever since the days of the Prophet Muhammad , Islam has provided a vivid example of how racism can be ended. The annual pilgrimage (*Hajj*) to Makkah shows the real Islamic brotherhood of all races and nations, when about two million Muslims from all over the world come to Makkah to perform the pilgrimage. We should even be just with those who we hate, as God has said:

﴿وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلٰٓى اَلَّا تَعْدِلُوْا اِعْدِلُوْا هُوَ اَقْرَبُ لِلتَّقْوٰى وَاَتَّقُوا اللّٰهَ اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ﴾، [المائدة: ٨]

"*And let not the hatred of others make you avoid justice. Be just: that is nearer to piety* ", (**Al Maidah:8**)

The Prophet Muhammad said: (People, beware of injustice for injustice shall be darkness on the Day of Judgment).²⁸

The Almighty Allah has stressed on this noble concept in many places in the Holy Qur'an. Due to its importance and significant impact on the entire universe and human life, The Almighty Allah has chosen to name Himself, Exalted be He, by this name, so one among the beautiful names of Allah is also: “ *Al Adl* ”, which means: *Just, or, Justice*.

"... Life is thus, a brilliant demonstration of God's wisdom and knowledge. He has shown the humans the right path, to sustain the life on this planet. There is a complete stability and unity in the laws of the universe. The entire cosmos is remarkably homogenous and in balance. Besides, the Creator, there is no one, who has power to interfere with or change this system and its laws, which are based on justice. Man being a part of the whole system must also operate justly in the sphere over which he is given control and power, otherwise, he is working against the natural laws of the Universe, as well as his own nature...The result of which can be alarming calamities and destruction, we may face in the environment. Cleanliness in Islam: Nearest to the human body is its soul, followed by the environment in which a person lives. Thus, Islam addresses itself in considerable depth to the question of cleanliness and purity of both soul and body, since it is the essence of good appearance and health – The Almighty Allah says:-

﴿قُلْ لَا يَسْتَوِي الْحَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْحَبِيثِ فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تُفْلِحُونَ﴾
[المائدة: 100]

“Say not equal are things that, are bad and things that are good, even though the abundance of bad may dazzle you. So fear God, O you! That understand so that you may prosper”. (Al-Ma'idah:100). Also at another place, Qur'an says:

﴿قَدْ أَفْلَحَ مَنْ تَزَكَّىٰ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّىٰ﴾ [الأعلى: 14-15]

“Happy shall be the man, who purifies himself, who remembers the name of his Lord and prays to Him”, (Al- A'la:14-15)

Corruption, dissolution, nervous and mental disorders, intellectual and sexual perversions are eating away the body of present day

²⁸ Narrated in *Saheeh Muslim*, Hadith Number:1009, and *Saheeh Al-Bukhari*, Hadith Number: 2989.

civilization by destroying the nations and individuals, by exposing the people to evil and corrupt means of life. However, as long as the human kind follows the laws ordained by the Creator, all aspects of his life in the environment of the earth go the natural way. But, if deviations occur from the prescribed path of the Creator (God-Almighty) all the social, environmental calamities that, human beings face today ensue. It is in the fitness of things, that human life styles be programmed according to the laws of the creator to save humanity from environmental disasters..."²⁹.

Professor Hamid Abu Zayd, in his religious essay about the relation between the Justice (*Al Adl*) and Kindness (*Al Ihsan*), he holds a view that Justice:

" is a concept that is usually related to, and connected with, the concept of equality in the eyes of law; it means that the law should treat equally people who adhere to its rules and norms, regardless of their social, political or economic status. Etymologically, the root is used in the Qur'an in all its variations and forms, as noun, singular and plural, and as an adjective, as well as a verb in all the forms. In its singular forms, both the noun and the adjective do not exactly convey the same meaning. The noun means always justice. As an adjective it means rectilinear, just, or well balanced; it thus applies both to beings and to things. The corner stone of the Qur'anic concept of justice is to be found in the passages where justice is presented as Divine stipulation ordained by God. The example to be analyzed is chapter 16:90,³⁰ where justice is associated with *ihsan*, which means doing the utmost possible good and fine human behavior towards the self as well as towards others...The correlation given between justice and *ihsan* in 16:90 is to find its full significance in the definition given to *ihsan* by the Prophet where he says, it is to serve God as if you were (physically) able to see Him. But realize if you cannot see Him, He sees you. Such a prophetic explanation obviously places *ihsan* on the highest grade of God's service, even higher than the ordinary rank of faith. If *ihsan* and '*adl* are so associated, the position of *ihsan* should semantically be attributed to '*adl*. The Divine Justice is thus manifested in the whole universe and expressed in the book of

²⁹ Refer: Cf. Toshihiko Izutsu (1962): "Revelation as a Linguistic Concept in Islam". In: *Studies in Medieval Thought (The Japanese Society of Medieval Philosophy)* 5, 122-167

³⁰ He means this verse:

﴿ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴾ [النحل:90]

" Allah commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that ye may receive admonition", (Al Nahl:90)

revelation. Justice is the scale that keeps everything in balance with the exception of man, who has the freedom to disobey, thus, bringing the imbalance in this world. In all cases, it is we who determine our destination here on Earth or in the life-after. This is the Qur'anic concept of justice ³¹.

In the following verses we may observe clearly the virtue and the reward of Justice. Allah says:

1- ﴿ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴾ [النحل:90]

“ Allah commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that ye may receive admonition”, (**Al Nahl:90**)

2- ﴿ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴾ [النسا:58]

“ Allah doth command you to render back your Trusts to those to whom they are due; And when ye judge between man and man, that ye judge with justice: Verily how excellent is the teaching which He giveth you! For Allah is He Who heareth and seeth all things ”, (**Al Nisa:58**)

3- ﴿ وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَت إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴾ [الحجرات:9]

“ If two parties among the Believers fall into a quarrel, make ye peace between them: but if one of them transgresses beyond bounds against the other, then fight ye (all) against the one that transgresses until it complies with the command of Allah; but if it complies, then make peace between them with justice, and be fair: for Allah loves those who are fair (and just)”,(**Al Hujurat: 9**)

4- ﴿ أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ ﴾ [الشعراء:181]

"Give just measure, and cause no loss (to others by fraud).

³¹Excerpts from: <http://them.polylog.org/3/fan-en.htm>, browsed: 30.12.2009

(Al Shu'ara:181)

5- ﴿ وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ ﴾ [الرحمن:9]

“ So establish weight with justice and fall not short in the balance”

(Al Rahman:9)

6- ﴿ وَيَا قَوْمِ أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْنُوا فِي الْأَرْضِ مُفْسِدِينَ ﴾ [هود:85]

"And O my people! give just measure and weight, nor withhold from the people the things that are their due: commit not evil in the land with intent to do mischief", (Hud:85)

7- ﴿ قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ ۗ كَمَا بَدَأَكُمْ تَعُودُونَ ﴾ [الأعراف:29]

“ Say: "My Lord hath commanded justice; and that ye set your whole selves (to Him) at every time and place of prayer, and call upon Him, making your devotion sincere as in His sight: such as He created you in the beginning, so shall ye return", (Al A'raf:29)

8- ﴿ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَانِمًا بِالْقِسْطِ ۗ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴾ [آل عمران: 18]

“ There is no god but He: That is the witness of Allah, His angels, and those endued with knowledge, standing firm on justice. There is no god but He, the Exalted in Power, the Wise”, (Ali Imran:18)

9- ﴿ وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ ﴾ [الأنبياء:47]

“ We shall set up scales of justice for the Day of Judgment, so that not a soul will be dealt with unjustly in the least, and if there be (no more than) the weight of a mustard seed, We will bring it (to account): and enough are We to take account”, (Al Anbiya:47)

10- ﴿ إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴾ [آل عمران:21]

“ As to those who deny the Signs of Allah and in defiance of right, slay the prophets, and slay those who teach just dealing with mankind, announce to them a grievous penalty”, (Ali Imran:21)

11- ﴿ وَقُضِيَ بَيْنَهُم بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴾ [يونس:54]

“but the judgment between them will be with justice, and no wrong will be done unto them “, (Yunus:54)

12- ﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا
اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴾ ، [المائدة:8]

“ O ye who believe! stand out firmly for Allah, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to piety: and fear Allah. For Allah is well-acquainted with all that ye do “, (Al Maidah:8)

13- ﴿ وَإِنْ حَكَمْتَ فَاحْكُم بَيْنَهُم بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴾ ، [المائدة:42]

“..If thou judge, judge in equity between them. For Allah loveth those who judge in equity”, (Al Maidah:42)

14- ﴿ لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ ﴾ ، [يونس:4]

“He may reward with justice those who believe and work righteousness..”, (Yunus:4)

15- ﴿ لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ ﴾ ،
[الحديد:25]

“ We sent aforesaid our messengers with Clear Signs and sent down with them the Book and the Balance (of Right and Wrong), that men may stand forth in justice..”, (Al Hadid:25)

16- ﴿ وَلَا تَقْرُبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ
لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ ﴾ ، [الأنعام:152]

“ And come not nigh to the orphan's property, except to improve it, until he attain the age of full strength; give measure and weight with (full) justice;- no burden do We place on any soul, but that which it can bear;- whenever ye speak, speak justly, even if a near relative is concerned”, (Al An'am:152)

17- ﴿ قُلْ أَمَرَ رَبِّي بِالْقِسْطِ ﴾ ، [الأعراف:29]

“ Say:My Lord hath commanded justice “, (Al A'Raf:29)

Secondly: Its relation to the preservation of environment

What has been said earlier we clearly may understand the importance of this Divine concept. There would be no peace, no solution of our current environmental and social crisis without going back to the bedrock of Islam; (i.e); Qur'an and Sunnah. Once the believers take this Divine concept seriously and put it into implementation on their daily life, there would be no harming of others, no poisoning, no polluting, no burning, no losing the balance of water or oxygen, no toxicants, no chemical weapons of mass destruction, no atomic bombs.

If these Qur'anic Divine concepts are to be applied in our daily transactions in all aspects of our life, the Almighty God with His wisdom and mercy will bring happiness and bliss to His servants on this earth. The life on this earth does not requires necessary the use of the weapons of mass destruction, the use of atomic bombs, the excessive use of the chemicals and toxicants. The history tells us that the previous generations did not possess these destructive tools, and their life went smoothly and fine.

The mass media today is causing panic and fear at the audience worldwide. Almost in every channel is discussed the issue of sanctions against Iran, North Korea and some other countries for possessing and developing their atomic capabilities. They ignore other small countries for possessing and developing such technology. There is no Justice and balance in their denial of such dangerous issues. The Holy Qur'an says, that what is bad and harmful; is bad and harmful for every nation, not only on certain people or nation. Here lies the importance and the relation of this sacred concept with the preservation of our beautiful environment.

So, polluting the rivers with undesirable chemicals; is it considered an act of (*Justice - Al Adl*), an act of (*Al Ihsan-Kindness*)? Absolutely not.

Destroying and burning the forests is it considered an act of (*Justice - Al Adl*), an act of (*Al Ihsan-Kindness*)? Absolutely not.

Unbalancing the balance of oxygen and water, is it an act of (*Justice - Al Adl*), an act (*Al Ihsan-Kindness*)? Absolutely not.

Putting the garbage not into its proper place, cannot be considered an act of (*Justice-Al Adl*), an act of (*Al Ihsan-Kindness*)!

Keeping not yourself clean, your sleeping room, your home, your office, your company, your university, your street,...etc. can this bad behavior be considered a behavior of (*Justice- Al Adl*) or fairness, or (*Al Ihsan-Kindness*)?

The answer is very simple: no !

﴿إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَن كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ﴾، [ق:37]

" *Verily in this is a Message for any that has a heart and understanding or who gives ear and earnestly witnesses (the truth)*" .(Kaf:37)

Let's strive for clear and better environment, and the Almighty Allah know the best.



CONCLUSION

Finally, by the grace of the Almighty Allah, I have been able to reach to the end of this paper, Whose without help and kindness I wouldn't be able to finish it. I pray to Him and thank Him that the reward of this humble contribution to be preserved for the Day of Judgment. Also I would agree with some scholars of Islam in this conclusion that, Islam does not constitute a magic word that can be uttered to solve all problems. Islam as a religion has many difficulties when it comes to practice, not to mention those that have developed over the last fourteen centuries due to misunderstanding, misinterpretation and misappropriation.

Islam can only make sense if it is taken as a whole spiritual, social, political, economical, local and global system, and utilized in such a way that makes it applicable within the notion of "**Submission**" to the paradigm of "**Tawhid** " or referring to the "**Criteria of Center – Qur'an and Sunnah Teachings** ", that governs the whole human life. This paper maintains that Islam may offer valid grounds to resolve not only the environmental problem, but also other social, economical, political, global, individual, ethical, moral and spiritual problems. However, the paper underlines Islam as an important potential ground for settling disputes from which the international law may proceed. In Islam the relationship between humankind and the environment is part of social existence, an existence based on the fact that everything on earth worships and obeys the Almighty God.

Wassalamu Alaikum wa Rahmatullahi wa Barakatuhu

Yours in Islam

Dr.Hfz.Hajredin Hoxha, from Kosova (Ex Yugoslavia)

Ph.D. in Qur'anic Exegesis

www.drhafezi.net

Email:drhafezi68@gmail.com

BIBLIOGRAFY

1. Al Qur'an Al Karim (The Noble Qur'an) – English Translation of its meanings, King Fahd Complex, Al Madina Al Munawara, 2008.
2. *Al-Tirmizi*, (2001), Maktabatu Wahba, Cairo.
3. Audi, Robert; (1995) *The Cambridge Dictionary of Philosophy*, Cambridge University Press,
4. *Back to the Qur'an and Sunnah* - (2002) *A Comparative study of the responses of Hasan Hanafi – Abid Al Jabiri and Nurcholish Madjid*, - A Ph.D. dissertation written by: Yudia Wahyudi, The Institute of Islamic Studies, McGill University, Montreal, Canada,
5. Beaumont, P., Blake, G.H. & Wagstaff, J.M. (1978) *The Middle East, A Geographical study* (London, Wiley).
6. Cf. Toshihiko Izutsu (1962): "*Revelation as a Linguistic Concept in Islam*". In: *Studies in Medieval Thought* (The Japanese Society of Medieval Philosophy) 5, 122-167.
7. Cf. William A. GRAHAM (1993): *Beyond the written words: oral aspects of scripture in the history of religion*. Cambridge.
8. *Islamism and the Quest for Alternative Modernities*, (1998), A Ph.D. dissertation written by: Bahrooz Ghamari - Tabrizi, Santa Cruz - University of California.
9. *Islamism and the Quest for Alternative Modernities*, a Ph.D. dissertation written by: Bahrooz Ghamari- Tabrizi, Santa Cruz -University of California, June 1998
10. Izzidien, M. (1990) *Islamic environmental ethics, law and society*, in: J.R. Engel & J.G. Engel (eds) *Ethics of Environment and Development* , (London, Belhaven).
11. *Juan de Segovia and Western Perspectives on Islam in the Fifteenth Century*, (2002), A Ph.D, dissertation, written by: Anne Marie Wolf, University of Minnesota,
12. Mawil Izzi Dien , *Journal of Beliefs & Values* No 1,(1997), Carfax University of Wales - Lampeter, .△
13. *Mosnad Ahmad*, (1998), Dar Al Shuruk, Cairo, Egypt.
14. Muhammad bin Abdullaah As-Suhaym, *Islam:Its Foundations And Concepts*, Translated by, Abdur-Raafi Adewale Imaam, Under The Supervision of Translation and Publication Division, Islaamic Propagation And Education Committee,Muslim World League, Al-Madinah Al-Munawwarah
15. *Muwatta' of Imam Malik ibn Anas*, 1st edi. (2003), Beirut, Lebanon, Translated by: Ustadha Aisha Bewley, hadith Number: 47.0 Good Character
16. Nasr, S.H. (1978) *Islamic Cosmological Doctrine*, (London, Thames and Hudson).
17. Qutb, Sayid; *In the Shade of The Qur'an*, Maktabah Booksellers and Publishers, Birmigham-United Kingdom, 2009,
18. Qutb, Sayid; *Milestones-Meá'lim fi Al Tariq*, Edited by: A.B. El Mehri, Maktabah Booksellers and Publishers 2009, Birmigham-United Kingdom

19. *Saheeh Al-Bukhari*, (2004), 1st edi, Dar Al Ma'rifah, Jeddah, Kingdom of Saudi Arabia
20. *Saheeh Muslim*, (2000), 2nd edit, Dar Al Bashair, Beirut, Lebanon
21. Sterling, S.R. (1990) *Towards an ecological world view* in: J.R.Engel & J.G. Engel, (eds) *Ethics of Environment and Development*, (London, Belhaven).
22. Sterling, S.R. (1990), *Towards an Ecological World view in: J.R.Engel & J.G. Engel, (eds) Ethics of Environment and Development*, (London, Belhaven).
23. Veslind P.J. (1993) *The Middle East's Water*, National Geographic Magazine,183, 5.
24. Wuthnow, Robert; (1998), *The Encyclopedia of Politics and Religion*, Rutledge, United Kingdom, London.