

The Impact of Climate Change on Fatwas and Rulings: A Jurisprudential and Hadith Study

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Abstract

Islamic law has consistently emphasized the importance of environmental preservation, urging humanity to protect the natural world and avoid causing harm or corruption in any form. Through the Qur'an and the Sunnah (Prophetic tradition), it has established jurisprudential rulings to address environmental changes—whether on land, at sea, or resulting from human activity. Additionally, Muslim scholars (mujtahids) in the post-Prophetic era have expanded these rulings to address emerging environmental challenges, demonstrating the adaptability of Islamic law and its timeless relevance. In this research, the researchers explore Islamic law's stance on contemporary climate changes—whether anthropogenic or natural—and the Islamic approach to mitigating them. By analyzing Qur'anic verses, Prophetic teachings, and juristic interpretations, the researchers highlight how Islamic jurisprudence addresses these changes. Furthermore, the researchers examine specific jurisprudential issues influenced by environmental factors, such as performing ablution with sun-heated water, praying during rainfall, and the rulings on rain-seeking prayers (istisqa').

Keywords: Climate Change, Jurisprudence, Sunnah, Environment, Balance

Research Problem

This study seeks to examine the stance of Islamic law (Sharia) on climate change by first defining the concept both linguistically and technically, then assessing its applicability in addressing climate-related environmental crises. The research aims to develop tailored jurisprudential and legal rulings to manage such emergencies, drawing from Islamic legal principles. Additionally, it explores the regulatory and legislative measures within Islamic law designed to safeguard humanity and the natural environment. The study further investigates key juristic rulings that promote ecological balance and prevent disruptions to it, while establishing a jurisprudential framework—based on the Qur'an and Sunnah—for responding to climate change challenges.

Research Objectives

1. Conceptual Clarification: Define "climate change" linguistically (in Arabic and Islamic texts) and terminologically (in modern scientific and jurisprudential contexts).
2. Causal Analysis: Identify the primary causes (natural and anthropogenic) and classifications (e.g., global warming, extreme weather events) of climate change.
3. Impact Assessment: Examine the key environmental, social, and economic consequences of climate change, with a focus on its implications for human societies and ecosystems.
4. Jurisprudential Position: Analyze the stance of Islamic jurisprudence (fiqh) on climate change, highlighting how Shari'ah principles and legislation (such as *hifz al-bī'ah*—environmental preservation) address its challenges.
5. Environmental Balance in Islamic Jurisprudence: Explore mechanisms within Islamic jurisprudence to achieve ecological balance (e.g., *mizān*, *'adl*), and assess how climate change influences the adaptation of jurisprudential rulings (*aḥkām fiqhīyyah*) in contemporary contexts.

Significance of the Study

This paper demonstrates the extent to which jurisprudential rulings are affected by climate change and how climate change impacts certain rulings. Therefore, Sharia scholars can issue rulings consistent with the objectives of Islamic law. The importance of this paper also stems from its demonstration of Islam's tolerance and facilitation of those obligated to perform their religious duties, and its refusal to impose burdensome matters on those obligated to perform their religious duties.

We hope that this paper will be of assistance to students of Islamic law, scholars, meteorologists, and other researchers.

Introductory: Defining Climate Change

Defining Climate Change:

NASA defines climate change as a broad set of global phenomena caused mostly by the burning of fossil fuels, which adds heat-trapping gases to Earth's atmosphere. These phenomena include the increasing temperature trends described as global warming, but also include changes such as sea level rise, loss of ice mass in Greenland, Antarctica, and the Arctic and glaciers worldwide, shifts in flower blooms, and extreme weather events.

Reliable temperature records began in 1850, and our world is currently about 1 degree Celsius warmer than it was between 1850 and 1900, referred to as the pre-industrial average.

The increase in temperature is referred to by the more specific term global warming, but climate change is now the preferred term among reporters because it encompasses not only the increasing global average temperature of Earth but also the climatic effects that result from that increase.

Environmental Jurisprudence in Islam and Its Role in Addressing Climate Change

This section explores four key themes, beginning with:

The Practical Application of Qur'anic Verses and Prophetic Hadiths in Combating Climate Change

To develop a clear framework for environmental jurisprudence in Islam, it is essential to ground it in the teachings of the Qur'an and the Sunnah. This involves applying Quranic

injunctions and the Prophet's (peace be upon him) traditions to contemporary environmental challenges. Islamic environmental jurisprudence is built upon foundational principles derived directly from the Qur'an and Sunnah, as well as secondary sources such as scholarly consensus (*ijma'*) and analogical reasoning (*qiyas*). The Qur'an serves as an unchanging authority on these matters. Allah (SWT) states:

- {Alif, Lam, Meem. This is the Book in which there is no doubt—a guide for the righteous.} (Surah Al-Baqarah: 1)
- {We have left nothing out of the Book.} (Surah Al-An'am: 38)
- {This day I have perfected for you your religion, completed My favor upon you, and chosen Islam as your way of life.} (Surah Al-Ma'idah: 3)

These verses affirm the comprehensiveness of Islamic teachings, providing timeless guidance—including on environmental stewardship—for Muslims to address issues like climate change.

The establishment of environmental jurisprudence is essential, particularly due to its connection with a Muslim's ethical consciousness. This awareness guides individuals in distinguishing between permissible and forbidden actions, thereby regulating their behavior—whether positive or negative—toward the environment.

Early Islamic jurists placed significant emphasis on environmental protection, deriving principles from divine revelation. For instance, Imams Abu Hanifa and Malik (may God have mercy on them) examined the legality of exercising a right that causes harm, while Imam Ibn Qudamah outlined restrictions on groundwater extraction to prevent harm to neighboring wells (*Towards an Islamic Theory of the Environment*, Daa al-Din Sidar, 1994, Issue 59, p. 78). These jurisprudential foundations contribute to safeguarding the environment, ensuring ecological balance, and preventing the disruption of its natural systems.

Islamic jurists have long addressed environmental sustainability, with their rulings promoting ecological balance—a concept now affirmed by modern science as vital to combating climate change. For instance, scholars like Al-Sarakhsi (*Al-Mabsūt*, 2/197) discussed the revival of barren land, which enhances ecosystem stability. They also elaborated on agricultural regulations aimed at preserving crops and plants, recognizing their critical role in maintaining environmental equilibrium and reducing pollution.

The Qur'an underscores the connection between vegetation and life, as seen in:

{It is He who sends down rain from the sky, and with it We bring forth vegetation of all kinds, from which We produce green foliage, clustered grains, palm trees laden with hanging fruit, vineyards, olive groves, and pomegranates—alike yet different. Observe their fruits as they grow and ripen. Indeed, in this are signs for those who believe.} (Surah Al-An'am: 99)

Conversely, decay is symbolized by withering vegetation:

{The example of worldly life is like rain that nourishes crops, delighting the disbelievers. But soon it dries up, turning yellow before crumbling to dust. In the Hereafter, there is either severe punishment or God's forgiveness and pleasure. The life of this world is no more than fleeting enjoyment.} (Surah Al-Hadid: 20)

The significance of trees is further emphasized in Prophet Ibrahim's supplication: {My Lord, I have settled some of my descendants in a barren valley near Your Sacred House so they may establish prayer. So incline the hearts of people toward them and provide them with fruits that they may be grateful.} (Surah Ibrahim: 37)

Jurists also addressed noise pollution, with scholars like Ibn Al-Rami, Ibn Al-Majishun, and Al-Asbagh classifying excessive noise as a public nuisance requiring mitigation. Additionally, Ibn Abd Al-Rafi' prohibited keeping livestock near residential areas due to the harm it causes (*Muhammad Abdul Qadir Al-Faqih, 1993, p. 86*).

Upon deeper examination, it becomes clear that Islamic environmental jurisprudence is rooted in the broader objectives of Sharia (Maqāsid al-Sharī'ah), which seek to uphold human welfare in this life and the hereafter (*Al-Shatibi, Al-Muwāfaqāt, 1/237*). Scholars of Islamic legal theory assert that Sharia aims to foster an optimal environment for humanity to fulfill its role as stewards of the Earth. This is achieved by safeguarding the five essential necessities: **religion, life, intellect, progeny, and wealth**—all of which are fundamental to sustainable development and responsible guardianship of the planet.

In the Islamic era, jurists focused on regulating the relationship between humans and their environment, aligning their approach with the simplicity of life at that time. Consequently, the development of environmental jurisprudence was tailored to meet the needs of that era. This stands in contrast to contemporary environmental jurisprudence, which grapples with the escalating challenges of environmental degradation and emerging crises, such as climate change and ecological imbalance. These issues have become a pressing global concern, driving nations to seek effective solutions.

Among the key jurisprudential principles that laid the foundation for environmental jurisprudence is the well-known hadith of the Prophet Muhammad (peace be upon him): *"There should be neither harm nor reciprocating harm"* (Musnad Imam Ahmad, Hadith 2865). This principle gave rise to several derivative legal maxims, including:

- *"Harm should not be removed by similar harm,"*
- *"Harm should be eliminated to the greatest extent possible,"*
- *"Preventing harm takes precedence over securing benefits."* (Ali Haidar Khawaja, 1991: 1/37).

These Sharia-based principles, along with other jurisprudential rules, established a robust legal framework for environmental protection, prohibiting its exploitation and advocating for its preservation. Over time, these principles formed the cornerstone of environmental jurisprudence in Islamic law.

Environmental stewardship in Islam is founded on collective responsibility, sustainable resource management, and ethical utilization of natural wealth. The teachings of the Qur'an and the Prophet's Sunnah emphasize the following key principles:

1- Shared Responsibility for Environmental Balance

Islam establishes that individuals and communities must uphold environmental harmony, ensuring the preservation of natural resources and safeguarding the rights of future

generations. The Prophet (peace be upon him) illustrated this through the analogy of passengers on a ship: if some harm their section, the entire vessel is endangered. Similarly, unrestricted exploitation of resources leads to collective ruin, whereas responsible use ensures universal benefit (Bukhari, Hadith 2493). This principle underscores that personal freedoms must not infringe upon communal well-being—whether in agriculture, industry, or daily life.

2- Reforestation and Land Utilization as Acts of Worship

Planting trees and cultivating land are not merely economic activities but acts of devotion. The Prophet (peace be upon him) taught that whenever a Muslim plant a tree or sows a crop, any human, bird, or animal that benefits from it earns the planter ongoing reward (Bukhari 2320; Muslim 1552). Such teachings incentivize environmental conservation, as greening the earth mitigates climate change and sustains ecosystems.

3- Water Conservation and Pollution Prevention

Islam mandates the protection of water resources, prohibiting waste and contamination. Given water's vital role in ecological stability, its preservation is integral to combating climate crises. The faith's emphasis on mindful water use reflects its broader environmental ethics.

A Holistic Ethical Framework

Environmental responsibility in Islam spans individual actions to communal duties—from a shepherd tending his flock to societies governing shared resources. True adherence to Islamic values demands active participation in maintaining ecological balance, aligning human interests with divine commandments for sustainable living.

Environmental Jurisprudence and Its Role in Maintaining Ecological Balance Amid Environmental Changes

Environmental jurisprudence provides a clear framework for achieving ecological balance and safeguarding the environment by addressing critical issues such as:

Protecting the Air from Pollution and Its Impact on Climate Change

One of the most pressing environmental challenges today is air pollution, which has significantly contributed to global climate change. The Quran emphasizes the divine precision in creation, stating:

{Indeed, we have created all things with a precise measure.} (Surah Al-Qamar 54:49)

This verse highlights that Allah has established the universe with perfect balance, ensuring no element overwhelms another. Similarly, the Quran affirms:

{And everything with Him is by due measure.} (Surah Ar-Ra'd 13:8)

Scientifically, air is composed of a meticulously balanced mixture of gases—primarily nitrogen, oxygen, and carbon dioxide, along with trace amounts of neon, xenon, hydrogen, helium, and water vapor. These proportions are essential for sustaining life.

However, human activities—driven by disregard for divine commands—have disrupted this natural equilibrium, leading to environmental degradation. Industrial emissions, deforestation, and excessive pollution have altered the atmosphere's composition,

contributing to climate change and ecological instability. (*Adnan Mas'adah, unpublished, p. 77*)

Environmental jurisprudence thus plays a vital role in realigning human actions with the Quranic principles of balance and sustainability, ensuring that natural systems remain harmonious and life-supporting.

Protecting Water and Food from Pollution

Water is the foundation of life for all living beings and a vital element in the universe. Recognizing its importance, Islam emphasizes safeguarding water from pollution, especially since water sources produce 70% of the oxygen essential for life. Allah says in the Quran: *"And We made from water every living thing."* (21:30). Islam prohibits the waste and misuse of this precious resource, as highlighted in the Prophet's (peace be upon him) saying: *"Do not waste water, even if you are on a flowing river."* This prophetic guidance underscores the value of every drop of water and calls for its preservation in a pure and clean state.

The Prophet (peace be upon him) also implemented preventive measures to protect water from contamination. He warned: *"None of you should urinate in standing water and then perform ablution in it."* Additionally, he (peace be upon him) said: *"Beware of the three acts that bring curses: relieving oneself in water sources, in shaded areas, and on pathways."* (Ibn Majah, Hadith 328; Al-Tabarani, Hadith 247). Here, "water sources" refers to any body of water, as scientific studies confirm that defecating in water spreads parasites like liver flukes, leading to diseases such as liver colic and respiratory issues. Polluted water also contributes to cholera, typhoid, and other bacterial infections.

Another preventive measure is the Prophet's instruction: *"Cover your containers and mention Allah's name, even if you only place something over them."* Such pollution causes severe harm to ecosystems, and since Islam prohibits harm, actions leading to pollution are also forbidden. Similarly, excessive human exploitation of food sources has led to contamination and the spread of diseases, including neurological disorders. Islam mandates that food must be free from defects and adulteration. The Prophet (peace be upon him) said: *"Whoever deceives us is not one of us."* Thus, Islamic teachings comprehensively protect the environment—particularly water and food—from all forms of pollution.

Allah commands in the Quran: *"Eat and drink from the provision of Allah and do not commit abuse on the earth, spreading corruption."* (Surah Al-Baqarah 2:60). Neglecting these principles disrupts humanity's role as stewards of the Earth, leading to environmental imbalance and climate change.

Protecting Oneself from the Dangers of Negative Climate Change

Islam emphasizes the preservation of life and mental health through comprehensive preventative measures, reflecting divine wisdom. Allah says: *"O my son, indeed, if [an offense] be the weight of a mustard seed and be within a rock or in the heavens or in the earth, Allah will bring it forth. Indeed, Allah is Subtle and Acquainted."* (Surah Luqman 31:16). This verse highlights Allah's infinite knowledge, recognizing that humans face various dangers—including the toxins and harms caused by climate change. Islamic teachings establish clear

preventative measures to protect individuals from these threats, which often arise from human misuse of the environment.

Human actions, such as environmental pollution, contribute to harmful climate changes—even in seemingly minor ways. Islam prohibits such negligence, as seen in the prohibition of spitting on the ground, which pollutes the living environment and endangers health. Sa'īd ibn al-Musayyab narrated: *“Allah is good and loves goodness, pure and loves purity, generous and loves generosity. So cleanse your courtyards and homes.”* (Al-Tirmidhi, Hadith 2799). The Prophet (peace be upon him) also said: *“Spitting in the mosque is a sin, and its expiation is burying it.”* (Bukhari, Hadith 415; Muslim, Hadith 552). This ruling extends beyond mosques, as Islam's teachings are universal, promoting cleanliness in all spaces. The Prophet (peace be upon him) further warned: *“Whoever harms Muslims in their pathways will incur their curse.”* (Al-Tabari, Hadith 3050).

Among Islam's preventive measures is its emphasis on physical and mental strength. The Prophet (peace be upon him) said: *“A strong believer is better and more beloved to Allah than a weak believer.”* (Muslim, Hadith 2664). He also established the principle: *“There should be neither harm nor reciprocation of harm.”* Islam rejects all actions that damage health, as emphasized in the hadith: *“On the Day of Judgment, a servant will not move until he is questioned about four things: his life and how he spent it, his body and how he used it, his wealth and how he earned and spent it, and his knowledge and what he did with it.”* (Al-Tirmidhi, Hadith 2417).

Islamic law also safeguards against contamination from animals. The Prophet (peace be upon him) instructed: *“If a dog licks a vessel, purify it by washing it seven times, the first time with dirt.”* (Muslim). Modern science confirms that dirt acts as a natural disinfectant, eliminating harmful microbes (Adnan Musa'idah, 1997, p. 251).

One of Islam's most beautiful contributions to combating climate change is its encouragement of planting trees. Scientifically, trees purify polluted air, enhance mental well-being, and serve as a vital defense against global climate change. By promoting environmental stewardship, Islam ensures both individual and ecological health, aligning human actions with the preservation of the Earth.

The Impact of Climate Change on Jurisprudential Rulings

The Ruling on Using Water Heated by the Sun

When water is exposed to sunlight, particularly in regions with extreme heat, it may become warm due to intense solar radiation. Scholars have debated the permissibility of using such water for purification (such as ablution or ritual bathing), while agreeing on its permissibility for other uses, such as cleaning utensils and objects. (Al-Hattāb, n.d.: 1/79-80; Al-Nawawi, n.d.: 1/40; Al-Mardāwī, n.d.: 1/43; Ibn 'Ābidīn, n.d.: 1/180; Al-Shiblī, n.d.: 1/20)

Jurists have differed on whether water heated by the sun in containers is disliked (makrūh) or not. There are two primary views:

The First Opinion: Using sun-heated water is disliked. This is the position of the Hanafīs, the majority of Mālikīs, Shāfi'īs, and one narration from the Hanbalīs. (Ibn Nujaym al-Misrī, n.d.:

1/30; Al-Qarāfī, n.d.: 1/170; Al-Hattāb, n.d.: 1/70; Al-Nawawī, n.d.: 1/40; Al-Khatīb al-Shirbīnī, n.d.: 1/119; Al-Mardāwī, n.d.: 1/41). Their evidence includes:

1. The narration from ‘Ā’ishah (may Allah be pleased with her), who said: *“The Messenger of Allah (peace be upon him) came to me while I was heating water in the sun. He said, ‘Do not do that, O Humayra’, for it causes leprosy.”* (Al-Dāraquṭnī, n.d.: Hadith 86; Al-Bayhaqī, 1424 AH/2003 CE: 1/6)
2. The narration from Anas (may Allah be pleased with him) that the Prophet (peace be upon him) said: *“Do not bathe with water heated by the sun, for it causes leprosy.”* (Al-‘Uqaylī, 1404 AH/1984 CE: Hadith 696)
3. The report from Jābir ibn ‘Abdullāh that ‘Umar (may Allah be pleased with him) disliked bathing with hot water, saying: *“It causes leprosy.”* (Al-Shāfi‘ī, 1403 AH/1983 CE: 2/7)
4. The statement of Ḥassān ibn Azhar that ‘Umar ibn al-Khaṭṭāb (may Allah be pleased with him) said: *“Do not bathe with hot water, for sun-heated water causes leprosy.”* (Al-Dāraquṭnī, n.d.: Hadith 86; Al-Bayhaqī, 1424 AH/2003 CE: 1/6)

The Second Opinion: It is permissible to use sun-heated water without any dislike. This is a secondary view in the Hanafī school, a reported opinion in the Mālikī and Shāfi‘ī schools, and the dominant position in the Hanbalī school. (Ibn ‘Ābidīn, 1412 AH/1992 CE: 1/33; Khalīl, 1426 AH/2005 CE: 9; Al-Nawawī, n.d.: 1/40; Al-Mardāwī, n.d.: 1/41).

Evidence Cited for the Permissibility of Using Sun-Heated Water:

1. The Default Principle of Water’s Purity:
The fundamental ruling in Islamic law is that water remains pure and permissible for use unless proven otherwise. There is no valid evidence to suggest that water heated by the sun becomes reprehensible (makrūh) for purification.
2. Lack of Definitive Scriptural or Medical Proof:
 - Neither the Qur’an, authentic Sunnah, nor the statements of the early scholars provide a conclusive basis for prohibiting or discouraging the use of sun-heated water.
 - Additionally, neither classical nor modern medical science confirms that such water causes harm (e.g., leprosy or other diseases).

Preference for the Second Opinion

The second view—permitting the use of sun-heated water without dislike—is stronger due to the absence of reliable textual or scientific evidence supporting its prohibition.

The Ruling on Mud from Rainwater Splashing onto Clothing or the Body

Allah sends rain upon His creation, and when it falls on the earth—mountains, plains, valleys, and roads—it mixes with the soil, forming mud. As people walk through these areas, splashes of mud and water may soil their clothing or body. Additionally, impurities (najasah) may sometimes mix with this rainwater or mud on the ground.

What is the ruling if such mud or water containing impurities touches a worshipper’s clothing or body?

Jurists have differed on this matter, presenting two main opinions:

First Opinion (Majority View):

Most scholars maintain that mud from streets and pathways is permissible (i.e., it does not invalidate purity) if it gets on clothing or the body. However, some schools added conditions:

- Hanafīs permitted it only out of necessity, given the difficulty of avoiding impurities on roads.
- Mālikīs allowed it only if the impurity was not visibly dominant in the mud.
*(References: Al-Kāsānī, 1406 AH/1986 CE: 1/81; Mālik ibn Anas, 1415 AH/1994 CE: 1/20; Al-Nawawī, 1425 AH/2005 CE: 1/192; Al-Buhūtī, n.d.: 1/452).

Second Opinion (Impurity of Heavily Contaminated Mud):

Some Shafi'i and Hanbali scholars held that street mud is impure if visibly saturated with filth. (Al-Nawawī, n.d.: 1/209; Al-Mardawī, 2:335).

Their evidence includes:

- The general Quranic command: *{And purify your garments}* (Surah Al-Muddaththir 74:4).
- Other texts emphasizing the necessity of cleanliness in worship.

Preference for the Majority Opinion:

The majority view is stronger due to:

1. Clear textual emphasis on ease and removal of hardship.
2. Practical forgiveness for unavoidable impurities (e.g., public roads).
3. The second opinion's evidence being general, while the majority accounts for exceptions in cases of necessity.

Timing of Prayer During Extreme Heat

One of the jurisprudential rulings influenced by climate conditions is the delay of the noon (Dhuhr) prayer during intense heat, based on the Prophet's (peace be upon him) instruction: Hadith Evidence:

- Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (peace be upon him) said: "*When the heat is extreme, delay the prayer until it is cooler, for intense heat is a breath of Hellfire.*" (Bukhari 536; Muslim 617)
- Abu Sa'īd al-Khudri (may Allah be pleased with him) narrated: The Messenger of Allah (peace be upon him) said, "*Wait for cooler times to pray at midday, for severe heat is from the blast of Hell.*" (Muslim 617)

Scholarly Consensus

The majority of jurists agree that delaying Dhuhr in extreme heat is recommended (mustahabb), not obligatory. Ibn Rajab stated: "The command to delay is for ease and preference, not strict obligation—there is no disagreement on this." (Ibn Rajab, 1417 AH/1996 CE: 2/242)

Differing Views on the Reason for Delaying Prayer

1. Ease for Worshippers Traveling to Mosques:

Some scholars (e.g., Al-Nawawī, Ibn Hajar) linked the ruling to practical hardship, arguing that it applies primarily to congregational prayers where people endure extreme heat while traveling to mosques. (Al-Nawawī 3/59; Ibn Hajar 2/17)

2. Preserving Devotion (Khushu') in Prayer:

Others (e.g., Ibn Qayyim, Ibn Rajab) emphasized that intense heat distracts worshippers, reducing humility in prayer. Thus, the delay ensures better focus, whether praying alone or in congregation. (Ibn Qayyim, 1999 CE: 22; Ibn Rajab 4/240)

3. Cosmological Significance: The Hellfire's Intensity

A third perspective ties the ruling to the spiritual symbolism of heat. The Prophet (peace be upon him) described extreme heat and cold as "breaths of Hellfire" (Bukhari 536). Hence, delaying prayer aligns with avoiding this ominous time. (Ibn Qudamah, 1425 AH/2004 CE: 199; Ibn Hajar 2/17)

Preferential Opinion

The strongest view is that the primary reason for delaying Dhuhr is the extreme heat itself, which coincides with the Hellfire's intensified blaze—akin to the prohibition of praying at sunrise (when the sun rises "between the horns of Satan"). This highlights how Islamic jurisprudence adapts worship to climatic conditions, balancing spiritual and physical well-being.

Supporting Hadith

The Prophet (peace be upon him) adjusted prayer timings based on weather:

"In severe cold, he prayed early; in extreme heat, he delayed." (Bukhari 906)

This demonstrates the Shariah's sensitivity to environmental factors, ensuring worship remains accessible and meaningful under all conditions.

Praying at Home During Rain and Extreme Cold

The term "home" here refers to any dwelling—whether made of stone, brick, or other materials. Among the jurisprudential rulings influenced by climate conditions is the permissibility of missing congregational prayers in the mosque during heavy rain or severe cold, allowing individuals to pray at home instead.

Scholarly Consensus

Scholars across schools of jurisprudence unanimously agree on this concession, citing:

- Relief from hardship (*raf' al-ḥaraj*)
- Preservation of well-being (*ḥifz al-ṣiḥḥah*)
- Alignment with the objectives of Shariah (*maqāṣid al-sharī'ah*)

(References: Al-Ṭaḥṭāwī, 1418 AH/1997 CE: 297; Abū 'Abdillāh al-Warrāq, 1416 AH/1994 CE: 2/560; Al-Shāfi'ī, n.d.: 1/181; Ibn Ḥazm, n.d.: 3/120; Ibn Qudāmah, 1388 AH/1968 CE: 1/452).

Evidence from Prophetic Practice

1. Narrated by Nāfi':

"Ibn 'Umar once gave the call to prayer (adhān) on a bitterly cold night in Dajnān, then added: 'Pray in your homes.' He explained that the Prophet (peace be upon him) would instruct his mu'adhdhin to say after the adhān: 'Stay in your dwellings' during rain or extreme cold while traveling."

(Bukhari 901; Muslim 699)

2. Narrated by Ibn 'Abbās (may Allah be pleased with him):

On a rainy day, his mu'adhdhin was told:

"When you reach 'I bear witness that Muhammad is the Messenger of Allah,' do not say 'Come to prayer' but instead say 'Pray in your homes.'"

When people questioned this, Ibn 'Abbās replied:

"A better man than me [the Prophet] did this. Though Friday prayer is obligatory, I disliked forcing you to trek through mud and water."

(Bukhari 901; Muslim 699).

Key Implications

1. Climate as a Legal Consideration:
The Prophet's Sunnah explicitly accounts for weather disruptions, demonstrating that environmental conditions are valid grounds for adjusting worship practices.
2. Balance Between Obligation and Ease:
While congregational prayer is emphasized, Islam prioritizes:
 - Compassion (*rifq*) by avoiding undue hardship.
 - Practicality by permitting exceptions when natural conditions pose difficulty.
3. Shariah's Dynamic Flexibility:
This ruling reflects the broader principle that Islamic law adapts to circumstances without compromising core religious objectives.

Combining Prayers Due to Adverse Weather Conditions

Islamic jurisprudence accommodates weather-related hardships by permitting the combining (*jam'*) of prayers under specific circumstances, such as heavy rain, strong winds, severe cold, mud, or darkness. Scholarly opinions on this issue vary across the major schools of thought.

Scholarly Positions on Combining Prayers

1. Majority View (Mālikī, Shāfi'ī, and Ḥanbalī Schools):
 - Permits combining prayers due to heavy rain.
 - Mālikīs and Ḥanbalīs restrict this concession to combining Maghrib and 'Ishā' (due to mud or darkness).
 - Shāfi'īs extend it to combining Ḍuhr and 'Aṣr as well.(References: Ibn al-Jallāb al-Mālikī, 1428 AH/2007 CE: 1/118; Ibn Qudāmah, 1414 AH/1994 CE: 1/313–314; Al-Māwardī, 1419 AH/1999 CE: 2/204).

2. Ḥanafī View:
 - Generally, prohibits combining prayers except in two scenarios:
 - Combining Ḍuhr and 'Aṣr at 'Arafah (during Hajj).
 - Combining Maghrib and 'Ishā' at Muzdalifah (during Hajj).(Reference: Abū 'Abdillāh al-Shaybānī, 1403 AH: 1/159–162).

Evidence from Prophetic and Companion Practice

1. Narrated by Nāfi':
"The Messenger of Allah (peace be upon him) would instruct his mu'adhdhin on rainy or windy nights to announce: 'Pray in your homes.'"
(Bukhari 666; Muslim 697)
2. Practice of Ibn 'Umar (may Allah be pleased with him):

During heavy rain, leaders would delay Maghrib and hasten 'Ishā' before twilight faded. Ibn 'Umar prayed with them without objection.

'Ubayd Allāh reported that Al-Qāsim and Sālim (prominent scholars) also prayed in congregation under such conditions.

(Ibn Qudāmah, 1388 AH/1968 CE: 2/205)

3. Statement of Abū Salamah:

"It is Sunnah to combine Maghrib and 'Ishā' on rainy nights."

Ibn 'Umar would combine them when the rulers did so.

(Ibn Qudāmah, 1414 AH/1994 CE: 1/313)

Key Takeaways

1. Flexibility in Adverse Conditions:

The concession to combine prayers reflects Islam's practical adaptability, ensuring worship remains feasible without undue hardship.

2. Variation Among Schools:

While the majority permits weather-based combining, the Ḥanafī school limits it to Hajj contexts, emphasizing textual strictness.

3. Objective of Ease (Taysīr):

This ruling aligns with the broader Islamic principle of removing hardship (*raf' al-ḥaraj*), particularly in challenging climates.

The Jurisprudence of Artificial Rainmaking

This is a contemporary issue not addressed by classical jurists, necessitating an application of Islamic legal principles to modern scientific interventions.

Legal Basis for Permissibility

1. Default Principle (Al-Asl fi al-Ashya' al-Ibaha):

- All matters are inherently permissible unless proven harmful or prohibited.
- No textual evidence prohibits scientifically-induced rainfall.

2. Quranic Framework of Causality (Asbab):

- Allah established natural systems where causes produce effects:

"It is Allah who sends the winds, stirring clouds which We drive to dead land, reviving the earth after its death. Such is the resurrection." (Quran 35:9)

- Engaging with these causes—through technology—aligns with divine wisdom.

Conditions for Permissibility

- Scientific Efficacy: The method must be proven effective by experts.

- Absence of Harm: It must not damage ecosystems, humans, or animals, per the Prophetic maxim:

"There should be neither harming nor reciprocating harm." (Ahmad 2865, Ibn Majah 2340)

- Avoiding Waste: Prohibited if financially extravagant (*israf*), as the Prophet condemned: *"Allah hates for you... wasting wealth."* (Bukhari 1477, Muslim 593).

- Ultimate Dependence on Allah: While employing means, believers must recognize rain's true origin:

"Have you seen the water you drink? Is it you who bring it down from the clouds, or are We the Sender?" (Quran 56:68-69)

- Fatwa Precedent

The Islamic Fiqh Council (Fatwa No. 2573, 2012) ruled:

"Using ionization to stimulate rainfall is permissible if proven safe and effective, as it engages with Allah's created systems without overriding divine will."

Conclusion

Artificial rainmaking is Islamically valid when:

1. It functions as a *permissible cause* within Allah's natural order.
2. It avoids harm and extravagance.
3. Users maintain *tawakkul* (reliance on Allah), acknowledging Him as the ultimate Provider. This reflects Shariah's dynamic capacity to address modern challenges while upholding core principles of benefit (*maslaha*), prevention of harm (*darar*), and divine sovereignty (*rububiyah*).

Prohibition of Selling Unripe Fruit

Islamic commercial law incorporates climate considerations through the prohibition of selling agricultural produce before ripening. This ruling safeguards buyers from potential crop failure due to environmental factors.

Juridical Consensus

All four Sunni schools prohibit selling fruit before evident ripening (*badāw al-ṣalāḥ*), contingent upon:

- Visible ripening signs (e.g., color change)
- Removal of climatic risks that may destroy the crop

(Al-Sarakhsī, 1414 AH/1993 CE: 12/167; Al-Zarqānī, 1422 AH/2002 CE: 5/334–335; Al-Sharbīnī, 1415 AH/1994 CE: 8/88–89; Al-Mardāwī, n.d.: 5/53).

Ibn Qudāmah and Al-Nawawī affirmed scholarly consensus (*ijmā'*) on this prohibition.

(Ibn Qudāmah, 1388 AH/1968 CE: 4/63; Al-Nawawī, 1392 AH: 10/181).

Primary Evidence: Prophetic Prohibition

Hadith of Anas ibn Mālik (RA):

"The Messenger of Allah (PBUH) forbade selling fruits until they blossomed (ṭarū'). When asked about blossoming, he said: 'Until they redden.' He added: 'If Allah destroys the crop [due to climate factors], how will you take your brother's wealth unlawfully?'"

(Bukhārī 2198; Muslim 1555)

Legal Rationale ('illah):

The prohibition addresses:

1. Climatic vulnerability – Unripe crops risk destruction by frost, drought, or storms.
2. Economic justice – Prevents unfair loss to buyers when crops fail naturally. (Ibn Qudāmah, 1388 AH/1968 CE: 4/63).

Key Implications

1. Climate-Responsive Transactions: Islamic law mandates risk assessment in sales, accounting for environmental volatility.
2. Ethical Commerce: Aligns with the principle of *gharar* (prohibited uncertainty) by eliminating speculative sales.

3. Contemporary Relevance:

This ruling gains urgency with modern climate instability threatening agricultural yields.

Legal Status of Well-Digging in Arid Lands

Islamic jurisprudence actively encourages the reclamation of barren lands through well-digging, recognizing its potential to transform deserts into fertile areas. While scholars unanimously permit this practice, they differ regarding the extent of exclusive rights granted to the digger, seeking to balance individual initiative with communal benefit.

Scholarly Consensus and Divergence

All major schools agree on:

1. The permissibility of well-digging in wastelands (iḥyā' al-mawāt)
2. The digger's entitlement to certain rights

The disagreement centers on:

- The spatial extent of exclusive rights (ḥarīm al-bi'r)
- Conditions for water access by others

Detailed Scholarly Positions

1. Ḥanafī School (Abū Ḥanīfah)

- Sanctuary Measurements:
 - Wells: 40 cubits (≈18m) radius
 - Springs: 500 cubits
 - Rivers: 60 cubits
- Evidentiary Basis:
 - Prophetic narration: "Whoever digs a well has rights to forty cubits around it" (Aḥmad 2/494)
 - Functional requirements for water drawing and livestock management (al-Zayla'ī 6/37)

2. Mālikī School

- Key Principles:
 - No exclusive ownership of water sources
 - Prohibition against withholding excess water
- Legal Basis:
 - Ḥadīth: "Do not withhold surplus water to prevent pasture" (Aḥmad 7697)
 - Distinction between land revival and water access (Mālik ibn Anas 4/474)

3. Shāfi'ī School

- Scope of Rights:
 - Limited to functional areas:
 - Water drawing points
 - Troughs and waterwheels
 - Livestock resting areas
- Rationale:
 - Balances digger's needs with public access (al-Sharbīnī 3/500)

4. Ḥanbalī School (Aḥmad ibn Ḥanbal)

- Variable Standards:

- 25 cubits for non-standard wells
- 50 cubits for standard wells
- Flexible Approach:
 - Alternate reports emphasize either:
 - Need-based determination
 - Customary standards (al-Mardāwī 6/372)

5. Ibn Ḥazm's Perspective

- Expansive View:
 - Full rights to all water reaching the revived source
- Justification:
 - Complete ownership incentivizes land reclamation (Ibn Ḥazm 7/81-82)

Supporting Evidence

1. Prophetic Guidance

- Mursal report: "Standard wells have 50-cubit sanctuaries, desert wells 25 cubits" (al-Ḥākim 4/109)

2. Functional Necessity Doctrine

- Sanctuary must accommodate:
 - Water collection systems
 - Livestock management
 - Ancillary structures (Ibn Qudāmah 5/346)

Contemporary Application

This juristic discourse offers a framework for:

- Sustainable Development: Encouraging arid land reclamation
- Resource Equity: Balancing private and public water rights
- Climate Adaptation: Addressing water scarcity through Islamic principles

The variation in opinions reflects Islam's flexible approach to environmental management, allowing for context-specific solutions while maintaining core ethical and legal principles.

Conclusion: Islamic Perspectives on Climate Change and Environmental Jurisprudence

1. Quranic Framework of Climate Dynamics

The Quran affirms that environmental changes occur within a divinely-ordained cosmic system, while also indicating that significant climatic shifts may signal the unraveling of the natural order as part of eschatological events.

2. Anthropogenic Climate Disruption

Human actions that deviate from their role as stewards (khalā'if) of the earth—particularly exploitative practices contradicting the mandate to "cultivate and preserve" (Quran 2:30, 6:165)—are key drivers of ecological imbalance. Examples include:

- Artificially manipulating rainfall patterns without regard for systemic consequences
- Practices that prioritize short-term gain over long-term sustainability

3. Environmental Jurisprudence as a Global Model

Islamic law offers a comprehensive framework for addressing contemporary ecological crises through:

- Expanded Ijtihād: Developing context-sensitive rulings grounded in:
 - Maqāṣid al-Sharī'ah (higher objectives)
 - Qawā'id fiḥiyyah (legal maxims like "No harm shall be inflicted or reciprocated")
- Systemic Solutions: Structuring environmental governance around:
 - Collective responsibility for resource preservation (Quran 55:7-9)
 - Intergenerational equity in resource use
- 4. Quranic and Prophetic Environmental Mandates
Key themes in Islamic environmental ethics include:
 - Stewardship of Natural Resources: Ensuring equitable access to water, air, and soil for present and future generations
 - Afforestation as Worship: Tree planting as a sustained act of charity (ṣadaqah jāriyah)
 - Water Conservation: Prohibiting waste (isrāf) and pollution under the principle of "No corruption on earth" (Quran 7:56)
- 5. Climate-Responsive Legal Adaptations
Islamic jurisprudence demonstrates remarkable adaptability to climatic realities through rulings such as:
 - Prayer Accommodations:
 - Combining prayers during extreme weather
 - Permitting home prayers during heavy rain/severe cold
 - Water Purity Standards:
 - Accepting rain/snow as purifying agents
 - Special dispensations for mud-splashed clothing
 - Agricultural Protections:
 - Prohibiting premature fruit sales to mitigate climate risks
 - Contracts (musāqāh, muzāra'ah) incentivizing sustainable farming
- 6. Forward-Looking Implementation
To operationalize these principles, Muslim societies must:
 - Institutionalize environmental ḥisbah (public accountability)
 - Develop green finance instruments (ṣukūk al-bi'ah)
 - Integrate climate adaptation into urban planning (e.g., water-efficient mosques)

This synthesis of revealed wisdom and juristic innovation positions Islam as a vital contributor to global sustainability dialogues—one that harmonizes ecological integrity with spiritual consciousness.

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