CHAPTER - 05

RELIGIOUS PERSPECTIVE

(NON-INDIAN)
JUDO-CHRISTIANITY

Amongst the non-Indian school of thoughts, Judo-Christianity holds a crucial and remarkable place. Judaism is a robust religion, which teaches strict obedience to the laws, statutes and ordinance of God. God of Israel is holy and just God and Judaism proclaims to follow ‘Yahweh’ as diligently as is possible. Consequently Judaism teaches justice, righteousness and holiness in the life and conduct of the people. As man is believed to have been made in the image of God, so by following the laws, statues and ordinances given by Moses, one becomes a partner of God and fit for his fellowship.

The Jews regards themselves to be chosen people on earth. But to be chosen people of God carries not only a great mission for the mankind, but also a great responsibility and even much suffering for the Jews. Because the Jews are the chosen people, so they must be holy, just and righteous, and they alone serve as sacrifice so that mankind may be saved.\(^1\)

The Old Testament of the existing Bible is the main book of the Jews, in which God has raveled his ways to his chosen people. This book has been divided into law, prophets and writings. The Law comprises the first five books of the Bible, namely, Genesis, Exodus, Leviticus, Numbers and Deuteronomy and together they are called ‘Pentateuch’.\(^2\) Their greatest prophet Moses gave the Law to the Jews. This contains the basis of what is known as Torah. Jews believes that God reveals himself to his people in the form of Torah. Thus, Torah is the divine revelation to his people through his servant Moses at Mt. Sinai. Apart from these sacred writing, ‘Talmud’ is also an important text which contains the teachings of rabbis and Misnah, which were collected by Judah, the Prince.

Christianity owes its name to Jesus Christ, who himself was a Jew and was soaked in the spiritual aspirations of the Jews which were centered on the vision of a forthcoming Messiah. The Old Testament, specially the Psalms, but also the Apocryphal books of Enoch and Daniel did not only influence Jesus. This book supplied the key notion of ‘Son of Man’, which was used by Jesus in reference to himself. The Christians derive their inspiration from the 39 books comprising the Old Testament, but much more from the 27 books comprising the New Testament.
The Bible itself means a collection of books. The New Testament has four Gospels, which record the life, teaching, death and resurrection of Jesus. The first three gospels have more or less common contents and the fourth gospel called ‘Johannine’ has been written by St. John who gives a very intimate picture of his master regarded as the Messiah and the Son of God.  

Christianity arose out of Judaism as its sect. But later on it was distinguished as a separate religion. Although both the religions are regarded separately, they share themselves also as Judo-Christian faith. Judo-Christianity beliefs are similar in various aspects, although it is accepted by some scholars that Christianity is also a refined form of Judaism. There are many philosophical and spiritual beliefs, where both traditions are of the same opinion. The literature of the Bible and of the Judo-Christian religious tradition is filled with admonitions, commandments, and stories promoting conservation, respect for nature and the environment, and kindness to animals. Numerous Biblical laws, which prove their relevance in the arena of environmental crisis and in building environmental ethics, are as follows:

**Principle of Creation Value:**

Judo-Christianity believes that God created the heavens and earth and all things found therein. Almighty God envisioned a world of beauty and harmony, and he created it, making every part of an expression His freedom, wisdom and love. The doctrine of cosmos teaches that God created the whole cosmos with all animate and inanimate beings, materials substance, and forces out of nothing.

"You are worthy, our Lord and God, 
to receive glory and honour and power, 
for you created all things, and 
by your will they were created and 
heaven their being"  

*Through Him all things were made:*  
*Without him nothing was made*  
*That has been made.*
The fact that God is creator endows all of creation with an intrinsic significance and importance. The Talmud observes, “Of all that the Holy One Blessed by He created in His World, He created nothing in vain.”\(^7\)

Nothing in creation is useless or expendable; everything manifests some divine purpose. It follows, therefore, that there is a divine interest in maintaining the natural order of the universe.

God is the creator of the whole universe. The entire world is God’s creation, and its continuing life and preservation are thoroughly dependent upon God. Likewise, man, who is part of God’s creation is also dependent upon him for his life and survival. In this regard, the Bible does not recognize or make a distinction between such categories as “world of nature” and “humanity”. The categorical term, which the Bible employs for the whole sweep of the existing realities, is ‘creation’. The creation category unites both humanity and the world of nature. It also brings the Divine as an integral part of this unity. Without the divine element, the creation category does not come into existence. Creator God, humankind, and the world of nature are thus united and brought into organic wholeness through the act of creation. Creation, therefore, establishes a viable on-going cosmic community – a community made up of God, humanity, and the world. Each monads of this trade is dependent on the other for survival and fulfillment.\(^8\)

The secularized modern view of nature cuts clear a distinction between human and nature categories. Nature is dealt with as an end product of the whole creative process with no value beyond its material worth. We see it as the non-human part of the universe, “one which has lost its direct sense of dependence on and the derivation from God.”\(^9\) The doctrine of creation teaches that the whole creation is a sacred gift. And in this regard, humanity is no different from the rest of God’s creation. The interdependent relationship within this cosmic community alone sustains both humanity and the world of nature.

The Genesis story begins by affirming the ethical character of all God’s creation. It affirms the goodness of God by affirmation the goodness of everything he has created. God is good in Himself and good in everything He desires and does for His creatures – humankind and the world. God’s goodness is attested more in the ongoing creation than in his ontological resistance. The creation story also tells us
how humankind and the world may individually and collectively participate and share in this divine goodness. The continual goodness was experienced in maintaining a harmonious and creative interdependent relationship within the cosmic community. The creative network establishes a trialogical relationship between the divine, humanity, and the world. The secret of the continued goodness was found in maintaining the harmony between the monads of the triad being rightly and creatively related with each other.  

The Bible teaches that God loves and enjoys all that He has created. Psalm states, “You open your hand and satisfy the desire of every living thing. The Lord is righteous in all his ways and loving towards all he has made.” According to Bible God feels a strong relationship with All of His creation. “The Lord reigns ..... let the heavens rejoice, let the Earth be glad, let the seas Resound and all that is in it ..... He comes to judge the earth.”

The whole creation shows the power of God. God calls all of his creation to worship and praise his glory. “Then I heard every creature in heaven and on earth and under the earth and on the sea, and all that is in them, singing “To Him who sits on the throne and to the Lamb, be praise and honors and glory and power forever and ever.”

Both Old and New Testament affirm, "The earth is the Lord’s, and everything in it.” According to God, "every animal of the forest is mine, and the cattle on a thousand hills. I know every bird in the mountains, and the creatures of the field are mine." God personally knows every creature, not just every human. Not only does God own everything and know every creature, but He cares for and provides for the physical needs of His creatures. For example, Psalm 104 says that God provides the water from the mountains for "all the beasts of the field and the wild donkeys [to] quench their thirst.” These waters provide for nesting places for birds, grass for cattle, and food for man. The psalm goes on to describe the "trees
of the Lord” and the "cedars of Lebanon that He planted.” Also described are the stork, wild goats, lions that "roar for their prey and seek their food from God", and the creatures of the sea, large and small, that exist "beyond number." After listing all these creatures, the psalm goes on to say that they all rely upon God to "give them their food at the proper time" and that "they are satisfied with good things.” Psalm 104 indicates quite clearly that God cares for the earth and His creatures. Likewise, in the New Testament, Jesus affirmed that God loves His creatures and provides food for them.

Thus, an important implication of the principle of creation value from an ethical standpoint is that God places value on all the elements of nature independent of human use and human centered values. All of nature is equal because all is God and God is all. Nature is respected and valued because it is part of the essence of God. All nature deserves respect because God made them to be as they are.

**Mankind’s Responsibility: Stewardship**

Bible teaches that on the sixth day of creation God created man. He created man in his own image. Man is not only created in the image of God and bestowed with the capacity and the privilege to reflect the divine qualities and have a personal relationship with the Creator God. Mankind was also invested with the right to exercise dominion over all of God’s creation.

“Then God said, ‘Let us make man in our image, in our likeness, and let them rule over the first of the sea and birds of the air, over the livestock, over all the earth, and over all the creatures, that move along the ground.’” So God created man in his own image, in the image of God He created him, male and female be created them. God blessed them and said to them, “Be truthful and increase in numbers, fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground.”

The Judo-Christianity perceives man, as God’s representative on Earth, responsible for filling it with human beings and managing the other living creatures. Because he is made in a God image, man must act in a Godlike way towards his fellow creatures. At the creation of man, God commanded that human take control over the earth and rule over the animals. Having dominion doesn’t mean to pillage and plunder, but to take care of the earth and its creature and
resources. In Genesis 1:28, God tells people to subdue nature. The word “subdue” is translated from the Hebrew word “kabash” which means to make, to serve, by force if necessary. But “subdue” does not mean “abuse”, just as the phrase “rule over” in the Bible does not mean “exercise tyranny over”.

Some specific instructions pertaining to managing nature are given in Genesis “The Lord God took the man and put him in the Garden of Eden to work it and take care of it.” The phrase, “to work it” means “to till it” or “to cultivate it”; the general meaning is to use productively. The phrase to “take care of it” means “to keep”, “to guard”, “to exercise great care over”. The intent of “keeping, guarding, caring over” is to sustain the function for which the element of nature or natural system being cared for was originally designed. Sustaining the original God-designed functions of nature is a very important objective from theological, ethical and practical standpoints.

Thus, People are to practice good stewardship. The word “steward” and “stewardship” is used throughout the Old and New Testaments. The word used for steward in the Bible can also be interpreted as manager or servant. When the word for steward (manager, servant) is used in the Bible, it refers to a person who is put in charge of taking care of something that does not belong to him or her. This meaning is consistent with the Webster’s Dictionary definition of a steward as “one employed in a large household or estate to manage domestic concerns”. As stewards of nature, people have been appointed by God to manage the “domestic environmental concerns” of our planet earth home.

According to the Bible, general characteristics and responsibilities of a steward include being faithful, wise and responsible. The steward should be concerned with meeting daily needs and is not to abuse or waste what he or she has been put in charge of managing. The steward is to maintain self-control (not overindulging), be a “problem-solver”, and follow the household or estate owner’s wishes and instructions with respect to management. Further evidence of human-stewardship obligations is found in the Bible's stressing that mankind is only a "sojourner," a temporary resident of the land the Lord loans to him. In Leviticus the Lord proclaims, "The land is mine; for you are strangers and sojourners with me."
The Twenty-fourth Psalm makes clear that the world belongs not to mankind, but to God, observing that "The earth is the Lord's, and the fullness thereof; The world, and they that dwell therein." Similarly, Deuteronomy 10: 14 proclaims, "Behold, unto the Lord thy God belongeth the heaven and the earth, with all that therein is." All living things are also God's creatures and belong to Him, as the Lord clearly points out in Psalm 50: “For every beast of the forest is mine; and the cattle upon a thousand hills. I know all the fowls of the mountain; and the wild beasts of the field are mine.”

Thus, the Judo-Christian environmental steward understands that God ultimately controls the elements of nature or natural systems that he or she may be involved in using or managing, according to His ways and plans. Whether he or she is involved in the use and management of farmland, forestland, parks, natural areas, or air and water resources at a large-scale, the Judo-Christian environmental steward realizes that human use and management of nature which run counter to God's ways and plans are detrimental to nature and ultimately to people. There is also a realization that whenever we go our own way rather than following God, He is grieved by our actions.

Attitude towards Natural Resources

(a) Animals

The Judo-Christianity is quite emphatic in stressing the concept of kindness to animals. Books of Exodus and Deuteronomy clearly teach compassion and kindness towards animal beings, birds, etc. There are numerous biblical passages and law, which deal with the animal welfare and forbid the overlooking of animals and require that stray and lost creatures be helped.

Genesis suggests that man’s relationship to the rest of creation should be characterized by solidarity, benevolence and control. The Bible clearly decrees that cruelty to domestic animals is forbidden. The ox, we are also told, is entitled to the fruit of its labor: "Thou shalt not muzzle the ox when he treadeth out the corn". Moreover, Deuteronomy tells us "Thou shalt not plow with an ox and an ass together," suggesting that pairing animals of different sizes and strengths would cause a conflict and would place a strain on the weaker of them or perhaps on both.
The Bible makes clear that God condemns and harshly punishes cruelty to animals. Proverbs tell us that among the "six things, which the Lord hates" are "hands that shed innocent blood." Proverbs goes on to say that a righteous person cares for his animals: "A righteous man has regard for the life of his beast, but the tender mercies of the wicked are cruel." This important verse suggests a Biblical division of people into two distinct types: those who are righteous and just and are kind to their animals, and those who are wicked and cruel to creatures under their care.

The book of Hosea suggests that God would make a pact with the animals to give them safety from being hunted and persecuted by abolishing the instruments of their destruction: "And in that day, will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground; and I will break the bow and the sword, and the battle out of the earth; and I will make them to lie down safely." Isaiah eloquently describes how the animal kingdom will be included in the blessings of peace on earth when it is achieved: "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion - - and the lion shall eat straw like the ox.... They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord." The New Testament contains many favorable references of protecting animals and nature. Jesus stresses that God loves even the lowliest of creatures. Matthew reports Jesus's belief that God cares for all His creatures, even those of little monetary value to us. In Luke, Jesus uses the Biblical laws of humane treatment of animals to justify healing a crippled woman on the Sabbath, saying: "Does not each of you on the Sabbath untie his ox or his ass from the manger, and lead it away to water it?" Again in Luke, Jesus similarly justifies healing a man on the Sabbath, saying "Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day?" And in the Sermon on the Mount, Jesus speaks of "the fowls of the air," saying "your heavenly father feedeth them."
Interestingly, nowhere in the New Testament is Jesus depicted as eating meat of any kind in his lifetime, not even at The Last Supper, although on two occasions after his death and resurrection he is said to have eaten fish.

Every Christians see deep significance in the story of Jesus beginning his life among the animals. Denied shelter and lodging by the humans of Bethlehem in Judea, Mary and Joseph were forced to use a manger for Jesus' birthplace. There, Jesus was born presumably in the company of such creatures as donkeys, oxen, cows and sheep. Jesus's appreciation for animals is demonstrated by the repeated analogies and references to animals that he used in his teachings. He referred to his followers, and those who worship the Lord, as sheep, and he compared God's care for Jerusalem with a hen's concern for her brood. Often in his teachings, Jesus compared himself to such animals as the lamb and the dove, known for their innocence, meekness, and docility. He often represented animals as being under God's providence; and Jesus’s repeated statements to practice love, mercy, and compassion are consistent with, and indeed fundamental to the humane and preservation ethic.

The Bible contains numerous scriptures against the wanton or cruel killing of wildlife and domestic animals. The view that mankind's fate depends on protecting and preserving the earth's life-support systems – the Environment – can be found in Ecclesiastes which stresses that if wildlife perishes, humans will not long survive: “For that which befalleth the sons of men befalleth beasts, even one thing befalleth them: as the one dieth, so dieth the other, yea, they have all one breath; so that a man hath no preeminence above a beast.... All go unto one place; all are of the dust, and all turn to dust again. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth? "

In numerous places in the Bible, the Lord acts toward humans and animals in an equitable way. When God saved Noah and his family from destruction, He treated the animals in a similar manner: “And God remembered Noah and every living thing, and all the cattle that were with him in the ark.”

The food laws also imply a strong connection between the human and animal worlds. Leviticus sets out the basic principle of proper food. No blood may be
consumed out of respect for life. Only certain types of birds, land animals and fish may be eaten.\textsuperscript{35}

The Bible also recognizes the rights of animals domesticated for farm labour. Just as human labourer should have a day of rest once every seven days, all animals are to be assured of the day of rest and are not to be used for work. Yahweh commands Israel, \textit{“Six days to your work, but on the seventh day do not work, so that your ox and your donkey may rest and the slave born in your households, and the alien as well may be refreshed.”}\textsuperscript{36}

These prescriptions laid down thousands of years ago are truly incredible. The institution of Sabbath Day, the Sabbatical year, and the Jubilee year show a remarkable sense of ecological awareness and recognition of animal and biosphere rights which are essential to work out a scheme of eco-social ethics and justice. Biblical ethics exhort human beings to show justice towards animals and the biosphere.

(b) Plants and Other Resources

Whereas earth’s natural resources are largely a topic for wonder and grateful appropriation,\textsuperscript{37} much more is said about plant life, its place in God’s plan, and man’s relationship to it. The account of creation in Genesis 1 climaxes with the creation of man on the sixth day and in a sense all the work of the previous days prepares for this. Day three with the emergence of the dry land from the universal ocean and the growth of the first plants is a large step in preparing a habitable environment for human life. Two main kinds of vegetation are distinguished, plants and trees. Both are characterized by bearing seeds and propagating themselves according to their kind. The repeated references of seed bearing and kinds of vegetation hint at God’s concern that life should continue and affirm that he organizes the different types of plant life.

Trees and forests are accorded a special reverence in the Bible, and one of the first thing the Israelites were commanded to do when they “came into” the Promised Land was to plant trees and allow them to mature before eating the fruits thereof.\textsuperscript{38}

One of the world’s first nature-protection regulations is found in the Mosaic Law,\textsuperscript{39} which forbids the destruction of fruit-bearing trees even when waging war against
a city. The verse concludes "thou shalt not cut them down (for a tree of the field is man's life) to employ them in the siege." Elsewhere in the Mosaic Law, strict and detailed rules are set forth on caring for trees. For example, Genesis orders that fruit trees be left wild and unpruned for the first few years in order to give them strength and increase their yield.\(^{40}\)

There are few laws about plant life. Exodus insists on compensation to the owner where his crops are damaged by fire or grazing, but this is more a question of property rights than environmental protection.\(^{41}\) But Deuteronomy’s ban on the cutting down of fruit trees in war to prosecute a siege does sound more environmentally motivated: “you may eat of them, but you shall not cut them down. Are the trees in the field men that they should be besieged by you?”\(^{42}\) When fruit trees are planted, they must be allowed to crop without being picked for three years. The fourth year’s produce must be given to God, and then from the fifth year on it may be harvested normally.\(^{43}\) This patient waiting until the fifth year will ensure that they ‘yield more richly for you.’ It seems likely that the enhanced crop is seen as God’s reward for giving to him the first fruits, not an automatic result of good horticultural practice. Throughout the law there is a requirement that first fruits of all crops, firstling domestic animals, and an annual tithe should be dedicated to God.\(^{44}\)

The law that looks most ecological in intent is that dealing with the seventh year: “For six years you shall sow your land and gather in its yield; but the seventh year you shall let it rest and lay fallow, that the poor of your people may eat; and what they leave the wild beasts may eat.”\(^{45}\) Here the land is portrayed as needing a Sabbath, though the major thrust is once again on helping the poor. Most strikingly too it helps the wild animals, who more frequently are viewed as a major threat to human survival. This legislation while not comprehensive does seem to convey a gentle non-exploitative approach to the environment. Resting the land every seventh year, giving first fruits to God, helping the poor and even the wild beasts are the reasons appealed to in order to justify these rules. Maximum yields, the texts suggest, will be achieved by putting God first and letting the poor share the harvest, not by overworking the land and retaining all its fruits for oneself.
Also in Leviticus, the Lord's appreciation for the land is made clear when He promises the Israelites that, if they obey His commandments, the land will reward them: "If ye walk in My statutes, and keep My commandments, and do them; then I will give you rains in their season, and the land shall yield her produce, and the trees of the field shall yield their fruit.... And I will give peace in the land." 46

It sees in water a vitalizing agent of the earth: "no shrub of the field was yet on earth and no grasses of the field had yet sprouted, because the Lord God had not sent rain upon the earth"; 47 a natural resource most essential for the survival of living beings: "You gave them water when they were thirsty"; 48 a tool of destruction; 49 having religious functions; 50 a tool for testing people; 51 a natural barrier; 52 a means of identity, particularly through the possession of wells; 53 and a carrier for transport. 54 Furthermore, water is a symbol in a great variety of metaphors, e.g., in Jacob's final words to his son Reuben:"Unstable as water, you shall excel no longer." 55 Ezekiel mentions water as a symbol of weakness: "All hands shall grow weak, and all knees shall turn to water." 56 Proverbs says:"The words a man speaks are deep waters, a flowing stream, a fountain of wisdom." 57

Ethics

Judo-Christian ethics links itself directly or indirectly to the problem of environment on the whole. The Judaism comprises its ethics in the Ten Commandments, which are mentioned in Exodus. 58 It is believed that these commandments are directly given to the Moses for all the Jews. So, they are followed and regarded as God’s voice.

The Ten Commandments

1. "I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage. You shall have not other gods before Me.

2. "You shall not make for yourself a carved image, or any likeness of anything that is in the heaven above, or that is in the earth beneath, or that is in the water under the earth'; you shall not bow down to them. For I, the Lord your God, am a jealous God, visiting the iniquity of the fathers on the children to the third and fourth generations of those who
hate Me, but showing mercy to thousands to those who love Me and keep My Commandments.

3. “You shall not take the name of the Lord your God in vain, for the Lord will not hold him guiltless who takes His name in vain.

4. “Remember the Sabbath day, to keep it holy. Six days you shall labour and do all your work, but the seventh day is the Sabbath of the Lord your God. In it you shall do no work; you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates. For in six days the Lord made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the Lord blessed the Sabbath day and hallowed it.

5. “ Honour your father and your mother, that your days may be long upon the land which the Lord your God is giving you.


7. “You shall not commit adultery.

8. “You shall not steal.

9. “You shall not bear false witness against your neighbor.

10. “You shall not covet your neighbor’s house’, you shall not covet your neighbor’s wife, nor his male servant, nor his female servant, nor his ox, nor his donkey, nor anything that is your neighbor’s”59

Sixth commandment prohibits everyone to murder. Murder stands for harming or taking one’s life. It includes all living creatures. This commandment directly links itself to the cruelty to animals. In Talmud, there are listed seven laws, in which one of them is prohibition of cruelty to Animals. It includes not eating flesh taken from an animal while it is still alive.60 The Talmud states that the instruction to not eat ‘flesh with life’ was given to Noah. Thus, compassion and love towards everything beings are explicitly required for Jews.

Ethical code of conduct preached by Jesus Christ is called the ‘Sermon on the mount’ (Mathew). From the Sermon on the Mount several sublime virtues occur like love, compassion, mercy, forgiveness that is very helpful in building
environmental ethics. In the Sermon on the Mount, he says “Blessed are the merciful” and “Be merciful, even as your father is merciful”. He twice repeats, “I require mercy, not sacrifice.” This accord with the teachings of the psalmist that God’s compassion rests on all His creatures.

Jesus also emphasized the notion and attitude of service. It commands mankind to act service and compassion to each other and all of creation. Concept of love holds a important place in Christianity. A whole hymn is dedicated to love. According to which love is patient and kind, love is not jealous or boastful, it is not arrogant or rude. In Sermon on the Mount, Jesus says, “You have heard that it was said”, you shall love your neighbour and hate your enemy. But I say to you, love your enemies. Bless those who curse you, do good to those who hates you” Thus, Jesus’s love extends from enemy to each living being.

Christian ethics also promote non-possession. It teaches that one needs not to worry about his life, food, etc., since God will take care of everything. In addition, it gives example of birds that never stores anything, yet its life goes on under the mercy of God. “Therefore I say to you, do not worry about your life, what you will eat or what you will drink; nor about your body, what you will put on. Is not life more than food and the body more than clothing? Look at birds of the air, for they neither sow nor reap nor gather into barns: yet your heavenly Father feeds them. Are you not of more value than they? Which of you by worrying can add one cubit to his stature? 

This exhorts the virtue of non-possession. The root causes of present environmental crisis are lack of sensibility and sensitivity towards nature and living beings, consumerist life style and tendency of acquisition. Such teachings of Jesus definitely promote simple living.

Thus, Judo-Christianity, promote several sublime virtues like compassion, non-violence, service, love, non-possession, mercy, universal friendship, in different ways helping in building a conduct compatible for environmental ethics. The Judo-Christianity commands that more a person will follow laws and commandments of God, the more he will achieve closeness to God.

The Judo-Christianity asserts that non-harmonious relation between man and nature is due to the original sin also, and the disastrous and holocausts etc are the
consequences of this original sin. The only way out to redeem oneself is to follow God’s law and commandment to be close with God. According to Christianity, Jesus Christ sacrificed his life for the redemption of mankind. One can have victory in the struggle with sin by studying and applying God’s world in their lives.

The belief in the Day of Judgment also promotes environmental stewardship and compels people to abide by God’s commandments and Gospels. The judgment day or the Last Judgment or the day of Lord is the ethical judicial trial, judgment and punishment / reward of individual humans, a divine tribunal (God) at the end of time, following the destruction of human’s present earthly existence. The Judo Christianity believes in the concept of Hell and Paradise. On the Day of Judgment God will judge everyone according to his work and deeds. Good works will be awarded with Paradise and bad one will be punished and will be sent to the Hell fire. This also exhorts everyone to be righteousness on his or her deeds.

“When the son of man shall come in his glory, and the holy angels with him ..... And there shall go away everlasting punishment; but the righteous into life eternal.”

Judgment day will be both a glorious & fearful day. It will be the end of the time and a day of reckoning for all people before their creator.

Thus, it is clearly seen from the above description that Judo-Christianity believe, that nature occupies a special place in the heart of God. All plants, animals, minerals, water, air, the world, and universe belong to the same family of God’s creation as that of humanity. Francis of Assisi took this fact seriously and related to nature in human term. He was known for addressing animals as his brothers and birds as sisters. The Bible recognizes the intrinsic value of all living beings and creatures to exist and fulfill their role within the cosmic community. Not only do the elements of nature have their own intrinsic and inalienable rights, they also have their own unique destiny, and this destiny of nature and universe is inseparably linked with that of human beings, as expressed in Apostle Paul’s letter to Christian in Rome. Passage of man’s dominion over in the Bible has been so misunderstood and misinterpreted that mankind who has appointed himself as a owner of the whole creation and this very notion is tearing very fabric of earth’s
sustainability. He has been playing a tyrant for the nature. Instead, mankind is bestowed with the capacity, the responsibility of the whole creation, which God cares and loves for. Since man is created in the image of God, he is to exercise godly dominion over nature, means that people act as stewards or caretakers of nature who are ultimately responsible to God for their use and management also.

The Judo-Christian ethic provides a moral basis for environmental ethics. It promotes to love, respect, and care for all life forms including inanimate part of nature. One of the greatest Christian theologians of all times, the medical missionary and Nobel Prize winner Dr. Albert Schweitzer, wrote that human were “compelled by the commandment of love proclaimed by Jesus” to respect all forms of life. Schweitzer wrote eloquently of the need to show reverence for all forms of life: “A man’s religion is of little value unless even seemingly insignificant creatures benefit from it. A truly religious man does not ask how far this or that deserves sympathy …… to him, life as such is sacred”. The Judo-Christianity helps in building such prospects in mankind, thus establishing its imminent role in the present of era of Eco-crisis.

“The creation waits in eager expectations for the sons of God to be revealed. For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God. We knew that the whole creation has been groaning as in the pains of childbirth right up to the present time.”

**ISLAM**

A monotheistic religion, Islam is a system of belief and practices established by the word ‘Islam’ i.e. surrender or submission to the will of God. To a Muslim, Islam embraces all aspects of life, a kind of totalitarian system with control over all the world domains of human activity. Prophets and authorities have generally described Islam as the religion for guidance and the betterment of the world.

The belief in one God is the bedrock of faith in Islam, and the Quran is the main pillar of the religion. It is believed that the Quran is the uncreated word of God and was spread through revelation by the Prophet Mohammad during a period of twenty-three years. Whatever the Prophet did and asked to be done is known as
‘Sunnah’, and a large number of things said by the Prophet were narrated by Sahabas (companion of the Holy Prophet Mohammad) after his death. These sayings are known as ‘Hadith’. Thus, the main constituents of Islamic religion are the Quran (the book of God), Sunnah (what the Prophet did), and Hadith (narrated by Sahabas). Islam is not only a system of faith, a religion, but also a coded system of practice. The message of Islam is that they should go back to the true faith which they designated Din (religion), or Islam (submission to the will of God).

In the present state of affairs where humanity is grappling with the forces of ecological imbalance and disturbance all over the world, Islam offers appropriate religious moral values for the present and future generation. When the Quran and Hadith are carefully studied from the ecological point of view, there are several verses which can be considered relevant in the context of aforesaid. Islam offers, through its teachings, an opportunity to understand the natural order and human responsibility with its various principles viz. Tawhid (the unity of creation), Fitra (humanity’s place in creation), Mizan (moderation and reason), Khalifa (Stewardship) Akhirah (accountability) etc. They are also the pillars of Islamic environmental ethics. Islamic ecological ideas can be observed in following points:

**Creation – Oneness of God (Tawhid)**

The primary basis of Islamic worldview is the idea of tawhid, or the oneness of God. Islam asserts that there is one God, creator of the universe, and that is the God of providence, mercy and justice. Allah (God) is the absolute creator, sustainer, ruler, destroyer, restorer and recorder.

In the Quran He is over and over again described as powerful over all things. In the first sura of Quran, Muslims pray to the lord accepting Him as the merciful and compassionate Lord of mankind, and requesting Him for help and guidance. According to Quran, Allah is the ultimate cause of all creation. He is the first and last. The whole of creation, its nourishment and distribution are controlled by Allah and His divine laws. Allah is the Almighty power Who created the earth and high heavens, the ever merciful, the all knowing, the one wise and praise worthy.
The Quran teaches that God desired to bring into existence a universe, which should serve as a manifestation of His majesty and His light, and that this was the cause of the creation of the Universe. It says that God created Heaven and Earth in six periods. Before that, God ruled over water. The creation of material Universe started from water and passed from that state till the earth assumed a shape and developed properties, which could sustain human life.

“To him belongs whatsoever is in the heaven and the earth all obey He is will And it is he who originates creation.”

Islam believes that God has created everything with decency, made it beautiful and charming. All His efforts have been to create everything in order and free from all evil. Abdullah Usuf Ali, explaining the creation, says: “God’s creation in itself is good; it is beautiful, in proper proportion, and adopted for the functions it has to perform. There is no evil or disorder in it. Such evil or disorder as creeps in is due to man’s will (as far as the world of man is concerned), and spiritual teaching is directed to train and cure that will bring it into conformity with the universal order or plan. This universal order is mentioned in the Quran as follows, “Everything in the universe is coordinated and well adjusted and there is no disorder, discord or incongruity.” Thus, it is easy to understand that this whole setup of life and motion would not have come into existence if it did not carry within it the quality of correction and improvement. Nature is essentially constructive, not destructive; bringing about order, not disorder; and making for improvement and progress, not deterioration and retrogression.

In Islam, creation has taken place in different grades and sequences although each and everything is composed of the same four elements with different qualities and abilities in different degrees. All creation is created on the principle of order as distinguished from disorder, and of beauty as distinguished from ugliness. And this is due to the mercy of the Creator:

“All created things are alike in having been created from the four elements (the arkan); plants are superior to minerals in being able to absorb nourishment, to grow and feed; animals in addition to these powers have one or more of the five senses, and man, while, of the animal kingdom in other respects and possessing all the senses, also speaks and reasons.”
Thus, everything including human being is the creation of God. Everything in the natural world is the sign of His majesty and as such it is continuously praising him. Islam believes that God has created everything in this universe in due proportion and measure both quantitatively and qualitatively. God has declared in the Quran:

“Verily, all things have We created by measure”\textsuperscript{79}

“...Everything to Him is measured.”\textsuperscript{80}

“And We have produced therein everything in balance.”\textsuperscript{81}

In the universe there is enormous diversity and variety of form and function. The universe and its various elements fulfill human welfare and are evidence of the Creator’s greatness; He it is who determines and ordains all things, and there is not a thing He has created but celebrates and declares His praise.

“Have you not seen that God is glorified by all in the heavens and on the earth - such as the birds with wings outspread? Each knows its worship and glorification, and God is aware of what they do.”\textsuperscript{82}

Each thing that God has created is a wondrous sign, full of meaning; pointing beyond itself to the glory and greatness of its Creator, His wisdom and His purposes for it. “He Who has spread out the earth for you and threaded roads for you therein and has sent down water from the sky: With it have we brought forth diverse kinds of vegetation. Eat and pasture your cattle; verily, in this are signs for men endued with understanding.”\textsuperscript{83}

God has not created anything in this universe in vain, without wisdom, value and purpose. God says: “We have not created the heavens and the earth and all that is between them carelessly. We have not created them but for truth.”\textsuperscript{84} Thus, the Islamic vision revealed in the Quran is of a universe imbued with value. All things in the universe are created to serve the One Lord Who sustains them all by means of one another, and who controls the miraculous -cycles of life and death: “God It is that splits the seed and the date stone, brings the living from the dead and the dead from the living: That is your God - how are you turned away?”\textsuperscript{85}
God creates life and death so that He might be served by means of good works. “Blessed is He in Whose Hand is dominion, and He has power over every thing: He who has created death and life to try you, which of you work the most good.”

All created beings are created to serve the Lord of all beings and, in performing their ordained roles in a cohesive designed society; they best benefit themselves and each other in this world and the next. This leads to a cosmic symbiosis (takaful). The universal common good is a principle that pervades the universe, and an important implication of God’s Oneness for one can serve the Lord of all beings only by working for the common good of all.

**Responsibility of Mankind - Khalifa**

Human nature is the other key facet of the world-view of Islam. Man fulfills a very important role in this cosmos. Although all things are made by God and identified with God in as much as their being created by Him, man enjoys a role as God’s vicegerent (his representative) having a freedom and far-reaching power latent within him. In the Quran God says He has breathed His spirit into man. “When thy Lord said unto the angels: lo! I am about to create a mortal out of mire, And when I have fashioned him and breathed into, him of My Spirit, then fall down before him prostrate.”

This verse provides essential insights into man’s position and nature in this universe. Although he is a creation of God, he is superior to the rest of God’s creation as he has within him the Spirit of God. In this way he is unique among the creations of God. It is only man to whom the angels are commanded to prostrate themselves.

Another aspect that separates him from the rest of creation is his acceptance of the trust offered by God. This trust was offered to all of creation and man was the only one who accepted it. “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 (the trust).” In a matter of trust and trusteeship, the giver of the trust is giving a responsibility to the trustee. In other words, the guardian of the trust has a high degree of freedom and accompanying responsibility in the use (or misuse) of the given trust. The trustee is expected to fulfill the trust in the manner
that the giver of the trust would expect of him. If man did not have the power to
either use or misuse this trust given to him by God, then the whole idea of offering
the trust, in the first place, would be futile. Abdullah Yusuf Ali, a commentator of
the Qur’an says of this verse;

“There is no trust if the trustee has no power, and the trust implies that the giver
of the trust believes and expects that the trustee would use it according to the wish
of the creator of the trust, and not otherwise.”\textsuperscript{89}

Thus, man has the freedom to do what he wills with the power invested in him
through these two means. One is his closeness to God in spirit and second is his
acceptance of the trust. Man’s superiority, control and power over nature and the
rest of creation were thus a part of this trust. After having taken the responsibility
man had to show that he was indeed worthy of keeping it. If he forgets about the
responsibility of the trust and instead takes full and destructive advantage of the
power conferred upon him, the other side of his superiority takes over.

“For He it is who has made you khalifa on earth,
and has raised some of you by degrees above others,
so that He might try you by means of what He has bestowed on you
And thereupon we made you their khalifa on earth,
so that We might behold how you act”\textsuperscript{90}

Islam also believes that all the creation is not just for the mankind. They have
intrinsic value of themselves. Although human beings are at the top of the great
chain of being, they are not the owner of nature, for the sole aim of nature is not
only for human beings and their ends. Natural environment serve humanity as one
of their functions, this does not imply that human use is the sole aim for their
creation. In Quran, it is clearly said that all creation of him is to fulfill mankind
just ends.

“O sons of Adam.
Eat and drink, but do not be wasteful
For God does not like the Prodigals.”\textsuperscript{91}

When we look at the Quran’s general attitude towards the universe, natural
resources and the relation between human beings and nature we found that the
main purpose of human beings is nothing else but to serve God, to be graceful to Him, to worship Him alone and to take care of His making i.e. the whole universe.

“The ultimate consequence of man’s acceptance of trusteeship is the arbitration of his conduct by divine judgment. To be a Muslim is to accept and practice the injunctions of the Shariah. Thus, the Shariah is both a consequence of one’s acceptance of Tawhid and it is a path.”92 The Shariah gives practical shape to the ethical norms in Islam. No moral or ethical issue is only an abstract idea in Islam. They are condified in the Shariah to be preached, practiced and incorporated into the laws of the land. The Shariah seeks to provide a framework, an environment within which men as individuals and as a society can fulfill the role of trustee. This Shariah sets the limits and parameters and the practical guidelines for giving shape to an ethical principle and when ignored causes the kind of disruption in human life, which can now be seen in the form of severe ecological crises. This is because that part of the Shariah pertaining to nature has been completely ignored. Instead of working in subservience to God as his vicegerent, man has developed an axiology that invites him to dominate nature, rather than act as a protector over this aspect of God’s trust. Rather than fulfill a trust, man elevates himself to the status of dominator-deciding the fate of nature without reference to revelation. He has set himself on par with God and about this type of an action the Qur’an says: “Indeed you have put forth a thing most monstrous! As if the skies are ready to burst, the earth to split asunder and the mountains to fall down in utter ruin,”93 This verse actually deals with the attribution of Jesus, son of Mary, to be the son of God. In this context it is being used to demonstrate the abhorrence for any equal being set up with God.

In the Islamic world-view the relationship of man with nature should be like that of a just ruler with his subjects. Although the ruler has power over his subjects, his subjects are a trust over which he stands guards. He is expected to act in a responsible way (as defined by the revelation) towards them. Misuse and abuse of his power would shift him from being a leader to being a tyrant. The end result of tyranny is nothing, but a revolt against the tyrant. This is precisely what is happening between man, the tyrant and nature, the tyrannized. Tyranny is effective only in the short term.
Thus, humanity is expected to behave in such a way that would maintain the balance that exists within the environment ultimately for the survival of all living beings. Efforts must be made to retrieve and readdress the balance that has existed before any current generation may have caused collectively ecological disaster of great magnitude. God has ordained stewardship on the earth to human beings. He is only a manager of the earth and not a proprietor; a beneficiary and not a disposer or ordainer. Man has been granted stewardship to manage the earth in accordance with the purpose intended by its creator.

**Preservation and Protection of National Resources**

Throughout the universe, the divine care for all things and all pervading wisdom in the elements of creation may be perceived, attesting to the All-wise creator. The Glorious Quran has made it clear that each thing and every creature in the universe, whether known to man or not, performs two major functions: a religious function in so far as it evidences the maker’s presence and infinite wisdom, power and grace, and a social function in the service of man and other created beings.

God has ordained that all His creature shall be of service to one another. The divinely appointed measurement and distribution of all elements and creatures, each performing its ordained role and all of them valuable, makes up the dynamic balance by which the creation is maintained. Over-exploitation, abuse, misuse, destruction and pollution of natural resources are all transgression against the divine scheme. Because narrow-sighted self-interest is always likely to tempt men to disrupt the dynamic equilibrium set by God, the protection of all natural resources from abuse is a mandatory duty of mankind.

When we base the conservation and protection of the environment on its value as the sign of its creator, we cannot omit anything from it. Further more, all human beings and indeed, livestock and wildlife as well, enjoy the right to share in the resources of the earth. In Islam, there are many verses which command that man’s abuse of any resource such as water, air, land, and soil as well as other living creatures such as plants and animals is forbidden and the best use of all resources, both living and lifeless is prescribed.
(a) Water

In Islamic culture, water is very highly regarded. The world ‘maa’ (watar) is used in the Quran an about 60 times. Water is introduced as the origin and the source of life. The Quran says: “And we have made of water everything living”.95

The Quran also states that God created from water every animal that goes on its belly, on two legs and on four legs.96 Plants; animals and all man depend on water for their existence for the continuation of their lives. God has said:

“Verily ... in the rain that God send down from heaven, thereby giving life to the earth after its death...”97

“It is He who sends down water from the sky; and
Thereby we have brought forth the plants of every kind...”98

“And you see the earth barren and lifeless, but when We pour down rain upon it, it stirs and swells, and puts forth growth of every resplendent kind.”99

“And We send down pure water from the sky, thereby to bring to life a dead land and slake the thirst of that which we have created-cattle and men in multitudes.”100

God has also shown us other functions of lake, sea, and ocean water. He has made it the habitat of many created beings, which play vital roles in the perpetuation of life and the development of this world. God has said: “It is He who has made the sea of service, that you may eat thereof flesh that is fresh and tender, and that you may bring forth from it ornaments to wear, and you see the ships therein that plough the waves that you may seek of His bounty.”101

Owing to the importance of water as the basis of life, God has made its use the common right of all living beings and all human beings. All are entitled to use it without monopoly, usurpation, despoilment, wastage, or abuse. God commanded with regard to the people of Talmud and their camel,

“And tell them that the water shall be shared between them...”102

Extravagance in using water is forbidden; this applies to private use as well as public, and whether the water is scarce or abundant.
(b) Air

Air element is no less important than water for the perpetuation and preservation of life. Nearly all terrestrial are utterly dependent on the air they breathe. The air also has other functions which may be less apparent to man but which God has created for definite purposes, as we have been made aware of by the Glorious Quran such as the vitally important role of the winds in pollination. God has said: “And we send the fertilizing winds...”

The winds are also clear evidence of God’s omnipotence and grace, and the perfection of design in His creation. He has also said: “And He it is Who sends the winds as tidings heralding His grace: until when they have raised a heavy-laden cloud, We drive it to a dead land and cause the rain to descend upon it, and thereby bring forth fruits of every kind.”

Since the atmosphere performs all these biological and social functions, its conservation, pure and unpolluted, is an essential aspect of the conservation of life itself which is one of the fundamental objectives of Islamic law. Again, whatever is indispensable to fulfill this imperative obligation is itself obligatory. Therefore any activity, which pollutes it and ruins or impairs its function, is an attempt to thwart and obstruct God’s wisdom toward His creation. This must likewise be considered an obstruction of some aspects of the human role in the development of this world.

(c) The Land and Soil

Every Muslim in his ritual prayer has to prostrate to God several times on the earth or an earthly material like soil or sand. In Islamic scriptures the earth is introduced as an origin for the creation of human being. Quran says “From it (Earth) we created you and onto it we shall end you back and from raise your second time.”

Like air and water, the land and soil are essential for the perpetuation of our lives and the lives of other creatures. God has declared in the Quran: And the earth He has established for living creatures.”

From the minerals of the earth are made the solid constituents of our bodies, as well as those of all the living animals and plants. God has said in the Quran: “And
among His signs is that He has created you from dust; then behold, you are humans scattered widely.”¹⁰⁷

He has also made the land our home and the home of all terrestrial beings.

“And God has made you grow, as a plant from the earth; then to it He returns you, and He will bring you forth a new...”¹⁰⁸

And as our home, the land has value as open space:

“...and God has made the earth a wide expanse, that you may traverse its open ways.”¹⁰⁹

God has made the land a source of sustenance and livelihood for us and other living creatures: He has made the soil fertile to grow the vegetation upon which all-animal life and we depend. He has made the mountains to catch and store the rain and to perform a role in stabilizing the crust of the earth, as He has shown us in the Glorious Quran:

“Have we not made the earth a vessel to hold the living and the dead? And We have made in it lofty mountains and provided you sweet water to drink.”¹¹⁰

“And the earth, after that He has spread it out; from it He has brought forth its waters and its pastures, and He has made fast the mountains, a provision for you and for your cattle.”¹¹¹

“And the earth, we have spread it out, and made in it mountains standing firm, and grown in it every thing in balance. And we have provided in it sustenance for you, and for those whom you do not support.”¹¹²

“And a sign for them is the lifeless earth: We bring it to life and bring forth from it grain of which they eat. And we have made therein gardens of palms and vines.”¹¹³

If we would truly give thanks to the Creator, we are required to maintain the productivity of the soil, and not expose it to erosion by wind and flood; in building, farming, grazing, forestry, and mining, we are required to follow practices which do not bring about its degradation, but preserve and enhance its fertility. For to cause the degradation of this gift of God, upon which so many forms of life depend, is to deny His tremendous favors. And because any act that
leads to its destruction or degradation leads necessarily to the destruction and degradation of life on earth, such acts are categorically forbidden.

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(c) Plants

There is no denying the importance of plants as living sources of enormous benefit without which neither man nor other species could survive. God has not made any of his creatures worthless. Every single form of life is the product of a special and intricate development by God, and each warrants special respect. As a living genetic resource, each species and variety is unique and irreplaceable, once lost, it is lost forever. By virtue of their unique function of producing food from the energy of the sun, plants constitute the basic source of sustenance for animal and human life on earth. God has said,

“Then let man consider his nourishment: that we pour down the rain in showers, and we split the earth in fragments, and there in make the grain to grow, and vines and herbs, and olives and plans, and gardens of dense foliage, and fruits and fodder, provision for you and your cattle.”

In addition to their importance, plants enrich the soil and protect it from erosion by wind and water. They are also of immense value as medicines, oils, perfumes, waxes, fibers, timbers and fuel. God has said in Glorious Quran,

“Have you seen the fire you kindle ?  
Was it you who grew its timber or  
Did we grow it ?  
We have made it a reminder, and  
A comfort for the desert dweller.”

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A tree in the Quran symbolizes eternity and never decaying ownership, as well as the medium of life, light and inspiration. The attributes of sacredness, blessedness and holiness are attributed to some trees, for example, the olive and the fig by which God swears. All this natural wealth is His creation and has been provided by Allah: “He grows for you corns, and the olive and the datepalm and the grapes, and all kinds of fruits. Surely in that is a sign for people who reflect.”

Sacred trees are mentioned in the sacred literature of the world’s major religions as the trees of knowledge, or the tree of Good or evil. The Quran mentions the Tuba tree as paradise. The importance of tree, plants and forests in Islam is clear from the fact that the Prophet regards Damascus, the land of trees and forests, as one of the gardens of paradise, and the Euphrates and Tigris, the reservoirs of running water, as two rivers paradise.

The glorification of trees, forests, and water entails the idea of forest conservation. The Quran is sensitive to the cutting of trees, which is sanctioned only under extreme conditions. It is only after Allah’s sanction that a tree be cut. The Quran says “Whatsoever I palm-tree you cut down or left standing on their roots, it was by Allah’s section.”

Prophet Mohammad said “If a Muslim plants anything and men, beasts, or birds sat of it, it shall be accounted to him as charitable act.” Prophet Mohammad has only permitted cutting of trees for extreme needs otherwise it has been discouraged. On the other hand, the plantation of trees, both those bearing fruits and those providing shade have been encouraged and regarded as a charitable act.

According to Hazrat Anas Bin Malik, the Holy Prophet is reported to have said, “If a Muslim plants a tree or cultivates a field of crop and men or animal eat of it, it is a charitable act for them.” Hazrat Jaber has also reported the Prophet Mohammad (PBUH) saying “If Muslim plants a tree and somebody eats of it, or steals out of it or it is eaten by the animals and birds, all shall be account to him as charitable acts.” Also, it has been inferred by some companions of the Prophet Mohammad that this is a recurring charitable act, and the person concerned gets advantage till that tree or plant exists and people get advantage out of it.

The Brethren declare that it would not be in accord with Divine wisdom to inflict pain upon plants without having endowed them with the power to escape it or with
the means of warding of danger. Even army officers were prevented from cutting the trees and plundering a natural habitat. For example Caliph Abu Bakr laid down humane rules for the guidance of his army officers. No fruit bearing tree shall be cut down, no crops burned, no habitation devastated. There are ten things which the assumption of the Ibhram make forbidden, and which one must leave undone. They include taking part in hunting free wild animals which are edible; whether killing or only injuring; and participating in any despoiling of trees or vegetation on the sacred territory, whether but cutting or by plucking. To motivate plantation of trees farming was considered the best occupation moreover it was said to the most lawful and pleasant one. “Farm and plant! By God, there is no occupation more lawful and pleasant than this.”

**d) Animals**

Protection of animals (fauna) in Islam is directly associated with moral values. The teaching of mercy is an essential part of the faith of Islam. The Quran constantly stresses the mercy of God to man, and man be thus taught to show love and kindness to his fellow. Prophet Muhammad says

> “God love those: who are kind to his creation”

Prophet Mohamed was sent by God as a mercy to all beings

Even for the animals which are used for assistance in agriculture or industry, Islam recommended using them according to their capacity: “that Sustenance must be provided for slaves and domestic animals in sufficient measure, and they may not be put to more labour than they can perform.

The Quran not only discourages the killing of animals for mere fun and sport, but also enjoins kind treatment towards them. It says, “There is not rather an animal on earth nor being that flies on wings, they are communities like you.” It also says that the earth is meant for all living creatures that are driven and commanded by Allah, and they are ensured their feed. These phrases from the Holy Quran not only recommend the peaceful co-existence for all biological species; they also provide measures for their welfare. According to Quran Allah has created cattle for the benefit of man. “Of the cattle there are some burden and some for slaughter. Eat of that which Allah has provided for you, and follow not in the footsteps of Satan.”
Islam is very much concerned for the conservation of life on earth. It regards the killing of the single soul in terms of the entire humanity and the saving of a single soul as the saving of the total human race. Kindness to animals at times becomes the means for a person to achieve heaven. The Prophet also said that everyone will be rewarded for kind treatment to all those having a liver (living) and sustaining on fodder. On the other hand, cruelty to animals may send a person to hell.

Hunting and fishing for food is permitted in Islam; however, the Prophet cursed anyone who uses a living creature as a target, taking life for mere sport. Likewise He forbade that one prolong an animal’s slaughter.

Since animals have community like human beings, they too deserve mercy and affection. The prophet has said, “Our Most Merciful God showers His Mercy on those who are themselves merciful. One, who has been endowed with a gentle nature, has received a portion of the goodness of this world and next.”

On the basis of the Prophetic commands and prohibitions, Muslim legal scholars have ruled that God’s creatures possess inviolability, which pertains even in war. The Prophet of God forbade the killing of bees and any captured livestock, for killing them is a form of corruption included in what God has prohibited in His saying: “And when he turns away, he hastens through the land to cause corruption therein and to destroy the crops and cattle: And God loves not corruption.”

It is a distinctive characteristic of Islamic law that all animals have certain legal rights, enforceable by the courts and by the office of the hisbah. Muslim jurists have written:

“The rights of livestock and animals with regard to their treatment by man: These are that he spend on them the provision that their kinds require, even if they have aged or sickened such that no benefit comes from them; that he not put burden them beyond what they can bear; that he not put them together with anything by which they would be injured, whether of their own kind or other species, and whether by breaking their bones or butting or wounding; that he slaughter them with kindness if he slaughters them, and neither flay their skins nor break their bones until their bodies have become cold and their lives have passed away; that he not slaughter their young within their sight; that he set them apart individually; that he make comfortable their resting places and watering places; that he put their
males and females together during their mating seasons; that he not discard those which he takes in hunting; and neither shoot them with anything that breaks their bones nor bring about their destruction by any means that renders their meat unlawful to eat.”

Islam looks upon these created beings, both animals and plants, in two ways:

1. As living beings in their own right, glorifying God and attesting to His power and wisdom;
2. As creatures subjected in the service of man and other created beings, fulfilling vital roles in the development of this world.

Hence the binding obligation to conserve and develop them, both for their own sake and for their value as unique and irreplaceable living, resources for the benefit of one another and of mankind. Thus, it becomes comprehensive that single entity of His creation is worthy of consideration since God himself care for them. Throughout the Quran, God has encouraged and given direction not to disturb the balance and equilibrium of nature and well with each living and nonliving component of nature. Nature has been made subservient to man, but it is as much a creature of God as man is. Neither man has created nature nor is he in any able to sustain it. It is only because God has given him the sufficiency and capacities can him in any do so. If he is able to plant a tree and administrate its growth or manipulate its genetic characteristics it is only because of his intelligence placed within him by God. Just as has God to man so also man must act with same beneficence towards nature so that he may safeguard himself when facing God.

**Judgment Day – Akhirah**

One of important aspect of Islamic ecological view is it does believe in the Day of Judgment i.e. based on eschatology. It is a belief in the Day of Judgment, which is essential for every Islamic adherent. It creates an action guide arising from awareness that action have consequences far beyond their immediately apparent effects. Since man will be called to account for how he looked after the trust bestowed upon him, he is forced to not only consider present gain, but to plan for the future in order to fulfill the responsibility with which he has been invested. His
acts have repercussion that ripple out horizontally from himself affecting what surrounds him in this world as well as vertically since his substance has a presence in the higher worlds. So the consequences of his actions accumulate within his substance and after his death he faces the reality of what he has done and what he was become:

“Then on that Day, Not a soul will be wronged in the least, And ye shall be repaid the needs of your past deeds.”

This eschatology is policing force within Islam, which guides the believer to fulfill the trust that he had taken on. The thought of an impending judgment stops him from taking actions according to his own whines and fancies. It puts a break on self-centered aspiration.

Man’s role of vice regency, his mantle of superiority and his responsibility of trust are laid bare in Quran; it is then his decision to choose which path to take. On one hand he has before him all the treasures of nature to use and exploit as he wishes through the fulcrum of his knowledge. On the other hand is the temperance of the responsibility, which coexists with the trust and intelligence, given to him by God. The worldview of man and the conceptual foundation which underline that worldview decide which course man will take.

“On the Day of Judgment God will ask a man: O son of Adam, I had fallen ill and you never attended on me. Surprised, he will ask: How could that be possible? Thou art the Lord of the universe. God will reply: Do you not remember that a neighbor of yours was ill and you never turned to him in solicitude? If you had gone to see him you would have found Me by his side.”

Thus, above description of Islamic ecological view clearly shows how Islam is concerned about the natural world and its components. God has made this world and entrusted it to human beings alone, they are not the owner and masters of the natural environment. They are only trustees and stewards of the earth. This stewardship includes the maintenance and utilization of the natural environment in accordance with what God created their things for and to take into account the order and the ecological balance of natural on the other.
In the light of Islam, the riches of the earth are a common heritage. Everyone may benefit from them, make them productive, and use them for their well-being and improvement. Therefore, this legitimate quest of development must not be detrimental to the environment, but must instead ensure its conservation. The Quran is very clear on this point: “And commit not disorders on the earth after it hath been well ordered”\(^{135}\) Any disorder leading to pollution, deterioration, or altering the deterioration, polluting, environment is considered in Islam as “Fasad”, it is the duty of all Muslim to respect the God-Given environment, and to this end, Islam dictates responsible and proper management of resources.

**TAOISM**

Since its inception over 1800 years ago as China’s indigenous religion, and throughout its history of interaction with Buddhism, Confucianism and other religious sects, Taoism, has evolved a system of concepts and practices uniquely relevant to the relationship between man and nature. Taoism contains, in its creed, tenets, and practices, many ideas with the concept of environmental protection. The founder of Taoism is believed by many religions historians to be Lao-Tse (604-531 BCE) whose life overlapped that of Confucius (531-479 BCC). (Alternative spellings : Lao Tze, Lao Tsu. Lao Tzu Laoxi, Laotze etc.) However other historians suggest that he is a synthesis of a number of historical figures. Others suggest that the he was mythical figure. Still others suggest that he lived in the 4\(^{th}\) Century BCE. He was searching for a way that would avoid the constant feudal warfare and other conflicts that disrupted society during his lifetime. The result was his book: Tao-te-Ching (Daodejing). Others believe that he is a mythical character.\(^{136}\)

Taoism started as a combination of psychology and philosophy, but evolved into a religious faith in 440 BCE when it was adopted as a state religion. At that time Lao-Tse became popularly venerated as a deity. Taoism, along with Buddhism and Confucianism, became one of the three great religions of China. With the end of the Ch'ing Dynasty in 1911, state support for Taoism ended. Taoism currently has about 20 million followers, and is primarily centered in Taiwan. Taoism has had a significant impact on North American culture in areas of "acupuncture, herbalism, holistic medicine, meditation and martial arts...”\(^{137}\)
Taoism views the universe as an inter-connected organic whole. Nothing exists separately from anything else. The universe is governed by a set of natural and unalterable laws, which manifests them as a flow of continuous change. This natural order and flow is referred to as the ‘Tao’, or the way. By recognizing and aligning ourselves with these laws, human can attain a state of being which combines the experience of total freedom with one of complete connectedness to life’s processes-being at one with the Tao.  

‘Tao’ is the transcendent concept of Taoism. It is a complex of natural principles, methods, way, path and an inexhaustible source. It is indefinable, yet spontaneously regulating the natural cycle of the universe, ineffable but present in all things. It is the all embracing origin of all things, the first principle from which all appearances arises, it is the ground of being, the underlying reality that sustains the universe and makes possible its ongoing existence and activity. We cannot see the Tao; it is not manifest to the senses, but without the Tao there could be no consciousness of anything. All thing and all creatures have them being only because of the Tao, the source of all that exists.

Nature is the manifestation of Tao, in those sublime rhythms of season and in the perennial process of growth and decay, creation and death. It is the Tao of nature that can be the guide for those who wants to know the real Tao. To know nature and live an uncomplicated life in harmony with it is the Tao of the wise. In other words, the way to discover that original order is to turn to nature and become natural part of the original order. In Tao-te-Ching chapter 25 it is said

“*Humanity is schooled by the Earth*  
*Earth is taught by Heaven*  
*And Heven is guided by the Tao.*  
*And the Tao goes with what is*  
*Absolutely natural”*

So, to be unite and synchronized with the real Tao, the way is to be harmonized and to follow earth or nature. “*That which was the being of all things under heaven; we may speak as the mother of all things. He, who apprehends the mother, thereby knows the sons. And he who has known the sons, will hold all the tighter to the mother”.*
Taoism provides several of its tenets and principle which help to define and establish symbiotic relation between man and nature and help to develop environmental ethics which can prove themselves as panacea in the era of environmental crisis. Such principles inherited in Taoism are as follows:

**Interconnectedness of All Entities**

Shu-hsien Lin in his book “Towards a new relation between Humanity and Nature: Reconstructing Tien-jen-Ho-I” describes the unifying concept of Tao as li-i-fen-shu, a Neo-Confucian term translated as “the principle is one but the manifestations are many.” 142 He says that Taoism believes that reality consist of the countless manifestation of one unbroken continuum, Tao. Tao is defined as relative concept that defines interconnected entities by their relationship. “Multiplicity is itself a unity. As nothing exists by itself, all things being in fact interdependent, no phenomena can be understood by divorcing it from its surrounding. Indeed, it is the underlying unity that provides the possibility for distinction.” 143 The Yin-Yang diagram also symbolizes this blended unity and illustrates its complementary interpretation. “Being is organic. Peculiarities dissolve parts fuse into other parts. Each individual melds into other individual and through this melding makes its contribution, leaves its mark. 144 This indivisible fusion of particulars unquestionably includes humankind, in so far as they follow Tao. This view of interconnectedness of all entitles help to develop a caring attitude for the nature and its components both organic and inorganic. According to Mark Evelyn Tucker, ‘this organic, ritualistic worldview of Taoism can provide balance by cultivating a new ecological perspective, thus, challenging us to radically re-examine our relations with the environment.’ 145 It is no longer ecologically product to assume that human beings stand apart from nature as independent entities. Contemporary ecology also presents an interrelated perspective that emphasis an entity’s relationship rather than a perspective that views the entity discretely. Although very few early Taoist documents, essentially the Tao- te- ching and Chung Tzu, they contain numerous example illustrating the connection of all entities. This idea of mutual interdependence can be correlated with the present ecological biological diversity. Each species is distinct from all others, but by no means does each exists in splendid isolation from the rest; all are
intergraded into ecosystem, and each distinct ecosystem is integrated into global biosphere. 146

Scientific theory of energy flow within a natural system correlates strongly with the Taoist concept of ‘Chi’ or vital force. The Tao-te-Ching and Chuang Tzu, represents Ch’i as a continuous dynamic, and holistic current of energy. Chi moves and flows in all directions and in all manners. Its two elements (yin and yang) unite and give rise to the concrete. Thus, the multiplicity of things and human beings are produced. 147 It is through the collective movement of this vital force that Taoism achieves unity among the 10,000 things, the Taoist, metaphor of all living entities. Current ecological thought posits that the same unifying process is present in the energy flow within natural system.

**Wu-Wei as Appropriate Technology:**

There are numerous interpretation of the term Wu-Wei in the Taoist text, which means to work or act in accordance with nature. Although it is strictly translated as inaction, yet most people do not regard it as ‘without action’, but as acting without artificially.” Po-keung Ip, in his book maintains that in so far as ecological action is concerned, the Taoist recommendation is so simple that it almost amount to altruism; act in accordance with nature. 148 This principle of wu-wei epitomizes the qualities of non-assertion, non-violence, taking the low position. In short, it represents action that is complementary to, rather than contrary to nature. “Do that which consist in taking no action, and order will prevail.” 149

The interpretation of ‘no action’ in this instance is ‘no artificial or unnatural action’; take only those actions that are consistent with ‘Tao’.

The Chang Tzu illustrates another aspect of wu-wei namely, that observation and experience results in an intuitive grasp of the appropriate action. In other words, it means that knowledge of the appropriate action comes from observing the natural character of the participants and adapting one’s actions to that character. It is these two aspects of wu-wei that have caught the attention of mainstream environmental authors: (1) act in accordance with nature, and (2) knowledge of proper action comes from observation and experience.
Through the principle of wu-wei, humans can learn to adjust their environmental actions to work within the natural character of their surroundings. Thus, by observing the natural proclivities of their surroundings, humans perhaps can find solutions for environmental problems that not only do not oppose their natural leanings but actually work with them.  

The concept of wu-wei can be resembled with appropriate technology, which is in accord with nature. In Taoist thinking, nature is regarded as possessing worth, or value for its own sake and human interference should be minimal, if not nil. To corporate with nature in a Taoist manner requires a better understanding and an appropriate appreciation of nature’s process.

One way of achieving wu-wei is to act both precipitously and preventively. A problem is solved more efficiently when addressed at its onset. The Tao-te-Ching suggest taking the correct action while the difficulty is small, or better yet, dealing with the situation before it becomes a problem.

*It is easy to maintain a situation while it is still secure;*
*It is easy to deal with a situation before symptoms develop;*
*It is easy to dissolve a thing when it is yet minute,*
*Deal with a thing while it is still nothing;*  
*Keep a thing in order before disorder sets in.*

Po-Keung Ip sees this advice as advocating positive, necessary action in keeping with the Tao. He asserts that wu-wei, acting in accordance with nature, is ‘exactly the kind of metaphysical grounding that an environmental ethics needs.

**Concept of ‘Te’**

A central concept in Taoist thought is that of *te*, or *virtue*. This word appears in the title of the famous work by the legendary sage, Lao Tzu, *the Tao-Te-Ching – The Power of the Way*. Though virtue is the literal translation of *te*, the word is used in Taoist literature to indicate power or strength (as the Latin root, *virtues*, indicates). ‘*Te*’ refers to the fact that all things contain an inherent power or strength that comes from their own essential being or true inner nature. This power derives from the fact that our true self is an expression of the Tao, because it is intrinsically connected with the power of the Universe. However, the idea of ‘*te*’ is
that of power exercised without the use of force and without inappropriate interference in the existing order of things.155

As a first step, we are asked to believe in ourselves, in our own inherent goodness, in the process that is Tao. "The great Tao flows everywhere. It nourishes the ten thousand things. It holds nothing back," Lao Tzu states, encouraging us not to give in to our doubts and fears.

As a means of developing this trust and belief in the Tao and expressing our inner nature, Lao Tzu counsels us to move beyond conventional values, those social mores and norms which tend to strengthen our view of ourselves as separate egos or selves and which are rooted in doubt and fear. These values only serve to lock us in our sense of separation and rob us of the power of our true being.

To help manifest our te, Lao Tzu gives us his "three treasures" which assist us in developing our perception of the unity of life and in cultivating a way of being that is harmonious with the Tao. The first treasure is compassion, the second is frugality or balance, and the third is humility, "daring not to be ahead of others."

We must feel and experience our connection with all of humanity, all of life. In this way we are able to respond to various situations in an appropriate, helpful manner, serving the higher good. This is compassion. Practicing frugality works to preserve the delicate balance that exists in life and harmonizes our actions with those of the Universe. The Tao will nourish us if we make wise use of its resources. And adopting an attitude of humility allows us to be guided by the creative forces of the Tao and orients our actions towards service to all mankind and the Universe as a whole.156

In this way our te emerges. More and more we find our actions truly expressing our inner nature, more and more they are in harmony with the Tao. As our te manifests, we experience ourselves as an integral part of our environment, moving effortlessly and naturally along life’s path. This idea also helps to develop reverence for our source power and its manifestation, which improves and strengthen the ground of environmental ethics, need to be applied upon.
Relation of Humanity and Nature

Taoist writings present an integrated attitude towards nature as fundamental percept governing human activity. Humanity is not seen as the crowning glory of a biological hierarchy; it is merely one of the myriad 10,000 creatures. Russell Goodman illustrates this point, citing Chuang Tzu’s view on his impending death. The Taoists idealized nature and they saw human beings as not especially important parts of nature, an attitude implicit in the deathbed scene in which Chuang Tzu happily anticipates his transformation into a rat’s liver or a butt’s arm. We have no souls or reasons to distinguish us from other creatures, if we are distinguishable; it is by our presumption, our things of self-importance. At the core of Taoism is an attempt to restrain such feelings.157

Taoists see humans as simply one of the many manifestations of Tao. The distinctions within the plurality of Tao are individually manifested; yet, they are equally merged within its unity. In the Tao-te-ching, this insight is the grounding of Taoist knowledge which, in turn, leads to enlightenment.

The myriad of creatures all raise together
And I watch their return
The reaming creatures
All return to their separate roots.
Returning to one’s root is known as stillness.
This is what is meant by returning to one’s destiny.
Returning to one’s destiny is known as the constant.
Knowledge of the constant is known as discernment
Woe to him who innovates
While ignorant of the constant,
But should bone act from knowledge of the constant
One’s actions will lead to impartiality,
Impartiality to kingliness.
Kingliness to haven,
Heaven to the way,
The way to perpetuity,
And to the end of one’s days one will meet with no danger.158
It describes the entire Taoist epistemology. It illustrates (1) what kind of knowledge is the most important to attain; (2) what that knowledge impart; (3) how that knowledge affects belief and actions; (4) how these beliefs and actions can lead to enlightenment in Tao; and (5) how that enlightenment can guide and protect the individual (as well as society).

The knowledge that all beings are equally merged in Tao is the grounding for Taoist thought; all wisdom emanates from the knowledge of the uncarved block, reality before human distinctions. “The epistemology of Taoism quite simply is founded on the assumption, drawn from its metaphysics that the knower belongs to that which is to be known, the reality of Tao. It is an acceptance of the spiritual oneness of all that known, the reality of Tao. … it is an acceptance of the spiritual oneness of all that exists.”

T. Chuang Tzu call this the Grand Infusion, Ta Tung, that transcends intellect; it is a ‘state of being that we naturally participate in’. According to Po-Keung Ip, this conviction fosters a unilateral reverence for all species. “Everything is to be treated on an equal footing. To use a more apt term, everything is seen as ‘ontologically equal… homocentrism is simply an alien thing being in the Taoist ordering of thing.’ The Tao-te-Ching and Chuang Tzu teach humility and meekness; they warn humans never to act through ambition or superiority. Both texts encourage an egalitarian harmony between humanity and nature, as opposed to the western role of steward or perfector. They both contain strong warnings against displaying superiority in any form. To be overbearing when one has wealth and position is to bring calamity upon oneself. Therefore, the sage avoids excess, extravagance, and arrogance.

Although these texts contain advice for attaining the proper attitude, they lack specific guidelines or rules for everyday conduct. The directives may be ambiguous in character, yet the message is unmistakable; a spiritual relatedness exists among all entities. It is a normative philosophy in which rules and regulations are self-supplied, not externally imposed. “Undominated things are naturally self-governing.” Nevertheless, Lao Tze cautions those who ignore his advice: “That which goes against the way will come to an early end.” Here future prediction has been made about that if anything will go against nature or the
way of Tao, everything will come to an end. The present problem is passing as the same condition in front of mankind, if this would continue, the devastation is sure.

This brief description of the Taoist view of humanity’s place in nature resembles with the ideas of deep ecology propounded by Arne Naess. Since they both believe that once the individual accepts interconnectedness to all things, they intuitively act with compassion towards nature.

**The Endorsement of the Simple Life**

Taoism has been described as ‘anti-urban, anti-humanistic, and anti-bureaucratic. In the argot of contemporary environmentalism, they were ‘bioregionalist.’ 165 The Tao-Te-Ching and the Chuang Tzu contain numerous passages affirming this attitude, as well as what Sylvan and Bennett describe as “a high level of ecology consciousness.” 166 Lao Tzu depicts the ruler possessing perfect Tao, the sage, and how he conducts government. He is to cease from meddling in the lives of his people, give up warfare and luxurious living, and guide his people back to a state of innocence, simplicity, and harmony with the Tao, a state that existed in the most ancient times before civilization appeared to arouse the material desires of the people and spur them to strife and warfare, and before morality was invented to befuddle their minds and beguile them with vain distinctions. 167 Whereas the Tao-te-Ching is regarded as a guide for the individual and the state, the Chuang Tzu focuses on the spiritual freedom of the individual with little concern for society as a whole. The Chuang Tzu promotes a more direct connection with nature such as the solitary fisherman or farmer, even the life of a recluse. Although his vision of Taoism is considered a “hermit in the wilderness” philosophy, it also gained favor in the general population after his death.

Both Taoist texts present strong feelings about materialistic lifestyles. Chuang Tzu recommends. “To leave no examples of extravagance to future generations, to show no wastefulness in the use of things, to indulge in no excess of measures and institutions.” 168 He offers additional guidelines: “Not to be encumbered with popular fashions … to seek no more than is sufficient for nourishing oneself and others, thus setting one’s heart at peace”. 169

Lau interprets the Taoist view as that humans as enticed by their natural materialistic tendencies, “ever wanting greater gratification” thus, Taoist writings
intend to counter these desires. “Only when a man realizes that he has enough can he learn not to aim at winning greater wealth and more exalted rank, the ceaseless pursuit of which will only end in disaster. These imperatives promote not only a more spiritually contented lifestyle, but an environmentally friendly one as well.

In Taoism, technology is seen as an example of small or pointless knowledge that leads to a progression of greater and greater desires. Taoist texts also condemn intellectualism as a form of excess desire. Chuang Tzu states. “There is a limit to our life, but there is no limit to knowledge. To pursue what is unlimited with what is limited is perilous things.” The pursuit of learning is means to increase it every day, the pursuit of Tao means to decrease it every day. Abandon learning and there will be no trouble.

Thus, Taoism strongly promotes simple life style, which is the need of the hour to lessen the present environmental dilemma. In fact, the root cause of environmental crises is that of life style based on excessive and unmindful exploitation of natural resources.

**The Maxim of Following Nature**

Following nature is the central principle of Taoist activity. Taoists held that returning to the “uncarved block”, a state of original simplicity allows the individual to comprehend the appropriate balance in all things. According to Watts, “If there is anything basic to Chinese culture, it is an attitude of respectful trust towards nature and human nature ….. it is a matter of realizing that oneself and nature are one and the same process, which is the Tao.” There is an implicit trust that nature will always show the way.

Taoism hold that “nature knows best” and that human can learn from that knowledge. When humans attain this level of intuitive knowledge, they can live in the world effortlessly without the need of technology.

The Chuang Tzu says that actions should “be harmonized according to the order of nature and left to her changing processes. This is the way for us to complete our years.” Chuang Tzu also warns against opposing the physical forces of nature. Therefore it has been said, do not let the artificial obliterate the natural; do not let effort obliterate destiny; … Diligently observe these precepts without fail, and thus
you will revert to the original innocence.” 177 Arne Naess also promotes flowing nature in his deep ecology. He claims that, although society cannot return to a lifestyle devoid of technology, it can place controls on how these technologies are advanced.178

**Ethcis**

Though *Tao-Te-Ching* is the main text of Taoism, there are some other literary guides of Taoists, namely, the ‘*kan-ying-peer*’ or ‘Book of Reward and punishments”, and the ‘*Yin-Chi-Wan*’, or “Book of secret Blessing. These books are exclusively related to moral questions. In these books ethical conduct has been described necessary for a Taoist. 179 Its general principles is the necessity of purifying the heart, straight forwardness, compassion, feudality to friends and masters, filial conduct to all beings, are among the virtues inculcated. The hungry are to be feed, the sick and thirsty succored, the good loved. Animals are to be protected, even insects in the forests. *‘The Books of actions and Retributions’* consist of ‘Two hundred precept of good and bad conduct. It says that that there are no special doors of calamity and blessings, which come as men call them; meaning that our good and bad fortunes are not determined in advance, but come in accordance with our conduct. This notion compels mankind to be good and ethical in their deeds. 180

**Nature Worship**

In Taoist tradition, nature is considered very reverent. To show their reverence towards nature, there are several natural gods and goddess, who are worshiped throughout Taoist tradition. There are sea and river goads, star gods, weather god, and agriculture gods.181 Many of the stars are worshiped as Gods. In addition to nature God, Taoists used to worship their animals God also. Chinese monks put on animal masks in order communicate with these animals Gods. Their spirit – animals were links between the world of people, ancestors and Gods. There was a tradition of animal’s frolics during which one becomes a particular animal, such as a crane, or a bear. And these rituals are still meaningful. 182

Thus, survey of Taoist ideas reveals that Taoism has unique ideas on life, man and nature. Following conclusion can be derived from the review:
- Taoism contains normative guidelines for ethical attitudes and actions towards nature.
- Taoism presents a holistic and integrated human relationship with nature.
- Taoism supports cooperative and compassionate behaviour towards nature.
- Taoism endorses the synthesis of intuitive and rational knowledge in understanding natural processes.
- Certain Taoist principles are useful tools in describing holistic processes in the contemporary ecological theory.

The principles of Tao, Te, Chi, Wue-Wei help to develop a strong relationship and reverence for all beings and nature. Taoist thought does not encourage the total surrender to natural forces, but knowledge of those forces to achieve goals with less effort. Taoist principle is not only considered religious, but also are universal, which encompass every facet of daily life. ‘Taoism can be both a valuable and valid resource for environmental ethics. Numerous passages in the Tao-te Ching and the Chung Tzu complement contemporary environmental thought. In practice these ideas may not provide specific solutions to contemporary environmental problems, however, they do offer normative guidelines for behaviour and attitudes that engender a more compassionate approach to dealing with those problems. The environmental views discussed here have recognized this potential and have credited Taoism has influence on their respective theories.

1 A comparative study of religion, Y. Masih, page 51-52.
2 Ibid, page 79
3 Ibid, page 81-82
4 Genesis 1:1-25
5 Revelation 4:11
6 John 1:3
7 Shabbat, 77b
8 Religion and Environment, page 94
10 Religion and Ecology, page 95
11 Psalm 145 : 16-17
12 Ibid, 96:10-13
13 Revelation 5:13
14 Psalm 24:1
15 Ibid, 50:7-12
16 Ibid, 104:10-28
17 Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. Are you not much more valuable than they? (Matthew 6:26) Consider the ravens: They do not sow or reap, they have no storeroom or barn; yet God feeds them. And how much more valuable you are than birds! (Luke 12:24)
18 And God blessed them, and God said to them, Be fruitful, and multiply, and replenish the earth, and subdue it and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moves upon the earth. Genesis 1:28
19 Genesis 1:25, Psalm 10:1, 148 : 9-13
20 Ibid, 1:26-28
21 Ibid, 2:15
22 Genesis 15:2; Genesis 44:1; 1 Chronicles 28:1; Matthew 20:8; 1 Corinthians 4:2; Luke 12:42; Luke 16:1-2
24 Leviticus 25:23
25 Deuteronomy 25:4
26 Ibid, 22:10
27 Proverbs 6:16-17, 12:10
28 Hosea 2:18-20
29 Isaiah 11:6-9
30 Matthew 10:29
31 Luke 13:15, 14:5
32 Ibid, 2:7
33 Ecclesiastes 3:19-21,
34 Genesis 8:1
35 Leviticus 11
36 Exodus 23:12
37 Job 36:27 - 38: 38; Psalm 104
38 Leviticus 19:23
39 Deuteronomy 20:19
40 Genesis 19:23-25
41 Exodus 22: 5-6
42 Deuteronomy 20: 19-20
43 Leviticus 19: 23-25
44 Proverbs 3: 9-10
Exodus 23: 10-11  Leviticus 25: 2-7
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Nehemiah 9:20.
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Exodus 14:29.
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Genesis 49:4.
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Exodus 20:2-17
Ibid
Encyclopedia of World Religions and Interfaith dialogue, page 502
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Ibid, 30:25
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Quran 21 : 107

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Quran 2:205

Izz ad-Din ibn ‘Abdas-Salam, in Qawa ‘id al-Ahkamfi Masalih al-Anam. This passage falls within a discuss of huquq al-ibad, the right or legal and moral claims of human beings and other creatures upon each legally responsible person. The rights or legal claims of animals are less comprehensive than those of man, and are subject to limitations such as the defense of human life and property and the requirements of human beings for food. It is, however, significant that in Islam the concept of rights or legal claims enforceable by law applies to as well as human beings.

Quran 36:54

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Quran 7 : 56

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